

**"Caitanya-caritamrita - Antya Lila"** by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16<sup>th</sup> century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Antya Lila section.

COPYRIGHT NOTICE: This is an evaluation copy of the printed version of this book, and is NOT FOR RESALE. This evaluation copy is intended for personal non-commercial use only, under the "fair use" guidelines established by international copyright laws. You may use this electronic file to evaluate the printed version of this book, for your own private use, or for short excerpts used in academic works, research, student papers, presentations, and the like. You can distribute this evaluation copy to others over the Internet, so long as you keep this copyright information intact. You may not reproduce more than ten percent (10%) of this book in any media without the express written permission from the copyright holders. Reference any excerpts in the following way: "Excerpted from "Caitanya Caritamrita" by A.C. Bhaktivedanta Swami Prabhupada, courtesy of the Bhaktivedanta Book Trust International, [www.Krishna.com](http://www.Krishna.com)."

This book and electronic file is Copyright 1975-2003 Bhaktivedanta Book Trust International, 3764 Watseka Avenue, Los Angeles, CA 90034, USA. All rights reserved. For any questions, comments, correspondence, or to evaluate dozens of other books in this collection, visit the website of the publishers, [www.Krishna.com](http://www.Krishna.com).

## Chapter One

### Srila Rupa Gosvami's Second Meeting With the Lord

A summary of the First Chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya as follows. When Sri Caitanya Mahaprabhu returned to Jagannatha Puri from Vrndavana, all His devotees from other parts of India, upon receiving the auspicious news, came to purusottama-ksetra, or Jagannatha Puri. Sivananda 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 Sri Caitanya Mahaprabhu at Jagannatha Puri. The next day, when Sivananda and his party reached Jagannatha Puri, Sivananda saw the dog eating some coconut pulp offered to it by Sri Caitanya Mahaprabhu. After this incident, the dog was liberated and went back home, back to Godhead.

Meanwhile, Srila Rupa Gosvami reached Bengal, after returning from Vrndavana. Although he could not follow the Bengali devotees, after some time he then came to Jagannatha Puri, where he stayed with Haridasa Thakura. Srila Rupa Gosvami composed an important verse, beginning with the words priyah so 'yam, and Sri Caitanya Mahaprabhu relished it very much. One day when Sri Caitanya Mahaprabhu, Ramananda Raya and Sarvabhauma Bhattacharya went to see Haridasa Thakura, the Lord saw the verse Rupa Gosvami had composed as an introduction to his books Lalita-madhava and Vidagdha-madhava. After examining the manuscripts of these two books, Ramananda Raya approved and appreciated them very much. After the period of Caturmasya, all the devotees who had come from Bengal returned to their homes. Srila Rupa Gosvami, however, remained at Jagannatha Puri for some time.

TEXT 1

pangum langhayate sailam  
mukam avartayec chrutim  
yat-krpa tam aham vande  
krsna-caitanyam isvaram

TRANSLATION

I offer my respectful obeisances to Sri Krsna Caitanya Mahaprabhu, 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-pada-gater muhuh  
sva-krpa- yasti-danena  
santah santv avalambanam

TRANSLATION

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

TEXT 3-4

sri-rupa, sanatana bhatta-raghunatha  
sri-jiva, gopala-bhatta, dasa-raghunatha  
  
ei chaya gurura karon carana vandana  
yaha haite vighna-nasa, abhista-purana

TRANSLATION

I pray to the lotus feet of the six Gosvamis--Sri Rupa, Sanatana, Bhatta Raghunatha, Sri Jiva, Gopala Bhatta and Dasa Raghunatha--so that

all impediments to my writing this literature will be annihilated and my real desire will be fulfilled.

PURPORT

If one wants to benefit the entire world, he will certainly find persons like hogs and pigs who will put forward many impediments. That is natural. But if a devotee seeks shelter at the lotus feet of the six Gosvamis, the merciful Gosvamis will certainly give the Lord's servitor all protection. It is not astonishing that impediments are placed before those who are spreading the Krsna consciousness movement all over the world. Nevertheless, if we adhere to the lotus feet of the six Gosvamis 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

jayatam suratau pangor  
mama manda-mater gati  
mat-sarvas va-padambhojau  
radha-madana-moha nau

TRANSLATION

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

TEXT 6

divyad- vrndaranya-kalpa-drumadhah-  
srimad-ratnagara-simhasana-sthau  
srimad-radha-srila-govinda-de vau  
presthlibhah sevyamanau smarami

TRANSLATION

In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri RadhaGovinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 7

sriman-rasa-rasarambh i  
vamsiva ta- tata-sthitah  
karsan venu-svanair gopir  
gopi-nathah sriye'stu nah

TRANSLATION

Sri Srila Gopinatha, who originated the transcendental mellow of the rasa dance, stands on the shore at Vamsivata 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 sri-caitanya jaya nityananda  
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! All glories to the devotees of Lord Sri Caitanya Mahaprabhu!

TEXT 9

madhya-lila sanksepete karilun varnana  
antya-lila-varnana kichu suna, bhakta-gana

TRANSLATION

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

TEXT 10

madhya-lila-madhye antya-lila-sutra-gana  
purva-granthe sanksepete kariyachi varnana

TRANSLATION

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

TEXT 11

ami jara-grasta, nikate janiya marana  
antya kono kono lila kariyachi varnana

TRANSLATION

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

PURPORT

Following in the footsteps of Srila Krsnadasa Kaviraja Gosvami, I am trying to translate the Bhagavata literatures as quickly as possible. However, knowing myself to be an old man and almost an invalid because of rheumatism, I have already translated the essence of all literatures, the Tenth Canto of Srimad-Bhagavatam, as a summary study in English. I started the Krsna 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 Srimad-Bhagavatam as soon as possible, but before finishing it, I have given my readers the book Krsna, 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 Srimad-Bhagavatam.

TEXT 12

purva-likhita grantha-sutra-anusare  
yei nahi likhi, taha likhiye vistare

TRANSLATION

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

TEXT 13

vrndavana haite prabhu nilacale aila  
svarupa-gosani gaude varta pathaila

TRANSLATION

When Sri Caitanya Mahaprabhu returned to Jagannatha Puri from Vrndavana, Svarupa Damodara Gosani immediately sent news of the Lord's arrival to the devotees in Bengal.

TEXT 14

suni' saci anandita, saba bhakta-gana  
sabe mili` nilacale karila gamana

TRANSLATION

Upon hearing this news, mother Saci and all the other devotees of Navadvipa were very joyful, and they all departed together for Nilacala [Jagannatha Puri].

TEXT 15

kulina-grami bhakta ara yata khanda-vasi  
acarya sivananda sane milila sabe asi'

TRANSLATION

Thus all the devotees of Kulina-grama and Sri Khanda, as well as Advaita Acarya, came together to meet Sivananda Sena.

TEXT 16

sivananda kare sabara ghati samadhana  
sabare palana kare, deya vasa-sthana

TRANSLATION

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

TEXT 17

eka kukkura cale sivananda-sane  
bhaksya diya lanacale kariya palane

TRANSLATION

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

TEXT 18

eka-dina eka-sthane nadi para haite  
udiya navika kukkura na cadaya naukate

TRANSLATION

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

TEXT 19

kukkura rahila,--sivananda dukkhi haila  
dasa pana kadi diya kukkure para kaila

TRANSLATION

Sivananda Sena, unhappy that the dog had to stay behind, paid the boatman ten pana of conchshells to take the dog across the river.

PURPORT

One pana is eighty kadis, 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 kadi made one ganda-, and twenty such gandas equaled one pana. This kadi was also used as a medium of exchange; therefore Sivananda Sena paid for the dog with dasa pana, or eighty times ten pieces of kadi. 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 sivanande ghatiyale rakhila  
kukkurake bhata dite sevaka pasarila

TRANSLATION

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

TEXT 21

ratre asi sivananda bholanera kale  
'kukkura panache bhata?'--sevake puchile

TRANSLATION

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

TEXT 22

kukkura nahi paya bhata suni' dukkhi haila  
kukkura cahite dasa-manusya pathaila

TRANSLATION

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

TEXT 23

cahiya na paila kukkura, loka saba aila  
dukkhi hana sivananda upavasa kaila

TRANSLATION

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

TEXT 24

prabhate kukkura cahi' kanha na paila  
sakala vaisnavera mane camatkara haila

TRANSLATION

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

PURPORT

Sivananda 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 Sivananda Sena while he was going to Jagannatha Puri 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, Sivananda 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, Sivananda, being very anxious, sent ten men to find it. When they could not find it, Sivananda observed a fast. Thus it appears that somehow or other Sivananda had become attached to the dog.

As will be evident from the following verses, the dog got the mercy of Sri Caitanya Mahaprabhu and was immediately promoted to Vaikuntha to become an eternal devotee. Srila Bhaktivinoda Thakura has therefore sung, *tumi ta' thakura, tomara kukkura, baliya janaha more* (Saranagati 19). He thus offers to become the dog of a Vaisnava. There are many other instances in which the pet animal of a Vaisnava was delivered back home to Vaikunthaloka, back to Godhead. Such is the benefit of somehow or other becoming the favorite of a Vaisnava. Srila Bhaktivinoda Thakura has also sung, *kita-janma ha-u yatha tuya dasa* (Saranagati 11). There is no harm in taking birth again and again. Our only desire should be to take birth under the care of a Vaisnava. Fortunately we had the opportunity to be born of a Vaisnava father who took care of us very nicely. He prayed to Srimati Radharani that in the future we would become a servant of the eternal consort of Sri Krsna. Thus somehow or other we are now engaged in that service. We may conclude that even as dogs we must take shelter of a Vaisnava. The benefit will be the same as that which accrues to an advanced devotee under a Vaisnava's care.

TEXT 25

utkanthaya cali' sabe aila nilacale  
purvavat mahaprabhu milila sakale

TRANSLATION

Thus in great anxiety they all walked to Jagannatha Puri, where Sri Caitanya Mahaprabhu met them as usual.

TEXT 26

saba lana kaila jagannatha darasana  
saba lana mahaprabhu karena bhojana

TRANSLATION

Sri Caitanya Mahaprabhu 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

purvavat sabare prabhu pathaila vasa-sthane  
prabhu-thani pratah-kale aila ara dine

TRANSLATION

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

TEXT 28

asiya dekhila sabe sei ta kukkure  
prabhu-pase vasiyache kichu alpa-dure

TRANSLATION

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

TEXT 29

prasada narikela-sasya dena phelana  
'rama' `krsna' `hari' kaha'--balena hasiya

TRANSLATION

Furthermore, Sri Caitanya Mahaprabhu 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 Rama, Krsna, and Hari."

TEXT 30

sasya khaya kukkura, `krsna' kahe bara bara  
dekhiya lokera mane haila camatkara

TRANSLATION

Seeing the dog eating the green coconut pulp and chanting "Krsna, Krsna" again and again, all the devotees present were very much surprised.

TEXT 31

sivananda kukkura dekhi' dandavat kaila  
dainya kari' nija aparadha ksamaila

TRANSLATION

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

TEXT 32

ara dina keha tara dekha na paila  
siddha-deha pana kukkura vaikunthete gela

TRANSLATION

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

PURPORT

This is the result of sadhu-sanga, consequent association with Sri Caitanya Mahaprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaisnava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating prasada, not to speak of chanting and dancing, everyone could be promoted to Vaikunthaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaisnavas, so that by their mercy all the people of the world will be transferred to Vaikunthaloka, even without their knowledge. Everyone should be given a chance to take prasada and thus be induced to chant the holy names Hare Krsna 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-lila kare sacira nandana  
kukkurake krsna kahana karila mocana

TRANSLATION

Such are the transcendental pastimes of Sri Caitanya Mahaprabhu, the son of mother Saci. He even delivered a dog simply by inducing it to chant the maha-mantra, Hare Krsna.

TEXT 34

etha prabhu-ajmaya rupa aila vrndavana  
krsna-lila-nataka karite haila mana

TRANSLATION

Meanwhile, following the order of Sri Caitanya Mahaprabhu, Srila Rupa Gosvami returned to Vrndavana. He desired to write dramas concerning the pastimes of Lord Krsna.

TEXT 35

vrndavane natakera arambha karila  
mangalacarana `nandi-sloka' tathai likhila

TRANSLATION

In Vrndavana, Rupa Gosvami began to write a drama. In particular, he composed the introductory verses to invoke good fortune.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura quotes his notes from the Nataka-candrika, wherein he has written: prastavanayas tu mukhe

nandi karyasubhavaha  
asir- namas kriya- vastu-  
nirdesan yatamanvita  
astabhir dasabhir yukta  
kimva dvadasabhih padaih  
candranamankita pra yo  
mangalartha-padojjvala  
mangalam cakra-kamala-  
cakora-kumudadikam

Similarly, in the Sixth Chapter of the Sahitya-darpana, text 282, he has said:

asir- vacana-sam yukta  
stutir yasmat prayujyate  
deva-dvija- nr-padinam  
tasman nanditi samjnita

The introductory portion of a drama, which is written to invoke good fortune, is called nandi-sloka.

TEXT 36

pathe cali' aise natakera ghatana bhavite  
kadaca kariya kichu lagila likhite

TRANSLATION

On his way to Gauda-desa, Rupa Gosvami 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 bhai gauda-dese aila  
gaude asi' anupamera ganga-prapti haila

TRANSLATION

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

PURPORT

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

TEXT 38

rupa-gosani prabhu-pase karila gamana  
prabhure dekhite tanra utkanthita mana

TRANSLATION

Rupa Gosvami then departed to see Sri Caitanya Mahaprabhu, for he was very eager to see Him.

TEXT 39

anupamera lagi' tanra kichu vilamba ha-ila  
bhakta-gana-pasa aila, lag na paila

TRANSLATION

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

TEXT 40

udiya-dese `satyabhama-pura'-name grama  
eka ratri sei grame karila visrama

TRANSLATION

In the province of Orissa there is a place known as Satyabhama-pura. Srila Rupa Gosvami rested for a night in that village on his way to Jagannatha Puri.

PURPORT

There is a place known as Satyabhama-pura in the district of Kataka (Cuttak) in Orissa. It is near the village known as Jankadei-pura.

TEXT 41

ratre svapne dekhe,--eka divya-rupa nari  
sammukhe asiya ajna dila bahu kroa kari'

TRANSLATION

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

TEXT 42

"amara nataka prthak karaha racana  
amara krpate nataka haibe vilaksana"

TRANSLATION

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

TEXT 43

svapna dekhi' rupa-gosani karila vicara  
satya-bhamara ajna--prthak nataka karibara

TRANSLATION

After having that dream, Srila Rupa Gosvami considered, "It is the order of Satyabhama that I write a separate drama for her.

TEXT 44

vraja-pura-lila ekatra kariyachi ghatana  
dui bhaga kari' ebe karimu racana

TRANSLATION

"I have brought together in one work all the pastimes performed by Lord Krsna in Vrndavana and in Dvaraka. Now I shall have to divide them into two dramas."

TEXT 45

bhavite bhavite sighra aila nilacale  
asi' uttarila haridasa-vasa-sthale

TRANSLATION

Thus absorbed in thought, he quickly reached Jagannatha Puri. When he arrived, he approached the hut of Haridasa Thakura.

TEXT 46

haridasa-thakura tanre bahu-krpa kaila  
'tumi asibe,--more prabhu ye kahila'

TRANSLATION

Out of affectionate love and mercy, Haridasa Thakura told Srila Rupa Gosvami, "Sri Caitanya Mahaprabhu has already informed me that you would come here."

TEXT 47

'upala-bhoga' dekhi' haridasere dekhite  
pratidina aisena, prabhu aila acambite

TRANSLATION

After seeing the upala-bhoga ceremony at the Jagannatha temple, Lord Sri Caitanya Mahaprabhu would regularly come to see Haridasa every day. Thus He suddenly arrived there.

TEXT 48

'rupa dandavat kare',--haridasa kahila  
haridase mili' prabhu rupe alingila

TRANSLATION

When the Lord arrived, Rupa Gosvami immediately offered his obeisances. Haridasa informed the Lord, "This is Rupa Gosvami offering You obeisances" and the Lord embraced him.

TEXT 49

haridasa-rupe lana prabhu vasila eka-sthane  
kusala-prasna, ista-gosthi kaila kata-ksane

TRANSLATION

Sri Caitanya Mahaprabhu then sat down with Haridasa and Rupa Gosvami. They inquired from one another about auspicious news, and then continued to talk together for some time.

TEXT 50

sanatanera varta yabe gosani puchila  
rupa kahe,--`ta-ra sange dekha na ha-ila

TRANSLATION

When Sri Caitanya Mahaprabhu inquired about Sanatana Gosvami, Rupa Gosvami replied, "I did not meet him.

TEXT 51

ami ganga-pathe ailana, tinho raja-pathe  
ataeva amara dekha nahila tanra sathe

TRANSLATION

"I came by the path on the bank of the Ganges, whereas Sanatana Gosvami came by the public road. Therefore we did not meet.

TEXT 52

prayage sunilun,--tenho gela vrndavane  
anupamera ganga-prapti kaila nivedane"

TRANSLATION

"In Prayaga I heard that he had already gone to Vrndavana" Rupa Gosvami next informed the Lord about the death of Anupama.

TEXT 53

rupe tahan vasa diya gosani calila  
gosanira sangi bhakta rupere milila

TRANSLATION

After allotting residential quarters there to Rupa Gosvami, Sri Caitanya Mahaprabhu left. Then all of the Lord's personal associates met Srila Rupa Gosvami.

TEXT 54

ara dina mahaprabhu saba bhakta lana

rupe milaila sabaya krpa ta' kariya

TRANSLATION

On the next day, Caitanya Mahaprabhu again met Rupa Gosvami, and with great mercy the Lord introduced him to all the devotees.

TEXT 55

sabara carana rupa karila vandana  
krpa kari' rupe sabe kaila alingana

TRANSLATION

Srtla Rupa Gosvami offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him.

TEXT 56

`advaita nityananda, tomara dui-jane  
prabhu kahe--rupe krpa kara kaya-mane

TRANSLATION

Sri Caitanya Mahaprabhu told Advalta Acarya and Nityananda Prabhu, "You should both show Your mercy wholeheartedly to Rupa Gosvami.

TEXT 57

toma-dunhara kroate inhara ha-u taiche sakti  
yate vivarite parena krsna-rasa-bhakti

TRANSLATION

"May Rupa Gosvami, by Your mercy, become so powerful that he will be able to describe the transcendental mellows of devotional service."

TEXT 58

gaudiya, udiya, yata prabhura bhakta-gana  
sabara ha-ila rupa snehera bhajana

TRANSLATION

Thus Rupa Gosvami 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 asi' rupe karena milane  
mandire ye prasada pana, dena dui jane

TRANSLATION

Every day Sri Caitanya Mahaprabhu would go to see Rupa Gosvami, and whatever prasada He received from the temple He would deliver to Rupa Gosvami and Haridasa Thakura.

TEXT 60

ista-gosthi dunha sane kari' kata-ksana  
madhyahna karite prabhu karila gamana

TRANSLATION

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

TEXT 61

ei-mata pratidina prabhura vyavahara  
prabhu-krpa pana rupera ananda apara

TRANSLATION

In this way Lord Caitanya Mahaprabhu's dealings with them continued every day. Thus receiving the transcendental favor of the Lord, Srila Rupa Gosvami felt unlimited pleasure.

TEXT 62

bhakta-gana lana kaila gundica marjana  
aitota asi' kaila vanya-bhojana

TRANSLATION

After Sri Caitanya Mahaprabhu, taking all His devotees with Him, performed the Gundica-marjana [washing and cleansing the temple Gundica], He went to the garden known as Aitota and accepted prasada at a picnic within the garden.

TEXT 63

prasada khaya, `hari' bale sarva-bhakta-jana  
dekhi' haridasa-rupera harasita mana

TRANSLATION

When Haridasa Thakura and Rupa Gosvami saw that all the devotees were accepting prasada and chanting the holy name of Hari, they both were greatly pleased.

TEXT 64

govinda-dvara prabhura sesa-prasada paila  
preme matta dui-jana nacite lagila

TRANSLATION

When they received the remnants of Sri Caitanya Mahaprabhu's prasada through Govinda, they respected it, and then they both began to dance in ecstasy.

TEXT 65

ara dina prabhu rupe miliya vasila  
sarvajna-siromani prabhu kahite lagila

TRANSLATION

On the next day, when Sri Caitanya Mahaprabhu went to see Srila ROPa Gosvami, the omniscient Lord spoke as follows.

TEXT 66

"krsnere bahira nahi kariha vraja haite  
vraja chadi' krsna kabhu na yana kahante

TRANSLATION

"Do not try to take Krsna out of Vrndavana, for He does not go anywhere else at any time.

TEXT 67

krsno'nyo yadu-sambhuto  
yah purnah so'sty atah parah  
vrndavanam parityajya  
sa kvacin naiva gacchati

TRANSLATION

" `The Krsna known as Yadukumara is Vasudeva Krsna. He is different from the Krsna who is the son of Nanda Maharaja. Yadukumara Krsna manifests His pastimes in the cities of Mathura and Dvaraka, but Krsna the son of Nanda Maharaja never at any time leaves Vrndavana." "

PURPORT

This verse is included in the Laghu-bhagavatamrta (1.5.461), by Srila Rupa Gosvami.

TEXT 68

eta kahi' mahaprabhu madhyahne calila  
rupa-gosani mane kichu vismaya ha-ila

TRANSLATION

After saying this, Caitanya Mahaprabhu went to perform His noontime duties, leaving Srila Rupa Gosvami somewhat surprised.

TEXT 69

"prthak nataka karite satyabhama ajna dila  
ja-nilu, prthak nataka karite prabhu-ajna haila

TRANSLATION

"Satyabhama ordered me to write two different dramas," Srila Rupa Gosvami thought. "Now I understand that this order has been confirmed by Sri Caitanya Mahaprabhu.

TEXT 70

purve dui nataka chila ekatra racana  
dui-bhaga kari ebe karimu ghatana

TRANSLATION

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

TEXT 71

dui'nandi' `prastavana', dui`samghatana'  
prthak kariya likhi kariya bhavana

TRANSLATION

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

PURPORT

The two works are Vidagdha-madhava and Lalita-madhava. Vidagdha-madhava describes pastimes in Vrndavana, and Lalita-madhava describes pastimes in Dvaraka and Mathura.

TEXT 72

ratha-yatraya jagannatha darsana karila  
ratha-agre prabhura nrtya-kirtana dekhila

TRANSLATION

During the Ratha-yatra ceremony ROPa Gosvami saw Lord Jagannatha. He also saw Lord Caitanya Mahaprabhu dancing and chanting in front of the ratha.

TEXT 73

prabhura nrtya-sloka suni' sri-rupa-gosani  
sei slokartha lana sloka karila tathai

TRANSLATION

When Rupa Gosvami heard a verse uttered by Sri Caitanya Mahaprabhu during the ceremony, he immediately composed another verse dealing with the same subject.

TEXT 74

purve sei saba katha kariyachi varnana  
tathapi kahiye kichu sanksepe kathana

TRANSLATION

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

TEXT 75

samanyaeka sloka prabhu padena kirtane  
kene sloka pade--iha keha nahi jane

TRANSLATION

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

TEXT 76

sabe eka svarupa gosani slokera artha jane  
slokanurupa pada prabhuke karana asvadane

TRANSLATION

Only Svarupa Damodara Gosvami 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

rupa-gosani prabhura janiya abhipraya  
sei arthe sloka kaila prabhure ye bhaya

TRANSLATION

Rupa Gosvami, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Sri Caitanya Mahaprabhu.

TEXT 78

yah kaumara-harah sa eva hi varas ta eva caitra-ksapas  
te conmilita-malati-surabhayah praudhah kadambanilah  
sa caivasmi tathapi tatra surata-vyapara-lila-vidhau  
reva-rodhasi vetasi-taru-tale cetah samutkanthate

TRANSLATION

"That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of malati 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 Reva under the Vetasi tree. That is my desire."

PURPORT

This is the verse recited by Sri Caitanya Mahaprabhu.

TEXT 79

priyah so'yam krsnah sahacari kuru-ksetra-militas  
tataham sa radha tad idam ubhayoh sangama-sukham  
tathapy antah-khelan-madhura-murali-pancama-juse  
mano me kalindi-pulina-vipinaya sprhayati

TRANSLATION

"My dear friend, now I have met My very old and dear friend Krsna on this field of Kuruksetra. I am the same Radharani, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamuna 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 Vrndavana."

PURPORT

This is the verse composed by Srila Rupa Gosvami. It is included in his book Padyavali (383).

TEXT 80

tala-patre sloka likhi' calete rakhila  
samudra-snana kaiibare rupa-gosani gela

TRANSLATION

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

TEXT 81

hena-kale prabhu aila tanhare milite  
cale sloka dekhi prabhu lagila padite

TRANSLATION

At that time, Sri Caitanya Mahaprabhu 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

sloka padi' prabhu sukhe premavista haila  
hena-kale rupa-gosani snana kari' aila

TRANSLATION

After reading the verse, Sri Caitanya Mahaprabhu was overwhelmed by ecstatic love. At that very time, Rupa Gosvami returned, having finished bathing in the sea.

TEXT 83

prabhu dekhi' dandavat prangane padila  
prabhu tanre capada mari' kahite lagila

TRANSLATION

Seeing the Lord, Sri Rupa Gosvami fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows.

TEXT 84

`gudha mora hrdaya tuni janila kemane?'  
eta kahi' rupe kaila drdha alingane

TRANSLATION

"My heart is very confidential. How did you know My mind in this way?" After saying this, He firmly embraced ROpa Gosvami.

TEXT 85

sei sloka lana prabhu svarupe dekhaila  
svarupera pariksa lagi' tanhare puchila

TRANSLATION

Sri Caitanya Mahaprabhu took that verse and showed it to SvarOpa Damodara for him to examine. Then the Lord questioned him.

TEXT 86

`mora antara-varta rupa janila kemane?'  
svarupa kahe--`jani, krpa kariyacha apane

TRANSLATION

"How could Rupa Gosvami have understood My heart?" the Lord asked. Svarupa Damodara replied, "I can understand that You have already bestowed Your causeless mercy upon him.

TEXT 87

anyatha e artha kara nahi haya jnana  
tumi purve krpa kaila, kari anumana"

TRANSLATION

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

TEXT 88

prabhu kahe,--"in角度 amaya prayage milila  
yogya-patra jani inhaya mora krpa ta' ha-ila

TRANSLATION

S ri Caitanya Mahaprabhu replied, "ROpa Gosvami met Me at Prayaga. Knowing him to be a suitable person, I naturally bestowed My mercy upon him.

TEXT 89

tabe sakti sancari' ami kailun upadesa  
tumiha kahio ihanya rasera visesa"

TRANSLATION

"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

svarupa kahe--"yate ei sloka dekhilun  
tumi kariyacha kroa, tavanhi janilu

TRANSLATION

Svarupa Damodara 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-karanam anumiyate

TRANSLATION

"`By seeing a result, one can understand the cause of that result.'"

PURPORT

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

TEXT 92

svargapaga-h ema-mrnalin inam  
nana-mrnalagra-bhujo bhajamah  
annanurupam tanu-rupa-rddhim  
karyam nidanad dhi gunan adhite

TRANSLATION

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

## PURPORT

One's bodily luster and beauty, one's constitution, one's activities and one's qualities all depend on the law of cause and effect. There are three qualities in material nature, and as stated in Bhagavad-gita (13.22), *karanam guna-sango '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, Krsna consciousness, must eat Krsna prasada. Such food is *sattvika*, or in the material quality of goodness, but when offered to Krsna it becomes transcendental. Our Krsna consciousness movement distributes Krsna prasada, 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-naisadha* (3.17): *karyam nidanad dhi gunan adhite*. If in all one's activities he strictly adheres to the mode of goodness, he will certainly develop his dormant Krsna consciousness and ultimately become a pure devotee of Lord Krsna.

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

*asamskrtah kriya-hina  
rajasa tamasavrtah  
prajas te bhaksayisyanti  
mleccha rajany arupinah*

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 meateaters develop a degraded mentality in the mode of ignorance. The processes of eating in different modes are explained in *Bhagavad-gita*, 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 Krsna prasada. Otherwise the leaders will eat meat and drink wine, and thus they will be *asamskrtah*, unreformed, and *kriya-hinah*, 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

*caturmasya rahi' gaude vaisnava calila  
rupa-gosani mahaprabhura carane rahila*

## TRANSLATION

After the four months of *Caturmasya* [*Sravana*, *Bhadra*, *Asvina* and *Karttika*], all the *Vaisnavas* of Bengal returned to their homes, but *Srila Rupa Gosvami*

remained in Jagannatha Pura under the shelter of the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 94

eka-dina rupa karena nataka likhana  
acambite mahaprabhura haila agamana

TRANSLATION

One day while Rupa Gosvami was writing his book, Sri Caitanya Mahaprabhu suddenly appeared.

TEXT 95

sambhrame dunhe uthi' dandavat haila  
dunhe alingiya prabhu asane vasila

TRANSLATION

As soon as Haridasa Thakura and Rupa Gosvami saw the Lord coming, they both stood up and then fell down to offer Him their respectful obeisances. Sri Caitanya Mahaprabhu embraced them both and then sat down.

TEXT 96

`kya punthi likha?' bali' eka-patra nila  
aksara dekhiya prabhu mane sukhi haila

TRANSLATION

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

TEXT 97

sri-rupera aksara--yena mukutara panti  
prita hana karena prabhu aksarera stuti

TRANSLATION

Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rupa Gosvami is just like rows of pearls."

TEXT 98

sei patre prabhu eka sloka ye dekhila  
paditei sloka, preme avista ha-ila

TRANSLATION

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

TEXT 99

tunde tandavini ratim vitanute tundavali-labdhave  
karna-kroda-kadambini ghatayate karnarbudebhyah sprham  
cetah-prangana-sangini vijayate sarvendriyanam krtim  
no jane janita kiyadbhir amrtaih krsneti varna-dvayi

TRANSLATION

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

PURPORT

This verse is included in the Vidagdha-madhava (1.15), a seven-act play written by Srila Rupa Gosvami describing the pastimes of Sri Krsna in Vrndavana.

TEXT 100

sloka suni haridasa ha-ila ullasi  
nacite lagila slokera artha prasamsi'

TRANSLATION

When Sri Caitanya Mahaprabhu chanted this verse, Haridasa Thakura, upon hearing the vibration, became jubilant and began dancing and praising its meaning.

TEXT 101

krsna-namera mahima sastra-sadhu-mukhe jani  
namera madhuri aiche kahan nahi suni

TRANSLATION

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

PURPORT

It is said in the Padma Purana, atah sri-krsna-namadi na bhaved grahyam indriyaih. 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 Krsna mantra must receive it from the spiritual master by aural reception. Srila Sanatana Gosvami has forbidden us to hear the holy name of Krsna chanted by non-Vaisnavas, 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 purana:

a vaisna va-mukhodgirnam  
putam hari-kathamrtam  
sravanam naiva kartavyam  
sarpocchistam yatha payah

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

TEXT 102

tabe mahaprabhu dunhe kari' alingana  
madhyahna karite samudre karila gamana

TRANSLATION

Thus Sri Caitanya Mahaprabhu embraced both Haridasa and Rupa Gosvami and left for the seaside to perform His noontime duties.

TEXT 103-104

ara dina mahaprabhu dekhi' jagannatha  
sarvabhauma- ramanan da-svarupadi-satha

sabe mili' cali aila sri-rupe milite  
pathe tanra guna sabare lagila kahite

TRANSLATION

On the next day, after visiting the temple of Jagannatha as usual, Sri Caitanya Mahaprabhu met Sarvabhauma Bhattacharya, Ramananda Raya and Svaropa Damodara. They all went together to Srila Rupa Gosvami, and on the way the Lord greatly praised his qualities.

TEXT 105

dui sloka kahi' prabhura haila maha-sukha  
nija-bhaktera guna kahe hana panca-mukha

TRANSLATION

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

PURPORT

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

TEXT 106

sarvabhauma-ramanande pariksa karite  
sri-rupera guna dunhare lagila kahite

TRANSLATION

Just to examine Sarvabhauma Bhattacarya and Ramananda Raya, the Lord began to praise the transcendental qualities of Sri Rupa Gosvami before them.

TEXT 107

`isvara-svabhava'--bhaktera na laya aparadha  
alpa-seva bahu mane atma-paryanta prasada

TRANSLATION

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

TEXT 108

bhrtyasya pasyati gurun api naparadhan  
sevam manag api krtam bahudhabhyupaiti  
aviskaroti pisunesv api nabhyasuyam  
silena nirmala-matih purusottamo'yam

TRANSLATION

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

PURPORT

This verse is from the Bhakti-rasamrta-sindhu (2.1.138) by Srila Rupa Gosvami.

TEXT 109

bhakta-sange prabhu aila, dekhi' dui jana  
dandavat hana kaila carana vandana

TRANSLATION

When Haridasa Thakura and ROPa Gosvami saw that Sri Caitanya Mahaprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to their lotus feet.

TEXT 110

bhakta-sange kaila prabhu dunhare milana  
pindate vasila prabhu lana bhakta-gana

TRANSLATION

Thus Sri Caitanya Mahaprabhu and His personal devotees met Rupa Gosvami and Haridasa Thakura. The Lord then sat down in an elevated place with His devotees.

TEXT 111

rupa haridasa dunhe vasila pinda-tale  
sabara agrahe na uthila pindara upare

TRANSLATION

Rupa Gosvami and Haridasa Thakura sat at the foot of the elevated place where Sri Caitanya Mahaprabhu 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

`purva-sloka pada, rupa' prabhu ajna kaila  
lajjate na pade rupa mauna dharila

TRANSLATION

When Sri Caitanya Mahaprabhu ordered ROPa Gosvami to read the verse they had previously heard, Rupa Gosvami, because of great shyness, did not read it but instead remained silent.

TEXT 113

svarupa-gosani tabe sei sloka padila  
suni' sabakara citte camatkara haila

TRANSLATION

Then Svarupa Damodara Gosvami recited the verse, and when all the devotees heard it, their minds were struck with wonder.

TEXT 114

priyah so'yam krsnah sahacari kuru-ksetra-militas  
tathaham sa radha tad idam ubhayoh sangama-sukham  
tathapy antah-khelan-madhura-murali-pancama-juse  
mano me kalindi-pulina-vipinaya sprhayati

TRANSLATION

"My dear friend, now I have met My very old and dear friend Krsna on this field of Kuruksetra. I am the same Radharani, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamuna 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 Vrndavana."

TEXT 115

raya, bhattacharya bale,--"tomara prasada vine  
tomara hrdaya ei janila kemane

TRANSLATION

After hearing this verse, both Ramananda Raya and Sarvabhauma Bhattacharya said to Caitanya Mahaprabhu, "Without Your special mercy, how could this Rupa Gosvami have understood Your mind?"

TEXT 116

amate sancari' purve kahila siddhanta  
ye saba siddhante brahma nahi paya anta

TRANSLATION

Srila Ramananda Raya admitted that previously Srt Caitanya Mahaprabhu had empowered his heart so that he could express elevated and conclusive statements to which even Lord Brahma has no access.

TEXT 117

tate jani--purve tomara panache prasada

taha vina nahe tomara hrdayanuvada"

TRANSLATION

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

PURPORT

Devotees acknowledge Sri Caitanya Mahaprabhu's special mercy upon Srila Rupa Gosvami in the following words:

sri-caitanya-mano'bhistam-  
sthapitam yena bhu-tale  
svayam rupah kada mahyam  
dadati sva-padantikam

"When will Srila Rupa Gosvami Prabhupada, 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 Srila Rupa Gosvami is to establish the feelings of Sri Caitanya Mahaprabhu. These feelings are His desires that His special mercy be spread throughout the world in this Kali-yuga.

prthivite ache yata nagaradi-grama  
sarvatra pracara haibe mora nama

His desire is that all over the world everyone, in every village and every town, know of Sri Caitanya Mahaprabhu and His sankirtana movement. These are the inner feelings of Sri Caitanya Mahaprabhu. Sri Rupa Gosvami committed to writing all these feelings of the Lord. Now again, by the mercy of Sri Caitanya Mahaprabhu, the same feelings are being spread all over the world by the servants of the Gosvamis, and devotees who are pure and simple will appreciate this attempt. As concluded by Srila Krsnadasa Kaviraja Gosvami, 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 Sri Caitanya Mahaprabhu'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 rupa, natakera sloka  
ye sloka sunile lokera yaya dukkha-soka

TRANSLATION

Thus Sri Caitanya Mahaprabhu said, "My dear Rupa, please recite that verse from your drama which, upon being heard, makes all people's unhappiness and lamentation go away."

TEXT 119

bara bara prabhu yadi tare ajna dila  
tabe sei sloka rupa-gosani kahila

TRANSLATION

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

TEXT 120

tunde tandavini ratim vitanute tundavali-labdhaye  
karna-kroda-kadambini ghatayate karnarbudebhyah sprham  
cetah-prangana-sangini vijayate sarvendriyanam krtim  
no jane janita kiyadbhir amrtaih krsneti varna-dvayi  
no jane janita kiyadbhir amrtaih krsneti varna-dvayi

TRANSLATION

"I do not know how much nectar the two syllables `Krs-na' have produced. When the holy name of Krsna 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-vrnda ara ramananda raya  
sloka suni' sabara ha-ila ananda-vismaya

TRANSLATION

When all the devotees of Sri Caitanya Mahaprabhu, especially Sri Ramananda Raya, heard this verse, they were all filled with transcendental bliss and were struck with wonder.

TEXT 122

sabe bale,--`nama-mahima suniyachi apara  
emana madhurya keha nahi varne ara'

TRANSLATION

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

TEXT 123

raya kahe,--"kon grantha kara hena jani?  
yahara bhitare ei siddhantera khani?"

TRANSLATION

Ramananda Raya inquired, "What kind of drama are you writing? We can understand that it is a mine of conclusive statements."

TEXT 124

svarupa kahe,--"krsna-lilara nataka karite  
vraja-lila-pura-lila ekatra varnite

TRANSLATION

Svarupa Damodara replied for Srila Rupa Gosvami: "He wanted to compose a drama about the pastimes of Lord Krsna. He planned to describe in one book both the pastimes of Vrndavana and those of Dvaraka and Mathura.

TEXT 125

arambhiyachila, ebe prabhu-ajna pana  
dui nataka kariteche vibhaga kariya

TRANSLATION

"He began it in that way, but now, following the order of Sri Caitanya Mahaprabhu, he has divided it in two and is writing two plays, one concerning the pastimes of Mathura and Dvaraka and the other concerning the pastimes of Vrndavana.

TEXT 126

vidagdha-madhava ara lalita-madhava  
dui natake prema-rasa adabhuta saba"

TRANSLATION

"The two plays are called Vidagdha-madhava and Lalita-madhava. Both of them wonderfully describe ecstatic emotional love of God."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura informs us in this connection that Srila Rupa Gosvami composed the drama known as Vidagdha-madhava in the year Sakabda 1454, and he finished Lalita-madhava in Sakabda 1459. The discussion between Ramananda Raya and Srila Rupa Gosvami at Jagannatha Puri took place in Sakabda 1437.

TEXT 127

raya kahe,--"nandi-sloka pada dekhi, suni?"  
sri-rupa sloka pade prabhu-ajna mani'

TRANSLATION

Ramananda Raya said, "Please recite the introductory verse of Vidagdhamadhava so that I can hear and examine it." Thus Sri Rupa Gosvami, being ordered by Sri Caitanya Mahaprabhu, recited the verse (1.1).

TEXT 128

sudhanam candrinam api madhurimonmada-damani  
dadhana radhadi-pranaya-ghana-saraih surabhitam  
saman tat santapodgama- visama-samsara-saran i-  
pranitam te trsnam haratu hari-lila-sikharini

TRANSLATION

"May the pastimes of Sri Krsna reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of the Supreme Personality of Godhead are like sikharini, 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 Srimati Radharani and the gopis."

TEXT 129

raya kahe,--`kaha ista-devera varnana'  
prabhura sankoce rupa na kare pathana

TRANSLATION

Ramananda Raya said, "Now please recite the description of the glories of your worshipable Deity." Rupa Gosvami, however, hesitated due to embarrassment because Sri Caitanya Mahaprabhu was present.

TEXT 130

prabhu kahe,--"kaha, kene kara sankoca-laje?  
granthera phala sunaiba vaisnava samaje?"

TRANSLATION

The Lord, however, encouraged Rupa Gosvami, saying, "Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing."

TEXT 131

tabe rupa-gosani yadi sloka padila  
suni' prabhu kahe,--`ei ati stuti haila'

TRANSLATION

When ROPa Gosvami thus recited his verse, Caltanya Mahaprabhu disapproved of it because it described His personal glories. He expressed the opinion that it was an exaggerated explanation.

TEXT 132

anarpita-carim cirat karunayavatirnah kalau  
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam  
harih purata-sundara-dyuti-kadamba-sandipitah  
sada hrdaya-kandare sphuratu vah saci-nandanah

TRANSLATION

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

PURPORT

This verse (Vidagdha-madhava 1.2) also appears in Adi-lila (1.4 and 3.4). In his commentary on Vidagdha-madhava, Srila Visvanatha Cakravarti Thaku ra remarks: maha-prabhoh sphurtim vina hari-lila-rasasvadanupapatter iti bhavah. Without the mercy of Sri Caitanya Mahaprabhu, one cannot describe the pastimes of the Supreme personality of Godhead. Therefore Srila Rupa Gosvami said, vah yusmakam hrdaya-rupa-guha yam saci-nandano harih, pakse, simhah sphuratu: "May Sri Caitanya Mahaprabhu, 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 Krsna."

TEXT 133

sababhakta-gana kahe sloka suniya  
krtartha karila sabaya sloka sunana

TRANSLATION

All the devotees present so greatly appreciated this verse that they expressed their gratitude to Sri Rupa Gosvami for his transcendental recitation.

TEXT 134

raya kahe,--"kon amukhe patra-sannidhana?"  
rupa kahe,--"kala-samyē `pravartaka' nama',

TRANSLATION

Ramananda Raya inquired, "How have you introduced the assembly of the players?" Rupa Gosvami replied, "The players assemble at a suitable time under the heading of pravartaka.

PURPORT

In a drama all the actors are called patra, or players. This is stated by Visvanatha Kaviraja in the Sahitya-darpana (6.283):

divya-martye sa tad-rupo  
misram anyataras tayoh  
sucayed vastu-bijam va-  
mukham patram athapi va

The meaning of amukha is stated by Srila Rupa Gosvami in the Nataka-candrika:

sutra-dharo nati brute  
s va-karyam pratiyuktitah            prastutaksepicitroktya  
yat tad amukham iritam

When Srila Ramananda Raya inquired about the arrangement for introducing the assembly of players in the drama, Rupa Gosvami replied that when the players first enter the stage in response to the time, the introduction is technically called pravartaka. For an example one may consult the Antya-lila, First Chapter, verse 17. Srila Bhaktisiddhanta Sarasvati Thakura says that the introduction, which is technically called amukha, may be of five different kinds, according to the Sahitya-darpana (6.288):

udghatyakah kathodghatah  
prayogatisayas tatha  
pra vadaka valagite  
panca pras tavana-bh idah

Introductions may be classified as follows: (1) udghatyaka, (2) kathodghata, (3) prayogatisaya, (4) pravahaka and (5) avalagita. These five kinds of introduction are called amukha. Thus Srila Ramananda Raya asked which of the five introductions had been employed, and Srila Rupa Gosvami replied that he had used the introduction called the pravartaka.

TEXT 135

akseptah kala-samyena  
pravesah syat pravartakah

TRANSLATION

" `When the entrance of the actors is set in motion by the arrival of a suitable time, the entrance is called pravartaka.'

PURPORT

This verse is from Nataka-candrika (12) by Srila Rupa Gosvami.

TEXT 136

so'yam vasanta-samayah samiyaya yasmin  
purnam tam isvaram upodha-navanura-gam

gudha-graha ruciraya saha radhayasau  
rangaya sangamayita nisi purnamasi

TRANSLATION

" `Springtime had arrived, and the full moon of that season inspired the Supreme Personality of Godhead, who is complete in everything, with new attraction to meet the beautiful Srimati Radharani at night to increase the beauty of Their pastimes."'

PURPORT

Srila Bhaktivinoda Thakura interprets this verse ( Vidagdha-madhava 1.10) in two ways, for Lord Krsna and for Srimati Radharani. When interpreted for Krsna, the night is understood to have been a dark moon night, and when interpreted for Srimati Radharani, it is considered to have been a full moon night.

TEXT 137

raya kahe,--"prarocanadi kaha dekhi, suni?"  
rupa kahe,--"mahaprabhura sravaneccha jani"

TRANSLATION

Ramananda Raya said, "Please recite the prarocana portion so that I may hear and examine it." Sri Rupa replied, "I think that the desire to hear of Sri Caitanya Mahaprabhu is prarocaa.

PURPORT

The method of inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience is called prarocana. This is the statement regarding prarocana in the Nataka-candrika:

desa-kala-katha- vas tu-  
sabh yadinam prasamsa ya  
srotrnam unmukhi-karah  
kathiteyam prarocana

Similarly the Sahitya-darpana (6.286) says:

tasyah prarocana vithi  
tatha prahasana-mukhe  
angan yatronmukh i-karah  
prasamsatah prarocana

Any literature presented in Sanskrit must follow the rules and regulations mentioned in the authoritative reference books. The technical inquiries by Srila Ramananda Raya and the replies of Srila Rupa Gosvami indicate that both of them were expert and fully conversant with the techniques of writing drama.

TEXT 138

bhaktanam udagad anargala-dhiyam vargo nisargojjvalah  
silaih pallavitah sa ballava-vadhu-bandho prabandho'py asau

lebhe catvaratam ca tandava-vidher vrndatavi-garbha-bhur  
manye mad-vidha-punya-mandala-paripako'yam unmilati

TRANSLATION

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

PURPORT

This is verse eight of the First Act of Vidagdha-madhava.

TEXT 139

abhivyakta mattah prakrti-laghu-rupad api budha  
vidhatri siddharthan hari-guna-mayi vah krtir iyam  
pulindenapy agnih kimu samidham-unmathya janito  
hiranya-sreninam apaharati nantah-kalusatam

TRANSLATION

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

PURPORT

This verse is also from Vidagdha-madhava (1.6).

TEXT 140

raya kahe,--"kaha dekhi premotpatti-karana?  
purva-raga, vikara, cesta, kama-likhana?"

TRANSLATION

Then Ramananda Raya inquired from Rupa Gosvami about the causes of the loving affairs between Krsna and the gopis, such as previous attachment, transformations of love, endeavors for love, and exchanges of letters disclosing the gopis' awakening love for Krsna.

TEXT 141

krame sri-rupa-gosani sakali kahila  
suni' prabhura bhakta-ganera camatkara haila

TRANSLATION

Srila Rupa Gosvami gradually informed Ramanada Raya about everything he asked. Hearing his explanations, all the devotees of Sri Caitanya Mahaprabhu were struck with wonder.

PURPORT

Srila Rupa Gosvami has explained kama-likhana in his book Ujjvala-nilamani ( Vipralambha-prakarana 26):

sa lekhah kama-lekhah syat  
yah sva-prema-prakasakah  
yuvatya yuni yuna ca  
yuvatyam samprah iyate

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

TEXT 142

ekasya srutam eva lumpati matim krsneti namaksaram  
sandronmada-paramparam upanayatya anyas ya vamsi-kalah

esa snigdha-ghana-dyutir manasi me lagnah pate viksanat  
kastam dhik purusa-traye ratir abhun manye mrtih sreyasi

TRANSLATION

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

PURPORT

This verse is from Vidagdha-madhava (2.9).

TEXT 143

iyam sakhi suduhsadh ya  
radha hrda ya- vedana  
krta- yatra cikitsapi  
kutsayam paryavasyati

TRANSLATION

"My dear friend, these palpitations of Srimati Radharani's heart are extremely difficult to cure. Even if one applied some medical treatment, it would only end in defamation."

PURPORT

This verse ( Vidagdha-madhava 2.8) is spoken by Srimati Radharani Herself.

TEXT 144

dhari-a padicchanda-gunam  
sundara maha mandire tumam vasasi  
taha taha rundhasi bali-am  
jaha jaha ca-ida palaemhi

TRANSLATION

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

PURPORT

This verse (Vidagdha-madhava 2.33) is written in the prakrta language, not in Sanskrit. When transformed into Sanskrit, it reads as follows: dhrtva praticchanda-gunam sundara mama mandire tvam vasasi tatha tatha runatsi balitam yatha yatha cakita palaye  
The meaning is the same, but the native language is different. It was spoken by Madhumangala to Sri Krsna.

TEXT 145

agre viksyasikhanda-khandam acirad utkampam alambate  
gunjanam ca vilokanan muhur asau sasram parikrosati  
no jane janayann apurva-natana-krida-camatkaritam  
balayah kila citta-bhumim avisat ko'yam navina-grahah

TRANSLATION

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

PURPORT

This verse (Vidagdha-madhava 2.15) is spoken by Mukhara, Lord Krsna's grandmother, in a conversation with the grandmother of Radharani, Paurnameasi.

TEXT 146

akarunyah krsno yadi mayi tavagah katham idam  
mudha ma rodir me kuru param imam utara-krtim  
tamalasya skandhe vinihita-bhuja-vallarir iyam  
yatha vrndaranye ciram avicala tisthati tanuh

TRANSLATION

Srimati Radharani said to Her constant companion Visakha: "My dear friend, if Krsna 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 tamala tree like creepers so that I may remain forever in Vrndavana undisturbed. That is My last request." (Vidagdha-madhava 2.47)

TEXT 147

raya kahe,--"kaha dekhi bhavera svabhava?"  
rupa kahe,--"aiche haya krsna-visayaka `bhava`"

TRANSLATION

Ramananda Raya inquired, "What are the characteristics of emotional love?" Rupa Gosvami replied, "This is the nature of emotional love for Krsna.

TEXT 148

pidabhir nava-kala-kuta-katuta-garvasya nirvasano  
nisyandena mudam sudha-madhurimahankara-sankocanah  
prema sundari nanda-nandana-paro jagarti yas yantare  
jn-a-yante sphutam asya vakra-madhuras tenaiva vikrantayah

TRANSLATION

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

PURPORT

This verse is from the Vidagdha-madhava (2.18). It also appears in Madhya-lila, Chapter Two, verse 52. It is spoken by Purnamasi.

TEXT 149

raya kahe,--"kaha sahaja-premera laksana"  
rupa-gosani kahe,--"sahajika prema-dharma"

TRANSLATION

Ramananda Raya further inquired, "What are the natural characteristics of awakening love of Godhead?" ROpa Gosvami replied, "These are the natural characteristics of love of God.

TEXT 150

stotram yatra tata-sthatam prakatayac cittasya dhatte vyatham  
nindapi pramadam pra yacchati parihasa-sriyam bibhrati  
dosena ksayitam gunena gurutam kenapy anatanvati  
premah svarasikasya kasyacid iyam vikridati prakriya

TRANSLATION

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

PURPORT

This verse from Vidagdha-madhava (5.4) is spoken by Paurnameasi, the grandmother of Radharani and mother of Sandipani Muni.

TEXT 151

srutva nisthuratam mamendu-vadana premankuram bhindati  
svante santi-dhuram vidhaya vidhure prayah parancisyati  
kimva pamara-kama-karmuka-paritrasta vimoksyaty asun  
ha maugdhyat phalini manoratha-lata mrdvi mayonmulita

TRANSLATION

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

PURPORT

Having been very cruel to Srimati Radharani, Krsna is repenting in this way ( Vidagdha-madhava 2.40).

TEXT 152

yasyotsanga-sukhasaya sithilita gurvi gurubhyas trapa  
pranebhyo'pi suhrt-tamah sakhi tatha yuyam pariklesitah  
dharmah so'pi mahan maya na ganitah sadhvibhir adhyasito  
dhig dhairyam tad-upeksitapi yad aham jivami papiyasi

TRANSLATION

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

PURPORT

Srimati Radharani is speaking this verse (Vidagdha-madhava 2.41) to Her intimate friend Visakhadevi.

TEXT 153

grhantah-khelantyo nija-sahaja-balyasya balanad  
abhadram bhadram va kim api hi na janiahi anak  
vayam netum yuktah katha\ asaranam ka\ api dasam  
katham va nyayya te prathayitu\ udasina-padavi

TRANSLATION

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

PURPORT

This verse ( Vidagdha-\adhava 2.46) is spoken to Krsna by Srimati Radharani.

TEXT 154

antah-klesa-kalankitah kila vayam yamo'dya yamyam purim  
nayam vancana-sancaya-pranayinam hasam tathapy ujjhati

asmin sa\putite gabhira-kapatair abhira-palli-vite  
ha medhavini radhike tava katham prema gariyan abhut

TRANSLATION

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

PURPORT

This verse ( Vidagdha-madhava 2.37) is spoken to Radharani by Lalita-sakhi, another confidential friend.

TEXT 155

hitva dure pathi dhava-taror antikam dhara-setor  
bhangodagra guru-sikharinam ramhasa langhayanti  
lebhe krsnarnava nava-rasa radhika-vahini tvam  
vag-vicibhah kim iva viukhi-bhavam asyas tanosi

TRANSLATION

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

PURPORT

This verse from Vidagdha-madhava (3.9) is spoken to Lord Krsna by paurnamasi, the grandmother of Srimati Radharani.

TEXT 156

raya kahe,--"vrndavana, murali-nihsvana  
krsna, radhikara kaiche kariyacha varnana

TRANSLATION

Srila Ramananda Raya further inquired: "How have you described Vrndavana, the vibration of the transcendental flute, and the relationship between Krsna and Radhika?"

TEXT 157

kaha, tomara kavitva suni' haya camatkara"  
krame rupa-gosani kahe kari' namaskara

TRANSLATION

"Please tell me all this, for your poetic ability is wonderful."  
After offering obeisances to Ramananda Raya, Rupa Gosvami gradually  
began answering his inquiries.

TEXT 158

sugandhau makanda-prakara-makarandasya madhure  
vinisyande vandi-krta-madhupa-vrndam muhur idam  
krtandolam mandonnatibhir anilais candana-girer  
mamanandam vrnda-vipinam atulam tundilayati

TRANSLATION

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

PURPORT

This verse from Vidagdha-madhava (1.23) is spoken by Lord Krsna  
Himself.

TEXT 159

vrndavanam divya-lata-paritam  
latas ca puspa-sphuritagra-bhajah  
puspani ca sphita-madhu-vratani  
madhu-vratas ca sruti-hari-gitah

TRANSLATION

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

PURPORT

This verse from Vidagdha-madhava (1.24) is spoken by Lord Balarama  
to His friend Sridama.

TEXT 160

kvacid bhrngi-gitam kvacid anila-bhangi-sisirata  
kvacid valli-lasyam kvacid amala-malli-parimalah  
kvacid dhara-sali karaka-phala-pali-rasa-bharo  
hrsikanam vrndam pramadayati vrndavanam idam

TRANSLATION

" `My dear friend, this forest of Vrndavana 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 mallika flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.'

PURPORT

This verse from Vidagdha-madhava (1.31) is spoken by Lord Krsna to His cowherd friend Madhumangala.

TEXT 161

paramrstangustha-trayam asita-ratnair ubhayato  
vahanti sankirnau manibhir arunais tat-parisarau  
ta yor madhye hirojjvala-vimala-jambunada-mayi  
kare kalyaniyam viharati hareh keli-murali

TRANSLATION

" `The flute of Krsna's pastimes measures three fingers in length, and it is bedecked with indra-nila gems. At the ends of the flute are aruna gems [rubies], glittering beautifully, and in between the flute is plated with gold, set ablaze by diamonds. This auspicious flute, pleasing to Krsna, is glittering in His hand with transcendental brilliance.,

PURPORT

This verse from Vidagdha-madhava (3.1) is spoken to Lalitadevi by Paurnamasi, the grandmother of Radharani.

TEXT 162

sad-vamsatas tava janih purusottamasya  
panau sthitir muralike saralasi jatya  
kasmad tvaya sakhi guror visama grhita  
gopangana-gana- vimohana-man tra-diksa

TRANSLATION

" `My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Sri Krsna. 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 gopis?'

PURPORT

This verse ( Vidagdha-madhava 5.17) is spoken by Srimati Radharani.

TEXT 163

sakhi murali visala-cchidra-jalena purna  
laghur atikathina tvam granthila nirasasi  
tad api bhajasi svasvac cumbanananda-sandram  
hari-kara-parirambham kena punyodayena

TRANSLATION

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

PURPORT

This verse ( Vidagdha-madhava 4.7) is spoken by Candravali-sakhi, the gopi competitor of Srimati Radharani.

TEXT 164

rundhann ambu-bhrtas camatkrti-param kurvan muhus tumburum  
dhyana antarayan sanandana-mukhan vismapayan vedhasam  
autsukyavalibhir balim catulayan bhogindram aghurnayan  
bhindann anda-kataha-bhittim abhito babhrama vamsi-dhvanih

TRANSLATION

" `The transcendental vibration of Krsna'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 Brahma, wrought intense curiosity that agitated the mind of Bali Maharaja, who was otherwise firmly fixed, made Maharaja 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 Krsna created a wonderful situation.'

PURPORT

This verse (Vidagdha-madhava 1.27) is spoken by Madhumangala, a cowherd friend of Krsna's.

TEXT 165

ayam nayana-dandita-pra vara-pundarika-prabhah  
prabhati nava-jaguda-dyuti-vidambi-pitambarah  
aran yaja-pariskriya-damita-divya- vesadaro  
harin-mani-manohara-dyutibhir ujjvalango harih

TRANSLATION

" `The beauty of Krsna's eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kunkuma, His ornaments of selected forest flowers surpass the hankering for the best of garments, and His bodily beauty possesses

mind-attracting splendor greater than the jewels known as marakata-mani [emeralds].'

PURPORT

This verse from Vidagdha-madhava (1.17) is spoken by purnamasi.

TEXT 166

janghadhas-tata-sangi-daksina-padam kincid vibhugna-trikam-  
saci-stambhita-kandharam sakhi tirah-sancari-netrancalam  
vamsim kutmalite dadhanam adhare lolanguli-sangatam-  
ringad-bhru-bhramaram varangi paramanandam purah svikuru

TRANSLATION

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

PURPORT

This verse is from the Lalita-madhava-nataka (4.27), a ten-act play by Srila Rupa Gosvami. The speaker here is Lalitadevi.

TEXT 167

kula-varatanu-dharma-grava-vrndani bhindan  
sumukhi nisita-dirghapanga-tanka-cchatabhiih  
yugapad ayam apurvah kah puro visva-karma  
marakata-mani-laksair gostha-kaksam cinoti

TRANSLATION

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

PURPORT

This verse (Lalita-madhava 1.52) is spoken by Radharanito Lalitadevi.

TEXT 168

mahendra-mani-mandali-mada-vidambi-deha-dyutir  
vrajendra-kula-candramah sphurati ko'pi navyo yuva  
sakhi sthira-kulangana-nikara-nivi-bandhargala-

cchidakarana-kautuki jayati yasya vamsi-dhvanih

TRANSLATION

"`My dear friend, this newly youthful Lord Sri Krsna, the moon in the family of Nanda Maharaja, is so beautiful that He defies the beauty of clusters of

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

PURPORT

This verse from Lalita-madhava (1.49) is spoken by Lalitadevi to Radharani.

TEXT 169

balad aksnor laksmih kavalayati navyam kuvalayam  
mukhollasah phullam kamala-vanam ullanghayati ca  
dasam kastam asta-padam api nayaty angika-rucir  
vicitram radhayah kim api kila rupam vilasati

TRANSLATION

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

PURPORT

This verse is from Vidagdha-madhava (1.32). It is spoken by Paurnameasi.

TEXT 170

vidhur eti diva virupatam  
sata-patram bata sarvari-mukhe  
iti kena sada sriyojjvalam  
tulanam arhati mat-priyananam

TRANSLATION

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

PURPORT

This verse (Vidagdha-madhava 5.20) is spoken by Sri Krsna to Madhumangala.

TEXT 171

pramada- rasa- taranga-smera-ganda-sthala yah  
smara-dhanur anubandhi-bhru-lata-las ya-bhajah  
mada-kala-cala-bhrngi-bhranti-bhangim dadhano  
hrdayam idam adanksit paksmalaksyah kataksah

TRANSLATION

" `When Srimati Radharani smiles, waves of joy overtake Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee, moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.' "

PURPORT

This verse from Vidagdha-madhava (2.51) is also spoken by Lord Krsna.

TEXT 172

raya kahe,--"tomara kavitva amrtera dhara  
dvitiya natakera kaha nandi-vyavahara"

TRANSLATION

Having heard these verses recited by Rupa Gosvami, Srila Ramananda Raya said, "Your poetic expressions are like continuous showers of nectar. Kindly let me hear the introductory portion of the second drama."

TEXT 173

rupa kahe,--"kahan tumi suryopama bhasa  
muni kon ksudra,--yena khadyota-prakasa

TRANSLATION

Srila Rupa Gosvami said, "In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm."

TEXT 174

tomara age dharstya ei mukha-vyadana"  
eta bali' nandi-sloka karila vyakhyana

TRANSLATION

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

TEXT 175

sura-ripu-sudrsam uroja-kokan  
mukha-kamalani ca khedayann akhandah  
ciram akhila-suhrc-cakora-nandi  
disatu mukunda-yasah-sasi mudam vah

TRANSLATION

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

PURPORT

This is the first verse of Act One of Lalita-madhava.

TEXT 176

`dvitiya nandi kaha dekhi?'--raya puchila  
sankoca pana rupa padite lagila

TRANSLATION

When Srila Ramananda Raya further inquired about the second introductory verse, Srila Rupa Gosvami was somewhat hesitant, but nevertheless he began to read.

TEXT 177

nija-pranayitam sudham udayam apnuvan yah ksitau  
kiraty alam urikrta-dvija-kuladhiraja-sthitih  
sa luncita-tamas-tatir mama saci-sutakhyah sasi  
vasikrta-jagan-manah kim api sarma vinyasyatu

TRANSLATION

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

PURPORT

This is the third verse of Act One of Vidagdha-madhava.

TEXT 178

suniya prabhura yadi antare ullasa  
bahire kahena kichu kari' rosabhasa

TRANSLATION

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

TEXT 179

kanha tomara krsna-rasa-kavya-sudha-sindhu  
tara madhye mithya kene stuti-ksara-bindu

TRANSLATION

"Your exalted poetic descriptions of the mellows of Lord Krsna's pastimes are like an ocean of nectar. But why have you put in a false prayer about Me? It is like a drop of detestful alkali."

TEXT 180

raya kahe,--"rupera kavya amrtera pura  
tara madhye eka bindu diyache karpura"

TRANSLATION

Srila Ramananda Raya 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,--"raya, tomara ihate ullasa  
sunitei lajja, loke kare upahasa"

TRANSLATION

Sri Caitanya Mahaprabhu said, "My dear Ramananda Raya, 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

raya kahe,--"lokerasukha ihara sravane  
abhista-devera smrti mangalacarane"

TRANSLATION

Ramananda Raya 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

raya kahe,--"kon ange patrera pravesa?"  
tabe rupa-gosani kahe tahara visesa

TRANSLATION

Ramananda Raya inquired, "By which subdivision of style do the players enter?" Rupa Gosvami then began to speak specifically about this subject.

TEXT 184

natata kirata-rajam  
nihatya ranga-sthale kala-nidhina  
samaye tena vidheyam  
gunavati tara-kara-grahanam

TRANSLATION

" `While dancing on the stage after having killed the ruler of uncivilized men [Kamsa], Lord Krsna, master of all arts, will at the proper time accept the hand of Srimati Radharani, who is qualified with all transcendental attributes.'

(Lalita-madhava 1.11)

TEXT 185

`udghatyaka' nama ei'amukha'--`vithi' anga  
tomara age kahi--iha dharstyera taranga

TRANSLATION

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

PURPORT

In this connection Srila Bhaktisiddhanta Sarasvati Thakura again quotes the following verse from the Sahitya-darpana (6.288):

udghatyakah kathodghatah  
prayogatisayas tatha  
pra vartaka valagite  
panca prastavana-bhidah

Thus the technical names for the five kinds of introductory scenes of the drama are listed as udghatyaka, kathodghata, pra yogatisaya, pravai taka and avalagita. When Srila Ramananda Raya inquired which of these five Srila Rupa Gosvami had used to accomplish the technical introduction to his drama Lalita-madhava, Rupa Gosvami replied that he had used the introduction technically called udghatyaka. According to Bharati-vrtti, three technical terms used are prarocana, vithi and prahasana. Thus Rupa Gosvami also mentioned vithi, which is a technical term for a certain type of expression. According to the Sahitya-darpana (6.520):

vithyam eko bhaved ankah  
 kascid eko `tra kalpyate  
 akasa-bhasitair uktais'  
 citram pratyuktim asritah

The vithi 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 udghatyaka because the player dances on the stage. This term also indicates that the full moon enters the stage. In this case, when the word natata ("dancing on the stage") is linked with the moon, its meaning is obscure, but because the meaning becomes very clear when the word natata is linked with Krsna, this type of introduction is called udghatyaka.

Srila Ramananda Raya used highly technical terms when he discussed this with Srila Rupa Gosvami. Rupa Gosvami admitted that Srila Ramananda Raya was a greatly learned scholar of bona fide dramatic composition. Thus although Srila Rupa Gosvami was quite fit to answer Srila Ramananda Raya's questions, due to his Vaisnava humility he admitted that his words were impudent. Actually both Rupa Gosvami and Ramananda Raya were scholarly experts in composing poetry and presenting it strictly according to the Sahitya-darpana and other Vedic literatures.

#### TEXT 186

padani tv agatarthani  
 tad-artha-gataye narah  
 yojayanti padair anyaih  
 sa udghatyaka ucyate

#### TRANSLATION

" `To explain an unclear word, men generally join it with other words. Such an attempt is called udghatyaka.' "

#### PURPORT

This verse is quoted from the Sahitya-darpana (6.289).

#### TEXT 187

raya kahe,--"kaha age angera visesa"  
 sri-rupa kahena kichu sanksepa-uddesa

TRANSLATION

When Ramananda Raya requested Srila Rupa Gosvami to speak further about various portions of the play, Srila Rupa Gosvami briefly quoted his Lalita-mad hava.

TEXT 188

harim uddisate rajo-bharah  
puratah sangamayaty amum tamah  
vrajavama-drsam na paddhatih  
prakata sarva-drsah sruter api

TRANSLATION

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

PURPORT

This verse from the Lalita-madhava (1.23) is spoken by Paurnameasi in a conversation with Gargi.

Krsna stated in Bhagavad-gita, traigunya-visaya veda nistraigunyo bhavarjuna. Thus He advised Arjuna to rise above the modes of material nature, for the entire Vedic system is filled with descriptions involving sattva-guna, rajo-guna and tamo-guna. People are generally covered by the quality of rajo-guna and are therefore unable to understand the pastimes of Krsna with the gopis of Vraja. Moreover, the quality of tamo-guna further disturbs their understanding. In Vrndavana, however, although Krsna is covered by the hazy darkness of the dust, the gopis can nevertheless understand that within the dust storm is Krsna. 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 Krsna is doing. The purport of this verse is that Krsna is never lost, under any circumstances, to the vision of exalted devotees like the gopis.

TEXT 189

hriyam avagrhya grhebhyah karsati  
radham vanaya ya nipuna  
sa jayati nistrstartha  
vara-vamsaja-kakali duti

TRANSLATION

" `May the sweet sound of Lord Krsna's flute, His authorized messenger, be glorified, for it expertly releases Srimati Radharani from Her shyness and attracts Her from Her home to the forest.'

PURPORT

This verse from Lalita-madhava (1.24) is spoken by Gargi, the daughter of Gargamuni.

TEXT 190

sahacari niratankah ko'yam yuva mudira-dyutir  
vraja-bhuvi kutah prapto madyan matangaja-vibhramah  
ahaha catulair utsarpadbhir drg-ancala-taskarair  
mama dhrti-dhanam cetah-kosad vilunthayatiha yah

TRANSLATION

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

PURPORT

This verse (Lalita-madhava 2.11) is spoken by Srimati Radharani to Her friend Lalitadevi.

TEXT 191

vihara-sura-dirghika mama manah-karindrasya ya  
vilocana-cakorayoh sarad-amanda-candra-prabha  
uro'mbara-tatasya cabharana-caru-taravali  
mayonnata-manorathair iyam alambhi sa radhika

TRANSLATION

" `Srimati Radharani 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 galned Srimati Radharani because of the highly elevated state of My mind.'"

PURPORT

This verse from Lalita-madhava (2.10) expresses the thoughts of Lord Krsna in relation with Radharani.

TEXT 192

eta suni' raya kahe prabhura carane  
rupera kavitva prasamsi' sahasra-vadane

TRANSLATION

After hearing this, Srila Ramananda Raya submitted at the lotus feet of Sri Caitanya Mahaprabhu the superexcellence of Srila Rupa Gosvami's poetic expression and began to praise it as if he had thousands of mouths.

TEXT 193

"kavitva na haya ei amrtera dhara  
nataka-laksana saba siddhantera sara

TRANSLATION

Srila Ramananda Raya 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-paripati ei adbhuta varnana  
suni' citta-karnera haya ananda-ghurnana

TRANSLATION

"The wonderful descriptions of Rupa Gosvami 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 kavyena kaves tasya  
kim kandena dhanus-matah  
parasya hrdaye lagnam  
na ghurnayati yac chirah

TRANSLATION

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

TEXT 196

tomara sakti vina jivera nahe ei vani  
tumi sakti diya kahao,--hena anumani"

TRANSLATION

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

TEXT 197

prabhu kahe,--"prayage ihara ha-ila milana  
ihara gunē ihate amara tusta haila mana

TRANSLATION

Sri Caitanya Mahāprabhu replied, "I met Srīla Rupa Gosvami at Prayaga. He attracted and satisfied Me because of his qualities."

PURPORT

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

tesam satata-yuktanam  
bhajatam priti-purvakam  
dadami buddhi-yogam tam  
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) Sri Caitanya Mahāprabhu bestowed His special favor upon Srīla Rupa Gosvami because Rupa Gosvami 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 ihara kavya salankara  
aiche kavitva vinu nahe rasera pracara

TRANSLATION

Sri Caitanya Mahāprabhu praised the metaphors and other literary ornaments of Srīla Rupa Gosvami's transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellows.

TEXT 199

sabe kṛpa kari' inhare deha' ei vara  
vraja-līla-prema-rasa yena varne nirantara

TRANSLATION

Sri Caitanya Mahaprabhu requested all His personal associates to bless Rupa Gosvami so that he might continuously describe the pastimes of Vrndavana, which are full of emotional love of Godhead.

TEXT 200

inhara ye jyestha-bhrata, nama--`sanatana'  
prthivite vijna-vara nahi tanra sama

TRANSLATION

Sri Caitanya Mahaprabhu said, "Srtla Rupa Gosvami's elder brother, whose name is Sanatana Gosvami, is such a wise and learned scholar that no one is equal to him."

TEXT 201

tomara yaiche visaya-tyaga, taiche tanra riti  
dain ya-vairag ya-pandityera tanhatei sthiti

TRANSLATION

Sri Caitanya Mahaprabhu told Ramananda Raya, "Sanatana Gosvami's renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

TEXT 202

ei dui bhaiye ami pathailun vrndavane  
sakti diya bhakti-sastra karite pravartane

TRANSLATION

"I empowered both of these brothers to go to Vrndavana to expand the literature of bhakti."

PURPORT

Sri Caitanya Mahaprabhu informed Srila Ramananda Raya that he and Sanatana Gosvami 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 Sri Caitanya Mahaprabhu, this is the position of trnad api sunicena taror api sahisnuna. 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 niskincana 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 Krsna conscious activities. Such expert devotional service is performed without hypocrisy. Humility, renunciation and learned scholarship were combined in Sanatana Gosvami, the ideal pure devotee, who was on the same level of understanding as Srila Ramananda Raya. Like Ramananda Raya, Sanatana Gosvami was a fully cognizant expert in the conclusions of devotional service and was therefore able to describe such transcendental knowledge.

TEXT 203

raya kahe,--"isvara tumi ye caha karite  
kasthera putali tumi para nacaite

TRANSLATION

Srila Ramananda Raya replied to Sri Caitanya Mahaprabhu, "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 karila pracarane  
sei rasa dekhi ei ihara likhane

TRANSLATION

"I see that the truths regarding transcendental mellow that You have expounded through my mouth are all explained in the writings of Srila Rupa Gosvami.

TEXT 205

bhakte krpa-hetu prakasite caha vraja-rasa  
yare karao, sei karibe jagat tomara vasa

TRANSLATION

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

PURPORT

This passage parallels the statement krsna-sakti vina nahe tara pravartana, which means that unless empowered by the Supreme Personality of Godhead, Krsna, 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 Krsna conscious.

TEXT 206

tabe mahaprabhu kaila rupe alingana  
tanre karaila sabara carana vandana

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Rupa Gosvami and asked him to offer prayers at the lotus feet of all the devotees present.

TEXT 207

advaita-nityanandadi saba bhakta-gana  
krpa kari' rupe sabe kaila alingana

TRANSLATION

Advalta Acarya, Nityananda Prabhu and all the other devotees showed their causeless mercy to Rupa Gosvami by embracing him in return.

TEXT 208

prabhu-krpa rupe, ara rupera sad-guna  
dekhi' camatkara haila sabakara mana

TRANSLATION

Seeing Sri Caitanya Mahaprabhu's special mercy toward Srila Rupa Gosvami and seeing his personal qualities, all the devotees were struck with wonder.

TEXT 209

tabe mahaprabhu saba bhakta lana gela  
haridasa-thakura rupe alingana kaila

TRANSLATION

Then, when Sri Caitanya Mahaprabhu left with all of His devotees, Haridasa Thakura also embraced Srila Rupa Gosvami.

TEXT 210

haridasa kahe,--"tomara bhagyera nahi sima  
ye saba varnila, ihara ke jane mahima?"

TRANSLATION

Haridasa Thakura told him: "There is no limit to your good fortune. No one can understand the glories of what you have described."

TEXT 211

sri-rupa kahena,--ami kichui na jani  
yei mahaprabhu kahana, sei kahi vani

TRANSLATION

Sri ROPa Gosvami said, "I do not know anything. The only transcendental words I can utter are those which Srt Caitanya Mahaprabhu makes me speak.

PURPORT

The poet or writer dealing with transcendental subject matters is not an ordinary writer or translator. Because he is empowered by the Supreme Personality of Godhead, whatever he writes becomes very effective. The principle of being empowered by the Supreme Personality of Godhead is essential. A materialistic poet who describes in his poetry the material activities of man and woman cannot describe the transcendental pastimes of the Lord or the transcendental conclusions of devotional service. Srila Sanatana Gosvami has therefore warned all neophyte devotees that one should not hear from the mouth of a non-Vaisnava.

a vaisna va-mukhodgirnam  
putam hari-kathamrtam  
sravanam naiva kartavyam  
sarpocchistam yatha payah (Padma Purana)

Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the pastimes of Krsna in poetry, for it will be only mundane. There are many descriptions of Krsna's Bhagavad-gita 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 Krsna's service. Such literature is mundane, and therefore, as warned by Sri Sanatana Gosvami, one should not touch it.

TEXT 212

hrdi yasya preranaya  
pravartito'ham varaka-rupo'pi  
tasya hareh pada-kamalam  
vande caitanya-devasya

TRANSLATION

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

PURPORT

This verse is from Bhakti-rasamrta-sindhu (1.1.2).

TEXT 213

ei-mata dui-jana krsna-katha-range  
sukhe kala gonaya rupa haridasa-sange

TRANSLATION

In this way Srila Rupa Gosvami passed his time in close association with Haridasa Thakura by discussing the pastimes of Lord Krsna in great happiness.

TEXT 214

cari masa rahi' saba prabhura bhakta-gana  
gosani vidaya dila, gaude karila gamana

TRANSLATION

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

TEXT 215

sri-rupa prabhu-pade nilacale rahila  
dola-yatra prabhu-sange anande dekhila

TRANSLATION

Srila Rupa Gosvami, however, stayed at the lotus feet of Sri Caitanya Mahaprabhu, and when the Dola-yatra festival took place, he saw it in great happiness with the Lord.

TEXT 216

dola anantare prabhu rupe vidaya dila  
aneka prasada kari' sakti sancarila

TRANSLATION

After the Dola-yatra festival ended, Sri Caitanya Mahaprabhu bade farewell to Rupa Gosvami also. The Lord empowered him and bestowed upon him all kinds of mercy.

TEXT 217

"vrndavane yaha' tumi, rahiha vrndavane  
ekabara ihan pathaiha sanatane

TRANSLATION

"Now go to Vrndavana and stay there," the Lord said. "You may send here your elder brother, Sanatana.

TEXT 218

vraje yai rasa-sastra kariha nirupana  
lupta-tirtha saba tahan kariha pracarana

TRANSLATION

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

TEXT 219

krsna-seva, rasa-bhakti kariha pracara  
amiha dekhite tahan yaimu ekabara"

TRANSLATION

"Establish the service of Lord Krsna and preach the mellows of Lord Krsna's devotional service. I shall also go to Vrndavana once more."

TEXT 220

eta bali' prabhu tanre kaila alingana  
rupa gosani sire dhare prabhura carana

TRANSLATION

Having thus spoken, Sri Caltanya Mahaprabhu embraced Rupa Gosvami, who then placed the lotus feet of the Lord upon his head.

TEXT 221

prabhura bhakta-gana-pase vidaya la-ila  
punarapi gauda-pathe vrndavane aila

TRANSLATION

Srila Rupa Gosvami took leave of all the devotees of Sri Caitanya Mahaprabhu and returned to Vrndavana by the path to Bengal.

TEXT 222

ei ta' kahilana punah rupera milana

iha yei sune, paya caitanya-carana

TRANSLATION

Thus I have described the second meeting of ROPa Gosvami and Sri Caitanya Mahaprabhu. Anyone who hears of this incident will certainly attain the shelter of Sri Caitanya Mahaprabhu.

TEXT 223

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, First Chapter, describing the second meeting of Srila Rupa Gosvami and Sri Caitanya Mahaprabhu.

Chapter Two

The Chastisement of Junior Haridasa

The purport of this chapter is explained by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya as follows. Krsnadasa Kaviraja Gosvami, the author of Sri Caitanya-caritamrta, wanted to explain direct meetings with Sri Caitanya Mahaprabhu, meetings with those empowered by Him, and His avirbhava appearance. Thus he described the glories of Nrsimhananda and other devotees. A devotee named Bhagavan Acarya was exceptionally faithful to the lotus feet of Sri Caitanya Mahaprabhu. Nevertheless, his brother, Gopala Bhatta Acarya, discoursed upon the commentary of impersonalism (Mayavada). Srila Svarupa Damodara Gosvami, the secretary of Sri Caitanya Mahaprabhu, forbid Bhagavan Acarya to indulge in hearing that commentary. Later, when Junior Haridasa, following the order of Bhagavan Acarya, went to collect alms from Madhavidēvi, he committed an offense by talking intimately with a woman although he was in the renounced order. Because of this, Sri Caitanya Mahaprabhu rejected junior Haridasa, and despite all the requests of the Lord's stalwart devotees, the Lord did not accept him again. One year after this incident, Junior Haridasa went to the confluence of the Ganges and Yamuna and committed suicide. In his spiritual body, however, he continued to sing devotional songs, and Sri Caitanya Mahaprabhu heard them. When the Vaisnavas of Bengal went to see Sri Caitanya Mahaprabhu, these incidents became known to Svarupa Damodara and others.

TEXT 1

vande'ham sri-guroh sri-yuta-pada-kamalam sri-gurun vaisnavams ca  
sri-rupam sagrajam saha-gana-raghunathanvitam tam sa-jivam  
sadvaitam savadhutam parijana-sahitam krsna-caitanya-devam  
sri-radha-krsna-padan saha-gana-lalita-sri- visakhanvita-ms ca

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaisnavas and unto the six Gosvamis, including Srila Rupa Gosvami, Srila Sanatana Gosvami, Raghunatha dasa Gosvami, Jiva Gosvami and their associates. I offer my respectful obeisances unto Sri Advaita Acarya Prabhu, Sri Nityanada Prabhu, Sri Caitanya Mahaprabhu, and all His devotees, headed by Srivasa Thakura I then offer my respectful obeisances unto the lotus feet of Lord Krsna, Sri-mati Radharani and all the gopis, headed by Lalita and Visakha.

TEXT 2

jaya jaya sri-caitanya jaya nityananda  
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityanada Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

sarva-loka uddharite gaura-avata-ra  
nistarera hetu tara trividha prakara

TRANSLATION

In His incarnation as Sri Caitanya Mahaprabhu, Lord Sri Krsna descended to deliver all the living beings in the three worlds, from Brahmaloaka down to Patalaloka. He caused their deliverance in three ways.

TEXT 4

saksat-darsana, ara yogya-bhakta-jive  
'avesa' karaye kahan, kahan 'avirbha-ve'

TRANSLATION

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

TEXT 5-6

`saksat-darsane' praya saba nistarila  
nakula-brahmacarira dehe `avista' ha-ila

pradyumna-nrsimhananda age kaila `avirbhava'  
`loka nistariba',--ei isvara-svabhava

TRANSLATION

Sri Caitanya Mahaprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmachari and by appearing before Nrsimhananda Brahmachari. "I shall deliver the fallen souls." This statement characterizes the Supreme Personality of Godhead.

PURPORT

The Lord always manifested His avirbhava appearance in the following four places: (1) the house of Srimati Sacimata, (2) wherever Nityananda Prabhu danced in ecstasy, (3) the house of Srivasa (when kirtana was performed), and (4) the house of Raghava Pandita. Lord Caitanya Himself appeared in these four places. (In this connection, one may consult text 34.)

TEXT 7

saksat-darsane saba jagat tarila  
eka-bara ye dekhila, se krtartha ha-ila

TRANSLATION

When Sri Caitanya Mahaprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced.

TEXT 8

gauda-desera bhakta-gana pratyabda asiya  
punah gauda-dese yaya prabhure miliya

TRANSLATION

Every year, devotees from Bengal would go to Jaganatha Puri to meet Sri Caitanya Mahaprabhu, and after the meeting they would return to Bengal.

TEXT 9

ara nana-desera loka asi' jagannatha

caitanya-carana dekhi' ha-ila krtartha

TRANSLATION

Similarly, people who went to Jagannatha Pura from various provinces of India were fully satisfied after seeing the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 10

sapta-dvipoera loka ara nava-khanda-vasi  
deva, gandharva, kinnara manusya-vese asi,

TRANSLATION

People from all over the universe, including the seven islands, the nine khandas, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings.

PURPORT

For an explanation of sapta-dvipa, see Madhya-lila, Chapter Twenty, verse 218, and Srimad-Bhagavatam, Fifth Canto, Chapters Sixteen and Twenty. In the Siddhanta-siromani, Chapter One (Goladhyaya), in the Bhuvana-kosa section, the nine khandas are mentioned as follows:

aindrakaseru sakalam kila tamraparnam  
anyad gabhastimat atas ca kumarikakhyam  
nagam ca saumyam iha varunam antya-khandam  
gandharva-samjnam iti bhārata-varṣa-madhye

"Within Bharata-varṣa, there are nine khandas. They are known as (1) Aindra, (2) Kaseru, (3) Tamraparna, (4) Gabhastimat, (5) Kumarika, (6) Naga (7) Saumya, (8) Varuna and (9) Gandharva."

TEXT 11

prabhure dekhiya yaya `vaisnava' hana  
krsna bali' nace saba premavista hana

TRANSLATION

Having seen the Lord, they all became Vaisnavas. Thus they danced and chanted the Hare Kṛṣṇa mantra in ecstatic love of Godhead.

TEXT 12

ei-mata darsane trijagat nistari  
ye keha asite nare aneka samsari

TRANSLATION

Thus by direct meetings, Sri Caitanya Mahaprabhu delivered the three worlds. Some people, however, could not go and were entangled in material activities.

TEXT 13

ta-saba tarite prabhu sei saba dese  
yogya-bhakta jiva-dehe karena `avese'

TRANSLATION

To deliver people in regions throughout the universe who could not meet Him, Sri Caitanya Mahaprabhu personally entered the bodies of pure devotees.

TEXT 14

sei jive nija-bhakti karena prakase  
tahara darsane `vaisnava' haya sarva-dese

TRANSLATION

Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

PURPORT

As stated in Caitanya-caritamrta (Antya 7.11):  
kali-kalera dharma--krsna-nama-sankirtana  
krsna-sakti vina nahe tara pravartana  
Unless one is empowered by the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, one cannot spread the holy names of the Hare Krsna maha-mantra throughout the world. Persons who do so are empowered. Therefore they are sometimes called avesa-avatars or incarnations, for they are endowed with the power of Sri Caitanya Mahaprabhu.

TEXT 15

ei-mata avese tarila tribhuvana  
gaude yaiche avesa, kari dig darasana

TRANSLATION

In this way Sri Caitanya Mahaprabhu 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

ambuya-muluke haya nakula-brahmacari

parama-vaisnava tenho bada adhikari

TRANSLATION

In Ambuya-muluka there was a person named Nakula Brahmachari, who was a perfectly pure devotee, greatly advanced in devotional service.

PURPORT

Srila Bhaktivinoda Thakura says that Ambuya-muluka is the present Ambika, a city in the Vardhamana district of West Bengal. Formerly, during the Mohammedan regime, it was known as Ambuya-muluka. In this city there is a neighborhood called Pyariganja, and that is where Nakula Brahmachari used to live.

TEXT 17

gauda-desera loka nistarite mana haila  
nakula-hrdaye prabhu `avesa' karila

TRANSLATION

Desiring to deliver all the people of Bengal, Sri Caitanya Mahaprabhu entered the heart of Nakula Brahmachari.

TEXT 18

graha-grasta-praya nakula premavista hana  
hase, kande, nace, gaya unmatta hana

TRANSLATION

Nakula Brahmachari 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

asru, kampa, stambha, sveda, sattvika vikara  
nirantara preme nrtya, saghana hunkara

TRANSLATION

He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became stunned, perspired, danced in love of Godhead and made sounds like those of a cloud.

TEXT 20

taiche gaura-kanti, taiche sada premavesa  
taha dekhibare aise sarva gauda-desa

TRANSLATION

His body shone with the same luster as that of Sri Caitanya Mahaprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms.

TEXT 21

yare dekhe tare kahe,--`kaha krsna-nama,  
tanhara darsane loka haya premoddama

TRANSLATION

He advised whomever he met to chant the holy names Hare Krsna. Thus upon seeing him, people were overwhelmed with love of Godhead.

TEXT 22

caitanyera avesa haya nakulera dehe  
suni' sivananda aila kariya sandehe

TRANSLATION

When Sivananda Sena heard that Sri Caitanya Mahaprabhu had entered the body of Nakula Brahmachari, he went there with doubts in his mind.

TEXT 23

pariksa karite tanra yabe iccha haila  
bahire rahiya tabe vicara karila

TRANSLATION

Desiring to test the authenticity of Nakula Brahmachari, he stayed outside, thinking as follows.

TEXT 24-25

"apane bolana more, iha yadi jani  
amara ista-mantra jani' kahena apani  
  
tabe jani, inhate haya caitanva-avese"  
eta cinti' sivananda rahila dura-dese

TRANSLATION

"If Nakula Brahmachari personally calls me and knows my worshipable mantra, then I shall understand that he is inspired by the presence of

Sri Caitanya Mahaprabhu." Thinking in this way, he stayed some distance apart.

TEXT 26

asankhya lokera ghata,--keha aise yaya  
lokera sanghatte keha darsanana paya

TRANSLATION

There was a large crowd of people, some coming and some going. Indeed, some people in that great crowd could not even see Nakula Brahmachari.

TEXT 27

avese brahmachari kahe,--`sivananda ache dure  
jana dui cari yaha, bolaha tahare'

TRANSLATION

In his inspired state, Nakula Brahmachari said, "Sivananda Sena is staying some distance away. Two or four of you go call him."

TEXT 28

cari-dike dhaya loke `sivananda' bali  
sivananda kon, tomaya bolaya brahmachari

TRANSLATION

Thus people began running here and there, calling in all directions, "Sivananda! Whoever is Sivananda, please come. Nakula Brahmachari is calling you."

TEXT 29

sunī, sivananda sena tanha sikhra aila  
namaskara kari' tanra nikate vasila

TRANSLATION

Hearing these calls, Sivananda Sena quickly went there, offered obeisances to Nakula Brahmachari, and sat down near him.

TEXT 30

brahmachari bale,--"tumi karila samsaya  
eka-mana hana suna tahara niscaya

TRANSLATION

Nakula Brahmachari said, "I know that you are doubtful. Now please hear this evidence with great attention.

TEXT 31

`gaura-gopala mantra' tomara cari aksara  
avisvasa chada, yei kariyacha antara"

TRANSLATION

"You are chanting the Gaura-gopala mantra composed of four syllables. Now please give up the doubts that have resided within you."

PURPORT

Srila Bhaktivinoda Thakura explains the Gaura-gopala mantra in his Amrta-pravaha-bhasya. Worshipers of Sri Gaurasundara accept the four syllables gau-ra-an.-ga as the Gaura mantra, but pure worshipers of Radha and Krsna accept the four syllables ra-dha krs-na as the Gaura-gopala mantra. However, Vaisnavas consider Sri Caitanya Mahaprabhu nondifferent from Radha-Krsna (sri-krsna-caitanya radha-krsna nahe anya). Therefore one who chants the mantra Gauranga and one who chants the names of Radha and Krsna are on the same level.

TEXT 32

tabe sivanandera mane pratiti ha-ila  
aneka sammana kari' bahu bhakti kaila

TRANSLATION

Sivananda Sena thereupon developed full confidence in his mind that Nakula Brahmachari was filled with the presence of Sri Caitanya Mahaprabhu. Sivananda Sena then offered him respect and devotional service.

TEXT 33

ei-mata mahaprabhura acintya prabhava  
ebe suna prabhura yaiche haya `avirbhava'

TRANSLATION

In this way, one should understand the inconceivable potencies of Sri Caitanya Mahaprabhu. Now please hear how His appearance [avirbhava] takes place.

TEXT 34-35

sacira mandire, ara nityananda-nartane  
srivasa-kirtane, ara raghava-bhavane

ei cari thani prabhura sada `avirbhava'  
premakrsta haya,--prabhura sahaja svabhava

TRANSLATION

Sri Caitanya Mahaprabhu always appeared in four places--in the household temple of mother Saci, in the places where Sri Nityananda Prabhu danced, in the house of Srivasa Pandita during congregational chanting and in the house of Raghava Pandita. He appeared because of His attraction to the love of His devotees. That is His natural characteristic.

TEXT 36

nrsimhanandera age avirbhuta hana  
bhojana karila, taha suna mana diya

TRANSLATION

Sri Caitanya Mahaprabhu appeared before Nrsimhananda Brahmachari and ate his offerings. Please hear about this with attention.

TEXT 37

sivanandera bhagina sri-kanta-sena nama  
prabhura krpate tenho bada bhagyavan

TRANSLATION

Sivananda Sena had a nephew named Srikanta Sena, who by the grace of Sri Caitanya Mahaprabhu was extremely fortunate.

TEXT 38

eka vatsara tenho prathama ekesvara  
prabhu dekhigare aila utkantha-antara

TRANSLATION

One year, Srikanta Sena came alone to Jagannatha Puri in great eagerness to see the Lord.

TEXT 39

mahaprabhu tare dekhi' bada krpa kaila

masa-dui tenho prabhura nikate rahila

TRANSLATION

Seeing Srikanta Sena, Sri Caitanya Mahaprabhu bestowed causeless mercy upon him. Srikanta Sena stayed near Sri Caitanya Mahaprabhu for about two months at Jagannatha Puri.

TEXT 40

tabe prabhu tanre ajna kaila gaude yaite  
"bhakta-gane nisedhiha ethake asite

TRANSLATION

When he was about to return to Bengal, the Lord told him, "Forbid the devotees of Bengal to come to Jagannatha Puri this year.

TEXT 41

e-vatsara tanha ami yaimu apane  
tahai milimu saba advaitadi sane

TRANSLATION

"This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Acarya.

TEXT 42

sivanande kahiha,--ami ei pausa-mase  
acambite avasya ami yaiba tanra pase

TRANSLATION

"Please inform Sivananda Sena that this December I shall certainly go to his home.

TEXT 43

jagadananda haya tahan, tenho bhiksa dibe  
sabare kahiha,--e vatsara keha na asibe"

TRANSLATION

"Jagadananda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannatha Puri this year."

TEXT 44

sri-kanta asiya gaude sandesa kahila  
suni' bhakta-gana-mane ananda ha-ila

TRANSLATION

When Srikanta Sena returned to Bengal and delivered this message,  
the minds of all the devotees were very pleased.

TEXT 45

calitechila acarya, rahila sthira hana  
sivananda, jagadananda rahe pratyasa kariya

TRANSLATION

Advaita Acarya was just about to go to Jagannatha Puri with the  
other devotees, but upon hearing this message, He waited. Sivananda Sena  
and Jagadananda also stayed back, awaiting the arrival of Sri Caitanya  
Mahaprabhu.

TEXT 46

pausa-mase aila dunhe samagri kariya  
sandhya-paryanta rahe apeksa kariya

TRANSLATION

When the month of Pausa arrived, both Jagadananda and Sivananda  
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 masa gela, gosani na aila  
jagadananda, sivananda dukkhita ha-ila

TRANSLATION

As the month passed but Sri Caitanya Mahaprabhu did not come,  
Jagadananda and Sivananda became most unhappy.

TEXT 48-49

acambite nrsimhananda tahani aila  
dunhe tanre mili' tabe sthane vasaila  
dunhe dukkhi dekhi' tabe kahe nrsimhananda  
'toma dunhakare kene dekhi nirananda?'

TRANSLATION

Suddenly Nrsimhananda arrived, and Jagadananda and Sivananda arranged for him to sit near them. Seeing them both so unhappy, Nrsimhananda inquired, "Why do I see that you are both despondent?"

TEXT 50

tabe sivananda ta-nre sakala kahila  
'asiba ajna dila prabhu kene na aila?'

TRANSLATION

Then Sivananda Sena told him, "Sri Caitanya Mahaprabhu promised that He would come. Why, then, has He not arrived?"

TEXT 51

suni' brahmacari kahe,--`karaha santose  
ami ta' aniba tanre trtiya divase'

TRANSLATION

Hearing this, Nrsimhananda Brahmacari replied, "Please be satisfied. I assure you that I shall bring Him here three days from now."

TEXT 52

tanhara prabhava-prema jane dui-jane  
anibe prabhure ebe niscaya kailamane

TRANSLATION

Sivananda and Jagadananda knew of Nrsimhananda Brahmacari's influence and love of Godhead. Therefore they now felt assured that he would certainly bring Sri Caitanya Mahaprabhu.

TEXT 53

`pradyumna brahmacari'--tanra nija-nama  
'nrsimhananda' nama tanra kaila gaura-dhama

TRANSLATION

His real name was Pradyumna Brahmacari. The name Nrsimhananda had been given to him by Lord Gaurasundara Himself.

TEXT 54

dui dina dhyana kari' sivanandere kahila  
"panihati grame ami prabhure anila

TRANSLATION

After meditating for two days, Nrsimhananda Brahmachari told Sivananda Sena, "I have already brought Sri Caitanya Mahaprabhu to the village known as Panihati.

TEXT 55

kali madhyahne tenho asibena tomara ghare  
paka-samagri anaha, ami bhiksa dimu tanre

TRANSLATION

"Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food.

TEXT 56

tabe tanre etha ami aniba satvara  
niscaya kahilana, kichu sandeha na kara

TRANSLATION

"In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful.

TEXT 57

ye cahiye, taha kara hana tat-para  
ati tvaraya kariba paka, suna atahpara

TRANSLATION

"Bring all the ingredients very soon, for I want to begin cooking immediately. Please do what I say."

TEXT 58

paka-samagri anaha, ami yaha cai'  
ye magila, sivananda ani' dila tai

TRANSLATION

Nrsimhananda Brahmachari said to Sivananda, "Please bring whatever cooking ingredients I want." Thus Sivananda Sena immediately brought whatever he asked for.

TEXT 59

pratah-kala haite paka karila apara  
nana vyanjana, pitha, ksira nana upahara

TRANSLATION

Beginning early in the morning, Nrsimhananda Brahmachari cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations.

TEXT 60

jagannathera bhinna bhoga prthak badila  
caitanya prabhura lagi' ara bhoga kaila

TRANSLATION

After he finished cooking, he brought separate dishes for Jagannatha and Sri Caitanya Mahaprabhu.

TEXT 61

ista-deva nrsimha lagi' prthak badila  
tina-jane samaipiya bahire dhyana kaila

TRANSLATION

He also separately offered dishes to Nrsimhadeva, 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, sighra asi' vasila caitanya-gosani  
tina bhoga khaila, kichu avasista nai

TRANSLATION

In his meditation he saw Sri Caitanya Mahaprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

TEXT 63

anande vihvala pradyumna, pade asru-dhara

"haha kiba kara" bali' karaye phutkara

TRANSLATION

Pradyumna Brahmachari was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahaprabhu 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

jagannathe-tomaya aikya, khao tanra bhoga  
nrsimhera bhoga kene kara upayoga?

TRANSLATION

"My dear Lord, You are one with Jagannatha; therefore I have no objection to Your eating His offering. But why are You touching the offering to Lord Nrsimhadeva?"

TEXT 65

nrsimhera haila jani aji upavasa  
thakura upavasi rahe, jiye kaiche dasa?'

TRANSLATION

"I think that Nrsimhadeva could not eat anything today, and therefore He is fasting. If the master fasts, how can the servant live?"

TEXT 66

bhojana dekhi' yadyapi tanra hrdaye ullasa  
nrsimha laksya kari' bahye kichu kare dukkhabhasa

TRANSLATION

Although Nrsimha Brahmachari felt jubilation within his heart to see Sri Caitanya Mahaprabhu eating everything, for the sake of Lord Nrsimhadeva he externally expressed disappointment.

TEXT 67

svayam bhagavan krsna-caitanya-gosani  
jagannatha-nrsimha-saha kichu bheda nai

TRANSLATION

Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannatha and Lord Nrsimhadeva.

TEXT 68

iha janibare pradyumnera gudha haita mana  
taha dekhaila prabhu kariya bhojana

TRANSLATION

Pradyumna Brahmachari was deeply eager to understand this fact. Therefore Sri Caitanya Mahaprabhu revealed it to him by a practical demonstration.

TEXT 69

bhojana kariya prabhu gela panihati  
santosa paila dekhi' vyanjana-paripati

TRANSLATION

After eating all the offerings, Sri Caitanya Mahaprabhu started for Panihati. There, He was greatly satisfied to see the different varieties of vegetables prepared in the house of Raghava.

TEXT 70

sivananda kahe,--`kene karaha phutkara?'  
tenha kahe,--"dekha tomara prabhura vyavahara

TRANSLATION

Sivananda said to Nrsimhananda, "Why are you expressing dismay?" Nrsimhananda replied, "Just see the behavior of your Lord Sri Caitanya Mahaprabhu.

TEXT 71

tina janara bhoga tenho ekela khaila  
jagannatha-nrsimha upavasi ha-ila"

TRANSLATION

"He alone has eaten the offerings for all three Deities. Because of this, both Jagannatha and Nrsimhadeva remain fasting."

TEXT 72

suni sivanandera citte ha-ila samsaya  
kiba premavese kahe, kiba satya haya

TRANSLATION

When Sivananda Sena heard this statement, he was unsure whether Nrsimhananda Brahmachari was speaking that way because of ecstatic love or because it was actually a fact.

TEXT 73

tabe sivanande kichu kahe brahmachari  
samagri ana nrsimha lagi punah paka kari'

TRANSLATION

When Sivananda Sena was thus perplexed, Nrsimhananda Brahmachari said to him, "Bring more food. Let me cook again for Lord Nrsimhadeva."

TEXT 74

tabe sivananda bhoga-samagri anila  
paka kari' nrsimhera bhoga lagaila

TRANSLATION

Then Sivananda Sena again brought the ingredients with which to cook, and Pradyumna Brahmachari again cooked and offered the food to Nrsimhadeva.

TEXT 75

varsantare sivananda lana bhakta-gana  
nilacale dekhe yana prabhura carana

TRANSLATION

The next year, Sivananda went to Jagannatha Puri with all the other devotees to see the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 76

eka-dina sabhate prabhu vata calaila  
nrsimhanandera guna kahite lagila

TRANSLATION

One day, in the presence of all the devotees, the Lord raised these topics concerning Nrsimhananda Brahmachari and praised his transcendental qualities.

TEXT 77

`gata-varsa pause more karaila bhojana  
kabhu nahi khai aiche mistanna-vyanjana'

TRANSLATION

The Lord said, "Last year in the month of Pausa, when Nrsimhananda gave me varieties of sweetmeats and vegetables to eat, they were so good that I had never before eaten such preparations."

TEXT 78

suni' bhakta-gana mane ascarya manila  
sivanandera mane tabe pratyaya janmila

TRANSLATION

Hearing this, all the devotees were struck with wonder, and Sivananda became confident that the incident was true.

TEXT 79

ei-mata saci-grhe satata bhojana  
srivasera grhe karena kirtana-darsana

TRANSLATION

In this way Sri Caitanya Mahaprabhu used to eat at the temple of Sacimata every day and also visit the house of Srivasa Thakura when kirtana was performed.

TEXT 80

nityanandera nrtya dekhena asi' bare bare  
'nirantara avirbhava' raghavera ghare

TRANSLATION

Similarly, He was always present when Nityananda Prabhu danced, and He regularly appeared at the house of Raghava.

TEXT 81

prema-vasa gaura-prabhu, yahan premottama  
prema-vasa hana taha dena darasana

TRANSLATION

Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him.

TEXT 82

sivanandera prema-sima ke kahite pare?  
yanra preme vasa prabhu aise bare bare

TRANSLATION

Influenced by the loving affairs of Sivananda Sena, Sri Caitanya Mahaprabhu came again and again. Therefore who can estimate the limits of his love?

TEXT 83

ei ta' kahilu gaurera `avirbhava'  
iha yei sune, jane caitan ya-prabhava

TRANSLATION

Thus I have described the appearance of Sri Caitanya Mahaprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord.

TEXT 84

purusottame prabhu-pase bhagavan acarya  
parama vaisnava tenho supandita arya

TRANSLATION

At Jagannatha Puri, in the association of Sri Caitanya Mahaprabhu, lived Bhagavan Acarya, who was certainly a gentleman, a learned scholar and a great devotee.

PURPORT

For a description of Bhagavan Acarya, one may refer to the Adilila, Tenth Chapter, verse 136.

TEXT 85

sakh ya-bhavakranta-citta, gopa-a vatara  
svarupa-gosani-saha sakhya-vyavahara

TRANSLATION

He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with SvarOpa Damodara Gosvami were very friendly.

TEXT 86

ekanta-bhave asriyachena caitanya-carana  
madhye madhye prabhura tenho karena nimantrana

TRANSLATION

He sought the shelter of Sri Caitanya Mahaprabhu with full surrender. Sometimes he would invite the Lord to dine at his home.

TEXT 87

ghare bhata kari' karena vividha vyanjana  
ekale gosani lana karana bhojana

TRANSLATION

Bhagavan Acarya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat.

PURPORT

Generally those who invited Sri Caitanya Mahaprabhu for dinner used to offer Him the remnants of food that had first been offered to Lord Jagannatha. Bhagavan Acarya, however, instead of giving Him the remnants of Jagannatha's food, prepared dinner at his home. In Orissa, food offered to Lord Jagannatha is called prasadi, and that which is not offered to Lord Jagannatha is known as amani or ghara-bhata, rice prepared at home.

TEXT 88

tanra pita `visayi' bada satananda-khanna  
`visa ya- vimukha' acarya--`vairag ya-pradhana'

TRANSLATION

Bhagavan Acarya's father, whose name was Satananda Khan, was an expert statesman, whereas Bhagavan Acarya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life.

TEXT 89

`gopala-bhattacharya' nama tanra chota-bhai  
kasite vedanta padi' gela tanra thani

TRANSLATION

Bhagavan Acarya's brother, whose name was Gopala Bhattacharya, had studied Vedanta philosophy at Benares and had then returned to Bhagavan Acarya's home.

PURPORT

During those days and also at the present, Vedanta philosophy is understood through the commentary of Sankaracarya, which is known as Sariraka-bhasya. Thus it appears that Gopala Bhattacharya the younger brother of Bhagavan Acarya, had studied Vedanta according to the way of the Sariraka-bhasya, which expounds the Mayavada philosophy of the impersonalists.

TEXT 90

acarya tahare prabhu-pade milaila  
antaryami prabhu citte sukha na paila

TRANSLATION

Bhagavan Acarya took his brother to meet Sri Caitanya Mahaprabhu, but the Lord, knowing that Gopala Bhattacharya was a Mayavadi philosopher, could not get much happiness from meeting him.

TEXT 91

acarya-sambandhe bahye kare prityabhasa  
krsna-bhakti vina prabhura na haya ullasa

TRANSLATION

Sri Caitanya Mahaprabhu derives no happiness from meeting one who is not a pure devotee of Krsna. Thus because Gopala Bhattacharya was a Mayavadi scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopala Bhattacharya was related to Bhagavan Acarya, Sri Caitanya Mahaprabhu feigned pleasure in seeing him.

TEXT 92

svarupa gosanire acarya kahe ara dine  
'vedanta padiya gopala aisache ekhane

TRANSLATION

Bhagavan Acarya said to Svarupa Damodara, "Gopala, my younger brother, has returned to my home, having concluded his study of Vedanta philosophy."

TEXT 93

sabe meli' aisa, suni `bhasya' ihara sthane'  
prema-krodha kari' svarupa balaya vacane

TRANSLATION

Bhagavan Acarya requested Svarupa Damodara to hear from Gopala the commentary upon Vedanta. Svarupa Damodara Gosvami, however, somewhat angry because of love, spoke as follows.

TEXT 94

"buddhi bhrasta haila tomara gopalera sange  
mayavada sunibare upajila range

TRANSLATION

"You have lost your intelligence in the association of Gopala, and therefore you are eager to hear the Mayavada philosophy.

TEXT 95

vaisnava hana yeba sariraka-bhasya sune  
sevya-sevaka-bhava chadi' apanare `isvara' mane

TRANSLATION

"When a Vaisnava listens to the Sariraka-bhasya, the Mayavada commentary upon Vedanta-sutra, he gives up the Krsna conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord.

PURPORT

The philosophers known as kevaladvaita-vadis generally occupy themselves with hearing the Sariraka-bhasya, a commentary by Sankaracarya advocating that one impersonally consider oneself the Supreme Lord. Such Mayavada philosophical commentaries upon Vedanta are simply imaginary, but there are other commentaries on Vedanta philosophy. The commentary by Srila Ramanujacarya, known as Sri-bhasya, establishes the visistadvaita- vada philosophy. Similarly, in the Brahma-sampradaya, Madhvacarya's Purnaprajna-bhasya establishes suddhadvaita-vada. in the Kumara-sampradaya, or Nimbarka-sampradaya, Sri Nimbarka establishes the philosophy of dvaitadvaita-vada in the Parijata-saurabha-bhasya. And in the Visnusvami-sampradaya, or Rudra-sampradaya, which comes from Lord Siva, Visnusvami has written a commentary called Sarvajna-bhasya, which establishes suddhadvaita-vada.

A Vaisnava should study the commentaries on Vedanta-sutra written by the four sampradaya-acaryas, namely Sri Ramanujacarya, Madhvacarya, Visnusvami and Nimbarka, 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 Vedanta philosophy

properly must study these commentaries, especially if he is a Vaisnava. These commentaries are always adored by Vaisnavas. The commentary by Srila Bhaktisiddhanta Sarasvati is elaborately given in the Adi-lila, Chapter Seven, text 101. The Mayavada commentary Sariraka-bhasya is like poison for a Vaisnava. It should not be touched at all. Srila Bhaktivinoda Thakura remarks that even a maha-bhagavata, or highly elevated devotee who has surrendered himself unto the lotus feet of Krsna, sometimes falls down from pure devotional service if he hears the Mayavada philosophy of Sariraka-bhasya. This commentary should therefore be shunned by all Vaisnavas.

TEXT 96

maha-bhagavata yei, krsna prana-dhana yara  
mayavada-sravane citta avasya phire tanra"

TRANSLATION

"The Mayavada philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Krsna as his life and soul chages his decision when he reads the Mayavada commentary on Vedanta-sutra."

TEXT 97

acarya kahe,--`ama sabara krsna-nistha-citte  
ama sabara mana bhasya nare phiraite'

TRANSLATION

In spite of Svarupa Damodara's protest, Bhagavan Acarya continued, "We are all fixed at the lotus feet of Krsna with our hearts and souls. Therefore the Sariraka-bhasya cannot chage our minds."

TEXT 98

svarupakahe, "tathapi mayavada-sravane  
`cit, brahma, maya, mith ya'--ei-matra sune

TRANSLATION

SvarOpa Damodara replied, "Nevertheless, when we hear the Mayavada philosophy, we hear that Brahman is knowledge and that the universe of maya is false, but we gain no spiritual understanding.

TEXT 99

jivajnana-kalpita isvare, sakala-i ajnana  
yahara sravane bhaktera phate mana prana"

TRANSLATION

"The Mayavadi philosopher tries to establish that the living entity is only imaginary and that the Supreme Personality of Godhead is under the influence of maya. Hearing this kind of commentary breaks the heart and life of a devotee."

PURPORT

Srila Svarupa Damodara Gosvami wanted to impress upon Bhagavan Acarya that even though someone firmly fixed in devotion to Krsna's service might not be deviated by hearing the Mayavada bha-sya, that bhasya is nevertheless full of impersonal words and ideas such as Brahman which represent knowledge but which are impersonal. The Mayavadis say that the world created by maya 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, maya, He becomes a jiva, 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

lajja-bhaya pana acarya mauna ha-ila  
ara dina gopalere dese pathaila

TRANSLATION

Thus Bhagavan Acarya, greatly ashamed and fearful, remained silent. The next day, he asked Gopala Bhattacharya to return to his own district.

TEXT 101

eka-dina acarya prabhure kaila nimantrana  
ghare bhata kari' kare vividha vyanjana

TRANSLATION

One day Bhagavan Acarya invited Sri Caitanya Mahaprabhu to dine at his home. Thus he was preparing rice and various types of vegetables.

TEXT 102

`chota-haridasa' nama prabhura kirtaniya  
tahare kahena acarya dakiya aniya

TRANSLATION

A devotee named Chota Haridasa used to sing for Sri Caitanya Mahaprabhu. Bhagavan Acarya called him to his home and spoke as follows.

TEXT 103

`mora name sikhi-mahitira bhagini-sthane giya  
sukla-caula eka mana anaha magiya'

TRANSLATION

"Please go to the sister of Sikhi Mahiti. In my name, ask her for a mana of white rice and bring it here."

PURPORT

In india sukla-caula (white rice) is also called atapa-caula, or rice that has not been boiled before being threshed. Another kind of rice, called siddha-caula (brown rice), is boiled before being threshed. Generally, first-class fine white rice is required for offerings to the Deity. Thus Bhagavan Acarya asked Chota Haridasa, or Junior Haridasa, a singer in the assembly of Sri Caitanya Mahaprabhu, to get some of this rice from the sister of Sikhi Mahiti. A mana is a standard of measurement in Orissa for rice and other food grains.

TEXT 104

mahitira bhagini sei, nama--madhavi-devi  
vrddha tapasvini ara parama vaisnavi

TRANSLATION

Sikhi Mahiti's sister was named Madhavidevi. She was a elderly lady who always performed austerities. She was very advanced in devotional service.

TEXT 105

prabhu lekha kare yare--radhikara `gana'  
jagatera madhye `patra'--sade tina jana

TRANSLATION

Sri Caitanya Mahaprabhu accepted her as having formerly been an associate of Srimati Radharani. In the entire world, three and a half people were His intimate devotees.

TEXT 106

svarupa gosani, ara raya ramananda  
sikhi-mahiti--tina, tanra bhagini--ardha-jana

TRANSLATION

The three were Svarupa Damodara Gosvami, Ramanada Raya ad Sikhi Mahiti, and the half a person was Sikhi Mahiti's sister.

TEXT 107

tanra thani tandula magi' anila haridasa  
tandula dekhi' acaryera adhika ullasa

TRANSLATION

After begging the rice from her, Junior Haridasa brought it to Bhagavan Acarya, who was very pleased to see its quality.

TEXT 108

snehe randhila prabhura priya ye vyanjana  
deula prasada, ada-caki, lembu-salavana

TRANSLATION

In great affection, Bhagavan Acarya cooked varieties of vegetables and other preparations dear to Sri Caitanya Mahaprabhu. He also obtained remnants of food from Lord Jagannatha and digestive aids such as ground ginger and also lime with salt.

TEXT 109

madhyahne asiya prabhu bhojane vasila  
salyanna dekhi' prabhu acarye puchila

TRANSLATION

At noon, when Sri Caitanya Mahaprabhu came to eat the offerings of Bhagavan Acarya, He first appreciated the fine rice and therefore questioned him.

TEXT 110

uttama anna eta tandula kanhate paila?  
acarya kahe,--madhavi-pasa magiya anila

TRANSLATION

"Where did you get such fine rice?" the Lord asked. Bhagavan Acarya replied, "I got it by begging from Madhavi-devi."

TEXT 111

prabhu kahe,--`kon yai' magiya anila?'  
chota-haridasera nama acarya kahila

TRANSLATION

When Sri Caitanya Mahaprabhu asked who had begged the rice and brought it back, Bhagavan Acarya mentioned the name of Junior Haridasa.

TEXT 112

anna prasamsiya prabhu bhojana karila  
nija-grhe asi' govindere ajna dila

TRANSLATION

Praising the quality of the rice, Sri Caitanya Mahaprabhu partook of the prasada. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant.

TEXT 113

`aji haite ei mora ajna paliba  
chota haridase ihan asite na diba'

TRANSLATION

" From this day forward, do not allow Chota Haridasa to come here."

TEXT 114

dvara mana haila, haridasa dukkhi haila mane  
ki lagiya dvara-mana keha nahi jane

TRANSLATION

When Junior Haridasa heard that he had been ordered not to approach Sri Caitanya Mahaprabhu, he was very unhappy. No one could understand why he had been ordered not to come.

TEXT 115

tina-dina haila haridasa kare upavasa  
svarupadi asi, puchila mahaprabhura pasa

TRANSLATION

Haridasa fasted continuously for three days. Then Svarupa Damodara Gosvami and other confidential devotees approached Sri Caitanya Mahaprabhu to inquire from Him.

TEXT 116

"kon aparadha, prabhu, kaila haridasa?  
ki lagiya dvara-mana, kare upavasa?"

TRANSLATION

"What great offense has Junior Haridasa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days."

TEXT 117

prabhu kahe,--"vairagi kare prakṛti sambhasana  
dekhite na paron ami tahara vadana

TRANSLATION

The Lord replied, "I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments that saralata, or simplicity, is the first qualification of a Vaisnava, 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

durvara indriya kare visaya-grahana  
daravi prakṛti hare munerapi mana

TRANSLATION

"So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

PURPORT

The senses and the sense objects are so intimately connected that the mind of even a great saintly person is attracted to a wooden doll if it is attractively shaped like a young woman. The sense objects, namely form, sound, smell, taste and touch, are always attractive for the eyes, ears, nose, tongue and skin. Since the senses and sense objects are naturally intimately related, sometimes even a person claiming control over his senses remains always subject to the control of sense objects. The senses are impossible to control unless purified and engaged in the

service of the Lord. Thus even though a saintly person vows to control his senses, the senses are still sometimes perturbed by sense objects.

TEXT 119

matra svasra duhitra va  
na viviktasano bhavet  
balavan indriya-gramo  
vidvamsam api karsati

TRANSLATION

" `One should not sit closely with one's mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge.'

PURPORT

This verse appears in the Manu-samhita (2.215) and Srimad-Bhagavatam (9.19.17).

TEXT 120

ksudra-jiva saba markata-vairagya kariya  
indriya carana bule `prakrti' sambhasiya"

TRANSLATION

"There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

PURPORT

One should strictly follow the regulative principles, namely no illicit sex, no meat-eating, no intoxication and no gambling, and in this way one should make progress in spiritual life. If an unfit person sentimentally accepts vairagya or takes sannyasa but at the same time remains attached to women, he is in a very dangerous position. His renunciation is called markata-vairagya, 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 markata-vairagya. Therefore one who is unfit should not accept the renounced order of life. One who accepts the order of sannyasa but again becomes agitated by sensual disturbances and talks privately with women is called dharma-dhvaji or dharma-kalanka, which means that he brings condemnation upon the religious order. Therefore one should be extremely careful in this connection. Srila Bhaktisiddhanta Sarasvati Thakura explains the word markata 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 sannyasi or

babaji 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 sannyasi, a person in the renounced order, talking intimately with women is a great offense. Sri Ramananda Raya and Srila Narottama dasa Thakura 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' mahaprabhu abhyantare gela  
gosanira avesa dekhi' sabe mauna haila

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent.

TEXT 122

ara dine sabe meli' prabhura carane  
haridasa lagi, kichu kaila nivedane

TRANSLATION

The next day, all the devotees together approached the lotus feet of Sri Caitanya Mahaprabhu to submit an appeal on behalf of J unior Haridasa.

TEXT 123

"alpa aparadha, prabhu karaha prasada  
ebe siksa ha-ila na karibe aparadha"

TRANSLATION

"Haridasa 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 a offense."

TEXT 124

prabhu kahe,--"mora vasa nahe mora mana  
prakruti-sambhasi vairagi na kare darsana

TRANSLATION

Sri Caitanya Mahaprabhu 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 karye yaha sabe, chada vrtha katha  
punah yadi kaha ama na dekhibe hetha"

TRANSLATION

"You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here."

TEXT 126

eta suni' sabe nija-karne hasta diya  
nija nija karye sabe gela ta' uthiya

TRANSLATION

Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties.

TEXT 127

mahaprabhu madhyahna karite cali, gela  
bujhana na yaya ei mahaprabhura lila

TRANSLATION

Sri Caitanya Mahaprabhu also left that place to perform His noon duties. No one could understand His pastimes.

TEXT 128

ara dina sabe paramananda-puri-sthane  
'prabhuke prasanna kara'--kaila nivedane

TRANSLATION

The next day, all the devotees went to Sri Paramanada Puri and requested him to pacify the Lord.

TEXT 129

tabe puri-gosani eka prabhu-sthane aila  
namaskari' prabhu tanre sambhrame vasaila

TRANSLATION

Paramananda Puri thereupon went alone to the residence of Sri Caitanya Mahaprabhu. The Lord, after offering him obeisances, seated him by His side with great respect.

TEXT 130

puchila,--ki ajna, kene haila agamana?  
'haridase prasada lagi' kaila nivedana

TRANSLATION

The Lord inquired, "What is your order? For what purpose have you come here?" paramananda Puri then submitted his prayer that the Lord show favor to Junior Haridasa.

TEXT 131

suniya kahena prabhu,--"sunaha, gosani  
saba vaisnava lana tumi raha ei thani

TRANSLATION

Hearing this request, Sri Caitanya Mahaprabhu replied, "My dear lord, please hear me. It is better for you to stay here with all the Vaisnavas.

TEXT 132

more ajna haya, muni yana alalanatha  
ekale rahiba tahan, govinda-matra satha"

TRANSLATION

"Please give Me permission to go to Alalanatha. I shall remain there alone; only Govinda will go with Me."

TEXT 133

eta bali' prabhu yadi govinde bolaila  
purire namaskara kari' uthiya calila

TRANSLATION

After saying this, the Lord called for Govinda. Offering obeisances to Paramananda Puri, He got up and began to leave.

TEXT 134

aste-vyaste puri-gosani prabhu age gela  
anunaya kari' prabhure ghare vasaila

TRANSLATION

In great haste Paramanada Puri Gosani went before Him and with great humility persuaded Him to sit down in His own room.

TEXT 135

tomara ye iccha, kara, svatantra isvara  
keba ki balite pare tomara upara?

TRANSLATION

Paramananda Puri 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 lagi' tomara saba vyavahara  
ami saba na jani gambhira hrdaya tomara"

TRANSLATION

"All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave."

TEXT 137

eta bali' puri-gosani gela nija-sthane  
haridasa-sthane gela saba bhakta-gane

TRANSLATION

After saying this, Paramananda Puri Gosani left for his own home. Then all the devotees went to see Junior Haridasa.

TEXT 138

s varupa-gosani kahe,--"suna, haridasa  
sabe tomara hita vanchi, karaha visvasa

TRANSLATION

SvarOpa Damodara Gosani said, "Please hear us, Haridasa, for we all wish you well. Please believe this."

TEXT 139

prabhu hathe padiyache svatantra isvara  
kabhu krpa karibena yate dayalu antara

TRANSLATION

"At present Sri Caitanya Mahaprabhu 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 hatha kaile tanra hatha se badibe  
snana bhojana kara, apane krodha yabe"

TRANSLATION

"The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take prasada. In due course, His anger will automatically subside."

TEXT 141

eta bali ta-re snana bhajana karana  
apana bhavana aila tare asvasiya

TRANSLATION

Having said this, Svarupa Damodara Gosvami induced Haridasa to bathe and take prasada. After thus reassuring him, he returned home.

TEXT 142

prabhu yadi yana jagannatha-darasane  
dure rahi' haridasa karena darsane

TRANSLATION

When Sri Caitanya Mahaprabhu went to see Lord Jagannatha in the temple, Haridasa would stay a long distance away and see Him.

TEXT 143

mahaprabhu--krpa-sindhu, ke pare bujhite?  
priya bhakte danda karena dharma bujhaite

## TRANSLATION

Sri Caitanya Mahaprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty.

## PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says in this connection that Sri Caitanya Mahaprabhu, the ocean of mercy, chastised Junior Haridasa, although Junior Haridasa 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 Haridasa as an example to future sahajiyas who might adopt the dress of the renounced order to imitate Rupa Gosvami and other bona fide sannyasis but secretly have illicit connections with women. To teach such men, Sri Caitanya Mahaprabhu chastised His dear devotee Haridasa for a slight deviation from the regulative principles. Srimati Madhavidēvi was a highly elevated devotee; therefore approaching her to ask for some rice to serve Sri Caitanya Mahaprabhu was certainly not very offensive. Nevertheless, just to preserve the regulative principles for the future, Sri Caitanya Mahaprabhu enforced the hard-and-fast rule that no one in the renounced order should intimately mix with women. Had Sri Caitanya Mahaprabhu not chastised Junior Haridasa for this slight deviation, so-called devotees of the Lord would have exploited the example of Junior Haridasa to continue their habit of illicit connections with women unrestrictedly. Indeed, they still preach that such behavior is allowed for a Vaisnava. But it is strictly not allowed. Sri Caitanya Mahaprabhu is the teacher of the entire world, and therefore He enforced this exemplary punishment to establish that illicit sexual connections are never allowed by Vaisnava philosophy. This was His purpose in chastising Junior Haridasa. Sri Caitanya Mahaprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

## TEXT 144

dekhi' trasa upajila saba bhakta-gane  
svapne-ha chadila sabe stri-sambhasane

## TRANSLATION

After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

## PURPORT

In connection with stri-sambhasana, talking with women, Srila Bhaktisiddhanta Sarasvati Thakura says that talking with women for the purpose of mingling with them for sense gratification, subtle or gross, is strictly prohibited. Canakya Pandita, the great moral instructor,

says, matrvat para-daresu. 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 haridasera eka vatsara gela  
tabu mahaprabhura mane prasada nahila

TRANSLATION

In this way a complete year passed for Junior Haridasa, but still there was not a sign of Sri Caitanya Mahaprabhu's mercy toward him.

TEXT 146

ratri avasese prabhure dandavat hana  
prayagete gela kareha kichu na baliya

TRANSLATION

Thus at the end of one night, Junior Haridasa, after offering Sri Caitanya Mahaprabhu his respectful obeisances, departed for Prayaga without saying anything to anyone.

TEXT 147

prabhu-pada-prapti lagi' sankalpa karila  
triveni pravesa kari' prana chadila

TRANSLATION

Junior Haridasa had conclusively decided to attain shelter at the lotus feet of Sri Caitanya Mahaprabhu. Thus he entered deep into the water at Triveni, the confluence of the Ganges and Yamuna at Prayaga, and in this way gave up his life.

TEXT 148

sei-ksane divya-dehe prabhu-sthane aila  
prabhu-krpa pana antardhanei rahila

TRANSLATION

Immediately after committing suicide in this way, he went in his spiritual body to Sri Caitanya Mahaprabhu and received the mercy of the Lord. However, he still remained invisible.

TEXT 149

gandharva-dehe gana karena antardhane  
ratrye prabhure sunaya gita, anye nahi jane

TRANSLATION

In a spiritual body resembling that of a Gandharva, Junior Haridasa, although invisible, would sing at night for Sri Caitanya Mahaprabhu to hear. No one but the Lord, however, knew of this.

TEXT 150

eka-dina mahaprabhu puchila bhakta-gane  
'haridasa kanha? tare anaha ekhane'

TRANSLATION

One day Sri Caitanya Mahaprabhu inquired from the devotees, "Where is Haridasa? Now you may bring him here."

TEXT 151

sabe kahe,--'haridasa varsa-purna dine  
ratre uthi kanha gela, keha nahi jane"

TRANSLATION

The devotees all replied, "One night at the end of a full year, Junior Haridasa got up and went away. No one knows where he has gone."

TEXT 152

suni mahaprabhu isat hasiya rahila  
saba bhakta-gana mane vismaya ha-ila

TRANSLATION

While hearing the devotees lament, Sri Caitanya Mahaprabhu was mildly smiling. Thus all the devotees were very astonished.

TEXT 153-154

eka-dina jagadananda, svarupa, govinda  
kasisvara, sankara, damodara, mukunda  
samudra-snane gela sabe, sune katho dure  
haridasa gayena, yena daki' kantha-svare

TRANSLATION

One day Jagadananda, Svarupa, Govinda, Kasisvara, Sankara, Damodara and Mukunda all went to bathe in the sea. They could hear Haridasa singing from a distant place as if calling them in his original voice.

TEXT 155

manusya na dekhe--madhura gita-matra sune  
govindadi sabe meli' kaila anumane

TRANSLATION

No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess.

TEXT 156

`visadi khana haridasa atma-ghata kaila  
sei pape jani `brahma-raksasa' haila

TRANSLATION

"Haridasa must have committed suicide by drinking poison, and because of this sinful act, he has now become a brahmana ghost.

TEXT 157

akara na dekhi, matra suni tara gana'  
svarupa kahena,--"ei mith ya anumana

TRANSLATION

"We cannot see his material form," they said, "but still we hear his sweet singing. Therefore he must have become a ghost." Svarupa Damodara, however, protested, "This is a false guess.

TEXT 158

ajanma krsna-kirtana, prabhura sevana  
prabhu-krpa-patra, ara ksetrera marana

TRANSLATION

"Junior Haridasa chanted the Hare Krsna mantra throughout his entire life and served the Supreme Lord Sri Caitanya Mahaprabhu. Moreover, he is dear to the Lord and has died in a holy place.

TEXT 159

durgati na haya tara, sad-gati se haya

prabhu-bhangi ei, pache janiba niscaya"

TRANSLATION

"Haridasa cannot have been degraded; he must have attained liberation. This is a pastime of Sri Caitanya Mahaprabhu. You will all understand it later."

TEXT 160

prayaga ha-ite eka vaisnava navadvipa aila  
haridasera varta tenho sabare kahila

TRANSLATION

A devotee returned to Navadvipa from Prayaga and told everyone the details of Junior Haridasa's suicide.

TEXT 161

yaiche sankalpa, yaiche triveni pravesila  
suni, srivasadira mane vismaya ha-ila

TRANSLATION

He explained how Junior Haridasa had made his resolution and had thus entered the waters at the confluence of the Yamuna and Ganges. Hearing these details, Srivasa Thakura and the other devotees were very surprised.

TEXT 162

varsantare sivananda saba bhakta lana  
prabhure milila asi' anandita hana

TRANSLATION

At the end of the year, Sivanada Sena came to Jagannatha Pura as usual, accompanied by the other devotees, and thus in great happiness met Srī Caitanya Mahaprabhu.

TEXT 163

`haridasa kanha?' yadi srivasa puchila  
"sva-karma-phala-bhuk puman"--prabhu utara dila

TRANSLATION

When Srivasa Thakura inquired from Sri Caitanya Mahaprabhu, "Where is Junior Haridasa?" The Lord replied, "A person is sure to achieve the results of his fruitive activities."

TEXT 164

tabe srivasa tara vrttanta kahila  
yaiche sankalpa, yaiche triveni pravesila

TRANSLATION

Then Srivasa Thakura related the details of Haridasa's decision and his entering the waters at the confluence of the Ganges and Yamuna-.

TEXT 165

sunī' prabhu hasi' kahe suprasanna citta  
'prakṛti darsana kaile ei prayascitta'

TRANSLATION

When Sri Caitanya Mahaprabhu 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

svarupadi mili' tabe vicara karila  
triveni-prabhava haridasa prabhu-pada paila

TRANSLATION

Then all the devotees, headed by Svarupa Damodara Gosvami, concluded that because Haridasa had committed suicide at the confluence of the rivers Ganges and Yamuna, he must have ultimately attained shelter at the lotus feet of Sri Caitanya Mahaprabhu.

PURPORT

Srila Bhaktivinoda Thakura remarks that after one adopts the renounced order and accepts the dress of either a sannyasi or a babaji, if he entertains the idea of sense gratification, especially in relationship with a woman, the only atonement is to commit suicide in the confluence of the Ganges and Yamuna. 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 Sri Caitanya Mahaprabhu. Without such punishment, however, the shelter of Sri Caitanya Mahaprabhu is very difficult to regain.

TEXT 167

ei-mata lila kare sacira nandana  
yaha suni' bhakta-ganera yudaya karna-mana

TRANSLATION

In this way, Sri Caitanya Mahaprabhu, the son of mother Saci, performs His pastimes, which greatly satisfy the ears and minds of pure devotees who hear about them.

TEXT 168

apana karunya, loke vairagya-siksana  
sva-bhaktera gadha-anuraga-prakati-karana

TRANSLATION

This incident manifests the mercy of Sri Caitanya Mahaprabhu, His teaching that a sannyasi should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

TEXT 169

tirthera mahima, nija bhakte atmasat  
eka lilaya karena prabhu karya panca-sata

TRANSLATION

It also demonstrates the glories of holy places and shows how the Lord accepts His faithful devotee. Thus the Lord fulfilled five or seven purposes by performing one pastime.

TEXT 170

madhura caitanya-lila--samudra-gambhira  
loke nahi bujhe, bujhe yei `bhakta' `dhira'

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can.

TEXT 171

visvasa kariya suna caitanya-carita  
tarka na kariha, tarke habe viparita

TRANSLATION

Please hear the pastimes of Sri Caitanya Mahaprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result.

TEXT 172

sri-rupa-raghunatha-pade yara asa  
caitanya-carita-mrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Instructions from this Chapter

Summarizing this chapter, Srila Bhaktisiddhanta Sarasvati Thakura says that one should derive from it the following lessons. (1) Although Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridasa, for if He had not done so, pseudo-devotees would have taken advantage of Junior Haridasa'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 Sri Caitanya Mahaprabhu, and as a result, devotees would surely have gone to a hellish life in the name of Sri Caitanya Mahaprabhu. (2) By chastising Junior Haridasa, the Lord set the standard for acaryas, or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Sri Caitanya Mahaprabhu wanted to maintain the highest standard. (3) Sri Caitanya Mahaprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Sri Caitanya Mahaprabhu taught His followers how to observe the renounced order strictly. (4) Sri Caitanya Mahaprabhu 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 Haridasa, Sri Caitanya Mahaprabhu exhibited His mercy toward him, thus showing how elevated was junior Haridasa'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 Sri Caitanya Mahaprabhu should give up all material sense gratification; otherwise, the lotus feet of Sri Caitanya Mahaprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayaga, Mathura or Vrndavana, one can be relieved of the reactions to sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Second Chapter, describing the chastisement of Junior Haridasa.

## Chapter Three

### The Glories of Srila Haridasa Thakura

A summary of this Third Chapter of Antya-lila is given by Srila Bhaktivinoda Thakura as follows. A beautiful young brahmana girl in Jagannatha Puri had a very handsome son who was coming every day to Sri Caitanya Mahaprabhu. This was not very much to the liking of Damodara Pandita, however, who therefore told Sri Caitanya Mahaprabhu, "If You display so much love for this boy, people will doubt Your character." Hearing these words from Damodara Pandita, the Lord sent him to Navadvipa to supervise the affairs of His mother, Sacidevi. He also especially requested Damodara Pandita to remind His mother that He was sometimes going to her home to accept the food she offered. Thus, following the order of Sri Caitanya Mahaprabhu, Damodara Pandita went to Navadvipa, taking with him all kinds of prasada from Lord Jagannatha.

On another occasion, Sri Caitanya Mahaprabhu once inquired from Haridasa Thakura, who was known as Brahma Haridasa, how the yavanas, or persons bereft of Vedic culture, would be delivered in Kali-yuga. Haridasa Thakura replied that their deliverance would be possible if they very loudly chanted the Hare Krsna mantra, for hearing the Hare Krsna mantra chanted loudly, even with but little realization, would help them.

After describing this incident, the author of Caitanya-caritamrta also describes how Haridasa Thakura was tested at Benapola, a village near Santipura. A person named Ramacandra Khan, who was envious of Haridasa Thakura, sent a professional prostitute to attempt to defame him, but by the mercy of Haridasa Thakura, even the prostitute was delivered. Because of offending a pure Vaisnava, Ramacandra Khan was later cursed by Nityananda Prabhu and ruined.

From Benapola, Haridasa Thakura went to the village known as Candapura, where he lived at the house of Balarama Acarya. Thereafter, Haridasa Thakura was received by two brothers known as Hiranya and Govardhana Majumadara, but in the course of a discussion he was offended by a caste brahmana known as Gopala Cakravarti. Because of this offense, Gopala Cakravarti was punished by being afflicted with leprosy.

Haridasa Thakura later left Candapura and went to the house of Advaita Acarya, where he was tested by Mayadevi, the personification of the external energy. She also received his favor by being blessed with the chanting of the Hare Krsna maha-mantra.

#### TEXT 1

vande'ham sri-guroh sri-yuta-pada-kamalam sri-gurun vaisnavams ca  
sri-rupam sagrajam saha-gana-raghunathanvitam tam sa-jivam  
sadvaitam savadhutam parijana-sahitam krsna-caitanya-devam  
sri-radha-krsna-padan saha-gana-lalita-sri- visakhanvitams ca

#### TRANSLATION

I offer my respectful obeisances unto the Lotus feet of my spiritual master and of all the other preceptors on the path of

devotional service, unto all the Vaisnavas and unto the six Gosvamis, including Srila ROPa Gosvami, Srila Sanatana Gosvami, Raghunatha dasa Gosvami, Jiva Gosvami and their associates. I offer my respectful obeisances unto Sri Advaita Acarya Prabhu, Sri Nityananda Prabhu and Srt Caitanya Mahaprabhu, as well as all His devotees, headed by Srivasa Thakura. I then offer my respectful obeisances unto the lotus feet of Lord Krsna and Srtmati Radharani ad all the gopis, headed by Lalita and Visakha.

TEXT 2

jaya jaya gauracandra jaya nityananda  
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityanada Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Srt Caitanya Mahaprabhu!

TEXT 3

purusottame eka udiya-brahmana-kumara  
pitr-sunya, maha-sundara, mrdu- vya vahara

TRANSLATION

In Jagannatha Puri there was a young boy who had been born of an Orissa brahmana but had later lost his father. The boy's features were very beautiful, and his behavior was extremely gentle.

TEXT 4-5

prabhu-sthane nitya aise, kare namaskara  
prabhu-sane vat kahe prabhu-`prana' tara

prabhute tahara priti, prabhu daya kare  
damodara tara priti sahite na pare

TRANSLATION

The boy came dally to Sri Caitanya Mahaprabhu ad offered Him respectful obeisances. He was free to talk with Sri Caitanya Mahaprabhu because the Lord was his life ad soul, but the boy's intimacy with the Lord and the Lord's mercy toward him were intolerable to Damodara Pandita.

TEXT 6

bara bara nisedha kare brahmana-kumare

prabhure na dekhile sei rahite na pare

TRANSLATION

Damodara Pandita again and again forbade the son of the brahmana to visit the Lord, but the boy could not bear staying home and not seeing Sri Caitanya Mahaprabhu.

TEXT 7

nitya aise, prabhu tare kare maha-prita  
yanha priti tanha aise,--balakera rita

TRANSLATION

The boy came every day to Sri Caitanya Mahaprabhu, who treated him with great affection. It is the nature of ay boy to go see a ma who loves him.

TEXT 8

taha dekhi' damodara dukkha paya mane  
balite na pare, balaka nisedha na mane

TRANSLATION

This was intolerable for Damodara Pandita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

TEXT 9

ara dina sei balaka prabhu-sthane aila  
gosani tare priti kari' varta puchila

TRANSLATION

One day when the boy came to Sri Caitanya Mahaprabhu, the Lord very affectionately inquired from him about all kinds of news.

TEXT 10

kata-ksane se balaka uthi' yabe gela  
sahite na pare, damodara kahite lagila

TRANSLATION

After some time, when the boy stood up and left, the intolerant Damodara Padita began to speak.

TEXT 11

anyopadese pandita--kahe gosanira thani  
`gosani''`gosani' ebe janimu `gosani'

TRANSLATION

Damodara Pandita impudently said to the Lord, "Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.

PURPORT

Damodara pandita was a great devotee of Sri Caitanya Mahaprabhu. 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 nityananda sura-badi yaya  
tathapio haya nityananda-rayā

"Even if I see that Lord Nityananda has entered a liquor shop, I shall not be diverted from my conclusion that Nityananda Raya is the Supreme Personality of Godhead."

TEXT 12

ebe gosanira guna-yasa saba loke gaibe  
tabe gosanira pratistha purusottame ha-ibe

TRANSLATION

"You are known as Gosani [teacher or acarya], but now talk about Your attributes and reputation will spread throughout the city of Purusottama. How Your position will be impaled!"

TEXT 13

suni' prabhu kahe,--`kya kaha, damodara?'  
damodara kahe,--"tumi svatantra `isvara'

TRANSLATION

Although Sri Caltanya Mahaprabhu knew that Damodara Pandita was a pure and simple devotee, upon hearing this impudent talk the Lord said, "My dear Damodara, what nonsense are you speaking?" Damodara Pandita replied, "You are the independent Personality of Godhead, beyond all criticism.

TEXT 14

svacchande acara kara, ke pare balite?  
mukhara jagatera mukha para acchadite?

TRANSLATION

"My dear Lord, You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them?"

TEXT 15

pandita hana mane kene vicara na kara?  
randi brahmanira balake priti kene kara?

TRANSLATION

"Dear Lord, You are a learned teacher. Why then don't You consider that this boy is the son of a widowed brahmani? Why are You so affectionate to him?"

TEXT 16

yadyapi brahmani sei tapasvini sati  
tathapi tahara dosa--sundari yuvati

TRANSLATION

"Although the boy's mother is completely austere and chaste, she has one natural fault--she is a very beautiful young girl.

TEXT 17

tumi-ha--parama yuva, parama sundara  
lokeru kanakani-vate deha avasara"

TRANSLATION

"And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such an opportunity?"

PURPORT

As a simple and staunch devotee of Lord Sri Caitanya Mahaprabhu, Damodara Pandita could not tolerate criticism of the Lord, but unfortunately he himself was criticizing Lord Sri Caitanya Mahaprabhu in his own way. The Lord could understand that it was because of Damodara Pandita's simplicity that he impudently dared criticize Him. Nevertheless, such behavior by a devotee is not very good.

TEXT 18

eta bali' damodara mauna ha-ila  
antare santosa prabhu hasi' vicarila

TRANSLATION

Having said this, Damodara Pandita became silent. Sri Caitanya Mahaprabhu smiled, pleased within Himself, and considered the impudence of Damodara Pandita.

TEXT 19

"ihare kahiye suddha-premera taranga  
damodara-sama mora nahi `antaranga"

TRANSLATION

"This impudence is also a sign of pure love for Me. I have no other intimate friend like Damodara Pandita."

TEXT 20

eteka vicari' prabhu madhyahne calila  
ara dine damodare nibhrte bolaila

TRANSLATION

Thinking in this way, Sri Caitanya Mahaprabhu went to perform His noon duties. The next day, He called Damodara Pandita to a solitary place.

TEXT 21

prabhu kahe,--"damodara, calaha nadiya  
matara samipe tumi raha tanha yana

TRANSLATION

The Lord said, "My dear friend Damodara, you had better go to Nadia and stay with My mother."

TEXT 22

toma vina tanhara raksaka nahi dekhi ana  
amake-ha yate tumi kaila savadhana

TRANSLATION

"I see no one but you to protect her, for you are so careful that you can caution even Me.

TEXT 23

toma sama `nirapeksa' nahi mora gane  
`nirapeksa' nahile `dharma' na yaya raksane

TRANSLATION

"You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.

TEXT 24

ama haite ye na haya, se toma haite haya  
amare karila danda, ana keba haya

TRANSLATION

"You can do whatever I cannot. Indeed, you can chastise even Me, not to speak of others.

TEXT 25

matara grhe raha yai matara carane  
tomara age nahibe karo svacchandacarane

TRANSLATION

"It is best for you to go to the shelter of My mother's lotus feet, for no one will be able to behave independently in front of you.

TEXT 26

madhye madhye asiba kabhu amara darasane  
sighra kari' punah tahan karaha gamane

TRANSLATION

"At intervals you may come see Me here and then soon again go there.

TEXT 27

matara kahiha mora koti namaskare  
mora sukha-katha kahi' sukha diha' tanre

TRANSLATION

"Offer My mother millions of My obeisances. Please speak to her about My happiness here and thus give her happiness.

TEXT 28

`nirantara nija-katha tomara sunaite  
ei lagi' prabhu more pathaila ihante'

TRANSLATION

"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' matara mane santosa janmaiha  
ara guhya-katha tanre smarana karaiha

TRANSLATION

"Speaking in this way, satisfy the mind of mother Saci. Also, remind her of one most confidential incident with this message from Me.

TEXT 30

`bare bare asi' ami tomara bhavane  
mistanna vyanjana saba kariye bhojane

TRANSLATION

"`I come to your home again and again to eat all the sweetmeats and vegetables you offer.

TEXT 31

bhojana kariye ami, tumi taha jana  
bahya virahe taha svapna kari mana

TRANSLATION

"`You know that I come and eat the offerings, but because of external separation, you consider this a dream.

PURPORT

Because mother Saci was feeling separation from Sri Caitanya Mahaprabhu, she thought she was dreaming that her son had come to her. Sri Caitanya Mahaprabhu, 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-samhita:

premanjana-cchurita-bhakti-vilocanena  
santah sadaiva hrdayesu vilokayanti  
yam syamasundaram acintya-guna-svarupam  
govindam adi-purusam tam aham bhajami

"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 Syamasundara, situated within the heart of the devotee." (Bs. 5.38) pure devotees realize dealings with the Lord on the transcendental plane, but because the devotees are still in the material world, they think that these are dreams. The Lord, however, talks with the advanced devotee, and the advanced devotee also sees Him. It is all factual; it is not a dream.

TEXT 32

ei magha-sankrantye tumi randhana karila  
nana vyanjana, ksira, pitha, payasa randhila

TRANSLATION

"`During the last Magha-sankranti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me.

TEXT 33

krsne bhoga lagana yabe kaila dhyana  
amara sphurti haila, asru bharila nayana

TRANSLATION

"`You offered the food to Lord Krsna, and while you were in meditation I suddenly appeared, and your eyes filled with tears.

TEXT 34

aste-vyaste ami giya sakali khaila  
ami khai,--dekhi' tomara sukha upajila

TRANSLATION

"`I went there in great haste and ate everything. When you saw Me eating, you felt great happiness.

TEXT 35

ksaneke asru muchiya sunya dekhi' pata  
svapana dekhilun, `yena nimani khaila bhata'

TRANSLATION

"`In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. Then you thought, "I dreamt as if Nimai were eating everything."

TEXT 36

bahya-viraha-dasaya punah bhranti haila  
`bhoga na lagailun', --ei jnana haila

TRANSLATION

"`In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Visnu.

TEXT 37

paka-patre dekhila saba anna ache bhari'  
punah bhoga lagaila sthana-samskara kari'

TRANSLATION

"`Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering.

TEXT 38

ei-mata bara bara kariye bhojana  
tomara suddha-preme more kare akarsana

TRANSLATION

"`Thus I again and again eat everything you offer Me, for I am attracted by your pure love.

TEXT 39

tomara ajnate ami achi nilacale  
nikate lana yao ama tomara prema-bale'

TRANSLATION

"`Only by your order am I living in Nilacala [Jagannatha Puri].  
Nevertheless, you still pull Me near you because of your great love for  
Me."'

TEXT 40

ei-mata bara bara karaiha smarana  
mora nama lana tanra vandiha carana"

TRANSLATION

Sri Caitanya Mahaprabhu told Damodara Pandita, "Remind mother Saci  
in this way again and again and worship her lotus feet in My name."

TEXT 41

eta kahi' jagannathera prasada anaila  
matake vaisnave dite prthak prthak dila

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu ordered that varieties  
of prasada offered to Lord Jagannatha be brought. The Lord then gave him  
the prasada, separately packed, to offer to various Vaisnavas and His  
mother.

TEXT 42

tabe damodara cali' nadiya aila  
matare miliya tanra carane rahila

TRANSLATION

In this way Damodara Pandita went to Nadia [Navadvipa]. After  
meeting mother Saci, he stayed under the care of her lotus feet.

TEXT 43

acaryadi vaisnavere maha-prasada dila  
prabhura yaiche ajna, pandita taha acarila

TRANSLATION

He delivered all the prasada to such great Vaisnavas as Advaita  
Acarya. Thus he stayed there and behaved according to the order of Sri  
Caitanya Mahaprabhu.

TEXT 44

damodara age svatantrya na haya kahara  
tara bhaye sabe kare sankoca vyavahara

TRANSLATION

Everyone knew that Damodara Pandita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.

TEXT 45

prabhu-gane yanra dekhe alpa-maryada-langhana  
vakya-danda kari' kare maryada sthapana

TRANSLATION

Damodara Pandita would verbally chastise every devotee of Sri Caitanya Mahaprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.

TEXT 46

ei-ta kahila damodarera vakya-danda  
yahara sravane bhage `ajnana pasanda'

TRANSLATION

In this way I have described Damodara Pandita's verbal chastisements. As one hears about this, atheistic principles and ignorance depart.

TEXT 47

caitanyera lila--gambhira, koti-samudra haite  
ki lagi' ki kare, keha na pare bujhite

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are deeper than millions of seas and oceans. Therefore no one can understand what He does nor why He does it.

TEXT 48

ataeva gudha artha kichui na jani  
bahya artha karibare kari tanatani

TRANSLATION

I do not know the deep meaning of Sri Caitanya Mahaprabhu's activities. As far as possible I shall try to explain them externally.

TEXT 49

eka-dina prabhu haridasere milila  
tanha lana gosthi kari' tanhare puchila

TRANSLATION

One day Sri Caitanya Mahaprabhu met Haridasa Thakura as usual, and in the course of discussion He inquired as follows.

TEXT 50

"haridasa, kali-kale yavana apara  
go-brahmane himsa kare maha duracara

TRANSLATION

"My dear Thakura Haridasa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

PURPORT

From this statement by Sri Caitanya Mahaprabhu 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 brahmanya-devaya go-brahmana-hitaya ca. The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and brahmanas. 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 Krsna 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, Krsna will appear as the Kalki avatara and kill them without consideration.

TEXT 51

iha-sabara kon mate ha-ibe nistara?  
tahara hetu na dekhiye,--e dukkha apara"

TRANSLATION

"How will these yavanas be delivered? To My great unhappiness, I do not see any way."

#### PURPORT

This verse reveals the significance of Lord Sri Caitanya's appearance as patita-pavana, the deliverer of all the fallen souls. Srila Narottama dasa Thakura sings, patita-pavana-hetu tava avatara: "O my Lord, You have appeared just to deliver all the fallen souls." mo-sama patita prabhu na paibe ara: "And among all the fallen souls, I am the lowest." How Sri Krsna Caitanya Mahaprabhu was always thinking about the deliverance of the fallen souls is shown by the statement e dukkha apara ("It is My great unhappiness"). This statement indicates that Sri Caitanya Mahaprabhu, who is the Supreme personality of Godhead Krsna 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 Sri Caitanya Mahaprabhu, to deliver love of Krsna directly to the fallen souls. Namoh maha-vadanyaya krsna-prema-pradaya te. Sri Caitanya Mahaprabhu is so merciful that He not only gives knowledge of Krsna but by His practical activities teaches everyone how to love Krsna (krsna-prema-pradaya te).

Those who are following in the footsteps of Sri Caitanya Mahaprabhu 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, Sri Caitanya Mahaprabhu is considering how to deliver them from this horrible condition of life. Thus He asks all Indians to take up His mission.

bharata-bhumite haila manusya-janma yara  
janma sarthaka kari' kara para-upakara

"One who has taken his birth as a human being in the land of India [Bharata-varsa] should make his life successful and work for the benefit of all other people." (Cc. Adi-lila 9.41) it is therefore the duty of every advanced and cultured Indian to take this cause very seriously. All Indians should help the Krsna consciousness movement in its progress, to the best of their ability. Then they will be considered real followers of Sri Caitanya Mahaprabhu. Unfortunately, even some so-called Vaisnavas 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 Krsna consciousness movement directly into the countries of the yavanas and mlecchas. Such yavanas and mlecchas are coming to us and becoming purified Vaisnavas who follow in the footsteps of Sri Caitanya Mahaprabhu. One who identifies himself as a follower of Sri Caitanya Mahaprabhu should feel like Sri Caitanya Mahaprabhu, who said, iha-sabara kon mate ha-ibe nistara: "How will all these yavanas be delivered?" Sri Caitanya Mahaprabhu 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 Sri Caitanya Mahaprabhu.

haridasa kahe,--"prabhu, cinta na kariha  
yavanera samsara dekhi' dukkha na bhaviha

TRANSLATION

Haridasa Thakura replied, "My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

PURPORT

These words of Haridasa Thakura 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 Sri Caitanya Mahaprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord. One who tries to relieve Sri Caitanya Mahaprabhu'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 Sri Caitanya Mahaprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy.

TEXT 53

yavana-sakalera `mukti' habe ana yase  
`ha rama, ha rama' bali' kahe namabhase

TRANSLATION

"Because the yavanas are accustomed to saying, `ha rama, ha rama' [O Lord Ramacandra], they will very easily be delivered by this namabhase.

TEXT 54

maha-preme bhakta kahe,--`ha rama, ha rama'  
yavanera bhagya dekha, laya sei nama

TRANSLATION

"A devotee in advanced ecstatic love exclaims, `O my Lord Ramacandra! O my Lord Ramacandra!' But the yavanas also chant, `ha rama, ha rama!' Just see their good fortune!"

PURPORT

If a child touches fire, the fire will burn him, and if an elderly man touches fire, it will burn him also. Haridasa Thakura says that a great devotee of the Lord exclaims, "ha rama, ha rama," but although yavanas do not know the transcendental meaning of "ha rama, ha rama," they say those words in the course of their ordinary life. For the yavanas the words "ha rama" mean "abominable," whereas the devotee

exclaims the words "ha rama" in ecstatic love. Nevertheless, because the words "ha rama" 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, "ha rama," always acts, even when the holy names are chanted without reference to the Supreme Lord. Yavanas utter the holy name in a different attitude than devotees, but the holy name "ha rama" is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

TEXT 55

yadyapi anya sankete anya haya namabhasa  
tathapi namera teja na haya vinasa

TRANSLATION

Namacarya Haridasa Thakura, 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 namabhasa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.

TEXT 56

damstri-damstraha to mleccho  
ha rameti punah punah  
uktvapi muktim apnoti  
kim punah sraddhaya grnan

TRANSLATION

" `Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, "ha rama, ha rama" attains liberation. What then to speak of those who chant the holy name with veneration and faith?'

PURPORT

This refers to an instance in which a meateater being killed by a boar uttered the words "ha rama, ha rama" again and again at the time of his death. Since this is a quotation from the Nrsimha purana, this indicates that in the puranic age there must also have been mlecchas and yavanas (meateaters), and the words "ha rama,,,' meaning "condemned," were also uttered in those days. Thus Haridasa Thakura gives evidence that even a meateater who condemns something by uttering the words "ha rama" gets the benefit of chanting the holy name that the devotee chants to mean "O my Lord Rama."

TEXT 57

aja-mila putre bolaya bali`narayana'  
visnu-duta asi' chadaya tahara bandhana

TRANSLATION

"Ajamila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Narayana, and the attendants of Lord Visnu came to relieve him from the bonds of Yamaraja, the superintendent of death.

TEXT 58

`rama' dui aksara iha nahe vyavahita  
prema-vaci `ha'-sabda tahate bhusita

TRANSLATION

"The word `rama' consists of the two syllables, `ra' and `ma.' These are unseparated and are decorated with the loving word `ha,' meaning `O.'

TEXT 59

nama aksara-sabera ei ta' svabhava  
vyavahita haile na chade apana-prabhava

TRANSLATION

"The letters of the holy name have so much spiritual potency that they act even when uttered improperly.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura 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 Krsna. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, who is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person's offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Krsna.

TEXT 60

namaikam yasya vaci smarana-patha-gatam srotra-mulam gatam va  
suddham vasuddha-varnam vyavahita-rahitam tarayatya eva satyam  
tac ced deha-dravina-janata-lobha-pasanda-madh ye  
niksiptam syan na phala-janakam sikhram evatra vipra

TRANSLATION

" `If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. 0 brahmana, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism--in other words, if one utters the

name with offenses--such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord."'

#### PURPORT

This verse from the padma purana is included in the Hari-bhakti-vilasa (11.527) by Sanatana Gosvami. Therein Srila Sanatana Gosvami gives the following explanation:

vaci gatam prasangad van-madhye pravrttam api, smarana-patha-gatam kathancin

manah-sprstam api, srotra-mulam gatam kincit srutam api; suddha-varnam va asuddha-

varnam api va; `vyavahitam' sabdantarena yad- vyava dhanam vaksyaman-nara yana -sab-

dasya kincid uccarananantaram prasangad apatitam sabdantaram tena rahitam 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:

yadva, ya dyapi `halam riktam' ity ady-uktau hakara-rikarayor vrttya hariti-namasty eva, tatha `raja-mahisi' ity atra rama-namapi, evam anyad apy uhyam, tathapi tat-tan-namamadhye vya vadhayakam aksarantaram astity etadrsa-vyavadhana-rahitamity arthah; yadva, vyavahitam ca tad-rahitam capi va; tatra `vyavahitam'--namnah kincid uccarananantaram kathancid apatitam sabdantaram samadhaya pascan namavasistaksara-grahanam ity evam rupam, madhye sabdantarenantaritam ity arthah, `rahitam' pascad avasistaksaragrahana-varjitam, kenacid amsena hinam ity arthah, tathapi tarayatya eva. Suppose one is using the two words "halam riktam." Now the syllable ha in the word "halam" and the syllable ri in "riktam" are separately pronounced, but nevertheless it will act because one somehow or other utters the word "hari." Similarly, in the word "raja-mahisi," the syllables ra and ma appear in two separate words, but because they somehow or other appear together, the holy name rama will act, provided there are no offenses.

sarvebhyah papebhyo'paradhebhyas ca samsarad apy uddharayatya eveti satyam eva; kintu nama-sevanasya mukhyam yat phalam, tan na sadyah sampadyate. tatha dehabharanady-artham api nama-sevanena mukhyam phalam asu na sidhyatity aha--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 nama ced yadi dehadi-madh ye niksiptam--deha-bharanady-artham eva vinyastam, tadapi phala-janakam na bhavati kim? api tu bhavaty eva, kintu atra iha loke sikhram na bhavati, kintu vilambenaiva bhavatity arthah. 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

namabhasa haite haya sarva-papa-ksaya

TRANSLATION

Namacarya Haridasa Thakura continued, "If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life.

TEXT 62

tam nirvyajam bhaja guna-nidhe pavanam pavananam  
sraddha-rajyan-matir atitaram uttamah-sloka-maulim  
prodyann antah-karana-kuhare hanta yan-nama-bhanor  
abhaso'pi ksapayati maha-pataka-dhvanta-rasim

TRANSLATION

"O reservoir of all good qualities, just worship Sri Krsna, 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 Krsna can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.,

PURPORT

This verse is found in Bhakti-rasamrta-sindhu (2.1.103).

TEXT 63

namabhasa haite haya samsarera ksaya

TRANSLATION

"Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.

TEXT 64

mriyamano harer nama  
grnan putropacaritam  
ajamilo'py agad dhama  
kim uta sraddhaya grnan

TRANSLATION

" `While dying, Ajamila chanted the holy name of the Lord, intending to call his son Narayana. Nevertheless, he attained the spiritual world. What then to speak of those who chat the holy name with faith and reverence?'

PURPORT

This is a verse from Srimad-Bhagavatam (6.2.49);

TEXT 65

namabhase `mukti' haya sarva-sastre dekhi  
sri-bhagavate tate ajamila--saksi"

TRANSLATION

"Because of even the faintest rays of the effulgence of the Lord's holy name, one ca attain liberation. We ca see this in aIl the revealed scirtures. The evidence appears in the story of Ajamila in Srimad-Bhagavatam."

TEXT 66

suniya prabhura sukha badaye antare  
punarapi bhangi kari' puchaye tanhare

TRANSLATION

As Sri Caitanya Mahaprabhu heard this from Haridasa Thakura, the happiness within His heart increased, but as a matter of course, He still inquired further.

TEXT 67

`prthivite bahu-jiva--sthavara-jangama  
iha-sabara ki prakare ha-ibe mocana?"

TRANSLATION

"On this earth there are many living entities," the Lord said, "some moving and some not moving. What will happen to the trees, plats,

insects and other living entities? How will they be delivered from material bondage?"

TEXT 68

haridasa kahe,--"prabhu, se kroa tomara  
sthavara-jangama age kariyacha nistara

TRANSLATION

Haridasa Thakura 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 kariyacha ei ucca sankirtana  
sthavara-jangamera sei hayata' sravana

TRANSLATION

"You have loudly chanted the Hare Krsna mantra, and everyone, moving or not moving, has benefited by hearing it.

TEXT 70

suniya jangamera haya samsara-ksaya  
sthavare se sabda lage, pratidhvani haya

TRANSLATION

"My Lord, the moving entities who have heard Your loud sankirtana 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 `kirtana'  
tomara kroara ei akathya kathana

TRANSLATION

"Actually, however, it is not an echo; it is the kirtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.

TEXT 72

sakala jagate haya ucca sankirtana

suniya premavese nace sthavara-jangama

TRANSLATION

"When loud chanting of the Hare Krsna 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 kaila jharikhande vrndavana yaite  
balabhadra-bhattacharya kahiyachena amate

TRANSLATION

"My dear Lord, all the incidents that took place while You were going to Vrndavana through the forest known as Jharikhanda have been related to me by Your servant Balabhadra Bhattacharya.

TEXT 74

vasudeva jiva lagi' kaila nivedana  
tabe angikara kaila jivera mocana

TRANSLATION

"When Your devotee Vasudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.

TEXT 75

jagat nistarite ei tomara avatara  
bhakta-bhava age tate kaila angikara

TRANSLATION

"My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

TEXT 76

ucca sankirtana tate karila pracara  
sthira-cara jivera saba khandaila samsara,,

TRANSLATION

"You have preached the loud chanting of the Hare Krsna maha-matra and in this way freed all moving and nonmoving living entities from material bondage."

TEXT 77

prabhu kahe,--"saba jiva mukti yabe pabe  
ei ta' brahmamda tabe jiva-sunya habe!"

TRANSLATION

Sri Caitanya Mahaprabhu replied, "If all living entities were liberated, the entire universe would be devoid of living beings."

TEXT 78-79

haridasa bale,--"tomara yavat martye sthiti  
tavat sthavara-jangama, sarva jiva-jati  
  
saba mukta kari' tumi vaikunthe pathaiba  
suksma-jive punah karme udbuddha kariba

TRANSLATION

Haridasa 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 jiva habe ihan sthavara-jangama  
tahate bharibe brahmamda yena purva-sama

TRANSLATION

"In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously.

PURPORT

While we are preaching, opposing elements sometimes argue, "If all living entities were delivered by the Krsna consciousness movement, what would happen then? The universe would be devoid of living entities." In answer to this, we may say that in a prison there are many prisoners, but if one thinks that the prison would be empty if all the prisoners adopted good behavior, he is incorrect. Even if all the prisoners within a jail are freed, other criminals will fill it again. A prison will never be vacant, for there are many prospective criminals who will fill the prison cells, even if the present criminals are freed by the government. As confirmed in Bhagavad-gita, karanam guna-sango'sya sad-asad-yoni-janmasu: "Because of the living entity's association with

material nature, he meets with good and evil among various species."  
(Bg. 13.22) There are many unmanifested living entities covered by the mode of ignorance who will gradually come to the mode of passion. Most of them will become criminals because of their fruitive activities and again fill the prisons.

TEXT 81

purve yena raghunatha saba ayodhya lana  
vaikunthake gela, anya-jive ayodhya bharana

TRANSLATION

"Previously, when Lord Ramacandra left this world, He took with Him all the living entities of Ayodhya. Then He filled Ayodhya again with other living entities.

TEXT 82

avatari' tumi aiche patiyacha hata  
keha na bujhite pare tomara gudha nata

TRANSLATION

"My dear Lord, You have set a plan in motion by descending on the material world, but no one can understand how You are acting.

TEXT 83

purve yena vraje krsna kari' avatara  
sakala brahmanda-jivera khandaila samsara

TRANSLATION

"Formerly, when Lord Krsna descended in Vrndavaa, He freed all living entities in the universe from material existence in the same way.

TEXT 84

na caivam vismayah karyo  
bhavata bhagavaty aje  
yogesvaresvare krsne  
yata etad vimucyate

TRANSLATION

"`Krsna, the unborn Supreme Personality of Godhead, master of all of the masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.29.16),

TEXT 85

"ayam hi bhagavan drstah kirtitah samsmrtas ca  
dvesanubandh enapy akhila-surasuradi-durlabham  
phalam prayacchati, kim uta samyag bhaktimatam" iti

TRANSLATION

"`Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully engaged in devotional service to the Lord?'

PURPORT

This is a quotation from the Visnu Purana (4.15.17).

TEXT 86

taiche tumi navadvipe kari' avatara  
sakala-brahmanda-jivera karila nistara

TRANSLATION

"By descending as an incarnation at Navadvipa, You, just like Krsna, have already delivered all the living entities of the universe.

TEXT 87

ye kahe,--`caitanya-mahima mora gocara haya'  
se januka, mora punah ei ta' niscaya

TRANSLATION

"One may say that he understands the glories of Sri Caitanya Mahaprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion.

TEXT 88

tomara ye lila maha-amrtera sindhu  
mora mano-gocara nahe tara eka bindu"

TRANSLATION

"My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it."

TEXT 89

eta suni' prabhura mane camatkara haila  
'mora gudha-lila haridasa kemane janila?'

TRANSLATION

Hearing all this, Sri Caitanya Mahaprabhu was astonished. "These are actually My confidential pastimes," He thought. "How could Haridasa have understood them?"

TEXT 90

manera santose tanre kaila alingana  
bahye prakasite e-saba karila varjana

TRANSLATION

Greatly satisfied by the statements of Haridasa Thakura, Sri Caitanya Mahaprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.

TEXT 91

isvara-svabhava,--aisvarya cahe acchadite  
bhakta-thani lukaite nare, haya ta' vidite

TRANSLATION

This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well-known everywhere.

TEXT 92

ullanghita- trividha-sima -samatisa yi-  
sambhavanam tava parivradhima-svabhavam

maya-balena bhavatapi niguhyamanam  
pas'yanti kecid anisam tvad-ananya-bhavah

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequalled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT

This is a verse from the Stotra-ratna of Yamunacarya;

TEXT 93

tabe mahaprabhu nija-bhakta-pase yana  
haridasera guna kahe sata-mukha hana

TRANSLATION

Then Srt Caitanya Mahaprabhu went to His personal devotees and began speaking about Haridasa Thakura's transcendental qualities as if He had hundreds of mouths. hundreds of mouths.

TEXT 94

bhaktera guna kahite prabhura badaye ullasa  
bhakta-gana-srestha tate sri-haridasa

TRANSLATION

Sri Caitanya Mahaprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridasa Thakura is the foremost.

TEXT 95

haridasera guna-gana--asankhya, apara  
keha kona amse varne, nahi paya para

TRANSLATION

The transcendental qualities of Haridasa Thakura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.

TEXT 96

caitan ya-mangale sri- vrnda va na-dasa  
haridasera guna kichu kariyachena prakasa

TRANSLATION

In Caitanya-mangala, Srila Vrndavana dasa Thakura has described the attributes of Haridasa Thakura to some extent.

TEXT 97

saba kaha na yaya haridasera caritra

keha kichu kahe karite apana pavitra

TRANSLATION

No one can describe all the qualities of Haridasa Thakura. One may say something about them just to purify himself.

TEXT 98

vrndavana-dasa yaha na kaila varnana  
haridasera guna kichu suna, bhakta-gana

TRANSLATION

O devotees of Sri Caitaya Mahaprabhu, please hear something about the qualities of Haridasa Thakura that Srila Vrndavana dasa Thakura has not described in detail.

TEXT 99

haridasa yabe nija-grha tyaga kaila  
benapolera vana-madhye kata-dina rahila

TRANSLATION

After leaving his home, Haridasa Thakura stayed for some time in the forest of Benapola.

TEXT 100

nirjana-vane kutira kari' tulasi sevana  
ratri-dine tina laksa nama-sankirtana

TRANSLATION

Haridasa Thakura constructed a cottage in a solitary forest. There he planted a tulasi plant, and in front of the tulasi he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

PURPORT

The village of Benapola is situated in the district of Yasohara, which is now in Bangladesh. Benapola is near the Banagano station, which is at the border of Bangladesh and may be reached by the eastern railway from Shelda Station in Calcutta. Haridasa Thakura, being the acarya of chanting the Hare Krsna maha- mantra, is called Namacarya Haridasa Thakura. From his personal Example we can understand that chanting the Hare Krsna mantra and becoming highly elevated in Krsna consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamuna or any sacred river, devise a sitting

place or cottage, plant a tulasi, and before the tulasi chant the Hare Krsna maha-mantra undisturbed.

Haridasa Thakura 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 Krsna maha-mantra. One should not, however, imitate Haridasa Thakura, for no one else can chant the Hare Krsna maha-mantra 300,000 times a day. Such chanting is for the mukta-purusa, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Krsna maha-mantra on beads every day and offering respect to the tulasiplant. This is not at all difficult for anyone, and the process of chanting the Hare Krsna maha-mantra with a vow before the tulasi plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Krsna movement to follow Haridasa Thakura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the tulasi plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

#### TEXT 101

brahmanera ghare kare bhiksanirvahana  
prabhava sakala loka karaye pujana

#### TRANSLATION

For his bodily maintenance he would go to a brahmana's house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.

#### PURPORT

In the days of Haridasa Thakura, all the brahmanas worshiped Narayana in the form of the salagrama-sila. Therefore begging from a brahmana's house meant taking krsna-prasada, which is transcendental (nirguna). If we take food from the house of others, such as karmis, we shall have to share the qualities of those from whom we take alms. Therefore Sri Caitanya Mahaprabhu took prasada in the houses of Vaisnavas. This is the general process. The members of the Krsna consciousness movement are advised not to take food from anywhere but a Vaisnava's or brahmana's house where Deity worship is performed. Sri Caitanya Mahaprabhu has said, visayira ana khaile dusta haya mana: if a devotee takes alms or food from the house of a karmi who is simply interested in money, his mind will be unclean. We must always remember that a devotee's life is one of vairagya-vidya, or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. Grhasthas living within the jurisdiction of the temple must be especially careful not to imitate karmis by acquiring opulent clothing, food and conveyances. As far as possible, these should be avoided. A member of the temple, whether grhastha, brahmacari or sannyasi, must practice a life of renunciation, following in the footsteps of Haridasa Thakura and the six Gosvamis. Otherwise, because maya is very strong, at any time one may become a victim of maya and fall down from spiritual life.

TEXT 102

sei desadh yaksa nama--ramacandra khanna  
vaisnava- vidves i sei pasan da -pradhana

TRANSLATION

A landholder named Ramacandra Khan was the zamindar of that district. He was envious of Vaisnavas and was therefore a great atheist.

TEXT 103

haridase loke puje, sahite na pare  
tanra apamana karite nana upaya kare

TRANSLATION

Unable to tolerate that such respect was being offered to Haridasa Thakura, Ramacandra Khan planned in various ways to dishonor him.

TEXT 104

kona-prakare haridasera chidra nahi pa ya  
vesya-gane ani' kare chidrera upaya

TRANSLATION

By no means could he find any fault in the character of Haridasa Thakura. Therefore he called for local prostitutes and began a plan to discredit His Holiness.

PURPORT

This is typical of atheistic men, but even among so-called religionists, sadhus, mendicants, sannyasis and brahmacaris, there are many enemies of the Krsna consciousness movement who always try to find faults in it, not considering that the movement is spreading automatically by the grace of Lord Sri Caitanya Mahaprabhu, 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 Ramacandra Khan, who opposed Haridasa Thakura.

TEXT 105

vesya-gane kahe,--"ei vairagi haridasa  
tumi-saba kara ihara vairagya-dharma nasa,,

TRANSLATION

Ramacandra Khan said to the prostitutes, "There is a mendicant named Haridasa Thakura. All of you devise a way to deviate him from his vows of austerity."

PURPORT

Devotional service is the path of vairagya-vidya (renunciation and knowledge). Haridasa Thakura was following this path, but Ramacandra Khan planned to induce him to break his vows. Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a brahmacari, sannyasi or vanaprastha is strictly prohibited from having relationships with women. Haridasa Thakura was strictly renounced, and thus Ramacandra Khan 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 Ramacandra Khan to induce any other women to break Haridasa Thakura'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 Krsna's time, for it is said that the prostitutes of Dvaraka City came forth to receive the Lord. Although they were prostitutes, they were also devotees of Krsna.

TEXT 106

vesya-gana-madhye eka sundari yuvati  
se kahe,--"tina-dine hariba tanra mati"

TRANSLATION

Among the prostitutes, one attractive young girl was selected. "I shall attract the mind of Haridasa Thakura," she promised, "within three days."

TEXT 107

khanna kahe,--"mora paika yauka tomara sane  
tomara sahita ekatra tare dhari' yena ane"

TRANSLATION

Ramacandra Khan said to the prostitute, "My constable will go with you so that as soon as he sees you with Haridasa Thakura, immediately he will arrest him and bring both of you to me."

TEXT 108

vesya kahe,--"mora sanga ha-uka eka-bara  
dvitiya-bare dharite paika la-imu tomara"

TRANSLATION

The prostitute replied, "First let me have union with him once; then the second time I shall take your constable with me to arrest him."

TEXT 109

ratri-kale sei vesya suvesa dhariya  
haridasera vasaya gela ullasita hana

TRANSLATION

At night the prostitute, after dressing herself most attractively, went to the cottage of Haridasa Thakura with great jubilation.

TEXT 110

tulasi namaskari' haridasera dvare yana  
gosanire namaskari' rahila dandana

TRANSLATION

After offering obeisances to the tulasi plant, she went to the door of Haridasa Thakura, offered him obeisances and stood there.

TEXT 111

anga ughadiya dekhai vasila duyare  
kahite lagila kichu sumadhura svare

TRANSLATION

Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words.

TEXT 112

"thakura, tumi--parama-sundara, prathama yauvana  
toma dekhi' kon nari dharite pare mana?

TRANSLATION

"My dear Thakura, 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

tomara sangama lagi' lubdha mora mana  
toma na paile prana na yaya dharana"

TRANSLATION

"I am eager to be united with you. My mind is greedy for this. If I don't obtain you, I shall not be able to keep my body and soul together."

TEXT 114-115

haridasa kahe,--"toma karimu angikara  
sankhya-nama-samapti yavat na haya amara

tavat tumi vasi' suna nama-sankirtana  
nama-samapti haile karimu ye tomara mana"

TRANSLATION

Haridasa Thakura replied, "I shall accept you without fall, 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 suni' sei vesya vasiya rahila  
kirtana kare haridasa pratah-kala haila

TRANSLATION

Hearing this, the prostitute remained sitting there while Haridasa Thakura chanted on his beads until the light of morning appeared.

TEXT 117

pratah-kala dekhi' vesya uthiya calila  
sabasamacara yai khannere kahila

TRANSLATION

When she saw that it was morning, the prostitute stood up and left. Coming before Ramacandra Khan, she informed him of all the news.

TEXT 118

`aji ama angikara kariyache vacane  
kali avasya tahara sange ha-ibe sangame'

TRANSLATION

"Today Haridasa Thakura has promised to enjoy with me. Tomorrow certainly I shall have union with him."

TEXT 119

ara dina ratri haile vesya aila  
haridasa tare bahu asvasa karila

TRANSLATION

The next night, when the prostitute came again, Haridasa Thakura gave her many assurances.

TEXT 120

`kali dukkha paila, aparadha na la-iba mora  
avasya karimu ami tomaya angikara

TRANSLATION

"Last night you were disappointed. Please excuse my offense. I shall certainly accept you.

TEXT 121

tavat ihan vasi' suna nama-sankirtana  
nama purna haile, purna habe tomara mana'

TRANSLATION

"Please sit down and hear the chanting of the Hare Krsna mahamantra until my regular chanting is finished. Then your desire will surely be fulfilled."

TEXT 122

tulasire tanke vesya namaskara kari'  
dvare vasi' nama sune bale'hari' `hari'

TRANSLATION

After offering her obeisances to the tulasi plant and Haridasa Thakura, she sat down at the door. Hearing Haridasa Thakura chanting the Hare Krsna mantra, she also chanted, "O my Lord Hari, O my Lord Hari."

PURPORT

Herein one can clearly see how a Vaisnava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridasa Thakura 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 Haridasa Thakura, who personally treated her material disease by chanting the Hare Krsna maha-mantra. Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaisnava and satisfied him by occasionally chanting in imitation, "O my Lord Hari, O my Lord Hari." The conclusion is that associating with a Vaisnava, chanting the holy name of the Lord and offering obeisances to the tulasi plant or a Vaisnava all lead one to become a transcendental devotee who is completely cleansed of all material contamination.

TEXT 123

ratri-sesa haila, vesya usimisi kare  
tara riti dekhi' haridasa kahena tahare

TRANSLATION

When the night came to an end, the prostitute was restless. Seeing this, Haridasa Thakura spoke to her as follows.

TEXT 124

"koti-nama-grahana-yajna kari eka-mase  
ei diksa kariyachi, haila asi, sese

TRANSLATION

"I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end.

PURPORT

If one regularly chants 333,333 times daily for a month and then chants one time more, he will thus chant ten million times. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called yajna. Yajnah sankirtana- prayair yajanti hi sumedhasah: those whose intelligence is brilliant accept this hari-nama-yajna, the yajna of chanting the holy name of the Lord. By performing this yajna, one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life. According to external vision, Haridasa Thakura belonged to a Mohammedan family. Nevertheless, because he engaged himself in performing the yajna of chanting the Hare Krsna maha-mantra, he became a regularly initiated brahmana. As stated in Srimad-Bhagavatam (3.33.6):

yan -namadhe ya-sra va nanuk irtanad  
yat-prahvanad yat-smaranad api kvacit  
svado'pi sadyah savanaya kalpate  
kutah punas te bhagavan nu darsanat

Even if a devotee comes from a family of dog-eaters, if he surrenders to the personality of Godhead he immediately becomes a qualified brahmana and is immediately fit to perform yajna, whereas a person born in a family of brahmanas has to wait until completing the reformatory

processes before he may be called samskrta, purified. It is further said in Srimad-Bhagavatam (12.1.42):

asamskrtah kriya-hina  
rajasa tamasavrtah  
prajas te bhaksayisyanti  
mleccha rajanya-rupinah

"In the age of Kali, mlecchas, or lowborn people who have not undergone the purifying process of samskara, 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 samskara is called asamskrta, but if one remains kriya-hina even after being purified by initiation--in other words, if one fails to actually apply the principles of purity in his life--he remains an unpurified mleccha or yavana. On the other hand, we find that Haridasa Thakura, although born in a mleccha or yavana family, became Namacarya Haridasa Thakura because he performed the nama-yajna a minimum of 300,000 times every day.

Herein we find that Haridasa Thakura strictly followed his regulative principle of chanting 300,000 times. Thus when the prostitute became restless, he informed her that first he had to finish his chanting and then he would be able to satisfy her. Actually Haridasa Thakura 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

aji samapta ha-ibe,--hena jnana chila  
samasta ratri nilun nama samapta na haila

#### TRANSLATION

"I thought that today I would be able to finish my performance of yajna, my chanting of the Hare Krsna mantra. I tried my best to chant the holy name all night, but I still did not finish.

#### TEXT 126

kali samapta habe, tabe habe vrata-bhanga  
svacchande tomara sange ha-ibeka sanga"

#### TRANSLATION

"Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom."

#### PURPORT

Haridasa Thakura 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 Krsna 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 Krsna says in Bhagavad-gita (7.28):  
yesam tv anta-gatam papam

jana-nam punya-karmanam  
te dvandva-moha-nirmukta  
bhajante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

TEXT 127

vesya giya samacara khannere kahila  
ara dina sandhya ha-ite thakura-thani aila

TRANSLATION

The prostitute returned to Ramacandra Khan and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with Haridasa Thakura.

TEXT 128

tulasike, thakurake namaskara kari'  
dvare vasi' nama sune, bale `hari' `hari'

TRANSLATION

After offering obeisances to the tulasi plant and Haridasa Thakura, she sat down on the threshold of the room. Thus she began to hear Haridasa Thakura's chanting, and she also personally chanted "Hari, Hari," the holy name of the Lord.

TEXT 129

`nama purna habe aji',--bale haridasa  
`tabe purna karimu aji tomara abhilasa'

TRANSLATION

"Today it will be possible for me to finish my chanting," Haridasa Thakura informed her. "Then I shall satisfy all your desires."

TEXT 130

kirtana karite aiche ratri-sesa haila  
thakurera sane vesyara mana phiri' gela

TRANSLATION

The night ended while Haridasa Thakura was chanting, but by his association the mind of the prostitute had changed.

TEXT 131

dandavat hana pade thakura-carane  
ramacandra-khannera katha kaila nivedane

TRANSLATION

The prostitute, now purified, fell at the lotus feet of Haridasa Thakura and confessed that Ramacandra Khan had appointed her to pollute him.

TEXT 132

"vesya hana muni papa kariyachon अपरा  
kroa kari' kara mo-adhame nistara"

TRANSLATION

"Because I have taken the profession of a prostitute," she said, "I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul."

TEXT 133

thakura kahe,--khannera katha saba ami jani  
ajna murkha sei, tare dukkha nahi mani

TRANSLATION

Haridasa Thakura replied, "I know everything about the conspiracy of Ramacandra Khan. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy."

TEXT 134

sei-dina yaitama e-sthana chadiya  
tina dina rahilana toma nistara lagiya

TRANSLATION

"On the very day Ramacandra Khan 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

vesya kahe,--"krpa kari' karaha upadesa  
ki mora kartavya, yate yaya bhava-klesa"

TRANSLATION

The prostitute said, "Kindly act as my spiritual master. Instruct me in my duty by which to get relief from material existence."

TEXT 136

thakura kahe,--"gharera dravya brahmane kara dana  
ei ghare asi' tumi karaha visrama

TRANSLATION

Haridasa Thakura replied, "Immediately go home and distribute to the brahmanas whatever property you have. Then come back to this room and stay here forever in Krsna consciousness."

PURPORT

Haridasa Thakura's instruction that the prostitute should distribute to the brahmanas all the property she had at home is very significant. Haridasa Thakura never advised the prostitute to give charity to the so-called daridra-narayana ("poor Narayana") or any other such persons. According to Vedic civilization, charity should be given only to the qualified brahmanas. As stated in Bhagavad-gita- (18.42):

samo damas tapah saucam.  
ksantir arjavam eva ca  
jnanam vijnanam astikyam  
brahma-karma svabhava-jam

The brahminical qualifications are truthfulness, control of the senses and mind, tolerance, simplicity, knowledge, practical application of transcendental knowledge in one's life, and full faith in the Supreme Personality of Godhead. persons engaged in pursuing spiritual understanding have no time to earn their livelihood. They depend completely on the mercy of the Lord, who says in Bhagavad-gita (9.22) that He personally carries to them all their necessities (yoga-ksemam-vahamy aham). The Vedic civilization recommends that one give charity to brahmanas and sannyasis, not to the so-called daridra-narayana. Narayana cannot be daridra, nor can daridra be Narayana, for these are contradictory terms. Atheistic men invent such concoctions and preach them to fools, but charity should actually be given to brahmanas and sannyasis because whatever money they get they spend for Krsna. Whatever charity one gives to a brahmana goes to Krsna, who says in Bhagavad-gita (9.27):

yat karosi yad asnasi  
yaj j-uhosi dadasi yat  
yat tapasyasi kaunteya  
tat kurusva mad-arpanam

"O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." Everything actually belongs to Krsna, but so-called civilized men unfortunately think that everything belongs to them. This is the mistake of materialistic civilization. The prostitute (vesya) had earned money by questionable means, and therefore Haridasa Thakura advised her to distribute to the brahmanas whatever she possessed. When Srila Rupa Gosvami retired from family life, he distributed fifty percent of his income to the brahmanas and Vaisnavas. A brahmana knows what the Absolute Truth is, and a Vaisnava, 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 brahmanas and Vaisnavas who engage in devotional service by preaching the glories of the Supreme Personality of Godhead.

#### TEXT 137

nirantara nama lao, kara tulasi sevana  
acirat pabe tabe krsnera carana"

#### TRANSLATION

"Chant the Hare Krsna mantra continuously and render service to the tulasi plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Krsna."

#### PURPORT

At least five thousand years ago, Lord Sri Krsna expressed His desire that everyone surrender to Him (sarva-dharman parityajya mam ekam saranam vraja). Why is it that people cannot do this? Krsna assures, aham tvam sarva-papebhyo mok- sayisyami ma sucah: "I shall deliver you from all sinful reactions. Do not fear." Everyone is suffering from the results of sinful activities, but Krsna says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Krsna nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of Bhagavad- gita, but for one who cannot surrender to the lotus feet of Krsna, it is better to chant the Hare Krsna mantra constantly, under the instruction of Haridasa Thakura.

in our Krsna consciousness movement we are teaching our followers to chant the Hare Krsna 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, Sri Caitanya Mahaprabhu recommended:

trnad api sunicena  
taror api sahisnuna  
amanina manadena  
kirtaniyah sada harih

"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 mirid one can chant the holy name of the Lord constantly." Sada means "always." Haridasa Thakura says, nirantara nama lao: "Chant the Hare Krsna mantra without stopping."

Although Krsna wants everyone to surrender to His lotus feet, because of people's sinful activities they cannot do this. Na mam duskrino mudah prapa- dyante naradhamah: rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Krsna. Nevertheless, if they begin chanting the Hare Krsna mantra and rendering service unto the tulasi plant, they will very soon be able to surrender. One's real duty is to surrender to the lotus feet of Krsna but if one is unable to do so, he should adopt this process, as introduced by Sri Caitanya Mahaprabhu and His most confidential servant, Namacarya Srila Haridasa Thakura. This is the way to achieve success in Krsna consciousness.

#### TEXT 138

eta bali' tare`nama' upadesa kari'  
uthiya calila thakura bali' `hari' `hari'

#### TRANSLATION

After thus instructing the prostitute about the process of chanting the Hare Krsna mantra, Haridasa Thakura stood up and left, continuously chanting "Hari, Hari."

#### TEXT 139

tabe sei vesya gurura ajna la-ila  
grha-vitta yeba chila, brahmanere dila

#### TRANSLATION

Thereafter, the prostitute distributed to the brahmanas whatever household possessions she had, following the order of her spiritual master.

#### PURPORT

Sometimes the word grha-vrtti is substituted for the word grha-vitta. Vrtti means "profession." The grha-vrtti of the prostitute was to enchant foolish people and induce them to indulge in sex. Here, however, grha-vrtti is not a suitable word. The proper word is grha-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 brahmanas and Vaisnavas 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 Krsna promises, aham tvam sarva-papebhyo moksaisyami: "I shall save you from all sinful reactions." When our Krsna conscious devotees go out to beg charity or collect contributions

in the form of membership fees, the money thus coming to the Krsna consciousness movement is strictly employed to advance Krsna consciousness all over the world. The Krsna conscious devotees collect the money of others for the service of Krsna, and they are satisfied with Krsna's prasada 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 Vaisnava guru accepts money or other contributions, but he does not employ such contributions for sense gratification. A pure Vaisnava 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 Vaisnava guru is never dependent on the contributions of his disciples. Following the instructions of Haridasa Thakura, a pure Vaisnava does not personally take even a single paisa from anyone, but he induces his followers to spend for the service of the Lord whatever possessions they have.

TEXT 140

matha mudi' eka-vastre rahila sei ghare  
ratri-dine tina-laksa nama grahana kare

TRANSLATION

The prostitute shaved her head clean in accordance with Vaisnava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Krsna mahamantra 300,000 times a day. She chanted throughout the entire day and night.

TEXT 141

tulasi sevana kare, carvana, upavasa  
indriya-damana haila, premera prakasa

TRANSLATION

She worshiped the tuiasi 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

prasiddha vaisnavi haila parama-mahanti  
bada bada vaisnava tanra darsanete yanti

TRANSLATION

Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaisnavas would come to see her.

PURPORT

Stalwart, highly advanced Vaisnava devotees are not interested in seeing prostitutes, but when a prostitute or any other fallen soul becomes a Vaisnava, stalwart Vaisnavas are interested in seeing them. Anyone can be turned into a Vaisnava if he or she follows the Vaisnava 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 Krsna consciousness movement from Europe and America, but one should not therefore consider them European Vaisnavas or American Vaisnavas. A Vaisnava is a Vaisnava and should therefore be given all the respect due a Vaisnava.

TEXT 143

vesyara caritra dekhi' loke camatkara  
haridasera mahima kahe kari' namaskara

TRANSLATION

Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridasa Thakura and offered him obeisances.

PURPORT

It is said, phalena pariciyate: one is recognized by the result of his actions. In Vaisnava society there are many types of Vaisnavas. Some of them are called gosvamis, some are called svamis, some are prabhus, and some are prabhupada. 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. Haridasa Thakura actually changed the character of the professional prostitute. People greatly appreciated this, and therefore they all offered obeisances to Haridasa Thakura and glorified him.

TEXT 144

ramacandra khanna aparadha-bija kaila  
sei bija vrksa hana agete phalila

TRANSLATION

By inducing a prostitute to disturb Haridasa Thakura, Ramacandra Khan caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Ramacandra Khan ate its fruits.

TEXT 145

mahad-aparadhera phala adbhuta kathana  
prastava pana kahi, suna, bhakta-gana

TRANSLATION

This offense at the lotus feet of an exalted devotee has resulted in a wonderful narration. Taking advantage of the opportunity afforded by these incidents, I shall explain what happened. O devotees, please listen.

TEXT 146

sahajei avaisnava ramacandra-khanna  
haridasera aparadhe haila asura-samana

TRANSLATION

Ramacandra Khan was naturally a nondevotee. Now, having offended the lotus feet of Haridasa Thakura, he became just like a demoniac atheist.

TEXT 147

vaisnava-dharma ninda kare, vaisnava-apamana  
bahu-dinera aparadhe paila parinama

TRANSLATION

Because of blaspheming the cult of Vaisnavism and insulting the devotees for a long time, he now received the results of his offensive activities.

PURPORT

Ramacandra Khan was a great offender at the lotus feet of the Vaisnavas and Visnu. Just as Ravana, although born of a brahmana father, Visvasrava, was nevertheless called an asura or raksasa because of his offenses against Lord Ramacandra (Visnu) and Hanuman (a Vaisnava), so Ramacandra Khan also became such an asura because of his offenses against Haridasa Thakura and many others.

TEXT 148

nityananda-gosani gaude yabe aila  
prema pracarite tabe bhramite lagila

TRANSLATION

When Lord Nityananda returned to Bengal to preach the cult of bhakti, love of Godhead, He began touring all over the country.

TEXT 149

prema-pracarana ara pasanda-dalana  
dui-karye avadhuta karena bhramana

TRANSLATION

For two purposes--to spread the cult of bhakti and to defeat and subdue the atheists--Lord Nityananda, the most dedicated devotee of the Lord, moved throughout the country.

PURPORT

As stated in Bhagavad-gita- (4.8):  
paritranaya sadh unam-  
vinasaya ca duskrtam  
dharma-samsthapanarthaya  
sambhavami yuge yuge

Lord Krsna appears in every millennium for two purposes, namely to deliver the devotees and kill the nondevotees. His devotees also have two similar purposes--to preach the bhakti cult of Krsna consciousness and defeat all kinds of agnostics and atheistic demons. Nityananda prabhu carried out the order of Lord Sri Caitanya Mahaprabhu in this way, and those who strictly follow Nityananda Prabhu perform the same activities. There are two classes of devotees. One is called gosthyanandi, and the other is called bhajananandi. A devotee who does not preach but always engages in devotional activities is called a bhajananandi, 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 gosthya- nandi.

TEXT 150

sarvajna nityananda aila tara ghare  
asiya vasila durga-mandapa-upare

TRANSLATION

Lord Nityananda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Ramacandra Khan and sat down on the altar of the Durga-mandapa.

PURPORT

Well-to-do Hindu gentlemen constructed their houses with a place called the Durga-mandapa for the worship of the goddess Durga. There they generally held worship of the goddess every year in the month of Asvina (October). Ramacandra Khan possessed such a Durga-mandapa at his residence.

TEXT 151

aneka loka-jana sange angana bharila  
bhitara haite ramacandra sevaka pathaila

TRANSLATION

When the Durga-mandapa and courtyard were filled with crowds of men, Ramacandra Khan, who was inside the house, sent his servant to Lord Nityananda.

PURPORT

In those days, and also even now, the palatial buildings of respectable people, especially in the villages of Bengal, were divided into two parts. The inside part was especially meant for the family, and the ladies would live there unexposed to men. That part was called the bhitara-badi, or inside house. In the outside house, or bahir-badi, the respectable gentleman received visitors and kept his business office. The Durga-mandapa would be part of the outside house. Thus when Lord Nityananda entered the outside house, Ramacandra Khan was in the inside house with the members of his family. When Nityananda Prabhu arrived, Ramacandra Khan did not receive Him personally but sent his servant to inform Him indirectly to go away.

TEXT 152

sevaka bale--"gosani, more pathaila khanna  
grhasthera ghare tomaya diba vasa-sthana

TRANSLATION

The servant informed Lord Nityananda, "My dear sir, Ramacandra Khan has sent me to accommodate You in some common man's house.

TEXT 153

goyalara gosala haya atyanta vistara  
ihan sankirna-sthala, tomara manusya--apara"

TRANSLATION

"You might go to the house of a milkman, for the cow shed is spacious, whereas the space here in the Durga-mandapa is insufficient because You have many followers with You."

TEXT 154

bhitare achila, suni' krodhe bahirila  
atta atta hasi' gosani kahite lagila

TRANSLATION

When Nityananda Prabhu heard this order from the servant of Ramacandra Khan, 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, tara yogya haya"

TRANSLATION

"Ramacandra Khan has spoken rightly. This place is unfit for Me. It is fit for cow-killing meateaters."

TEXT 156

eta bali' krodhe gosani uthiya calila  
tare danda dite se grame na rahila

TRANSLATION

Having said this, Lord Nityananda stood up and left in an angry mood. To chastise Ramacandra Khan, He did not even stay in that village.

TEXT 157

ihan ramacandra khana sevake ajna dila  
gosani yahan vasila, tara mati khodaila

TRANSLATION

Ramacandra Khan ordered the servant to dig up the dirt in the place where Nityananda Prabhu had sat.

TEXT 158

gomaya-jale lepila saba mandira-prangana  
tabu ramacandrera mana na haila parasanna

TRANSLATION

To purify the Durga-mandapa temple and the courtyard, Ramacandra Khan sprinkled and smeared it with water mixed with cow dung, but still his mind was unsatisfied.

TEXT 159

dasyu-vrtti kare ramacandra rajare na deya kara

kruddha hana mleccha ujira aila tara ghara

TRANSLATION

Ramacandra Khan'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

asi' sei durga-mandape vasa kaila  
avadhya vadha kari' mamsa se-ghare randhaila

TRANSLATION

The Mohammedan minister made his residence in the Durga-mandapa of Ramacandra Khan. He killed a cow and cooked the meat at that very place.

TEXT 161

stri-putra-sahita ramacandrere bandhiya  
tara ghara-grama lute tina-dina rahiya

TRANSLATION

He arrested Ramacandra Khan, 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  
ara dina saba lana karila gamana

TRANSLATION

In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.

TEXT 163

jati-dhana-jana khanera sakala la-ila  
bahu-dina paryanta grama ujada rahila

TRANSLATION

The Mohammedan minister took away Ramacandra Khan's position, wealth and followers. For many days the village remained deserted.

TEXT 164

mahantera apamana ye desa-grame haya  
eka janara dose saba desa ujadaya

TRANSLATION

Wherever an advanced devotee is insulted, for one man's fault the entire town or place is afflicted.

TEXT 165

haridasa-thakura cali' aila candapure  
asiya rahila balarama-acaryera ghare

TRANSLATION

Haridasa Thakura walked until he came to the village known as Candapura. There he stayed at the house of Balarama Acarya.

PURPORT

The village of Candapura is situated near the confluence of the rivers Ganges and Yamuna at Saptagrama in the district of Hugli. Candapura is just east of the house of the two brothers Hiranya and Govardhana, the father and uncle of Raghunatha dasa Gosvami. In Candapura lived Balarama Acarya and Yadunandana Acarya, the priests of these two personalities, and when Haridasa Thakura went there he lived with them. Srila Bhaktisiddhanta Sarasvati Thakura says that the name of this village was later changed to Krsnapura.

TEXT 166

hiranya, govardhana--dui mulukera majumadara  
tara purohita--`balarama' nama tanra

TRANSLATION

Hiranya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarama Acarya.

PURPORT

The word majumadara refers to a treasurer who keeps accounts of revenue.

TEXT 167

haridasera krpa-patra, tate bhakti-mane  
yatna kari' thakurere rakhila sei grame

TRANSLATION

Balarama Acarya, being favored by Haridasa Thakura, was very attached to him. Therefore he kept Haridasa Thakura in the village with great care and attention.

TEXT 168

nirjana parna-salaya karena kirtana  
balarama-acarya-grhe bhiksa-nirvahana

TRANSLATION

In the village, Haridasa Thakura was given a solitary thatched cottage, where he performed the chanting of the Hare Krsna maha-mantra. He accepted prasada at the house of Balarama Acarya.

TEXT 169

raghunatha-dasa balaka karena adh yayana  
haridasa-thakurere yai' karena darsana

TRANSLATION

Raghunatha dasa, who was the son of Hiranya Majumadara and was later to become Raghunatha dasa Gosvami, was at that time a boy engaged in study. He came to see Haridasa Thakura daily.

TEXT 170

haridasa krpa kare tanhara upare  
sei krpa `karana' haila caitanya paibare

TRANSLATION

Naturally Haridasa Thakura was merciful toward him, and because of the merciful benediction of this Valsnava, he later attained the shelter of Sri Caitanya Mahaprabhu's lotus feet.

TEXT 171

tahan yaiche haila haridasera mahima kathana  
vyakhyana,--adbhuta katha suna, bhakta-gana

TRANSLATION

At the residence of Hiranya and Govardhana, discourses took place by which Haridasa Thakura was glorified. O devotees, please listen to that wonderful story.

TEXT 172

eka-dina balarama minati kariya  
majumadarera sabhaya aila thakure lana

TRANSLATION

One day Balarama Acarya requested Haridasa Thakura with great humility to come to the assembly of the Majumadaras, Hiranya and Govardhana. Thus Balarama Acarya went there with Haridasa Thakura.

TEXT 173

thakura dekhi' dui bhai kaila abhyutthana  
paya padi' asana dila kariya sammana

TRANSLATION

Seeing Haridasa Thakura, 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 pandita sabhaya, brahmana, sajjana  
dui bhai maha-pandita--hiranya, govardhana

TRANSLATION

In that assembly were many learned scholars, brahmanas and respectable gentlemen. The two brothers Hiranya and Govardhana were also greatly learned.

TEXT 175

haridasera guna sabe kahe panca-mukhe  
suniya ta' dui bhai paila bada sukhe

TRANSLATION

Everyone there began to speak of Haridasa Thakura's great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.

TEXT 176

tina-laksa nama thakura karena kirtana  
namera mahima uthaila pandita-gana

TRANSLATION

It was mentioned in the assembly that Haridasa Thakura chanted the holy names of Krsna 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.

TEXT 177

keha bale,--`nama haite haya papa-ksaya'  
keha bale,--`nama haite jivera moksa haya'

TRANSLATION

Some of them said, "By chanting the holy name of the Lord, one is freed from the reactions of all sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage."

TEXT 178

haridasa kahena,--"namera ei dui phala naya  
namera phale krsna-pade prema upajaya

TRANSLATION

Haridasa Thakura protested, "These two benedictions are not the true result of chanting the holy name. By actually chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Krsna.

TEXT 179

evam-vratah sva-priya-nama-kirtya  
jatanurago druta-citta uccaih  
hasaty atho roditi rauti gayaty  
unmadavan nrtyati loka-bahyah

TRANSLATION

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

PURPORT

For an explanation of this verse (SB. 11.2.40) one may consult Chapter Seven, text 94, of the Adi-lila.

TEXT 180

anusangika phala namera--`mukti;, `papa-nasa'  
tahara drstanta yaiche suryera prakasa

TRANSLATION

"Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.

TEXT 181

amhah samharad akhilam sakrd  
udayad eva sakala-lokas ya  
taranir iva timira-jaladhim  
jayati jagan-mangalam harer nama

TRANSLATION

" `As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being's sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world."'

PURPORT

This verse is found in the Padyavali (16).

TEXT 182

ei slokera artha kara panditera gana"  
sabe kahe,--`tumi kaha artha-vivarana,

TRANSLATION

After reciting this verse, Haridasa Thakura said, "O learned scholars, please explain the meaning of this verse." But the audience requested Haridasa Thakura, "It is better for you to explain the meaning of this important verse."

TEXT 183

haridasa kahena,--"yaiche suryera udaya  
udaya na haite arambhe tamera haya ksaya

TRANSLATION

Haridasa Thakura said, "As the sun begins to rise, even before visible it dissipates the darkness of night.

TEXT 184

caura-preta-raksasadira bhaya haya nasa

udaya haile dharma-karma-adi parakasa

TRANSLATION

"With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties.

TEXT 185

aiche namodayarambhe papa-adira ksaya  
udaya kaile krsna-pade haya premodaya

TRANSLATION

"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 Krsna.

TEXT 186

`mukti' tuccha-phala haya namabhasa haite

TRANSLATION

"Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name.

TEXT 187

mriyamano harer nama  
grnan putropacaritam  
ajamilo'py agad dhama  
kim uta sraddhaya grnan

TRANSLATION

" `While dying, Ajamila chanted the holy name of the Lord, intending to call his son Narayana. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?,

PURPORT

This is a verse from Srimad-Bhagavatam (6.2.49).

TEXT 188

ye mukti bhakta na laya, se krsna cahe dite"

TRANSLATION

"Liberation, which is unacceptable for a pure devotee, is always offered by Krsna without difficulty.

TEXT 189

salok ya-sarsti-sarup ya-  
samipyaiikatvam apy uta  
diyamanam na grhnanti  
vina mat-sevanam janah

TRANSLATION

" `My devotees do not accept salokya, sarsti, sarupya, samipya, or oneness with Me--even if I offer these liberations--in preference to serving Me."'

PURPORT

This verse is spoken by Lord Kapila, an avatara of the Supreme Personality of Godhead, in Srimad-Bhagavatam (3.29.13).

TEXT 190

`gopala cakravarti' nama eka-jana  
majumadarera ghare sei arinda pradhana

TRANSLATION

At the house of Hiraya and Govardhana Majumadara, a person named Gopala Cakravarti was officially the chief tax collector.

TEXT 191

gaude rahi' patsaha-age arinda-giri kare  
bara-laksa mudra sei patsara thani bhare

TRANSLATION

This Gopala Cakravarti 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, pandita, nutana-yau vana  
namabhase `mukti' suni' na ha-ila sahana

#### TRANSLATION

He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation.

#### PURPORT

Vaisnavas strictly follow the directions of the sastras regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Mayavadis cannot tolerate the statements of the sastras about how easily liberation can be achieved, for as stated in Bhagavad-gita (12.5), kleso'dhikaratas tesam avyaktasakta-cetasam: impersonalists must work hard for many, many births, and only then will they perhaps be liberated. Vaisnavas 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. Srila Bilvamangala Thakura has said, muktih svayam mukulitanjali sevate'sman: 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 Mayavadis cannot tolerate. Therefore the arinda pradhana, chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridasa Thakura

#### TEXT 193

kruddha hana bale sei sarosa vacana  
"bhavukera siddhanta suna, panditera gana

#### TRANSLATION

This young man, Gopala Cakravarti, became very angry upon hearing the statements of Haridasa Thakura. He immediately criticized him. "O assembly of learned scholars," he said, "just hear the conclusion of the emotional devotee.

#### TEXT 194

koti-janme brahma-jnane yei `mukti' naya  
ei kahe,--namabhase sei `mukti' haya"

#### TRANSLATION

"After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name."

#### TEXT 195

haridasa kahena,--kene karaha samsaya?

sastre kahe,--namabhasa-matre`mukti' haya

TRANSLATION

Haridasa Thakura 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-age `mukti' ati-tuccha haya  
ataeva bhakta-gana `mukti' nahi laya

TRANSLATION

"For a devotee who enjoys the transcendent bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation.

TEXT 197

tvat-saksatkarahlada -  
visuddhabdhi-sthitasya me  
sukhani gopadayante  
brahmany api jagad-guro

TRANSLATION

" `My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmananda, to be like the water contained in the hoofprint of a calf."

PURPORT

This verse is quoted from the Hari-bhakti-sudhodaya (14.36).

TEXT 198

vipra kahe,--"namabhase yadi `mukti' naya  
tabe tomara naka kati' karaha niscaya"

TRANSLATION

Gopala Cakravarti said, "if one is not liberated by namabhasa, then you may be certain that I shall cut off your nose."

TEXT 199

haridasa kahena,--"yadi namabhase `mukti' naya

tabe amara naka katimu,--ei suniscaya"

TRANSLATION

Then Haridasa Thakura accepted the challenge offered by Gopala Cakravarti. "If by namabhasa liberation is not available," he said, "certainly I shall cut off my nose."

TEXT 200

sunī' sabha-sad uthe kari' hahakara  
majumadara sei vipre karila dhikkara

TRANSLATION

All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiranya and Govardhana Majumadara both immediately chastised the brahmana tax collector.

TEXT 201

balai-purohita tare karila bhartsana  
"ghata-patiya murkha tuni bhakti kanha jana?"

TRANSLATION

The priest named Balarama Acarya chastised Gopala Cakravarti. "You are a foolish logician," he said, "What do you know about the devotional service of the Lord?"

PURPORT

The philosophy enunciated by the Mayavadis is called ghata-patiya philosophy. According to this philosophy, everything is one, everything is earth, and therefore anything made of earth, such as different pots, is also the same earth. Such philosophers see no distinction between a pot made of earth and the earth itself. Since Gopala Cakravarti was a ghata-patiya logician, a gross materialist, what could he understand about the transcendental devotional service of the Lord?

TEXT 202

haridasa-thakure tuni kaili apamana!  
sarva-nasa habe tora, na habe kalyana"

TRANSLATION

"You have insulted Haridasa Thakura. Thus there will be a dangerous position for you. You should not expect anything auspicious."

TEXT 203

suni' haridasa tabe uthiya calila  
majumadara sei vipre tyaga karila

TRANSLATION

Then Haridasa Thakura got up to leave, and the Majumadaras, the masters of Gopala Cakravarti, immediately dismissed Gopala Cakravarti from their service.

TEXT 204

sabha-sahite haridasera padila carane  
haridasa hasi' kahe madhura-vacane

TRANSLATION

With all the members of the assembly, the two Majumadaras fell at the lotus feet of Haridasa Thakura. Haridasa Thakura was smiling, however, and he spoke in a sweet voice.

TEXT 205

"toma-sabara dosa nahi, ei ajna brahmana  
tara dosa nahi, tara tarka-nistha mana

TRANSLATION

"None of you are at fault," he said. "Indeed, even this ignorant so-called brahmana is not at fault, for he is accustomed to dry speculation and logic.

TEXT 206

tarkera gocara nahe namera mahattva  
kotha haite janibe se ei saba tattva?

TRANSLATION

"One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name.

TEXT 207

yaha ghara, krsna karuna kusala sabara  
amara sambandhe dukkha na ha-uka kahara"

TRANSLATION

"All of you may now go to your homes. May Lord Krsna bestow his blessings upon you all. Do not be sorry because of my being insulted."

PURPORT

From this statement by Haridasa Thakura, it is understood that a pure Vaisnava never takes anyone's insults seriously. This is the teaching of Sri Caitanya Mahaprabhu:

trnad api sunicena  
taror api sahisnuna  
amanina manadena  
kirtaniyah sada harih

"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 Vaisnava 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 hiranya-dasa nija ghare aila  
sei brahmane nija dvara-mana kaila

TRANSLATION

Then Hiranya dasa Majumadara returned to his home and ordered that Gopala Cakravarti not be admitted therein.

TEXT 209

tina dina bhitare sei viprera `kustha' haila  
ati ucca nasa tara galiya padila

TRANSLATION

Within three days that brahmana was attacked by leprosy, and as a result his highly raised nose melted away and fell off.

TEXT 210

campaka-kali-sama hasta-padanguli  
konkada ha-ila saba, kusthe gela gali'

TRANSLATION

The brahmana's toes and fingers were beautiful like golden-colored campaka buds, but because of leprosy they all withered and gradually melted away.

TEXT 211

dekhiya sakala loka haila camatkara  
haridase prasamsi' tanre kare namaskara

TRANSLATION

Seeing the condition of Gopala Cakravarti, everyone was astonished. Everyone praised the influence of Haridasa Thakura and offered him obeisances.

TEXT 212

yadyapi haridasa viprera dosa na la-ila  
tathapi isvara tare phala bhunjaila

TRANSLATION

Although Haridasa Thakura, as a Vaisnava, did not take seriously the brahmana's offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brahmana suffer the consequences.

TEXT 213

bhakta-svabhava,--ajna-dosa ksama kare  
krsna-svabhava,--bhakta-ninda sahite na pare

TRANSLATION

A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. The characteristic of Krsna, however, is that He cannot tolerate blasphemy of His devotees.

PURPORT

Sri Caitanya Mahaprabhu taught:  
trnad api sunicena  
taror api sahisnuna  
amanina manadena  
kirtaniyah sada harih

A Vaisnava 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 Vaisnava is simply interested in chanting about the Supreme personality of Godhead and glorifying Him. Haridasa Thakura epitomized this foremost order of Vaisnavism. Krsna cannot tolerate any insults or blasphemy against a Vaisnava. For example, Prahlada Maharaja was chastised by his father, Hiranyakasipu, in so many ways, but although Prahlada tolerated this, Krsna did not. The Lord therefore came in the form of Nrsimhadeva to kill Hiranyakasipu. Similarly, although Srila Haridasa Thakura tolerated the

insult by Gopala Cakravarti, Krsna could not. The Lord immediately punished Gopala Cakravarti by making him suffer from leprosy. While instructing Srila Rupa Gosvami about the many restrictive rules and regulations for Vaisnavas, Sri Caitanya Mahaprabhu has very vividly described the effects of offenses at the lotus feet of a Vaisnava. Yadi vaisnava- aparadha uthe hati mata (Madhya 19.156). Offending or blaspheming a Vaisnava has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or a Vaisnava, his devotional service is spoiled.

TEXT 214

viprera kustha suni' haridasa mane dukkhi haila  
balai-purohite kahi' santipura aila

TRANSLATION

Haridasa Thakura was unhappy when he heard that the brahmana Gopala Cakravarti had been attacked by leprosy. Thus after informing Balarama Acarya, the priest of Hiranya Majumadara, he went to Santipura, the home of Advaita Acarya.

TEXT 215

acarye miliya kaila dandavat pranama  
advaita alingana kari' karila sammana

TRANSLATION

Upon meeting Advaita Acarya, Haridasa Thakura offered Him respect and obeisances. Advaita Acarya embraced him and showed respect to him in return.

TEXT 216

ganga-tire gonpha kari' nirjane tanre dila  
bhagavata-gitara bhakti-atha sunaila

TRANSLATION

On the bank of the Ganges, in a solitary place, Advaita Acarya made a cavelike home for Haridasa Thakura and spoke to him about the real meaning of Srimad-Bhagavatam and Bhagavad-gita in terms of devotional service.

TEXT 217

acaryera ghare nitya bhiksa-nirvahana

dui jana mili' krsna-katha-asvadana

TRANSLATION

Haridasa Thakura accepted food daily at the house of Advaita Acarya. Meeting together, the two of them would taste the nectar of discourses on the subject matter of Krsna.

TEXT 218

haridasa kahe,--"gosani, kari nivedane  
more pratyaha anna deha' kon prayojane?

TRANSLATION

Haridasa Thakura said, "My dear Advaita Acarya, 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

maha-maha-vipra etha kulina-samaja  
nice adara kara, na vasaha bhaya laja!!

TRANSLATION

"Sir, You are living within a society of great, great brahmanas and aristocrats, but without fear or shame You adore a lower-class man like me.

TEXT 220

alaukika acara tomara kahite pai bhaya  
sei krpa kariba,--yate mora raksa haya"

TRANSLATION

"My dear sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society."

PURPORT

While Haridasa Thakura was staying under the care of Advaita Acarya, he was afraid of the behavior of society in Santipura, Navadvipa, which was full of exceedingly aristocratic brahmanas, ksatriyas and vaisyas. Haridasa Thakura was born in a Mohammedan family and was later recognized as a great Vaisnava, but nevertheless the brahmanas were very critical of him. Thus Haridasa Thakura was afraid that Advaita Acarya would be put into some difficulty because of His familiarity with Haridasa Thakura. Sri Advaita Acarya treated Haridasa

Thakura as a most elevated Vaisnava, but others, like Ramacandra Khan, were envious of Haridasa Thakura. Of course, we have to follow in the footsteps of Advaita Acarya, not caring for people like Ramacandra Khan. At present, many Vaisnavas are coming to our Krsna consciousness movement from among the Europeans and Americans, and although a man like Ramacandra Khan is always envious of such Vaisnavas, one should follow in the footsteps of Sri Advaita Acarya by treating all of them as Vaisnavas. Although they are not as exalted as Haridasa Thakura, such Americans and Europeans, having accepted the principles of Vaisnava philosophy and behavior, should never be excluded from Vaisnava society.

TEXT 221

acarya kahena,--"tumi na kariha bhaya  
sei acariba, yei sastra-mata haya

TRANSLATION

Advaita Acarya replied, "My dear Haridasa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures.

PURPORT

Srila Advaita Acarya was not afraid of the strict brahminical culture and customs of society. As stated in the sastric injunctions, which are the true medium of evidence or proof, anyone can go back to Godhead, even if born of a low family. Krsna says in Bhagavad-gita:

mam hi partha vyapasritya  
ye'pi syuh papa-yonayah  
striyo vaisyas tatha sudras  
te'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination." (Bg. 9.32) Though having taken a low birth in human society, one who accepts Krsna as the Supreme Personality of Godhead is quite competent to go back home, back to Godhead; and one who is a bona fide candidate for going back to Godhead should not be considered lowborn, or candala. That is also a sastric injunction. As stated in Srimad-Bhagavatam (2.4.18):

kira ta-hunandhra-pulinda-pulkasa  
abhira-sumbha yavanah khasadayah  
ye'nye ca papa yad-apasrayasrayah  
sudhyanti tasmai prabhavisnave namah

Not only the yavanas and khasadayah but even those born in still lower families can be purified (sudhyanti) by the grace of a devotee of Lord Krsna, for Krsna empowers such devotees to perform this purification. Advaita Acarya had confidence in the sastric evidence and did not care about social customs. The Krsna consciousness movement, therefore, is a cultural movement that does not care about local social conventions. Following in the footsteps of Sri Caitanya Mahaprabhu and Advaita Acarya, we can accept a devotee from any part of the world and recognize him as a brahmana as soon as he is qualified due to following the principles of Vaisnava behavior.

TEXT 222

tumi khaile haya koti-brahmana-bhojana"  
eta bali, sraddha-patra karaila bhojana

TRANSLATION

"Feeding you is equal to feeding ten million brahmanas," Advaita Acarya said. "Therefore, accept this sraddha-patra." Thus Advaita Acarya made him eat.

PURPORT

Sraddha is prasada offered to the forefathers at a certain date of the year or month. The sraddha-patra, or plate offered to the forefathers, is then offered to the best of the brahmanas in society. Instead of offering the sraddha-patra to any other brahmana, Advaita Acarya offered it to Haridasa Thakura, considering him greater than any of the foremost brahmanas. This act by Sri Advaita Acarya proves that Haridasa Thakura was always situated in a transcendental position and was therefore always greater than even the most exalted brahmana, for he was situated above the mode of goodness of the material world. Referring to the Bhakti-sandarbha, verse 177, Srila Bhaktisiddhanta Sarasvati Thakura quotes the following statements from the Garuda Purana in this connection:

brahmananam sahasrebhyah  
satra- yaji visis yate  
satra- yaji-sahasrebhya h  
sarva- vedanta-paragah  
sarva- veda nta-vit-kotya  
visnu-bhakto visisyate  
vaisnavanam sahasrebhya  
ekanty eko visisyate

"A brahmana qualified to offer sacrifices is better than an ordinary brahmana and better than such a brahmana is one who has studied all the Vedic scriptures. Among many such brahmanas, one who is a devotee of Lord Visnu is the best; and among many such Vaisnavas, one who fully engages in the service of the Lord is the best."

bhaktir asta-vidha hy esa  
yasmin mlecche'pi vartate  
sa viprendro muni-sresthah  
sa jnani sa ca panditah  
tasmai deyam tato grah yam-  
sa ca pujyo yatha harih "There are many different kinds of devotees, but even a Vaisnava coming from a family of mlecchas or yavanas is understood to be a learned scholar, complete in knowledge, if he knows the Vaisnava philosophy. He should therefore be given charity, for such a Vaisnava is as worshipable as the Supreme Personality of Godhead."

na me'bhaktas catur-vedi  
mad-bhaktah sva-pacah priyah  
tasmai deyam tato grahyam  
sa ca pujyo yatha hy aham

Lord Krsna says, "Even if a nondevotee comes from a brahmana 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-nistara lagi' karena cintana  
avaisnava-jagat kemane ha-ibe mocana?

TRANSLATION

Advaita Acarya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. "The entire world is full of nondevotees," He thought. "How will they be delivered?"

PURPORT

Srila Advaita Acarya sets the standard for acaryas in the Vaisnava sampradaya. An acarya must always be eager to deliver the fallen souls. A person who establishes a temple or matha 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 gosvami or acarya. One who knows the conclusion of the sastras, follows in the footsteps of his predecessors and endeavors to preach the bhakti cult all over the world is to be considered an acarya. The role of an acarya is not to earn his livelihood through the income of the temple. Srila Bhaktisiddhanta Sarasvati Thakura used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an acarya or gosvami. 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

krsne avatarite advaita pratijna karila  
jala-tulasi diya puja karite lagila

TRANSLATION

Determined to deliver all the fallen souls, Advaita Acarya decided to cause Krsna to descend. With this vow, he began to offer Ganges water and tulasi leaves to worship the Lord.

TEXT 225

haridasa kare gonphaya nama-sankirtana  
krsna avatirna ha-ibena,--ei tanra mana

TRANSLATION

Similarly, Haridasa Thakura chanted in his cave on the bank of the Ganges with the intention to cause Krsna's descent.

TEXT 226

dui-janera bhaktye caitanya kaila avatara  
nama-prema pracari' kaila jagat uddhara

TRANSLATION

Because of the devotional service of these two persons, Lord Sri Caitanya Mahaprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Krsna to deliver the entire world.

TEXT 227

ara alaukika eka caritra tanhara  
yahara sravane loke haya camatkara

TRANSLATION

There is another incident concerning Haridasa Thakura's uncommon behavior. One will be astonished to hear about it.

TEXT 228

tarka na kariha, tarkagocara tanra riti  
visvasa kariya suna kariya pratiti

TRANSLATION

Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith.

TEXT 229

eka-dina haridasa gonphate vasiya  
nama-sankirtana karena ucca kariya

TRANSLATION

One day Haridasa Thakura was sitting in his cave, reciting very loudly the holy name of the Lord.

TEXT 230

jyotsnavati ratri, dasa dik sunirmala  
gangara lahari jyotsnaya kare jhala-mala

TRANSLATION

The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright.

TEXT 231

dvare tulasi lepa-pindira upara  
gonphara sobha dekhi' lokera judaya antara

TRANSLATION

Thus everyone who saw the beauty of the cave, with the tulasi plant on a clean altar, was astonished and satisfied at heart.

TEXT 232

hena-kale eka nari angane aila  
tanra anga-kantye sthana pita-varna ha-ila

TRANSLATION

At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a hue of yellow.

TEXT 233

tanra anga-gandhe dasa dik amodita  
bhusana-dhvanite karna haya camakita

TRANSLATION

The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear.

TEXT 234

asiya tulasire sei kaila namaskara  
tulasi parikrama kari' gela gonpha-dvara

TRANSLATION

After coming there, the woman offered obeisances to the tulasi plant, and after circumambulating the tulasi plant she came to the door of the cave where Haridasa Thakura was sitting.

TEXT 235

yoda-hate haridasera vandila carana  
dvare vasi' kahe kichu madhura vacana

TRANSLATION

With folded hands she offered obeisances at the lotus feet of Haridasa Thakura. Sitting at the door, she then spoke in a very sweet voice.

TEXT 236

"jagatera bandhu tumi rupa-gunavan  
tava sanga lagi' mora ethake prayana

TRANSLATION

"My dear friend," she said, "you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you.

TEXT 237

more angikara kara hana sadaya  
dine daya kare,--ei sadhu-svabhava haya"

TRANSLATION

"My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen."

TEXT 238

eta bali' nana-bhava karaye prakasa  
yahara darsane munira haya dhairya-nasa

TRANSLATION

After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.

TEXT 239

nirvikara haridasa gambhira-asaya  
balite lagila tanre hana sadaya

TRANSLATION

Haridasa Thakura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.

TEXT 240

"sankh ya-nama-sankirtana--ei `maha- yajna' manye  
tahate diksita ami ha-i prati-dine

TRANSLATION

"I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day.

TEXT 241

yavat kirtana samapta nahe, na kari anya kama  
kirtana samapta haile, haya diksara visrama

TRANSLATION

"As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything.

TEXT 242

dvare vasi' suna tumi nama-sankirtana  
nama samapta haile karimu tava priti-acarana

TRANSLATION

"Sit down at the door and hear the chanting of the Hare Krsna mahamantra. As soon as the chanting is finished, I shall satisfy you as you desire."

TEXT 243

eta bali' karena tenho nama-sankirtana  
sei nari vasi' kare sri-nama-sravana

TRANSLATION

After saying this, Haridasa Thakura 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

kirtana karite asi' pratah-kala haila  
pratah-kala dekhi' nari uthiya calila

TRANSLATION

In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left.

TEXT 245

ei-mata tina-dina kare agamana  
nana bhava dekhaya, yate brahmara hare mana

TRANSLATION

For three days she approached Haridasa Thakura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahma.

TEXT 246

krsne namavista-mana sada haridasa  
aranye rodita haila stri-bhava-prakasa

TRANSLATION

Haridasa Thakura was always absorbed in thoughts of Krsna and the holy name of Krsna. Therefore the feminine poses the woman exhibited were just like crying in the forest.

TEXT 247

trtiya divasera ratri-sesa yabe haila  
thakurera sthane nari kahite lagila

TRANSLATION

At the end of the night of the third day, the woman spoke to Haridasa Thakura as follows.

TEXT 248

"tina dina vancila ama kari' asvasana  
ratri-dine nahe tomara nama-samapana"

TRANSLATION

"My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished."

TEXT 249

haridasa thakura kahena,--"ami ki karimu?  
niyama kariyachi, taha kemane chadimu?"

TRANSLATION

Haridasa Thakura said, "My dear friend, what ca I do? I have made a vow. How, then, can I give it up?"

TEXT 250

tabe nari kahe ta-nre kari' namaskara  
'ami--maya' karite ailana pariksa tomara

TRANSLATION

After offering obeisances to Haridasa Thakura, the woma said: "I am the illusory energy of the Supreme Personality of Godhead. I came here to test you.

PURPORT

In Bhagavad-gita (7.14) Lord Krsna says:  
daivi hy esa gunamayi  
mama maya duratyaya  
mam eva ye prapadyante  
mayam etam 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 Haridasa Thakura. Maya 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, mam eva ye prapadyante mayam etam taranti te: "One who is surrendered unto Me cannot be conquered by the illusory energy." The illusory energy personally came to test Haridasa Thakura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? it was because Haridasa Thaku ra, fully surrendered to the lotus feet of Krsna, was always absorbed in thoughts of Krsna by chanting the holy names of the Lord 300,000times daily as a vow.

TEXT 251

brahmadi jiva, ami sabare mohilun  
ekela tomare ami mohite narilun

TRANSLATION

"I have previously captivated the mind of even Brahma, not to speak of others. Your mind alone have I failed to attract.

## PURPORT

Beginning from Lord Brahma 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 maya. 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 Haridasa Thakura 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 maya. 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 maya. The verdict of the sastras is that a pure Vaisnava, 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 Krsna and the Vaisnavas can he surpass the influence of maya (mam eva ye pra- padyante mayam etam taranti te). A pure living entity who thus attains the stage of anartha-nivrtti, 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. Srila Rupa Gosvami has written: adau sraddha tatah sadhu-sango'tha bhajana-kriya

tato'nartha-nivrttih syat tato nistha rucis tatah

"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, Sri Krsna." (B.r.s. 1.4.15) If one is actually executing devotional service, then anarthas, the unwanted things associated with material enjoyment, will automatically disappear.

## TEXT 252-253

maha-bhagavata tumi,--tomara darsane  
tomara krsna-nama-kirtana-sra vane

citta suddha haila, cahe krsna-nama laite  
krsna-nama upadesi' krpa kara mote

## TRANSLATION

"My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Krsna 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 Krsna maha-mantra.

TEXT 254

caitan yavatara vahe premamrta- van ya  
saba jiva preme bhase, prthivi haila dhanya

TRANSLATION

"There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya, All living entities are floating in that flood. The entire world is now thankful to the Lord.

TEXT 255

e-vanyaya ye na bhase, sei jiva chara  
koti-kalpe kabhu tara nahika nistara

TRANSLATION

"Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.

PURPORT

The kalpa is explained in Bhagavad-gita. Sahasra-yuga-paryantam ahar yad brahmano viduh. One day of Brahma is called a kalpa. A yuga, or maha-yuga, consists of 4,320,000 years, and one thousand such maha-yugas constitute one kalpa. The author of Sri Caitanya-caritamrta says that if one does not take advantage of the Krsna consciousness movement of Sri Caitanya Mahaprabhu, he cannot be delivered for millions of such kalpas.

TEXT 256

purve ami rama-nama panachi `siva' haite  
tomara sange lobha haila krsna-nama laite

TRANSLATION

"Formerly I received the holy name of Lord Rama from Lord Siva, but now, due to your association, I am greatly eager to chant the holy name of Lord Krsna.

TEXT 257

mukti-hetuka taraka haya `rama-nama'  
`krsna-nama' paraka hana kare prema-dana

TRANSLATION

"The holy name of Lord Rama certainly gives liberation, but the holy name of Krsna transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Krsna.

#### PURPORT

In an indirect way, this verse explains the chanting of the Hare Krsna maha- mantra. The Hare Krsna maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare-- includes both the holy name of Lord Krsna and the name of Lord Rama. Lord Rama 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 Krsna, 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 Krsna. It is stated in the sastra:

ye'nye'ravindaksa vimukta-maninas  
tva yy as ta-bhavad avisuddha-buddhayah  
aruhyā krcchrena param padam tatah  
patanty adho'nadrta-yusmad-anghra yah

"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." (Srimad- Bhagavatam 10.2.32) Yusmad-anghrayah refers to the lotus feet of Krsna. If one does not take shelter of Krsna's lotus feet, he falls down (patanty adhah), even from liberation. The Hare Krsna maha-mantra, however, gives liberation and at the same time offers shelter at the lotus feet of Krsna. If one takes shelter at the lotus feet of Krsna after liberation, he develops his dormant ecstatic love for Krsna. That is the highest perfection of life.

#### TEXT 258

krsna-nama deha' tumi more kara dhanya  
amare bhasaya yaiche ei prema-vanya

#### TRANSLATION

"Please give me the holy name of Krsna and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Sri Caitaya Mahaprabhu."

#### TEXT 259

eta bali' vandila haridasera carana  
haridasa kahe,--"kara krsna-sankirtana"

#### TRANSLATION

After speaking in this way, Maya worshiped the lotus feet of Haridasa Thakura, who initiated her by saying, "Just perform chanting of the Hare Krsna maha-mantra."

PURPORT

Now even Maya wanted to be favored by Haridasa Thakura. Therefore Haridasa Thakura formally initiated her by asking her to chant the Hare Krsna maha-mantra.

TEXT 260

upadesa pana maya calila hana prita  
e-saba kathate karo na janme pratita

TRANSLATION

After thus being instructed by Haridasa Thakura, Maya left with great pleasure. Unfortunately, some people have no faith in these narrations.

TEXT 261

pratita karite kahi karana ihara  
yahara sravane haya visvasa sabara

TRANSLATION

Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.

TEXT 262

caitanyavatara krsna-preme lubdha hana  
brahma-siva-sanakadi prthivite janmiya

TRANSLATION

During the incarnation of Lord Caitanya to inaugurate the Krsna consciousness movement, even such personalities as Lord Brahma, Lord Siva and the four Kumaras took birth upon this earth, being allured by ecstatic love of Lord Krsna.

TEXT 263

krsna-nama lana nace, prema-vanyaya bhase  
narada-prahladadi ase manusya-prakase

TRANSLATION

All of them, including the great sage Narada and devotees like Prahlada, came here as if human beings, chanting the holy names of Lord Krsna together and dancing and floating in the inundation of love of Godhead.

TEXT 264

laksmi-adi kari' krsna-preme lubdha hana  
nama-prema asvadila manusye janmiya

TRANSLATION

The goddess of fortune and others, allured by love of Krsna, also came down in the form of human beings and tasted the holy name of the Lord in love.

TEXT 265

anyera ka katha, apane vrajendra-nandana  
avatari' karena prema-rasa asvadana

TRANSLATION

What to speak of others, even Krsna, the son of Nanda Maharaja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Krsna.

TEXT 266

maya-dasi `prema' mage,--ithe ki vismaya?  
`sadhu-kroa-`nama' vina `prema' na janmaya

TRANSLATION

What is the wonder if the maidservant of Krsna, 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-gosanira lilara ei ta' svabhava  
tribhuvana nace, gaya, pana prema-bhava

TRANSLATION

In the activities of Lord Sri Caitanya Mahaprabhu, the three worlds dance and chant, having come in touch with love of Godhead. This is the characteristic of His pastimes.

TEXT 268

krsna-adi, ara yata sthavara-jangame  
krsna-preme matta kare krsna-sankirtane

TRANSLATION

The holy name of Krsna is so attractive that anyone who chants it--including all living entities, moving and nonmoving, and even Lord Krsna Himself--becomes imbued with love of Krsna. This is the effect of chanting the Hare Krsna maha-mantra.

TEXT 269

svarupa-gosani kadacaya ye-lila likhila  
raghunatha-dasa-mukhe ye saba sunila

TRANSLATION

I have heard from the mouth of Raghunatha dasa Gosvami all that Svarupa Damodara Gosvami recorded in his notes about the pastimes of Sri Caitanya Mahaprabhu.

TEXT 270

sei saba lila kahi sanksepa kariya  
caitanya-krpate likhi ksudra-jiva hana

TRANSLATION

I have briefly described those pastimes. Whatever I have written is by the mercy of Sri Caitanya Mahaprabhu, since I am an insignificant living being.

TEXT 271

haridasa thakurera kahilun mahimara kana  
yahara sravane bhaktera judaya sravana

TRANSLATION

I have described but a fragment of the glories of Haridasa Thakura, Hearing this satisfies the aural reception of every devotee.

TEXT 272

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

## TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamṛta, Antya-līla, Third Chapter, describing the glories of Srīla Harīdāsa Thākura.

### Chapter Four

#### Sanatana Gosvami Visits the Lord at Jagannatha Puri

The Fourth Chapter of Antya-līla is summarized by Bhaktivinoda Thākura in his Amṛta-pravāha-bhāṣya as follows. Srīla Sanatana Gosvami came alone from Mathura to Jagannatha Puri to see Lord Caitanya. Because of bathing in bad water and not getting enough food every day while traveling on the path through Jharikhanda Forest, he developed a disease that made his body itch. Suffering greatly from this itching, he resolved that in the presence of Sri Caitanya Mahāprabhu he would throw himself under the wheel of Jagannatha's car and in this way commit suicide.

When Sanatana Gosvami came to Jagannatha Puri, he stayed under the care of Harīdāsa Thākura for some time, and Sri Caitanya Mahāprabhu was very happy to see him. The Lord informed Sanatana Gosvami about the death of his younger brother, Anupama, who had great faith in the lotus feet of Lord Rāmacandra. One day Sri Caitanya Mahāprabhu said to Sanatana Gosvami, "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 Vrndavana to excavate the lost holy places." After having thus spoken, Sri Caitanya Mahāprabhu left, and Harīdāsa Thākura and Sanatana Gosvami had many talks about this subject.

One day Sanatana Gosvami was summoned by Sri Caitanya Mahāprabhu, who wanted him to come to Yamesvara-tota. Sanatana Gosvami reached the Lord through the path along the beach by the sea. When Sri Caitanya Mahāprabhu asked Sanatana Gosvami which way he had come, Sanatana replied, "Many servitors of Lord Jagannatha come and go on the path by the Simha-dvara gate of the Jagannatha temple. Therefore, I did not go by that path, but instead went by the beach." Sanatana Gosvami did not realize that there were burning blisters on his feet because of the heat of the sand. Sri Caitanya Mahāprabhu was pleased to hear about Sanatana Gosvami's great respect for the temple of Lord Sri Jagannatha.

Because his disease produced wet sores on his body, Sanatana Gosvami used to avoid embracing Sri Caitanya Mahāprabhu, but nevertheless the Lord would embrace him by force. This made Sanatana Gosvami very unhappy, and therefore he consulted Jagadananda Pandita about what he should do.

Jagadananda advised him to return to Vrndavana after the cart festival of Jagannatha, but when Sri Caitanya Mahaprabhu heard about this instruction, He chastised Jagadananda Pandita and reminded him that Sanatana Gosvami was senior to him and also more learned, Sri Caitanya Mahaprabhu informed Sanatana Gosvami that because Sanatana was a pure devotee, the Lord was never inconvenienced by his bodily condition. Because the Lord was a sannyasi, He did not consider one body better than another. The Lord also informed him that He was maintaining Sanatana and the other devotees just like a father. Therefore the moisture oozing from Sanatana's itching skin did not affect the Lord at all. After speaking with Sanatana Gosvami in this way, the Lord again embraced him, and after this embrace, Sanatana Gosvami became free from the disease. The Lord ordered Sanatana Gosvami to stay with Him for that year, and the next year, after seeing the Rathayatra festival, he left Purusottama-ksetra and returned to Vrndavana.

After meeting Sri Caitanya Mahaprabhu, Sri Rupa Gosvami also returned to Bengal, where he remained for one year. Whatever money he owned, he distributed among his relatives, the brahmanas and the temples. In this way he completely retired and returned to Vrndavana to meet Sanatana Gosvami.

After narrating these incidents, Krsnadasa Kaviraja Gosvami has given a list of the main books of Sanatana Gosvami, Srila Rupa Gosvami and Jiva Gosvami.

#### TEXT 1

vrndavanat punah praptam  
sri-gaurah sri-sanatanam  
deha-patad avan snehat  
suddham cakre pariksaya

#### TRANSLATION

When Sanatana Gosvami returned from Vrndavana, Sri Caitanya Mahaprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Sri Caitanya Mahaprabhu purified his body.

#### TEXT 2

jaya jaya sri-caitanya jaya nityananda  
jayadvaita-candra jaya gaura-bhakta-vrnda

#### TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

#### TEXT 3

nilacala haite rupa gaude yabe gela

mathura haite sanatana nilacala aila

TRANSLATION

When Srila Rupa Gosvami returned from Jagannatha Pura to Bengal, Sanatana Gosvami went from Mathura to Jagannatha Puri to see Sri Caitanya Mahaprabhu.

TEXT 4

jharikhanda-vanapathe aila ekela caliya  
kabhu upavasa, kabhu carvana kariya

TRANSLATION

Sanatana Gosvami walked alone on the path through Jharikhanda Forest in central India. Sometimes he fasted, and sometimes he would eat.

TEXT 5

jharikhandera jalera dose, upavasa haite  
gatre kandu hailsa, rasa pade khajuyaite

TRANSLATION

Because of bad water in Jharikhanda and because of fasting, Sanatana Gosvami contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.

TEXT 6

nirveda ha-ila pathe, karena vicara  
,nica-jati, deha mora--atyanta asara

TRANSLATION

In disappointment, Sanatana Gosvami considered, "I am of a low caste, and my body is useless for devotional service.

TEXT 7

jagannathe gele tanra darsana na paimu  
prabhura darsana sada karite narimu

TRANSLATION

"When I go to Jagannatha Puri, I shall not be able to see Lord Jagannatha, nor shall I always be able to see Sri Caitanya Mahaprabhu.

TEXT 8

mandira-nikate suni tanra vasa-sthiti  
mandira-nikate yaite mora nahi sakti

TRANSLATION

"I have heard that the residential quarters of Sri Caitanya Mahaprabhu are near the temple of Jagannatha. But I shall not have the power to go near the temple.

TEXT 9

jagannathera sevaka phere karya-anurodhe  
tanra sparsa haile mora habe aparadhe

TRANSLATION

"The servants of Lord Jagannatha generally move about tending to their duties, but if they touch me I shall be an offender.

TEXT 10

tate yadi ei deha bhala-sthane diye  
dukhha-santi haya ara sad-gati paiye

TRANSLATION

"Therefore if I sacrifice this body in a good place, my unhappiness will be mitigated, and I shall attain an exalted destination.

TEXT 11

jagannatha ratha-yatraya ha-ibena bahira  
tanra ratha-cakaya chadimu ei sarira

TRANSLATION

"During the Ratha-yatra festival, when Lord Jagannatha comes out of the temple, I shall give up this body under the wheel of His cart.

TEXT 12

mahaprabhura age, ara dekhi' jagannatha  
rathe deha chadimu,--ei parama-purusartha'

TRANSLATION

"After seeing Lord Jagannatha, I shall give up my body under the wheel of the cart in the presence of Sri Caitanya Mahaprabhu. This will be the highest benediction of my life."

TEXT 13

ei ta' niscaya kari' nilacale aila  
loke puchi' haridasa-sthane uttarila

TRANSLATION

Having made this resolution, Sanatana Gosvami went to Nilacala, where he inquired directions from people and approached the residence of Haridasa Thakura.

TEXT 14

haridasera kaila tenha carana vandana  
jani' haridasa tanre kaila alingana

TRANSLATION

He offered his respects to the lotus feet of Haridasa Thakura, who knew him and thus embraced him.

TEXT 15

mahaprabhu dekhite tanra utkanthita mana  
haridasa kahe,--`prabhu asibena ekhana'

TRANSLATION

Sanatana Gosvami was very eager to see the lotus feet of Sri Caitanya Mahaprabhu. Therefore Haridasa Thakura said, "The Lord is coming here very soon."

TEXT 16

hena-kale prabhu `upala-bhoga' dekhiya  
haridase milite aila bhakta-gana lana

TRANSLATION

At that very moment, Sri Caitanya Mahaprabhu, after visiting the temple of Jagannatha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridasa Thakura.

TEXT 17

prabhu dekhi' dunhe pade dandavat hana  
prabhu alingila haridasere uthana

TRANSLATION

Seeing Sri Caitanya Mahaprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridasa and embraced him.

TEXT 18

haridasa kahe,--`sanatana kare namaskara'  
sanatane dekhi' prabhu haila camatkara

TRANSLATION

Haridasa Thakura said to Sri Caitanya Mahaprabhu, "Here is Sanatana Gosvami offering his obeisances." Seeing Sanatana Gosvami, the Lord was greatly surprised.

TEXT 19

sanatane alingite prabhu agu haila  
pache bhage sanatana kahite lagila

TRANSLATION

When Sri Caitanya Mahaprabhu came forward to embrace him, Sanatana backed away and spoke as follows.

TEXT 20

"more na chuniha, prabhu, padon tomara paya  
eke nica-jati adhama, ara kandu-rasa gaya

TRANSLATION

"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

balatkare prabhu tanre alingana kaila  
kandu-kleda mahaprabhura sri-ange lagila

TRANSLATION

Sri Caitanya Mahaprabhu, however, embraced Sanatana Gosvami by force. Thus the moisture oozing from the itching sores touched the transcendental body of Sri Caitanya Mahaprabhu.

TEXT 22

saba bhakta-gane prabhu milaila sanatane  
sanatana kaila sabara carana vandane

TRANSLATION

The Lord introduced all the devotees to Sanatana Gosvami, who offered his respectful obeisances unto the lotus feet of them all.

TEXT 23

prabhu lana vasila pindara upare bhakta-gana  
pindara tale vasila haridasa sanatana

TRANSLATION

The Lord and His devotees sat on a raised platform, and below that sat Haridasa Thakura and Sanatana Gosvami.

TEXT 24

kusala- varta- mahaprabhu puchena sanatane  
tenha kahena,--`parama mangala dekhinu carane'

TRANSLATION

Sri Caitanya Mahaprabhu inquired from Sanatana about news of his wellbeing. Sanatana replied, "Everything is auspicious because I have seen Your lotus feet."

TEXT 25

mathurara vaisnava-sabera kusala puchila  
sabara kusala sanatana janaila

TRANSLATION

When the Lord asked about all the Vaisnavas at Mathura, Sanatana Gosvami informed Him of their good health and fortune.

TEXT 26

prabhu kahe,--"ihan rupa chila dasa-masa  
ihan haite gaude gela, haila dina dasa

TRANSLATION

Sri Caitanya Mahaprabhu informed Sanatana Gosvami, "Srila Rupa Gosvami was here for ten months. He left for Bengal just ten days ago.

TEXT 27

tomara bhai anupamera haila ganga-prapti  
bhala chila, raghunathe drdha tara bhakti"

TRANSLATION

"Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunatha [Lord Ramacandra]."

TEXT 28

sanatana kahe,--"nica-vamse mora janma  
adharna anyaya yata,--amara kula-dharma

TRANSLATION

Sanatana Gosvami 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 vamsa ghrna chadi' kaila angikara  
tomara krpaya vamse mangala amara

TRANSLATION

"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-bhai sisu-kala haite  
raghunatha-upasana kare drdha-citte

TRANSLATION

"From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunatha [Lord Ramacandra], and he worshiped Him with great determination.

TEXT 31

ratri-dine raghunathera `nama' ara `dhya-na'  
ramayana niravadhi sune, kare gana

TRANSLATION

"He always chanted the holy name of Raghunatha and meditated upon Him. He continuously heard about the activities of the Lord from the Ramayana and chanted about them.

TEXT 32

ami ara rupa--tara jyestha-sahodara  
ama-donha-sange tenha rahe nirantara

TRANSLATION

"Rupa and I are his elder brothers. He stayed with us continuously.

TEXT 33

ama-saba-sange krsna-katha, bhagavata sune  
tahara pariksa kailun ami-dui-jane

TRANSLATION

"He heard Srimad-Bhagavatam and talks about Lord Krsna with us, and both of us examined him.

TEXT 34

sunaha vallabha, krsna--parama-madhura  
saundarya, madhurya, prema- vilasa--pracura

TRANSLATION

" `Dear Vallabha,' we said, `please hear from us. Lord Krsna is supremely attractive. His beauty, sweetness and pastimes of love are without limit.

TEXT 35

krsna-bhajana kara tumi ama-dunhara sange  
tina bhai ekatra rahimu krsna-katha-ran-ge"

TRANSLATION

" `Engage yourself in devotional service to Krsna with both of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Krsna.'

TEXT 36

ei-mata bara-bara kahi dui-jana  
ama-dunhara gaurave kichu phiri' gela mana

TRANSLATION

"In this way we both 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

"toma-dunhara ajna ami kemane langhimu?  
diksa-mantra deha' krsna-bhajana karimu"

TRANSLATION

"Vallabha replied, 'My dear brothers, how can I disobey your orders? Initiate me into the Krsna mantra so that I may perform devotional service to Lord Krsna.'

TEXT 38

eta kahi' ratri-kale karena cintana  
kemane chadimu raghunathera carana

TRANSLATION

"After saying this, at night he began to think, 'How shall I give up the lotus feet of Lord Raghunatha?'

TEXT 39

saba ratri krandana kari' kaila jagarana  
pratah-kale ama-dunhaya kaila nivedana

TRANSLATION

"He stayed up all night and cried. In the morning, he came to us and submitted the following plea.

TEXT 40

`raghunathera pada-padme veciyachon matha  
kadite na paron matha, pana bada vyatha

TRANSLATION

" `I have sold my head at the lotus feet of Lord Ramacandra. I cannot take it away. That would be too painful for me.

TEXT 41

krpa kari' more ajna deha' dui-jana  
janme-janme sevon raghunathera carana

TRANSLATION

" `Both of you please be merciful to me and order me in such a way so that life after life I may serve the lotus feet of Lord Raghunatha.

TEXT 42

raghunathera pada-padma chadana na yaya  
chadibara mana haile prana phati' ya-ya,

TRANSLATION

" `It is impossible for me to give up the lotus feet of Lord Raghunatha. When I even think of giving them up, my heart breaks.'

TEXT 43

tabe ami-dunhe tare alingana kailun-  
`sadhu, drdha-bhakti tomara '--kahi' prasamsilun

TRANSLATION

"Upon hearing this, both of us 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 both praised him.

TEXT 44

ye vamsera upare tomara haya kroa-lesa  
sakala mangala tahe khande saba kles'a'

TRANSLATION

"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

gosani kahena,--"ei-mata murari-gupta  
purve ami pariksilun tara ei rita

TRANSLATION

Sri Caitanya Mahaprabhu said, "There was a similar incident concerning Murari Gupta. Formerly I examined him, and his determination was similar.

TEXT 46

sei bhakta dhanya, ye na chade prabhura carana  
sei prabhu dhanya, ye na chade nija-jana

TRANSLATION

"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 yaya anya sthane  
sei thakura dhanya tare cule dhari' ane

TRANSLATION

"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

bhala haila, tomara ihan haila agamane  
ei ghare raha ihan haridasa-sane

TRANSLATION

"It is very good that you have arrived here. Now stay in this room with Haridasa Thakura.

TEXT 49

krsna-bhakti-rase dunhe parama pradhana  
krsna-rasa asvadana kara, laha krsna-nama"

TRANSLATION

"Both of you are expert in understanding the mellows of Lord Krsna's devotional service. Therefore you should both continue relishing the taste for such activities and chanting the Hare Krsna maha-mantra."

TEXT 50

eta bali' mahaprabhu uthiya calila  
govinda-dvaraya dunhe prasada pathaila

TRANSLATION

Having said this, Sri Caitanya Mahaprabhu got up and left, and through Govinda He sent prasada for them to eat.

TEXT 51

ei-mata sanatana rahe prabhu-sthane  
jagannathera cakra dekhi' karena praname

TRANSLATION

In this way, Sanatana Gosvami stayed under the care of Sri Caitanya Mahaprabhu. He would see the wheel on the pinnacle of the Jagannatha temple and offer respectful obeisances.

TEXT 52

prabhu asi' prati-dina milena dui-jane  
ista-gosthi, krsna-katha kahe kata-ksane

TRANSLATION

Every day Sri Caitanya Mahaprabhu would go there to meet these two stalwart devotees and discuss topics of Krsna with them for some time.

TEXT 53

divya prasada paya nitya jagannatha-mandire  
taha ani' nitya avasya dena donhakare

TRANSLATION

The offerings of prasada in the temple of Lord Jagannatha were of the highest quality. Sri Caitanya Mahaprabhu would bring this prasada and deliver it to both devotees.

TEXT 54

eka-dina asi' prabhu dunhare milila  
sanatane acambite kahite lagila

TRANSLATION

One day when the Lord came to meet them, He suddenly began speaking to Sanatana Gosvami.

TEXT 55

"sanatana, deha-tyage krsna yadi paiye  
koti-deha ksaneke tabe chadite pariye

TRANSLATION

"My dear Sanatana," He said, "if I could attain Krsna by committing suicide, I would certainly give up millions of bodies without a moment's hesitation.

TEXT 56

deha-tyage krsna na pai, paiye bhajane  
krsna-praptyera upaya kona nahi `bhakti' vine

TRANSLATION

"You should know that one cannot attain Krsna simply by giving up the body. Krsna is attainable by devotional service. There is no other means to attain Him.

TEXT 57

deha-tyagadi yata, saba--tamo-dharma  
tamo-rajo-dharme krsnera na paiye marma

TRANSLATION

"Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Krsna is.

TEXT 58

`bhakti' vina krsne kabhu nahe `premodaya'  
prema vina krsna-prapti anya haite naya

TRANSLATION

"Unless one discharges devotional service, one cannot awaken one's dormant love for Krsna, and there is no means to attain Him other than awakening that dormant love.

TEXT 59

na sadhayati mam yogo

na sankhyam dharma uddhava  
na svadhyayas tapas tyago  
yatha bhaktir mamorjita

TRANSLATION

[The Supreme Personality of Godhead, Krsna, said:] " `My dear Uddhava, neither through astanga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth,

nor through study of the Vedas, nor through austerities, charity or acceptance of sannyasa can one satisfy Me as much as by developing unalloyed devotional service unto Me.'

PURPORT

This verse is from Srimad-Bhagavatam (11.14.20).

TEXT 60

deha-tyagadi tamo-dharma--pataka-karana  
sadhaka na paya tate krsnera carana

TRANSLATION

"Measures like suicide are causes for sin. A devotee never achieves shelter at Krsna's lotus feet by such actions.

TEXT 61

premi bhakta viyoge cahe deha chadite  
preme krsna mile, seha na pare marite

TRANSLATION

"Because of feelings of separation from Krsna, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Krsna, and at that time he cannot give up his body.

TEXT 62

gadhanuragera viyoga na yaya sahana  
tate anuragi vanche apana marana

TRANSLATION

"One who is deeply in love with Krsna cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.

TEXT 63

yas yanghri-pankala-rajah-snapanam mahanto  
vanchanty uma-patir ivatma-tamo'pahatyai  
yarhy ambujaksa na labheya bhavat-prasadam  
jahyam asun vrata-krsan chata-janmabhih syat

TRANSLATION

" `O lotus-eyed one, great personalities like Lord Siva 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.'

PURPORT

This verse was spoken by Rukminidevi in Srimad-Bhagavatam (10.52.43). Rukminidevi, the daughter of King Bhismaka, had heard about Krsna's transcendental attributes, and thus she desired to get Krsna as her husband. Unfortunately, her elder brother Rukmi was envious of Krsna and therefore wanted her to be offered to Sisupala. When Rukmini became aware of this, she was greatly aggrieved. Thus she wrote Krsna a confidential letter, which was presented and read to Him by a brahmana messenger. This verse appeared in that letter.

TEXT 64

sincanga nas tvad-adharamrta-purakena  
hasa valoka- kala-g itaja-hrc-cha yagnim  
no ced vayam virahajagny-upayukta-deha  
dhyanena yama padayoh padavim sakhe te

TRANSLATION

" `O dear Krsna, 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."

PURPORT

This verse (SB. 10.29.35) was spoken by the gopis when they were attracted by the vibration of Krsna's flute in the moonlight of autumn. All of them, being maddened, came to Krsna, but to increase their ecstatic love, Krsna gave them moral instructions to return home. The gopis did not care for these instructions. They wanted to be kissed by Krsna, for they had come there with lusty desires to dance with Him.

TEXT 65

kubuddhi chadiya kara sravana-kirtana  
acirat pabe tabe krsnera carana

TRANSLATION

Srt Caitanya Mahaprabhu told Sanatana Gosvami, "Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Krsna. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Krsna without a doubt.

TEXT 66

nica-jati nahe krsna-bhajane ayogya  
sat-kula-vipra nahe bhajanera yogya

TRANSLATION

"A person born in a low family is not unfit for discharging devotional service to Lord Krsna, nor is one fit for devotional service simply because he is born in an aristocratic family of brahmanas.

TEXT 67

yei bhaje sei bada, abhakta--hina, chara  
krsna-bhajane nahi jati-kuladi-vicara

TRANSLATION

"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

dinere adhika daya kare bhagavan  
kulina, pandita, dhanira bada abhimana

TRANSLATION

"The Supreme Personality of Godhead, Krsna, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

TEXT 69

viprad dvisad-guna- yutad ara vinda-nabha-  
padaravinda-vimukhat svapacam varistham

manye tad-arpita-mano-vacane'hitartha-  
pranam punati sa kulam na tu bhurimanah

TRANSLATION

"One may be born in a brahmana 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 Krsna, who has a navel shaped like a lotus, he is not as good as a candaIa who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brahmana family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a svapaca, or candaIa, is a devotee, he delivers not only himself but his entire family as well, whereas a brahmana who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.'

PURPORT

This is a verse from Srimad-Bhagavatam (7.9.9).

TEXT 70

bhajanera madhye srestha nava-vidha bhakti  
'krsna-prema'; 'krsna' dite dhare maha-sakti

TRANSLATION

"Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Krsna and ecstatic love for Him.

PURPORT

The nine kinds of devotional service are mentioned in Srimad-Bhagavatam (7.5.23):

sravanam kirtanam visnoh  
smaranam pada-sevanam  
arcanam vandanam dasyam  
sakhyam atma-nivedanam

These nine are hearing, chanting, remembering Krsna, offering service to Krsna's lotus feet, offering worship in the temple, offering prayers, working as a servant, making friendship with Krsna and unreservedly surrendering to Krsna. These nine processes of devotional service can grant one Krsna 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 Krsna.

Ultimately, Krsna is the goal of life. One need not have taken birth in an aristocratic brahmana family to attain the lotus feet of Krsna, nor is a person born in a low family unfit to achieve Krsna's lotus feet. In Srimad-Bhagavatam (3.33.7) Devahuti says to Kapiladeva:

aho bata sva-paco'to gariyan

yaj-jihvagre vartate nama tubhyam          tepus tapas te juhuvuh  
sasnur arya

brahmanucur nama grnanti 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, Kuntidevi says to Lord Krsna:

janmaisva rya-sruta-sribhir  
edhamana-madah puman  
naivarhaty abhidhatum vai  
tvam akincana-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

tara madh ye sarva-srestha nama-sankirtana  
niraparadhe nama laile paya prema-dhana

#### TRANSLATION

"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."

#### PURPORT

Srila Jiva Gosvami Prabhu gives the following directions in his Bhakti-sandarbha (270):

iyam ca kirtanakhya bhaktir bhagavato dravya-jati-guna-kriyabhira  
dina-janaika- visayapara-karuna-mayiti sruti-puranadi-visrutih. ataeva  
kalau svabhavata evatidinesu lokesu avirbhuya tan anayasenaiva tat tad  
yuga-gata-maha-sadhananam sarvam eva phalam dadana sa krtarthayati. yata  
eva tayaiva kalau bhagavato visesatas ca santoso 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 Krsna. That is the verdict of all the Vedas. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Krsna 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 with the chanting of the holy name of the Lord." The chanting of the holy name of Krsna--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare--has been praised by Srila Rupa Gosvami in his Namastaka (verse 1):.

nikhila-sruti-mauli-ratna-mala-  
dyuti-nirajita-pada-pankajanta

ayi mukta-kulair upasyamanam  
paritas tvam hari-nama samsrayami

"O Hari-nama! 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 Upanisads, the crown jewels of all the Vedas. You are eternally adored by liberated souls such as Narada and Sukadeva. O Hari-nama! I take complete shelter of You."

Similarly, Srila Sanatana Gosvami has praised the chanting of the holy name as follows in his Brhad-bhagavatamrta (Chapter One, verse 9):

jayati jayati namananda-rupam murarer  
viramita-nija-dharma-dh ya na-pujadi- yatnam  
kathamapi sakrd-attam muktidam praninam yat  
paramam amrtam ekam jivanam bhusanam me

"All glories, all glories to the all-blissful holy name of Sri Krsna, 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 Krsna is the highest nectar. It is my very life and my only treasure."

In Srimad-Bhagavatam (2.1.11) Sukadeva Gosvami says:

etan nirvidyamananam  
icchatam akuto-bhayam  
yoginam nrpa nirnitam

harer namanukirtanam "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."

Similarly, Sri Caitanya Mahaprabhu has said in His Siksastaka(3):

trnad api sunicena  
taror api sahisnuna  
amanina manadena  
kirtaniyah sada harih

"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 the adi-lila, Chapter Eight, verse 24.

#### TEXT 72

eta suni' sanatanera haila camatkara  
prabhure na bhaya mora marana-vicara

#### TRANSLATION

After hearing this, Sanatana Gosvami was exceedingly astonished. He could understand, "My decision to commit suicide has not been greatly appreciated by Sri Caitanya Mahaprabhu."

#### TEXT 73

sarvajna mahaprabhu nisedhila more  
prabhura carana dhari' kahena tanhare

TRANSLATION

Sanatana Gosvami concluded, "Lord Sri Caitanya Mahaprabhu, 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

"sarvajna, kroalu tumi isvara svatantra  
yaiche nacao, taiche naci,--yena kasta-yantra

TRANSLATION

"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

nica, adhama, pamara muni pamara-svabhava  
more jiyaile tomara kiba habe labha?"

TRANSLATION

"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,--"tomara deha mora nija-dhana  
tumi more kariyacha atma-samarpana

TRANSLATION

Lord Sri Caitanya Mahaprabhu 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 caha vinasite?  
dharmadharma vicara kiba na para karite?

TRANSLATION

"Why should you want to destroy another's property? Can't you consider what is right and wrong?"

TEXT 78

tomara sarira--mora pradhana `sadhana'  
e sarire sadhimu ami bahu prayojana

TRANSLATION

"Your body is My principal instrument for executing many necessary functions. By your body I shall carry out many tasks.

TEXT 79

bhakta-bhakti-krsnaprema-tattvera nidhara  
vaisnavera krtya, ara vaisnava-acara

TRANSLATION

"You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaisnava duties, and Vaisnava characteristics.

TEXT 80

krsna-bhakti, krsnaprema-seva-pravartana  
lupta-tirtha-uddhara, ara vairagya-siksana

TRANSLATION

"You will also have to explain Krsna's devotional service, establish centers for cultivation of love of Krsna, excavate lost places of pilgrimage and teach people how to adopt the renounced order.

TEXT 81

nija-priya-sthana mora--mathura-vrndavana  
tahan eta dharma cahi karite pracarana

TRANSLATION

"Mathura-Vrndavana is My own very dear abode. I want to do many things there to preach Krsna consciousness.

PURPORT

Sri Caitanya Mahaprabhu wanted to accomplish many purposes through the exegetical endeavors of Srila Sanatana Gosvami. First Sanatana Gosvami compiled the book called Brhad-bhagavatamrta to teach people how to become devotees, execute devotional service and attain love of Krsna. Second, he compiled the Hari-bhakti-vilasa, wherein he collected

authoritative statements from scriptural injunctions regarding how a Vaisnava should behave. Only by the endeavors of Sri Sanatana Gosvami were all the lost places of pilgrimage in the Vrndavana area excavated. He established Madana-mohana, the first Deity in the Vrndavana 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 Vrndavana to execute devotional service. The principal mission of Sri Caitanya Mahaprabhu was to preach Krsna consciousness. Mathura and Vrndavana are the abodes of Lord Krsna. Therefore these two places are very dear to Sri Caitanya Mahaprabhu, and He wanted to develop their glories through Sanatana Gosvami.

TEXT 82

mata-ra ajnaya ami vasi nilacale  
tahan `dharma' sikhaite nahi nija-bale

TRANSLATION

"By the order of My mother I am sitting here in Jagannatha Puri; therefore, I cannot go to Mathura-Vrndavana to teach people how to live there according to religious principles.

TEXT 83

eta saba karma ami ye-dehe karimu  
taha chadite caha tumi, kemane sahimu?"

TRANSLATION

"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 sanatana kahe,--"tomake namaskare  
tomara gambhira hrdaya ke bujhite pare?"

TRANSLATION

At that time Sanatana Gosvami said to Sri Caitanya Mahaprabhu, "I offer my respectful obeisances unto You. No one can understand the deep ideas You plan within Your heart.

TEXT 85

kasthera putali yena kuhake nacaya  
apane na jane, putali kiba nace gaya!

TRANSLATION

"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

yare yaiche nacao, se taiche kare nartane  
kaiche nace, keba nacaya, seha nahi jane"

TRANSLATION

"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

haridase kahe prabhu,--"suna, haridasa  
parera dravya inho cahena karite vinasa

TRANSLATION

Sri Caitanya Mahaprabhu then said to Haridasa Thakura, "My dear Haridasa, please hear Me. This gentleman wants to destroy aother's property.

TEXT 88

parera sthapyā dravya keha na khaya, vilaya  
nisedhiha inhare,--yena na kare anyaya"

TRANSLATION

"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

haridasa kahe,--"mithya abhimana kari  
tomara gambhira hrdaya bujhite na pari

TRANSLATION

Haridasa Thakura replied, "We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions.

TEXT 90

kon kon karya tumi kara kon dvare  
tumi na janaile keha janite na pare

TRANSLATION

"Unless You inform us, we cannot understand what Your purpose is nor what You want to do through whom.

TEXT 91

etadrsa tumi inhare kariyacha angikara  
eta saubhagya ihan na haya kahara"

TRANSLATION

"My dear sir, since You, a great personality, have accepted Sanatana Gosvami, he is greatly fortunate; no one can be as fortunate as he."

TEXT 92

tabe mahaprabhu kari' dunhare alingana  
'madhyahna' karite uthi' karila gamana

TRANSLATION

Thus Sri Caitanya Mahaprabhu embraced both Haridasa Thakura and Sanatana Gosvami and then got up and left to perform His noon duties.

TEXT 93

sanatane kahe haridasa kari' alingana  
"tomara bhagyera sima na yaya kathana

TRANSLATION

"My dear Sanatana," Haridasa Thakura said, embracing him, "no one can find the limits of your good fortune.

TEXT 94

tomara deha kahena prabhu `mora nija-dhana'  
toma-sama bhagyavan nahi kona jana

TRANSLATION

"Sri Caitanya Mahaprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

TEXT 95

nija-dehe ye karya na parena karite  
se karya karaibe toma, seha mathurate

TRANSLATION

"What Sri Caitanya Mahaprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathura.

TEXT 96

ye karaite cahe isvara, sei siddha haya  
tomara saubhagya ei kahilun niscaya

TRANSLATION

"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-siddhanta, sastra-acara-nirnaya  
toma-dvare karaibena, bujhilun asaya

TRANSLATION

"I can understand from the words of Sri Caitanya Mahaprabhu 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

amara ei deha prabhura karye na lagila  
bharata-bhumite janmi' ei deha vyartha haila

TRANSLATION

"My body could not be used in the service of Sri Caitanya Mahaprabhu. Therefore although it took birth in the land of India, this body has been useless., ,

PURPORT

For a further explanation of the importance of Bharata-bhumi, one may refer to the Adi-lila (9.41) and also Srimad-Bhagavatam (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 Krsna consciousness, and as soon as he sees a Krsna conscious person, he offers obeisances. India has many sacred

rivers like the Ganges, Yamuna, Narmada, Kaveri and Krsna, and simply by bathing in these rivers people are liberated and become Krsna conscious. Sri Caitanya Mahaprabhu therefore says:

bharata-bhumite haila manusya-janma yara  
janma sarthaka kari' kara para-upakara

One who has taken birth in the land of Bharata-bhumi, 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 Krsna 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, Krsna consciousness. The Krsna consciousness movement has been started for this purpose. Therefore unbiased men of the highest echelon should study the principles of the Krsna consciousness movement and fully cooperate with this movement to save human society.

TEXT 99

sanatana kahe,--"toma-sama keba ache ana  
mah\prabhura gane tumi--maha-bhagyavan!

TRANSLATION

Sanatana Gosvami replied, "O Haridasa Thakura, who is equal to you? You are one of the associates of Sri Caitanya Mahaprabhu. Therefore you are the most fortunate.

TEXT 100

a vatara-karya prabhura--nama-pracare  
sei nija-karya prabhu karena tomara dvare

TRANSLATION

"The mission of Sri Caitanya Mahaprabhu, 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-laksa nama-sankirtana  
sabara age kara namera mahima kathana

TRANSLATION

"My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting.

TEXT 102

apane acare keha, na kare pracara  
pracara karena keha, na karena acara

TRANSLATION

"Some behave very well but do not preach the cult of Krsna consciousness, whereas others preach but do not behave properly.

TEXT 103

`\cara', `pracara',--namera karaha `dui' karya  
tumi--sarva-guru, tumi jagatera arya

TRANSLATION

"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."

PURPORT

Sanatana Gosvami 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. Haridasa Thakura 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 Krsna 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 Mahaprabhu according to the gospel of Bhagavad-gita 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 nana-katha-range  
krsna-katha asvadaya rahi' eka-sange

TRANSLATION

In this way the two of them passed their time discussing subjects concerning Krsna. Thus they enjoyed life together.

TEXT 105

yatra-kale aila saba gaudera bhakta-gana  
purvavat kaila sabe ratha-yatra darasana

TRANSLATION

During the time of Ratha-yatra, all the devotees arrived from Bengal to visit the cart festival as they had done previously.

TEXT 106

ratha-agre prabhu taiche karila nartana  
dekhi camatkara haila sanatanera mana

TRANSLATION

During the Ratha-yatra festival, Sri Caitanya Mahaprabhu again danced before the cart of Jagannatha. When Sanatana Gosvami saw this, his mind was astonished.

TEXT 107

varsara cari-masa rahila saba nija bhakta-gane  
saba-sange prabhu milaila sanatane

TRANSLATION

The Lord's devotees from Bengal stayed at Jagannatha Puri during the four months of the rainy season, and Lord Sri Caitanya Mahaprabhu introduced Sanatana Gosvami to them all.

TEXT 108-110

advaita, nityananda, srivasa, vakresvara  
vasudeva, murari, ragha va, damodara

puri, bharti, s varupa, pandita-gadadhara  
sarvabhauma, ramananda, jagadananda, sankara

kasisvara, govindadi yata bhakta-gana  
saba-sane sanatanera karaila milana

TRANSLATION

Sri Caitanya Mahaprabhu introduced Sanatana Gosvami to these and other selected devotees: Advaita, Nityananda, Srivasa, Vakresvara, Vasudeva, Murari, Raghava, Damodara, Paramananda Puri, Brahmananda Bharati, Svarupa Damodara, Gadadhara Pandita, Sarvabhauma, Ramananda, Jagadananda, Sankara, Kasisvara and Govinda.

TEXT 111

yatha-yogya karaila sabara carana vandana  
tanre karaila sabara krpara bhajana

TRANSLATION

The Lord asked Sanatana Gosvami to offer obeisances to all the devotees in a way that befitted each one. Thus He introduced Sanatana Gosvami to them all, just to make him an object of their mercy.

TEXT 112

sad-gune, panditye, sabara priya--sanatana  
yatha-yogyā kṛpa-maitri-gaurava-bhajana

TRANSLATION

Sanatana Gosvami was dear to everyone because of his exalted qualities in learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.

TEXT 113

sakala vaisnava yabe gauda-dese gela  
sanatana mahaprabhura carane rahila

TRANSLATION

When all the other devotees returned to Bengal after the Ratha-yatra festival, Sanatana Gosvami stayed under the care of the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 114

dola-yatra-adi prabhura sangete dekhila  
dine-dine prabhu-sange ananda badila

TRANSLATION

Sanatana Gosvami observed the Dola-yatra ceremony with Lord Sri Caitanya Mahaprabhu. In this way, his pleasure increased in the company of the Lord.

TEXT 115

purve vaisakha-mase sanatana yabe aila  
jyaistha-mase prabhu tanre pariksa karila

TRANSLATION

Sanatana Gosvami had come to see Sri Caitanya Mahaprabhu at Jagannatha Puri during the month of April-May, and during the month of

May-June Sri Caitanya Mahaprabhu tested him. Caitanya Mahaprabhu tested him.

TEXT 116

jyaistha-mase prabhu yamesvara-tota aila  
bhakta-anurodhe tahan bhiksa ye karila

TRANSLATION

In that month of May-June, Sri Caitanya Mahaprabhu came to the garden of Yamesvara [Lord Siva] and accepted prasada there at the request of the devotees.

TEXT 117

madhyahna-bhiksa-kale sanatane bolaila  
prabhu bolaila, tanra ananda badila

TRANSLATION

At noon, when it was time for lunch, the Lord called for Sanatana Gosvami, whose happiness increased because of the call.

TEXT 118

madhyahne samudra-valu hanache agni-sama  
sei-pathe sanatana karila gamana

TRANSLATION

At noon the sand on the beach was as hot as fire, but Sanatana Gosvami came by that path.

TEXT 119

`prabhu bolanache',--ei anandita mane  
tapta-valukate pa pode, taha nahi jane

TRANSLATION

Overwhelmed by joy at being called by the Lord, Sanatana Gosvami did not feel that his feet were burning in the hot sand.

TEXT 120

dui paye phoska haila, tabu gela prabhu-sthane  
bhiksa kari' mahaprabhu kariyachena visrame

TRANSLATION

Although the soles of both his feet were blistered because of the heat, he nevertheless went to Sri Caitanya Mahaprabhu. There he found that the Lord, having taken His lunch, was resting.

TEXT 121

bhiksa-avasesa-patra govinda tare dila  
prasada pana sanatana prabhu-pase aila

TRANSLATION

Govinda gave Sanatana Gosvami the plate with the remnants of Lord Caitanya's food. After taking the prasada, Sanatana Gosvami approached Lord Sri Caitanya Mahaprabhu.

TEXT 122

prabhu kahe,--`kon pathe aila, sanatana?'  
tenha kahe,--`samudra-pathe, karilun agamana'

TRANSLATION

When the Lord inquired, "By which path have you come?" Sanatana Gosvami replied, "I have come on the path along the beach."

TEXT 123

prabhu kahe,--"tapta-valukate kemane aila?  
simha-dvarera patha--sitala, kene na aila?"

TRANSLATION

Sri Caitanya Mahaprabhu said, "How did you come through the beach where the sand is so hot? Why didn't you come by the path in front of the Simha-dvara gate? It is very cool."

PURPORT

Simha-dvara refers to the main gate on the eastern side of the Jagannatha temple.

TEXT 124

tapta-valukaya tomara paya haila vrana  
calite na para, kemane karila sahana?"

TRANSLATION

"The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?"

TEXT 125

sanatana kahe,--"dukha bahuta na pailun  
paye vrana hanache taha na janilun

TRANSLATION

Sanatana Gosvami replied, "I did not feel much pain, nor did I know that there are blisters because of the heat.

TEXT 126

simha-dvare yaite mora nahi adhikara  
visese--thakurera tahan sevakera pracara

TRANSLATION

"I have no right to pass by the Simha-dvara, for the servants of Jagannatha are always coming and going there.

TEXT 127

sevaka gatagati kare, nahi avasara  
tara sparsa haile, sarva-nasa habe mora"

TRANSLATION

"The servants are always coming and going without interval. If I touch them, I shall be ruined."

PURPORT

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. Sanatana Gosvami and Haridasa Thakura, thinking themselves mlecchas and yavanas because of their past association with Mohammedans, did not enter the temple nor 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 nor enter the Deity room after having been touched. This is a very important item in temple worship.

TEXT 128

sunil mahaprabhu mane santosa paila  
tusta hana tanre kichu kahite lagila

TRANSLATION

Having heard all these details, Sri Caitanya Mahaprabhu, greatly pleased, spoke as follows.

TEXT 129-130

"yadyapio tumi hao jagat-pavana  
toma-sparse pavitra haya deva-muni-gana  
tathapi bhak ta-svabhava--maryada-raksana  
maryada-palana haya sadhura bhusana

TRANSLATION

"My dear Sanatana, 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 Vaisnava etiquette. Maintenance of the Vaisnava etiquette is the ornament of a devotee.

TEXT 131

maryada-langhane loka kare upahasa  
iha-loka, para-loka--dui haya nasa

TRANSLATION

"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

maryada rakhile, tusta kaile mora mana  
tumi aiche na karile kare kon jana?"

TRANSLATION

"By observing the etiquette, you have satisfied My mind. Who else but you will show this example?"

TEXT 133

eta bali' prabhu tanre alingana kaila  
ta-nra kandu-rasa prabhura sri-ange lagila

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu embraced Sanatana Gosvami, and the moisture oozing from the itching sores on Sanatana's body smeared the body of the Lord.

TEXT 134

bara bara nisedhena, tabu kare alingana  
ange rasa lage, dukkha paya sanatana

TRANSLATION

Although Sanatana Gosvami forbade Sri Caitanya Mahaprabhu to embrace him, the Lord did so. Thus His body was smeared with the moisture from Sanatana's body, and Sanatana became greatly distressed.

TEXT 135

ei-mate sevaka-prabhu dunhe ghara gela  
ara dina jagadananda sanatanere milila

TRANSLATION

Thus both servant and master departed for their respective homes. The next day, Jagadananda Pandita went to meet Sanatana Gosvami.

TEXT 136

dui-jana vasi' krsna-katha-gosthi kaila  
panditere sanatana dukkha nivedila

TRANSLATION

When Jagadananda Pandita and Sanatana Gosvami sat together and began to discuss topics about Krsna, Sanatana Gosvami submitted to Jagadananda Pandita the cause of his distress.

TEXT 137

"ihan ailan prabhure dekhi' dukkha khandaite  
yeba mane, taha prabhu na dila karite

TRANSLATION

"I came here to diminish my unhappiness by seeing Lord Sri Caitanya Mahaprabhu, but the Lord did not allow me to execute what was in my mind.

TEXT 138

nisedhite prabhu alingana karena more  
mora kandu-rasa lage prabhura sarire

TRANSLATION

"Although I forbid Him to do so, Sri Caitanya Mahaprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.

TEXT 139

aparadha haya mora, nahika nistara  
jagannatheha na dekhiye,--e dukkha apara

TRANSLATION

"In this way I am committing offenses at His lotus feet, for which I shall certainly not be delivered. At the same time, I cannot see Lord Jagannatha. This is my great unhappiness.

TEXT 140

hita-nimitta ailana ami, haila viparite  
ki karile hita haya nari nirdharite"

TRANSLATION

"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

pandita kahe,--"tomara vasa-yogyā `vrndavana'  
ratha-yatra dekhi' tahan karaha gamana

TRANSLATION

Jagadananda Pandita said, "The most suitable place for you to reside is Vrndavana. After seeing the Ratha-yatra festival, you can return there.

TEXT 142

prabhura ajna hanache toma' dui bhaye  
vrndavane vaisa, tahan sarva-sukha paiye

TRANSLATION

"The Lord has already ordered both of you brothers to situate yourselves in Vrndavana. There you will achieve all happiness.

TEXT 143

ye-karye aila, prabhura dekhila carana  
rathe jagannatha dekhi' karaha gamana"

TRANSLATION

"Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannatha on the Ratha-yatra car, you can leave."

TEXT 144

sanatana kahe,--"bhala kaila upadesa  
ta-han yaba, sei mora `prabhu-datta desa"'

TRANSLATION

Sanatana Gosvami 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."

PURPORT

The words prabhu-datta desa are very significant. Sri Caitanya Mahaprabhu'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 Sanatana Gosvami and Rupa Gosvami to Vrndavana to excavate and renovate the holy places and from there establish the cult of bhakti. Therefore Vrndavana was given to Sanatana Gosvami and Rupa Gosvami as their place of residence. Similarly, everyone in the line of Sri Caitanya Mahaprabhu's devotional cult should accept the words of the spiritual master and thus spread the Krsna consciousness movement. They should go everywhere, to all parts of the world, accepting those places as prabhu-datta desa, the places of residence given by the spiritual master or Lord Krsna. The spiritual master is the representative of Lord Krsna; therefore one who has carried out the orders of the spiritual master is understood to have carried out the orders of Krsna or Sri Caitanya Mahaprabhu. Sri Caitanya Mahaprabhu wanted to spread the bhakti cult all over the world (prthivite ache yata nagaradi grama). Therefore devotees in the line of Krsna consciousness must go to different parts of the world and preach, as ordered by the spiritual master. That will satisfy Sri Caitanya Mahaprabhu.

TEXT 145

eta bali' dunhe nija-karye uthi' gela  
ara dina mahaprabhu milibare aila

TRANSLATION

After talking in this way, Sanatana Gosvami and Jagadananda Pandita returned to their respective duties. The next day, Sri Caitanya Mahaprabhu went to see Haridasa and Sanataa Gosvami.

TEXT 146

haridasa kaila prabhura carana vandana  
haridase kaila prabhu prema-alingana

TRANSLATION

Haridasa Thakura offered obeisances to the lotus feet of Sri Caitanya Mahaprabhu, and the Lord embraced him in ecstatic love.

TEXT 147

dura haite danda-paranama kare sanatana  
prabhu bolaya bara bara karite alingana

TRANSLATION

Sanatana Gosvami offered his obeisances and dandavats from a distant place, but Sri Caitanya Mahaprabhu called him again and again to embrace him.

TEXT 148

aparadha-bhaye tenha milite na aila  
mahaprabhu milibare sei thani gela

TRANSLATION

Out of fear of committing offenses, Sanatana Gosvami did not come forward to meet Sri Caitanya Mahaprabhu. The Lord, however, went forward to meet him.

TEXT 149

sanatana bhagi' pache karena gamana  
balatkare dhari, prabhu kaila alingana

TRANSLATION

Sanatana Gosvami backed away, but Sri Caitanya Mahaprabhu caught him by force and embraced him.

TEXT 150

dui jana lana prabhu vasila pindate  
nirvinna sanatana lagila kahite

TRANSLATION

The Lord took them both with Him and sat down in a sacred place. Then Sanatana Gosvami, who was advanced in renunciation, began to speak.

TEXT 151

"hita lagi' ainu muni, haila viparita  
seva-yogya nahi, aparadha karon niti niti

TRANSLATION

"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 nica-jati muni, dusta, `papasa ya'  
more tumi chunile mora aparadha haya

TRANSLATION

"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

tahate amara ange kandu-rasa-rakta cale  
tomara ange lage, tabu sparsaha tumi bale

TRANSLATION

"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

bibhatsa sparsite na kara ghrna-lese  
ei aparadhe mora habe sarva-nase

TRANSLATION

"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

tate ihan rahile mora na haya `kalyana'  
ajna deha'--ratha dekhi' yana vrndavana

TRANSLATION

"Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders allowing me to return to Vrndavana after the Ratha-yatra festival.

TEXT 156

jagadananda-pandite ami yukti puchila  
vrndavana yaite tenha upadesa dila"

TRANSLATION

"I have consulted Jagadananda Pandita for his opinion, and he has also advised me to return to Vrndavana."

TEXT 157

eta suni' mahaprabhu sarosa-antare  
jagadanande kruddha hana kare tiraskare

TRANSLATION

Hearing this, Sri Caitanya Mahaprabhu, in an angry mood, began to chastise Jagadananda Pandita.

TEXT 158

"kalikara batuya jaga aiche garvi haila  
toma-sabareha upadesa karite lagila

TRANSLATION

"Jaga [Jagadananda Pandita] is only a new boy, but he has become so proud that he thinks himself competent to advise a person like you.

TEXT 159

vyavahare-paramarthe tumi--tara guru-tulya  
tomare upadese, na jane apana-mulya

TRANSLATION

"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

amara upadesta tumi--pramanika arya  
tomareha upadese--balaka kare aiche karya

TRANSLATION

"My dear Sanatana, you are on the level of My adviser, for you are an authorized person. But Jaga wants to advise you. This is but the impudence of a naughty boy."

TEXT 161

sunil sanatana paye dhari' prabhure kahila  
'jagadanandera saubhagya aji se janila

TRANSLATION

When Sri Caitanya Mahaprabhu was thus chastising Jagadananda Pandita, Sanatana Gosvami fell at the Lord's feet and said, "I can now understand the fortunate position of Jagadananda."

TEXT 162

apanara 'asaubhagya' aji haila jnana  
jagate nahi jagadananda-sama bhagyavan

TRANSLATION

"I can also understand my misfortune. No one in this world is as fortunate as Jagadananda."

TEXT 163

jagadanande piyao atmiyata-sudha-rasa  
more piyao gaurava-stuti-nimba-nisinda-rasa

TRANSLATION

"Sir, You are making Jagadananda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and nisinda."

TEXT 164

ajiha nahila more atmiyata-jnana!  
mora abhagya, tumi--svatantra bhagavan.i"

TRANSLATION

"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

suni' mahaprabhu kichu lajjita haila mane  
tanre santosite kichu balena vacane

TRANSLATION

Hearing this, Sri Caitanya Mahaprabhu was somewhat ashamed. Just to satisfy Sanatana Gosvami, He spoke the following words.

TEXT 166

`jagadananda priya amara nahe toma haite  
maryada-langhana ami na paron sahite

TRANSLATION

"My dear Sanatana, please do not think that Jagadanada is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

TEXT 167

kahan tumi--pramanika, sastre pravina.i  
kahan jaga--kalikara batuya navina!

TRANSLATION

"You are an experienced authority in the sastras, whereas Jaga is just a young boy.

TEXT 168

amakeha bujhaite tumi dhara sakti  
kata thani bujhanacha vyavahara-bhakti

TRANSLATION

"You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.

TEXT 169

tomare upadesa kare, na yaya sahana

ataeva tare ami kariye bhartsana

TRANSLATION

"Jaga's advising you is intolerable for Me. Therefore I am chastising him.

TEXT 170

bahiranga-jnane tomare na kari stavana  
tomara gune stuti karaya yaiche tomara guna

TRANSLATION

"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 kahara `mamata' bahu-jane haya  
priti-svabhava kahate kona bhavodaya

TRANSLATION

"Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one's personal relationships.

TEXT 172

tomara deha tumi kara bibhatsa-jnana  
tomara deha amare lage amrta-samana

TRANSLATION

"You consider your body dangerous and awful, but I think that your body is like nectar.

TEXT 173

aprakrta-deha tomara `prakrta' kabhu naya  
tathapi tomara tate prakrta-buddhi haya

TRANSLATION

"Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura 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 Krsna 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, Krsna, and because of his ecstatic love for Krsna, he acts in various ways. Karmis 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 karmi is called material because the karmi, 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 Krsna by fully engaging in the Lord's service must be accepted as transcendental. Whereas karmis 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 sahajiyas 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 Vaisnavas. Observing the defects of the sahajiyas, Srila Bhaktivinoda Thakura has sung as follows in his book Kalyana-kalpa-taru:

ami ta' vaisnava, e-buddhi ha-ile,  
 amani na haba ami  
 pratisthasa asi;, hrdaya dusibe,  
 ha-iba niraya-gami  
 nije srestha jani', ucchistadi-dane,  
 habe abhimana bhara  
 tai sisya tava, thakiya sarvada,  
 na la-iba puja kara

"If I think I am a Vaisnava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute 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." Srila Krsnadasa Kaviraja Gosvami has written (Antya-lila 20.28):

premera svabhava--yahan premera sambandha  
 sei mane,--`krsne mora nahi 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 Krsna."

TEXT 174

prakrta' haile ha tomara vapu nari upeksite  
bhadrabhadra-vastu-jnana nahika `prakrte'

TRANSLATION

"Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

PURPORT

Sri Caitanya Mahaprabhu told Sanatana Gosvami, "Since you are a Vaisnava, 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 sannyasi. Therefore even if your body were material, a sannyasi should see no distinction between a good body and a bad body.

TEXT 175

kim bhadram kim abhadram va  
dvaitasyavastunah kiyat

vacoditam tad anrtam  
manasa dhyatam eva ca

TRANSLATION

" `Anything not conceived in relationship to Krsna should be understood to be illusion [maya]. 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.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.28.4).

TEXT 176

`dvaite' bhadrabhadra-jnana, saba--`manodharma'  
`ei bhala, ei manda; ,--ei saba `bhrama'

TRANSLATION

"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.

PURPORT

Krsna, 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 Krsna and cannot understand Krsna, one cannot ascertain what is good and bad for him. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Krsna, 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

vidya- vina ya-sampanne  
brahmane gavi hastini  
suni caiva svapake ca  
panditah sama-darsinah

TRANSLATION

" `The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater.'

PURPORT

This is a quotation from Bhagavad-gita (5.18).

TEXT 178

jnana- vijnana-trpta tma  
kutastho vijitendnyah  
yukta ity ucyate yogi  
sama-lostrasma-kanca nah

TRANSLATION

" `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, stone and gold on the same level, is understood to be a perfect yogi.'

PURPORT

This is also a quotation from Bhagavad-gita (6.8).

TEXT 179

ami ta'--sannyasi, amara `sama-drsti' dharma  
candana-pankete amara jnana haya `sama'

TRANSLATION

"Since I am in the renounced order, My duty is to make no distinctions but instead be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

PURPORT

It is the duty of a sannyasi, a person in the renounced order, to be always equipoised, and that is also the duty of a learned man and a Vaisnava. A Vaisnava, a sannyasi 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 sannyasi, a Vaisnava 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 Krsna consciousness. A Vaisnava 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 lagi' toma tyaga karite na yuyaya  
ghrna-buddhi kari yadi, nija-dharma yaya"

TRANSLATION

"For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty."

TEXT 181

haridasa kahe,--"prabhu, ye kahila tumi  
ei `bahya pratarana' nahi mani ami

TRANSLATION

Haridasa said, "My dear Lord, what You have spoken deals with external formalities. I do not accept it.

TEXT 182

ama-saba adhame ye kariyacha angikara  
dina-dayalu-guna tomara tahate pracara"

TRANSLATION

"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 hasi' kahe,--"suna, haridasa, sanatana  
tattvatah kahi toma-visaye yaiche mora mana

TRANSLATION

Lord Caitanya smiled and said, "Listen, Haridasa and Sanatana. Now I am speaking the truth about how My mind is attached to you.

TEXT 184

tomare `lalya;, apanake `lalaka' abhimana  
lalakera lalye nahe dosa-parijnana

TRANSLATION

"My dear Haridasa and Sanatana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.

PURPORT

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

apanare haya mora amanya-samana  
toma-sabare karon muni balaka-abhimana

TRANSLATION

"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

matara yaiche balakera `amedhya' lage gaya  
ghrna nahi janme, ara maha-sukha paya

TRANSLATION

"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

`lalyamedhya' lalakera candana-sama bhaya  
sanatanera klede amara ghrna na upajaya"

TRANSLATION

"The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the itches of Sanatana touches My body, I have no hatred for him."

TEXT 188

haridasa kahe,--"tumi isvara daya-maya  
tomara gambhira hrdaya bujhana na yaya

TRANSLATION

Haridasa Thakura 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

vasudeva--galat-kusthi, tate anga--kida-maya  
tare alingana kaila hana sadaya

TRANSLATION

"You embraced the leper Vasudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him."

TEXT 190

alingiya kaila tara kandarpa-sama anga  
bujhite na pari tomara krpara taranga"

TRANSLATION

"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,--"vaisnava-deha `prakrta' kabhu naya  
`aprakrta' deha bhaktera `cid-ananda-maya'

TRANSLATION

Sri Caitanya Mahaprabhu said, "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss."

PURPORT

Sri Caitanya Mahaprabhu is trying to convince Haridasa Thakura and Sanatana Gosvami 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. His body should never be considered material, just as the body of the Deity worshiped in the temple is never considered 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 Purana therefore state: arcye visnau siladhir gurusu nara-matir vaisnave jati-bud- dhih...yasya va naraki sah. The Deity worshiped in the temple is never stone or wood. Similarly, the body of a Vaisnava fully dedicated to the service of the Lord is never considered to belong to the material modes of nature.

TEXT 192

diksa-kale bhakta kare atma-samarpana  
sei-kale krsna tare kare atma-sama

TRANSLATION

"At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Krsna accepts him to be as good as Himself.

TEXT 193

sei deha kare tara cid-ananda-maya  
aprakrta-dehe tanra carana bhajaya

TRANSLATION

"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 yada tyakta-samasta-karma  
niveditatma vicikirsito me  
tadamrtatvam pratipadyamano  
mayatma-bhuyaya ca kalpate vai

TRANSLATION

" `The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the plattform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mellows with Me.'

PURPORT

This is a quotation from Srimad-Bhagavatam (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 Krsna. When one is freed from material connections in this way, his body immediately becomes spiritual, and Krsna accepts His service. However, Krsna 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. Karmis 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 vaisnava- aparadha. In this connection one should consult Srila Sanatana Gosvami's Brhad- bhagavatamrta (1.3.45 and 2.3.139).

TEXT 195

sanatanera dehe krsna kandu upajana  
ama pariksite ihan dila pathana

TRANSLATION

"Krsna somehow or other manifested these itching sores on the body of Sanatana Gosvami and sent him here to test Me.

TEXT 196

ghrna kari' alingana na karitama yabe  
krsna-thani aparadha-danda paitama tabe

TRANSLATION

"If I had hated Sanatana Gosvami and had not embraced him, I would certainly have been chastised for offenses to Krsna.

TEXT 197

parisada-deha ei, na haya durgandha  
prathama divase pailun catuhsama-gandha"

TRANSLATION

"Sanatana Gosvami is one of the associates of Krsna. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of catuhsama [a mixture of sandalwood pulp, camphor, aguru and musk]."

PURPORT

An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanatana Gosvami's body as being full of itching sores that exuded foul moisture and a bad smell. Sri Caitanya Mahaprabhu, 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 Garuda Purana this mixture, which is called catuhsama, is described as follows:

kasturikaya dvau bhagau  
catvaras candanasya tu  
kunkumasya trayas caikah  
sasinah syat catuhsamam

"Two parts of musk, four parts of sandalwood, three parts of aguru or saffron and one part of camphor, when mixed together, form catuhsama." The aroma of catuhsama is very pleasing. It is also mentioned in the Hari-bhakti-vilasa (6.115).

TEXT 198

vastutah prabhu yabe kailaalingana  
tanra sparse gandha haila candanera sama

TRANSLATION

In fact, however, when Sri Caitanya Mahaprabhu embraced the body of Sanatana Gosvami, by the Lord's touch alone there was manifest a fragrance exactly like that of sandalwood pulp.

TEXT 199

prabhu kahe,--"sanatana, na maniha dukkha  
tomara alingane ami pai bada sukha

TRANSLATION

Sri Caitanya Mahaprabhu continued, "My dear Sanatana, do not be aggrieved, for when I embrace you I actually get great pleasure.

TEXT 200

e-vatsara tumi ihan raha ama-sane  
vatsara rahi' tomare ami pathaimu vrndavane

TRANSLATION

"Stay with Me at Jagannatha Puri for one year, and after that I shall send you to Vrndavana."

TEXT 201

eta bali' punah tanre kaila alingana  
kandu gela, anga haila suvarnera sama

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu again embraced Sanatana Gosvami. Thus immediately Sanatana's itches disappeared, and his entire body resembled the color of gold.

TEXT 202

dekhi' haridasa mane haila camatkara  
prabhure kahena,--"ei bhangi ye tomara

TRANSLATION

Seeing the change, Haridasa Thakura, greatly astonished, told the Lord, "This is Your pastime.

TEXT 203

sei jharikhandera pani tumi khaoyaila  
sei pani-laksye inhara kandu upajaila

TRANSLATION

"My dear Lord, You made Sanatana Gosvami drink the water of Jharikhanda, and You actually generated the consequent itching sores on his body.

TEXT 204

kandu kari' pariksa karile sanatane  
ei lila-bhangi tomara keha nahi jane"

TRANSLATION

"After thus causing these itching sores, You examined Saatana Gosvami. No one can understand Your transcendental pastimes."

TEXT 205

dunhe alingiya prabhu gela nijalaya  
prabhura guna kahe dunhe hana prema-maya

TRANSLATION

After embracing both Haridasa Thakura and Sanatana Gosvami, Sri Caitanya Mahaprabhu returned to His residence. Then both Haridasa

Thakura and Sanatana Gosvami, in great ecstatic love, began to describe the Lord's transcendental attributes.

TEXT 206

ei-mata sanatana rahe prabhu-sthane  
krsna-caitanya-guna-katha haridasa-sane

TRANSLATION

In this way Sanatana Gosvami stayed under the care of Sri Caitanya Mahaprabhu and discussed the transcendental qualities of Sri Caitanya Mahaprabhu with Haridasa Thakura.

TEXT 207

dola-yatra dekhi' prabhu tanre vidaya dila  
vrndavane ye karibena, saba sikhaila

TRANSLATION

After they saw the Dola-yatra festival, Sri Caitanya Mahaprabhu instructed Sanatana Gosvami fully about what to do in Vrndavana and bade him farewell.

TEXT 208

ye-kale vidaya haila prabhura carane  
dui-janara viccheda-dasa na yaya varnane

TRANSLATION

The scene of separation that took place when Sanatana Gosvami and Sri Caitanya Mahaprabhu took leave of one another is so piteous that it cannot be described herein.

TEXT 209

yei vana-pathe prabhu gela vrndavana  
sei-pathe yaite mana kaila sanatana

TRANSLATION

Sanatana Gosvami decided to go to Vrndavana by the very forest path Sri Caitanya Mahaprabhu had traversed.

TEXT 210

ye-pathe, ye-grama-nadi-saila, yahan yei lila

balabhadra-bhatta-sthane saba likhi' nila

TRANSLATION

Sanatana Gosvami noted from Balabhadra Bhattacharya all the villages, rivers and hills where Sri Caitanya Mahaprabhu had performed His pastimes.

TEXT 211

mahaprabhura bhakta-gane sabare miliya  
sei-pathe cali' yaya se-sthana dekhiya

TRANSLATION

Sanatana Gosvami met all the devotees of Sri Caitanya Mahaprabhu and then, traveling by that same path, visited the places through which Sri Caitanya Mahaprabhu had passed.

PURPORT

Srila Bhaktivinoda Thakura writes in a song (Saranagati 31.3):  
gaura amara, ye saba sthane,  
karala bhramana range  
se-saba sthana, heriba ami,  
pranayi-bhakata-sange.

"May I visit all the holy places associated with the lilas of Lord Caitanya and His devotees." A devotee should make a point of visiting all the places where Sri Caitanya Mahaprabhu performed His pastimes. Indeed, pure devotees of Sri Caitanya Mahaprabhu even want to see the places He simply visited for only hours or minutes.

TEXT 212

ye-ye-lila prabhu pathe kaila ye-ye-sthane  
taha dekhi' premavesa haya sanatane

TRANSLATION

As soon as Sanatana Gosvami visited a place where Sri Caitanya Mahaprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.

TEXT 213

ei-mate sanatana vrndavane aila  
pache asi' rupa-gosani tanhare milila

TRANSLATION

In this way Sanatana Gosvami reached Vrndavana. Later Rupa Gosvami came and met him.

TEXT 214

eka-vatsara rupa-gosanira gaude vilamba haila  
kutumbera `sthiti'-artha vibhaga kari' dila

TRANSLATION

Srila Rupa Gosvami was delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

PURPORT

Although Srila Rupa Gosvami 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

gaude ye artha chila, taha anaila  
kutumba-brahmana-devalaye banti' dila

TRANSLATION

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brahmanas and the temples.

TEXT 216

saba manah-katha gosani kari' nirvahana  
niscinta hana sighra aila vrndavana

TRANSLATION

Thus after finishing all the tasks he had on his mind, he returned to Vrndavana fully satisfied.

TEXT 217

dui bhai mili' vrndavane vasa kaila  
prabhura ye ajna, dunhe saba nirvahila

TRANSLATION

The brothers met at Vrndavaa, where they stayed to execute the will of Sri Caitanya Mahaprabhu.

PURPORT

sri-caitan ya-mano-'bhistam  
sthapitam yena bhu-tale  
svayam rupah kada mahyam  
dadati sva-padantikam

"When will Srila Rupa Gosvami Prabhupada, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" Srila Rupa Gosvami and Sanatana Gosvami were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became gosvamis. A gosvami, therefore, is one who executes the will of Sri Caitanya Mahaprabhu. The title "gosvami" 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 Sri Caitanya Mahaprabhu. Therefore Srila Sanatana Gosvami and Srila Rupa Gosvami became genuine gosvamis after dedicating their lives to the service of the Lord.

TEXT 218

nana-sastra ani' lupta-tirtha uddharila  
vrndavane krsna-seva prakasa karila

TRANSLATION

Srila Rupa Gosvami and Sanatana Gosvami 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 Krsna.

TEXT 219

sanatana grantha kaila `bhagavatamrte'  
bhakta-bhakti-krsna-tattva jani yaha haite

TRANSLATION

Srila Sanatana Gosvami compiled the Bhagavatamrta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Krsna, the Absolute Truth.

TEXT 220

siddhanta-sara grantha kaila `dasama-tippani'  
krsna-lila-rasa-prema yaha haite jani

TRANSLATION

Srila Sanatana Gosvami wrote a commentary on the Tenth Canto known as Dasama-tippani, from which we can understand the transcendental pastimes and ecstatic love of Lord Krsna.

TEXT 221

`hari-bhakti-vilasa'-grantha kaila vaisnava-acara  
vaisnavera kartavya yahan paiye para

TRANSLATION

He also compiled the Hari-bhakti-vilasa, from which we can understand the standard behavior of a devotee and the full extent of a Vaisnava's duty.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thaku ra writes: "The Hari-bhakti-vilasa was originally compiled by Srila Sanatana Gosvami. Later, Gopala Bhatta Gosvami produced a shortened version of it and added the Dig-darsini-tika. In the Hari-bhakti-vilasa there are so many quotations from the satvata scriptures that sometimes it is inquired how the atheistic smartas can refuse to accept them and instead imagine some other opinions. What is recorded in the Hari-bhakti-vilasa strictly follows the Vedic scriptures and is certainly pure, but the attitude of the karmis is always one of giving up the conclusion of pure Vaisnava understanding. Because the karmis are very much attached to the world and material activities, they always try to establish atheistic principles that oppose the understanding of the Vaisnavas.

TEXT 222

ara yata grantha kaila, taha ke kare ganana  
`madana-gopala-govindera seva'-prakasana

TRANSLATION

Srila Sanatana Gosvami 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 Govindaji.

PURPORT

The Bhakti-ratnakara refers to the following books by Srila Sanatana Gosvami: (1) Brhad-bhagavatamrta, (2) Hari-bhakti-vilasa and his commentary known as Dig-darsini, (3) Lila-stava and (4) the commentary on the Tenth Canto of Srimad-Bhagavatam known as Vaisnavatosani. Sanatana Gosvami compiled many, many books, all with the aim of describing how to serve the principal Deities of Vrndavana--Govinda and Madana-gopala. Later, other Deities were gradually established, and the importance of Vrndavana increased.

TEXT 223

rupa-gosani kaila `rasamrta-sindhu' sara  
krsna-bhakti-rasera yahan paiye vistara

TRANSLATION

Srila Rupa Gosvami also wrote many books, the most famous of which is Bhakti-rasamrta-sindhu. From that book one can understand the essence of devotional service to Krsna and the transcendental mellow one can derive from such service.

TEXT 224

`ujjvala-nilamani'-nama grantha kaila ara  
radha-krsna-lila-rasa tahan paiye para

TRANSLATION

Srila Rupa Gosvami also compiled the book named Ujjvala-nilamani, from which one can understand, to the fullest limits, the loving affairs of Sri Sri Radha and Krsna.

TEXT 225

`vidagdha-madha va', `lalita-madha va;--nataka- yuga la  
krsna-lila-rasa tahan paiye sakala

TRANSLATION

Srila Rupa Gosvami also compiled two important dramas named Vidagdhamadhava and Lalita-madhava, from which one can understand all the mellows derived from the pastimes of Lord Krsna.

TEXT 226

`dana-keli-kaumudi' adi laksa-grantha kaila  
sei saba granthe vrajera rasa vicarila

TRANSLATION

Srila Rupa Gosvami compiled 100,000 verses, beginning with the book Dana-keli-kaumudi. In all these scriptures he elaborately explained the transcendental mellows of the activities of Vrndavana.

PURPORT

Referring to the words laksa-grantha ("100,000 verses"), Srila Bhaktisiddhanta Sarasvati Thakura says that the total number of verses written by Srila Rupa Gosvami is 100,000 (eka-laksa or laksa-grantha). The copyists count both the verses and the prose sections of the Sanskrit works. One should not mistakenly think that Srila Rupa Gosvami compiled 100,000 books. He actually wrote sixteen books, as mentioned in the First Wave of the Bhakti-ratnakara (sri-rupa-gosvami grantha sodasa karila).

TEXT 227

tanra laghu-bhrata--sri-vallabha-anupama  
tanra putra maha-pandita--jiva-gosani nama

TRANSLATION

The son of Sri Vallabha, or Anupama, Srila Rupa Gosvami's younger brother, was the great learned scholar named Srila Jiva Gosvami.

TEXT 228

sarva tyaji' tenho pache aila vrndavana  
tenha bhakti-sastra bahu kaila pracarana

TRANSLATION

After renouncing everything, Srila Jiva Gosvami went to Vrndavana. Later he also wrote many books on devotional service and expanded the work of preaching.

TEXT 229

`bhagavata-sandarbha'-nama kaila grantha-sara  
bhagavata-siddhantera tahan paiye para

TRANSLATION

In particular, Srila Jiva Gosvami compiled the book named Bhagavata-sandarbha, or Sat-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

`gopala-campu' nama grantha sara kaila  
vraja-prema-lila-rasa-sara dekhaila

TRANSLATION

He also compiled the book named Gopala-campu, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Radha and Krsna in Vrndavaa.

TEXT 231

`sat sandarbhe' krsna-prema-tattva prakasila  
cari-laksa grantha tenho vistara karila

TRANSLATION

In the Sat-sandarbha Srila Jiva Gosvami set forth the truths about the transcendental love of Krsna. In this way he expanded 400,000 verses in all his books.

TEXT 232

jiva-gosani gauda haite mathura calila  
nityananda-prabhu-thani ajna magila

TRANSLATION

When Jiva Gosvami wanted to go to Mathura from Bengal, he requested permission from Srila Nityananda Prabhu.

TEXT 233

prabhu pritye ta-nra mathe dharila carana  
rupa-sanatana-sambandhe kaila alingana

TRANSLATION

Because of Jiva Gosvami's relationship with Rupa Gosvami and Sanatana Gosvami, who were greatly favored by Sri Caitanya Mahaprabhu, Lord Nitya--nanda Prabhu placed His feet on the head of Srila Jiva Gosvami and embraced him.

TEXT 234

ajna dila,--"sighra tumi yaha vrndavane  
tomara vamse prabhu diyachena sei-sthane

TRANSLATION

Lord Nityananda Prabhu ordered, "Yes, go soon to Vrndavana. That place has been awarded to your family, to your father and uncles, by Sri Caitanya Mahaprabhu, and therefore you must go there immediately."

TEXT 235

tanra ajnaya aila, ajna-phala paila  
sastra kari' kata-kala `bhakti' pracarila

TRANSLATION

By the order of Nityananda Prabhu, he went and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from Vrndavana.

TEXT 236

ei tina-guru, ara raghunatha-dasa  
inha-sabara carana vandon, yanra muni `dasa'

TRANSLATION

These three--Rupa Gosvami, Sanatana Gosvami and Jiva Gosvami--are my spiritual masters, and so also is Raghunatha dasa Gosvami. I therefore offer prayers at their lotus feet, for I am their servant.

TEXT 237

ei ta' kahilun punah sanatana-sangame  
prabhura asaya jani yahara sravane

TRANSLATION

Thus I have described the Lord's meeting again with Sanatana Gosvami. By hearing this I can understand the Lord's desire.

TEXT 238

caitanya-caritra ei--iksu-danda-sama  
carvana karite haya rasa-asvadana

TRANSLATION

These characteristics of Sri Caitanya Mahaprabhu are like sugar cane that one can chew to relish transcendental juice.

TEXT 239

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Fourth Chapter, describing Sanatana Gosvami's stay with the Lord at Jagannatha Puri.

Chapter Five

How Pradyumna Misra Received Instructions from Ramananda Raya

The following summary of the Fifth Chapter is given by Srila Bhaktivinoda Thakura in his Amṛta-pravaha-bhāṣya. Pradyumna Misra, a resident of Srihatta, came to see Sri Caitanya Mahāprabhu to hear from Him about Lord Kṛṣṇa and His pastimes. The Lord, however, sent him to Srila Ramananda Raya. Srila Ramananda Raya was training the deva-dāsī dancing girls in the temple, and when Pradyumna Misra heard about this, he returned to Sri Caitanya Mahāprabhu. The Lord, however, elaborately described the character of Srila Ramananda Raya. Then Pradyumna Misra went to see Ramananda Raya again to hear about the transcendental truth from him.

A brahmana from Bengal composed a drama about the activities of Sri Caitanya Mahāprabhu and went to Jagannatha Puri to show it to the associates of the Lord. When Sri Caitanya Mahāprabhu's secretary, Svarupa Damodara Gosvami, heard the drama, he discerned a tinge of Mayavada philosophy and pointed it out to the author. Although Svarupa Damodara condemned the entire drama, by reference to secondary meanings of the introductory verse he nevertheless satisfied the brahmana. That brahmana poet thus became greatly obliged to Svarupa Damodara Gosvami, renounced his family connections and stayed at Jagannatha Puri with the associates of Sri Caitanya Mahāprabhu.

#### TEXT 1

vaigunya-kita-kalitah  
paisun ya- vrana-p iditah  
daiyarnave nimagno'ham  
caitan ya- vaidyam asra ye

#### TRANSLATION

I am infected by germs of material activity and suffering from boils due to envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Sri Caitanya Mahāprabhu.

#### TEXT 2

jaya jaya saci-suta sri-kṛṣṇa-caitanya  
jaya jaya kṛpā-maya nityananda dhanya

#### TRANSLATION

All glories to Sri Caitanya Mahāprabhu, the son of mother Saci! All glories to Sri Nityananda Prabhu! Indeed, He is the most glorious and merciful.

#### TEXT 3

jayadvaita kṛpā-sindhu jaya bhakta-gana  
jaya svarupa, gadadhara, rupa, sanatana

#### TRANSLATION

I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svarupa Damodara Gosvami, Gadadhara Pandita, Sri Rupa Gosvami and Sri Sanatana Gosvami.

TEXT 4

eka-dina pradyumna-misra prabhura carane  
dandavat kari' kichu kare nivedane

TRANSLATION

One day Pradyumna Misra came to see Sri Caitanya Mahaprabhu, offering his respects and inquiring from Him with great submission.

TEXT 5

"suna, prabhu, muni dina grhastha adhama!  
kona bhagye panachon tomara durlabha carana

TRANSLATION

"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

krsna-katha sunibare mora iccha haya  
krsna-katha kaha more hana sadaya"

TRANSLATION

"I wish to hear topics concerning Lord Krsna constantly. Be merciful unto me and kindly tell me something about Krsna."

TEXT 7

prabhu kahena,--"krsna-katha ami nahi jani  
sabe ramananda jane, tanra mukhe suni

TRANSLATION

Sri Caitanya Mahaprabhu replied, "I do not know about topics concerning Lord Krsna. I think that only Ramananda Raya knows, for I hear these topics from him.

TEXT 8

bhagye tomara krsna-katha sunite haya mana  
ramananda-pasa yai' karaha sravana

TRANSLATION

"It is your good fortune that you are inclined to hear topics regarding Krsna. The best course for you would be to go to Ramanada Raya and hear these topics from him.

TEXT 9

krsna-kathaya ruci tomara--bada bhagyavan  
yara krsna-kathaya ruci, sei bhagyavan

TRANSLATION

"I see that you have acquired a taste for hearing talks regarding Krsna. Therefore you are extremely fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

TEXT 10

dharmah svanusthitah pumsam  
visvaksena-kathasu yah  
notpadayed yadi ratim  
srama eva hi kevalam

TRANSLATION

" `A person who properly performs his regulative duties according to varna and asrama but does not develop his dormant attachment for Krsna or awaken his taste to hear and chant about Krsna is certainly laboring fruitlessly."'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.2.8).

TEXT 11

tabe pradyumna-misra gela ramanandera sthane  
rayera sevaka tanre vasaila asane

TRANSLATION

Pradyumna Misra, being thus advised by Sri Caitanya Mahaprabhu, went to the home of Ramananda Raya. There the servant of Ramananda Raya gave him a proper place to sit down.

TEXT 12

darsana na pana misra sevake puchila  
rayera vrta-nta sevaka kahite lagila

TRANSLATION

Unable to see Ramananda Raya immediately, Pradyumna Misra inquired from the servant, who then gave a description of Sri Ramananda Raya.

TEXT 13

"dui deva-kanya haya parama-sundari  
nrtya-gite sunipuna, vayase kisori

TRANSLATION

"There are two dancing girls who are extremely beautiful. They are very youthful, and they are expert in dancing and singing.

TEXT 14

sei dunhe lana raya nibhrta udyane  
nija-nataka-gitera sikhaya nartane

TRANSLATION

"Sri Ramananda Raya 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.

PURPORT

The drama being rehearsed by Ramananda Raya and the two young girls was the well-known jagannatha-vallabha-nataka. The songs and dances were meant for the pleasure of Lord Jagannatha; therefore Ramananda Raya was personally giving instructions on how to sing and dance for the drama.

TEXT 15

tumi ihan vasi' raha, ksaneke asibena  
tabe yei ajna deha, sei karibena"

TRANSLATION

"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-misra tahan rahila vasiya  
ramananda nibhrte sei dui-jana lana

TRANSLATION

While Pradyumna Misra remained seated there, Ramananda Raya took the two girls to a solitary place.

TEXT 17

sva-haste karena tara abhyanga-mardana  
sva-haste karana snana, gatra sammarjana

TRANSLATION

With his own hand, Sri Ramananda Raya massaged their bodies with oil and bathed them with water. Indeed, Ramananda Raya cleansed their entire bodies with his own hand.

TEXT 18

sva-haste parana vastra, sarvanga mandana  
tabu nirvikara raya-ramanandera mana

TRANSLATION

Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Srila Ramananda Raya.

TEXT 19

kastha-pasana-sparse haya yaiche bhava  
taruni-sparse ranianandera taiche `svabhava'

TRANSLATION

While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

TEXT 20

sevya-bujhi aropiya karena sevana  
svabhavika dasi-bhava karena aropana

TRANSLATION

Srila Ramananda Raya used to act in that way because he thought of himself in his original position as a maidservant of the gopis. 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 gopis.

## PURPORT

Srila Bhaktivinoda Thakura writes in his Amṛta-pravaha-bhāṣya:  
"Srila Ramananda Raya composed a drama named jagannatha-vallabha-nataka, 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-dasis, are still employed in the temple of Jagannatha, where they are called maharis. Sri Ramananda Raya engaged two such girls, and because they were meant to play the parts of gopis, he taught them how to awaken thoughts like those of the gopis. Because the gopis are worshipable personalities, Ramananda Raya, who considered the two girls gopis and himself their maidservant, engaged in their service by massaging their bodies with oil to cleanse them completely. Because Ramananda Raya always placed himself in the position of a maidservant of the gopis, his rehearsal with the girls was actually on the spiritual platform."

Because there was no question of personal sense gratification when Sri Ramananda Raya 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 Sri Ramananda Raya, as Sri Caitanya Mahāprabhu will explain. The example of Sri Ramananda Raya is certainly unique. The author of Sri Caitanya-caritamṛta 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 mahima  
tahe ramanandera bhava-bhakti-prema-sima

## TRANSLATION

The greatness of the devotees of Sri Caitanya Mahāprabhu is exceedingly difficult to understand. Sri Ramananda Raya 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 nrtya sikhaila  
gitera gudha artha abhinaya karaila

## TRANSLATION

Ramananda Raya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

## TEXT 23

sancari, sattvika, sthaya-bha vera lakṣana

mukhe netre abhinaya kare prakatana

TRANSLATION

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

bhava-prakatana-lasya raya ye sikhaya  
jagannathera age dunhe prakata dekhaya

TRANSLATION

Through the feminine poses and dances they were taught by Ramananda Raya, the two girls precisely exhibited all these expressions of ecstasy before Lord Jagannatha.

TEXT 25

tabe sei dui-jane prasada khaoyaila  
nibhrte dunhare nija-ghare pathaila

TRANSLATION

Then Ramananda Raya fed the two girls sumptuous prasada and sent them to their homes unexposed.

TEXT 26

prati-dina raya aiche karaya sadhana  
kon jane ksudra jiva kanha tanra mana?

TRANSLATION

Every day he trained the two deva-dasis how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Sri Ramananda Raya?

PURPORT

Ramananda Raya's service to the gopis for the satisfaction of Krsna is purely an affair of the spiritual world. Unless one is fully situated in the spiritual atmosphere, the activities of Ramananda Raya are most difficult to understand.

TEXT 27

misrera agamana raye sevaka kahila  
sighra ramananda tabe sabhate aila

TRANSLATION

When the servant informed Ramananda Raya of Pradyumna Misra's arrival, Ramananda Raya immediately went to the assembly room.

TEXT 28

misrere namaskara kare sammana kariya  
nivedana kare kichu vinita hana

TRANSLATION

He offered his obeisances to Pradyumna Misra with all respect and then, with great humility, spoke as follows.

TEXT 29

"bahu-ksana aila, more kehana kahila  
tomara carane mora aparadha ha-ila

TRANSLATION

"Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

TEXT 30

tomara agamane mora pavitra haila ghara  
ajna kara, kya karon tomara kinkara"

TRANSLATION

"My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant."

TEXT 31

misra kahe,--"toma dekhite haila agamane  
apana pavitra kailun tomara darasane"

TRANSLATION

Pradyumna Misra replied, "I came simply to see you. Now I have purified myself by seeing Your Honor."

TEXT 32

atikala dekhi' misra kichu na kahila

vidaya ha-iyā misra nija-ghara gela

TRANSLATION

Because Pradyumna Misra saw that it was late, he did not say anything else to Ramananda Raya. Instead, he took leave of him and returned to his own home.

TEXT 33

ara dina misra aila prabhu-vidyamane  
prabhu kahe,--`krsna-katha sunila raya-sthane'?

TRANSLATION

The next day, when Pradyumna Misra arrived in the presence of Sri Caitanya Mahaprabhu, the Lord inquired, "Have you heard talks about Krsna from Sri Ramananda Raya?"

TEXT 34

tabe misra ramanandera vrttanta kahila  
suni' mahaprabhu tabe kahite lagila

TRANSLATION

Pradyumna Misra thereupon described the activities of Sri Ramananda Raya. After hearing about these activities, Sri Caitanya Mahaprabhu began to speak.

TEXT 35-36

"ami ta' sannyasi, apanare vilakta kari' mani  
darsana rahu dure, `prakrtira' nama yadi suni

tabahin vikara paya mora tanu-mana  
prakrti-darsane sthira haya kon jana?"

TRANSLATION

"I am a sannyasi," He said, "and I certainly consider Myself renounced. But not 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

ramananda rayera katha suna, sarva-jana  
kahibara katha nahe, yaha ascarya-kathana

TRANSLATION

"Everyone please hear these topics about Ramananda Raya, although they are so wonderful and uncommon that they should not be spoken.

TEXT 38

eke deva-dasi, ara sundari taruni  
tara saba anga-seva karena apani

TRANSLATION

"The two professional dancing girls are beautiful and youthful, yet Sri Ramananda Raya personally massages oil upon their bodies.

TEXT 39

snanadi karaya, para ya vasa- vibhusana  
guhya angera haya taha darsana-sparsana

TRANSLATION

"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 nirvikara raya-ramanandera mana  
nana-bhavodgara tare karaya siksana

TRANSLATION

"Nevertheless, the mind of Sri Ramananda Raya never changes, although he teaches the girls how to physically express all the transformations of ecstasy.

TEXT 41

nirvikara deha-mana--kastha-pasana-sama!  
ascarya,--taruni-sparse nirvikara mana

TRANSLATION

"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 ramanandera haya ei adhikara  
tate jani aprakrta-deha tanhara

TRANSLATION

"The authority for such acts is the prerogative of Ramananda Raya alone, for I can understand that his body is not material but has been completely transformed into a spiritual entity.

TEXT 43

tanhara manera bhava tenha jane matra  
taha janibare ara dvitiya nahi patra

TRANSLATION

"He alone, and no one else, can understand the position of his mind.

TEXT 44

kintu sastra-drstye eka kari anumana  
sri-bhagavata-sastra--tahate pramana

TRANSLATION

"But I can make a guess in terms of directions from the sastra. SrimadBhagavatam, the Vedic scripture, gives the direct evidence in this matter.

TEXT 45-46

vraja-vadhu-sange krsnera rasadi-vilasa  
yei jana kahe, sune kariya visvasa

hrd-roga-kama tanra tat-kale haya ksaya  
tina-guna-ksobha nahe, `maha-dhira' haya

TRANSLATION

"When one hears or describes with great faith the pastimes of Lord Krsna, such as His rasa dance with the gopis, 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.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments in this connection, "Any person seriously inclined to hear about the pastimes of Krsna's rasa dance, as mentioned in Srimad-Bhagavatam, 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 Vaisnava speaks on Srimad-Bhagavatam and another pure Vaisnava hears Srimad-Bhagavatam 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 known as prakṛta-sahajīya, 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 rasa-līla 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 rasa-līla is a futile attempt, which sometimes results in their imitating the dealings of the gopīs and Lord Kṛṣṇa. To forbid such habits of the prakṛta-sahajīyas, Śrī Caitanya Mahāprabhu has excluded their material intelligence by using the word *viśvaśa* ("faith"). In Srimad-Bhagavatam (10.33.31), Śrīla Sukadeva Gosvami says:

naitat samacarej jatu  
manasapi hy anisvarah  
vinasyaty acaran maudhyad  
yatha rudro'bdhijam visam

"Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental rasa-līla 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 paya  
anande kṛṣṇa-madhurye vihare sadaya

TRANSLATION

"Tasting the 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

vikṛiditam vraja-vadhubhir idam ca viśnoḥ  
śraddhanvito'nusrnuyad atha varnayed yah  
bhaktim param bhagavati pratilabhya kamam  
hrd-rogam asv apahinoty acirena dhirah

TRANSLATION

"`A transcendently sober person who, with faith and love continuously hears from a realized soul about the activities of Lord

Krsna in His rasa dance with the gopis, 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 vaquished.'

#### PURPORT

All the activities of Lord Krsna are transcendental, and the gopis are also transcendently situated. Therefore the activities of the gopis and Lord Krsna, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

**"Caitanya-caritamrita - Antya Lila"** by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16<sup>th</sup> century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Antya Lila section.

COPYRIGHT NOTICE: This is an evaluation copy of the printed version of this book, and is NOT FOR RESALE. This evaluation copy is intended for personal non-commercial use only, under the "fair use" guidelines established by international copyright laws. You may use this electronic file to evaluate the printed version of this book, for your own private use, or for short excerpts used in academic works, research, student papers, presentations, and the like. You can distribute this evaluation copy to others over the Internet, so long as you keep this copyright information intact. You may not reproduce more than ten percent (10%) of this book in any media without the express written permission from the copyright holders. Reference any excerpts in the following way:  
"Excerpted from "Caitanya Caritamrita" by A.C. Bhaktivedanta Swami Prabhupada, courtesy of the Bhaktivedanta Book Trust International, [www.Krishna.com](http://www.Krishna.com)."

This book and electronic file is Copyright 1975-2003 Bhaktivedanta Book Trust International, 3764 Watseka Avenue, Los Angeles, CA 90034, USA. All rights reserved. For any questions, comments, correspondence, or to evaluate dozens of other books in this collection, visit the website of the publishers, [www.Krishna.com](http://www.Krishna.com).

TEXT 49-50

ye sune, ye pade, tanra phala etadrsi  
sei bhavavista yei seve ahar-nisi

tanra phala ki kahimu, kahane na yaya  
nitya-siddha sei, praya-siddha tanra kaya

TRANSLATION

"If a transcendently situated person, following in the footsteps of Srila Rupa Gosvami, hears and speaks about the rasa-lila dance of Krsna and is always absorbed in thoughts of Krsna 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 Krsna, such a devotee is understood to possess a spiritual body.

TEXT 51

raganuga-marge jani rayera bhajana  
siddha-deha-tulya, tate `prakrta' nahe mana

TRANSLATION

"Srila Ramananda Raya 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

amiha rayera sthane suni krsna-katha  
sunite iccha haya yadi, punah yaha tatha

TRANSLATION

"I also hear topics about Krsna from Ramananda Raya. If you want to hear such topics, go to him again.

TEXT 53

mora nama la-ihā,--`teho pathaila more  
tomara sthane krsna-katha sunibara tare'

TRANSLATION

"You can take My name before him, saying, 'He has sent me to hear about Lord Krsna from you.'

TEXT 54

sighra yaha, yavat tenho achena sabhate"  
eta suni' pradyumna-misra calila turite

TRANSLATION

"Go hastily while he is in the assembly room." Hearing this,  
Pradyumna Misra immediately departed.

TEXT 55

raya-pasa gela, raya pranati karila  
'ajna kara, ye lagi' agamana haila'

TRANSLATION

Pradyumna Misra went to Ramananda Raya, who offered him respectful  
obeisances and said, "Please order me. For what purpose have you come?"

TEXT 56

misra kahe,--`mahaprabhu pathaila more  
tomara sthane krsna-katha sunibara tare'

TRANSLATION

Pradyumna Misra answered, "Sri Caitanya Mahaprabhu has sent me to  
hear topics about Lord Krsna from you."

TEXT 57

sunī, ramananda raya haila premavese  
kahite lagila kichu manera harise

TRANSLATION

Hearing this, Ramananda Raya became absorbed in ecstatic love and  
began to speak with great transcendental pleasure.

TEXT 58

"prabhura ajnaya krsna-katha sunite aila etha  
iha va-i maha-bhagya ami paba kotha?"

TRANSLATION

"Following the instruction of Sri Caitanya Mahaprabhu, you have  
come to hear about Krsna. This is my great fortune. How else would I get  
such an opportunity?"

TEXT 59

eta kahi tare lana nibhrte vasila  
'ki katha sunite caha?' misrere puchila

TRANSLATION

Saying this, Sri Ramananda Raya took Pradyumna Misra to a secluded place and inquired from him, "What kind of krsna-katha do you want to hear from me?"

TEXT 60

tenho kahe,--"ye kahila vidyanagare  
sei katha krame tumi kahiba amare

TRANSLATION

Pradyumna Misra replied, "Kindly tell me about the same topics you spoke about at Vidyanagara.

TEXT 61

anera ki katha, tumi--prabhura upadesta.i  
ami ta' bhiksuka vipra, tumi--mora posta

TRANSLATION

"You are an instructor even for Sri Caitanya Mahaprabhu, not to speak of others. I am but a beggar brahmana, and you are my maintainer.

TEXT 62

bhala, manda--kichu ami puchite na jani  
'dina' dekhi' krpa kari' kahiba apani"

TRANSLATION

"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 ramananda krame kahite lagila  
krsna-katha-rasamrta-sindhu uthalila

TRANSLATION

Thereupon Ramananda Raya gradually began speaking on topics of Krsna. Thus the ocean of the transcendental mellow of those topics became agitated.

TEXT 64

apane prasna kari' pache karena siddhanta  
trtiya prahara haila, nahe katha-anta

TRANSLATION

He began personally posing questions and then answering them with conclusive statements. When afternoon came, the topics still did not end.

TEXT 65

vakta- srota kahe sune dunhe premavese  
atma-smrti nahi, kahan janiba dina-sese

TRANSLATION

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 avasana,  
tabe raya krsna-kathara karila visrama

TRANSLATION

The servant informed them, "The day has already ended." Then Ramananda Raya ended his discourses about Krsna.

TEXT 67

bahu-sammāna kari' misre vidaya dila  
`krtartha ha-ilana' bali' misra nacite lagila

TRANSLATION

Ramananda Raya paid great respect to Pradyumna Misra and bade him farewell. Pradyumna Misra said, "I have become very satisfied." He then began to dance.

TEXT 68

ghare giya misra kaila snana, bhojana  
sandhya-kale dekhite aila prabhura carana

TRANSLATION

After returning home, Pradyumna Misra bathed and ate his meal. In the evening he came to see the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 69

prabhura carana vande ullasita-mane  
prabhu kake,--`krsna-katha ha-ila sravane'?

TRANSLATION

In great happiness he worshiped the lotus feet of Sri Caitanya Mahaprabhu. The Lord inquired, "Have you heard topics about Krsna?"

TEXT 70

misra kahe,--"prabhu, more krtartha karila  
krsna-kathamrtarnave more dubaila

TRANSLATION

Pradyumna Misra said, "My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarean ocean of talks about Krsna.

TEXT 71

ramananda raya-katha kahile na haya  
'manusya' nahe raya, krsna-bhakti-rasa-maya

TRANSLATION

"I cannot properly describe the discourses of Ramananda Raya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

PURPORT

One is forbidden to accept the guru, or spiritual master, as an ordinary human being (gurusu nara-matih). When Ramananda Raya spoke to Pradyumna Misra, Pradyumna Misra could understand that Ramananda Raya was not an ordinary human being. A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. 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 parampara system.

TEXT 72

ara eka katha raya kahila amare  
'krsna-katha-vakta kari' na janiha more

TRANSLATION

"There is one other thing Ramananda Raya said to me. 'Do not consider me the speaker in these talks about Krsna.

TEXT 73

mora mukhe katha kahena apane gauracandra  
yaiche kahaya, taiche kahi,--yena vina-yantra

TRANSLATION

" 'Whatever I speak is personally spoken by Lord Sri Caitanya Mahaprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak.

TEXT 74

mora mukhe kahaya katha, kare paracara  
prthivite ke janibe e-lila tanhara?'

TRANSLATION

" 'In this way the Lord speaks through my mouth to preach the cult of Krsna consciousness. Within the world, who will understand this pastime of the Lord?'

TEXT 75

ye-saba sunilun, krsna-rasera sagara  
brahmadi-devera e saba na haya gocara

TRANSLATION

"What I have heard from Ramananda Raya is like a nectarean ocean of discourses about Krsna. Even the demigods, beginning with Lord Brahma, cannot understand all these topics.

TEXT 76

hena 'rasa' pana more karaila tumi  
janme janme tomara paya vikailana ami

TRANSLATION

"My dear Lord, You have made me drink this transcendental nectar of krsna-katha. Therefore I am sold to Your lotus feet, life after life."

TEXT 77

prabhu kahe,--"ramananda vinayera khani  
apanara katha para-munde dena ani'

TRANSLATION

Sri Caitanya Mahaprabhu said, "Ramananda Raya is a source of all humility. Therefore he has attributed his own words to another's intelligence.

TEXT 78

mahanubhavera ei sahaja `svabhava' haya  
apanara guna nahi apane kahaya"

TRANSLATION

"This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities."

TEXT 79

ramananda-rayera ei kahilu guna-lesa  
pradyumna misrere yaiche kaila upadesa

TRANSLATION

I have described but a fraction of the transcendental attributes of Ramananda Raya, as revealed when he instructed Pradyumna Misra.

TEXT 80

`grhastha' hana nahe raya sad-vargera vase  
`visayi' hana sannyasire upadese

TRANSLATION

Although Ramananda Raya was a householder, he was not under the control of the six kinds of bodily change. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order.

PURPORT

Sri Ramananda Raya externally appeared to be a grhastha who was under the influence of the external, material energy, not a self-

controlled brahmaca-ri, vanaprastha or sannyasi. Grhasthas (householders) who are under the influence of the external energy accept householder life for the purpose of sense enjoyment, but a transcendently situated Vaisnava is not subjected to the influence of the senses by the Lord's material rule of the six kinds of bodily change (kama, krodha, lobha, moha, mada, and matsarya), even when he plays the part of a grhastha. Thus although Srila Ramananda Raya acted as a grhastha and was accepted as an ordinary pounds-and-shillings man, he was always absorbed in the transcendental pastimes of Lord Krsna. Therefore his mind was spiritually situated, and he was interested only in the subject of Krsna. Ramananda Raya was not among the Mayavadi impersonalists or materialistic logicians who are opposed to the principles of Lord Krsna'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 guna tanra prakasa karite  
misrere pathaila tahan sravana karite

TRANSLATION

To demonstrate the transcendental attributes of Ramananda Raya, Sri Caitanya Mahaprabhu sent Pradyumna Misra to hear discourses about Krsna from him.

TEXT 82

bhakta-guna prakasite prabhu bhala jane  
nana-bhangite guna prakasi' nija-labha mane

TRANSLATION

The Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, 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

ara eka `svabhava' gaurera suna, bhakta-gana  
aisvarya-svabhava gudha kare prakatana

TRANSLATION

There is yet another characteristic of Lord Sri Caitanya Mahaprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.

TEXT 84

sannyasi pandita-ganera karite garva nasa  
nica-sudra-dvara karena dharmera prakasa

TRANSLATION

To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a sudra, or lowborn fourthclass man.

PURPORT

When a man is greatly learned in the Vedanta-sutras, he is known as pandita, or a learned scholar. Generally this qualification is attributed to brahmanas and sannyasis. Sannyasa, the renounced order of life, is the topmost position for a brahmana, a member of the highest of the four varnas (brahmana, ksatriya, vaisya and sudra). According to public opinion, a person born in a brahmana 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 sannyasa order, he comes to occupy the topmost position. The brahmana is supposed to be the spiritual master of the other three varnas, namely ksatriya, vaisya and sudra, and the sannyasi is supposed to be the spiritual master even of the exalted brahmanas.

Generally brahmanas and sannyasis are very proud of their spiritual positions. Therefore, to cut down their false pride, Sri Caitanya Mahaprabhu preached Krsna consciousness through Ramananda Raya, who was neither a member of the renounced order nor a born brahmana. indeed, Sri Ramananda Raya was a grhastha belonging to the sudra class, yet Sri Caitanya Mahaprabhu arranged for him to be the master who taught Pradyumna Misra, a highly qualified brahmana born in a brahmana family. Even Sri Caitanya Mahaprabhu Himself, although belonging to the renounced order, took instruction from Sri Ramananda Raya. In this way Sri Caitanya Mahaprabhu exhibited His opulence through Sri Ramananda Raya. That is the special significance of this incident. According to Sri Caitanya Mahaprabhu's philosophy, yei krsna-tattva-vetta, sei 'guru' haya: anyone who knows the science of Krsna can become a spiritual master, without reference to whether or not he is a brahmana or sannyasi. Ordinary people cannot understand the essence of sastra, nor can they understand the pure character, behavior and abilities of strict followers of Sri Caitanya Mahaprabhu's principles. The Krsna consciousness movement is creating pure, exalted Vaisnavas even from those born in families considered lower than those of sudras. This is proof that a Vaisnava may appear in any family, as confirmed in Srimad-Bhagavatam:

kirata-h unandhra-pulinda-pulkasa  
abhira-sumbha yavanah khasadayah  
ye'nye ca papa yad-apasrayasrayah  
sudhyanti tasmai prabhavisnave namah

"Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana and the Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." (SB. 2.4.18) By the

grace of the Supreme Lord Visnu, one can be completely purified, become a preacher of Krsna consciousness, and become the spiritual master of the entire world. This principle is accepted in all Vedic literature. Evidence can be quoted from authoritative sastras showing how a lowborn person can become the spiritual master of the entire world. Sri Caitanya Mahaprabhu is to be considered the most munificent personality, for He distributes the real essence of Vedic sastras to anyone who becomes qualified by becoming His sincere servant.

TEXT 85

`bhakti', `prema', `tattva' kahe raye kari' `vakta'  
apani pradyumna-misra-saha haya `srota'

TRANSLATION

Sri Caitanya Mahaprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Ramananda Raya, a grhastha born in a low family, the speaker. Then Sri Caitanya Mahaprabhu Himself, the exalted brahmana-sannyasi, and Pradyumna Misra, the purified brahmana, both became the hearers of Ramananda Raya.

PURPORT

Srila Bhaktivinoda Thakura says in his Amrta-pravaha-bhasya that sannyasis in the line of Sankaracarya always think that they have performed all the duties of brahmanas and that, furthermore, having understood the essence of Vedanta- sutra and become sannyasis, they are the natural spiritual masters of all society. Similarly, persons born in brahmana families think that because they execute the ritualistic ceremonies recommended in the Vedas and follow the principles of smrti, they alone can become spiritual masters of society. These highly exalted brahmanas think that unless one is born in a brahmana family, one cannot become a spiritual master and teach the Absolute Truth. To cut down the pride of these birthright brahmanas and Mayavadi sannyasis, Sri Caitanya Mahaprabhu proved that a person like Ramananda Raya, although born in a sudra family and situated in the grhastha-asrama, can become the spiritual master of such exalted personalities as Himself and Pradyumna Misra. This is the principle of the Vaisnava cult, as evinced in the teachings of Sri Caitanya Mahaprabhu. 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 sannyasis and declare themselves jagad-gurus. Sri Caitanya Mahaprabhu did not like this. Any person who knows the science of Krsna and who is fully qualified in spiritual life can become jagad-guru. Thus Sri Caitanya Mahaprabhu personally took lessons from Sri Ramananda Raya and also sent Pradyumna Misra, an exalted brahmana, to take lessons from him.

TEXT 86

haridasa- dvara nama-mahatmya-prakasa  
sanatana-dvara bhakti-siddhanta-vilasa

TRANSLATION

Srt Caitanya Mahaprabhu exhibited the glories of the holy name of the Lord through Haridasa Thakura, who was born in a Mohammedan family. Similarly, He exhibited the essence of devotional service through Sanatana Gosvami, who had almost been converted into a Mohammedan.

TEXT 87

sri-rupa-dvara vrajera prema-rasa-lila  
ke bujhite pare gambhira caitanyera khela?

TRANSLATION

The Lord also fully exhibited the ecstatic love and trascendental pastimes of Vrndavana through Srila Rupa Gosvami. Considering all this, who can understand the deep plans of Lord Sri Caitanya Mahaprabhu?

TEXT 88

sri-caitanya-lila ei--amrtera sindhu  
trijagat bhasaite pare yara eka bindu

TRANSLATION

The activities of Sri Caitanya Mahaprabhu are just like an ocean of nectar. Even a drop of this ocean ca inundate all the three worlds.

PURPORT

To inundate the three worlds with nectar is the purpose of the pastimes of Sri Caitanya Mahaprabhu. How this could be possible was exhibited by Srila Raghunatha Gosvami and later by Thakura Narottama dasa and Syamananda Gosvami, who all represented the mercy of Sri Caitanya Mahaprabhu. Now that same mercy is overflowing the entire world through the Krsna consciousness movement. The present Krsna consciousness movement is nondifferent from the pastimes performed by Sri Caitanya Mahaprabhu when He was personally present, for the same principles are being followed and the same actions performed withoutfail.

TEXT 89

caitanya-caritamrta nitya kara pana  
yaha haite `premananda;, `bhakti-tattva-jnana'

TRANSLATION

0 devotees, relish daily the nectar of Sri Caitanya-caritamṛta and the pastimes of Sri Caitanya Mahāprabhu, for by doing so one can merge in the transcendental bliss and full knowledge of devotional service.

TEXT 90

ei-mata mahāprabhu bhakta-gana lana  
nilacale viharaye bhakti pracariya

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu, accompanied by His associates, His pure devotees, enjoyed transcendental bliss in Jagannātha Puri [Nilacala] preaching the bhakti cult in many ways.

TEXT 91

banga-desi eka vipra prabhura carite  
nataka kari' lana aila prabhuke sunaite

TRANSLATION

A brahmana 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

bhagavan-acarya-sane tara paricaya  
tanre mili' tanra ghare karila alaya

TRANSLATION

The brahmana was acquainted with Bhagavan Acarya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Puri, the brahmana made his residence at Bhagavan Acarya's home.

TEXT 93

prathame nataka tenho tanre sunaila  
tanra sange aneka vaisnava nataka sunila

TRANSLATION

First the brahmana induced Bhagavan Acarya to hear the drama, and then many other devotees joined Bhagavan Acarya in listening to it.

TEXT 94

sabei prasamse nataka `parama uttama'  
mahaprabhure sunaite sabara haila mana

TRANSLATION

All the Vaisnavas praised the drama, saying, "Very good, very good."  
They also desired for Sri Caitanya Mahaprabhu to hear the drama.

TEXT 95

gita, sloka, grantha, kavitva--yei kari' ane  
prathame sunaya sei svarupera sthane

TRANSLATION

Customarily, anyone who composed a song, verse, literary  
composition or poem about Sri Caitanya Mahaprabhu first had to bring it  
to Svarupa Damodara Gosvami to be heard.

TEXT 96

svarupa-thani uttare yadi, lana, tanra mana  
tabe mahaprabhu-thani karaya sravana

TRANSLATION

If passed by Svarupa Damodara Gosvami, it could be presented for  
Sri Caitanya Mahaprabhu to hear.

TEXT 97

`rasabhasa' ha ya yadi `siddhanta-virodha,  
sahite na pare prabhu, mane haya krodha

TRANSLATION

If there were a hint that transcendental mellows overlapped in a  
manner contrary to the principles of the bhakti cult, Sri Caitanya  
Mahaprabhu would not tolerate it and would become very angry.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura quotes the following  
definition of rasabhasa from the Bhakti-rasamrta-sindhu (Uttara-vibhaga,  
Ninth Wave, 1-3,20,22,24):

purvam evanusistena  
vikala rasa-laksana  
rasa eva rasabhasa  
rasajnair anukirtitah  
syus tridhoparasas canu-

rasas caparasas ca te  
 uttama madhyamah prokta  
 kanisthas cety ami kramat  
 praptaih sthayi-vibhavanu-  
 bhavadyais tu virupatam  
 santadayo rasa eva  
 dvadasoparasa matah  
 bhak tadibhir vibhavadyaih  
 krsna-sambandha- varjitaih  
 rasa hasyadayah sapta  
 santas canurasa matah  
 krsna-tat-pratipaksas ced  
 visayasrayatam gatah  
 hasadinam tada te'tra  
 prajnaair aparasa matah           bhavah sarve tadabhasa  
 rasabhasas ca kecana  
 ami prokta- rasabhijnaih  
 sarve'pi rasanad rasah

A mellow temporarily appearing transcendental but contradicting mellows previously stated and lacking some of a mellow's necessities is called rasabhasa, 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 sthayi-bhava, vibhava and anubhava 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 Krsna and devotional service in ecstatic love, they are described as anurasa, imitation mellows. If Krsna 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 (rasabhasa) as rasas due to their being pleasurable and tasteful. Srila Visvanatha Cakr;varti Thakura says, paraspara-vairayor yadi yogas tada rasabhasah: "When two opposing transcendental mellows overlap, they produce rasabhasa, or an overlapping of transcendental mellows."

TEXT 98

ataeva prabhu kichu age nahi sune  
 ei maryada prabhu kariyache niyame

TRANSLATION

Therefore Sri Caitanya Mahaprabhu would not hear anything before Svarupa Damodara heard it first. The Lord made this etiquette a regulative principle.

TEXT 99

svarupera thani acarya kaila nivedana  
eka vipra prabhura nataka kariyache uttama

TRANSLATION

Bhagavan Acarya submitted to Svarupa Damodara Gosvami, "A good brahmana has prepared a drama about Sri Caitanya Mahaprabhu that appears exceptionally well composed.

TEXT 100

adau tumi suna, yadi tomara mana mane  
pache mahaprabhure tabe karaimu sravane

TRANSLATION

"First you hear it, and if it is acceptable to your mind, I shall request Sri Caitanya Mahaprabhu to hear it."

TEXT 101

svarupa kahe,--"tumi `gopa' parama-udara  
ye-se sastra sunite iccha upaje tomara

TRANSLATION

Svarupa Damodara Gosvami replied, "Dear Bhagavan Acarya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

TEXT 102

`yadva-tadva' kavira vakye haya `rasabhasa'  
siddhanta-viruddha sunite na haya ullasa

TRANSLATION

"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.

PURPORT

Yadva-tadva kavi refers to anyone who writes poetry without knowledge of how to do so. Writing poetry, especially poetry concerning the Vaisnava 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 Vaisnava will like to hear it.

TEXT 103

`rasa', `rasabhasa' yara nahika vicara  
bhakti-siddhanta-sindhu nahi paya para

TRANSLATION

"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.

TEXT 104-105

`vyakarana' nahi jane, na jane `alankara'  
`natakalankara'-jnana nahika yahara

krsna-lila varnite na jane sei chara!  
visese durgama ei caitanya-vihara

TRANSLATION

"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 Krsna is condemned. Moreover, the pastimes of Sri Caitanya Mahaprabhu are especially difficult to understand.

TEXT 106

krsna-lila, gaura-lila se kare varnana  
gaura-pada-padma yanra haya prana-dhana

TRANSLATION

"One who has accepted the lotus feet of Sri Caitanya Mahaprabhu as his life and soul can describe the pastimes of Lord Krsna or the pastimes of Lord Sri Caitanya Mahaprabhu.

TEXT 107

gramya-kavira kavitva sunite haya `dukhha'  
vidagdha-atmiya-vakya sunite haya `sukha`

TRANSLATION

"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.

PURPORT

Gramya-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-atmiya-vakya, however, refers to words written by a devotee who fully understands pure devotional service. Such devotees, who follow the parampara system, are sometimes described as sajatiasaya-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

rupa yaiche dui nataka kariyache arambhe  
sunite ananda bade yara mukha-bandhe"

TRANSLATION

"The standard for writing dramas has been set by Rupa Gosvami. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure."

TEXT 109

bhagavan-acarya kahe,--`suna eka-bara  
tumi sunile bhala-manda janibe vicara,

TRANSLATION

Despite the explanation of Svarupa Damodara, Bhagavan Acarya requested, "Please hear the drama once. If you hear it, you can consider whether it is good or bad."

TEXT 110

dui tina dina acarya agraha karila  
tanra agraha svarupera sunite iccha ha-ila

TRANSLATION

For two or three days Bhagavan Acarya continually asked Svarupa Damodara Gosvami to hear the poetry. Because of his repeated requests, Svarupa Damodara Gosvami wanted to hear the poetry written by the brahmana from Bengal.

TEXT 111

saba lana svarupa gosani sunite vasila  
tabe sei kavi nandi-sloka padila

TRANSLATION

Svarupa Damodara Gosvami sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

TEXT 112

vikaca-kamala-netre sri-jagannatha-samjne  
kanaka-rucir ihatmany atmatam yah prapannah  
prakrti-jadam asesam cetayann avirasit  
sa disatu tava bhavyam krsna-caitanya-devah

TRANSLATION

"The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannatha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannatha Puri and brought dull matter to life. May that Lord, Sri Krsna Caitanyadeva, bestow upon you all good fortune."

TEXT 113

sloka suni' sarva-loka tahare vakhane  
svarupa kahe,--`ei sloka karaha vyakhyane'

TRANSLATION

When everyone present heard the verse, they all commended the poet, but Svarupa Damodara Gosvami requested him, "Kindly explain this verse."

TEXT 114

kavi kahe,--`jagannatha--sundara-sarira  
caitan ya-gosani--sariri maha-dhira

TRANSLATION

The poet said, "Lord Jagannatha is a most beautiful body, and Sri Caitanya Mahaprabhu, who is exceptionally grave, is the owner of that body."

PURPORT

Sariri refers to a person who owns the sarira, or body. As stated in Bhagavad- gita:

dehino'smin yatha dehe  
kaumaram yauvanam jara  
tatha dehantara-praptir  
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

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 jada-jagatera cetana karaite  
nilacale mahaprabhu haila avirbhute

TRANSLATION

"Sri Caitanya Mahaprabhu has appeared here in Nilacala [Jagannatha Puri] to spiritualize the entire dull material world."

TEXT 116

suniya sabara haila anandita-mana  
duhkha pana svarupa kahe sakrodha vacana

TRANSLATION

Hearing this, everyone present was greatly happy. But Svarupa Damodara, who alone was very unhappy, began to speak in great anger.

TEXT 117

"are murkha, apanara kaili sarva-nasa!  
dui ta' isvare tora nahika visvasa

TRANSLATION

"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, Jagannathadeva and Sri Caitanya Mahaprabhu, nor have you faith in Them."

TEXT 118

purnanan da- cit-s varupa jagannatha- raya  
tanre kaili jada-nasvara-prakrta-ka ya!!

TRANSLATION

"Lord Jagannatha 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."

PURPORT

If one thinks that the form of Lord Jagannatha is an idol made of wood, he immediately brings ill fortune into his life. According to the direction of the Padma purana: arcye visnau sila-dhih...yasya va naraki sah. Thus one who thinks that the body of Lord jagannatha is made of matter and who distinguishes between Lord Jagannatha's body and soul is condemned, for he is an offender. A pure devotee who knows the science of Krsna consciousness makes no distinction between Lord Jagannatha and His body. He knows that they are identical, just as Lord Krsna 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 Jagannatha and His body as being completely spiritual. The advanced devotee, therefore, does not see the worshipable Deity to have a soul within a body like an ordinary human being. There is no distinction between the body and soul of Lord Jagannatha, for Lord Jagannatha is sac-cid-ananda-vigraha, just as the body of Krsna is sac-cid-ananda-vigraha. There is actually no difference between Lord Jagannatha and Sri Caitanya Mahaprabhu, but the ignorant poet from Bengal applied a material distinction to the body of Lord Sri Jagannatha.

TEXT 119

purna-sad-aisvarya caitanya--svayam bhagavan  
tanre kaili ksudra jiva sphulinga-samana!!

TRANSLATION

"You have calculated Sri Caitanya Mahaprabhu, 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."

PURPORT

In the Upanisads it is said, yathagner visphulinga 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 sruti-vakya, or message from the Vedas, we should understand the distinction between the Supreme Lord Krsna 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 Krsna says in Bhagavad-gita (15.7):

mamaivamso jiva-loke  
jiva-bhutih sanatanah  
manah sasthanindriyani  
prakrti-sthani karsati

"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 soul of the materially existing living being, but because Sri Caitanya Mahaprabhu and Lord Jagannatha 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 Srimad-Bhagavatam:

etad isanam isasya  
prakṛti-stho'pi tad-gunaih  
na yujyate sadatma-sthair

yatha buddhis tad-asraya "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." (SB. 1.11.38) 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 Jagannatha's body and Lord Jagannatha, 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-thani aparadhe paibi durgati!  
atattva-jna `tattva' varne, tara ei riti!

TRANSLATION

Svarupa Damodara continued, "Because you have committed an offense to Lord Jagannatha and Sṛī 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.

PURPORT

The brahmana poet from Bengal was an offender in the estimation of Svarupa Damodara Gosvami, 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 Sṛī Caitanya Mahāprabhu and Lord Jagannatha. Because he had made a distinction between Lord Jagannatha's body and soul and because he had indicated that Lord Sṛī Caitanya Mahāprabhu was different from Lord Jagannatha, he had committed offenses to Them both. A-tattva-jna 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 ahaṅgrāhopasakamayavadi, 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

ara eka kariyacha parama `pramada'!  
deha-dehi-bheda isvare kaile `aparadha'!

TRANSLATION

"You are in complete illusion, for you have distinguished between the body and soul of His Lordship [Lord Jagannatha or Sri Caitanya Mahaprabhu]. That is a great offense.

PURPORT

When one differentiates between the body and 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 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, enjoys the results of his own fruitive activities and therefore falls under their influence. Even in the liberated stage of brahma-bhuta identification, he engages in rendering service to His Lordship. Thus there are distinctions between an ordinary human being and the Supreme Lord. Karmis and jnanis 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--Sri Caitanya Mahaprabhu, Lord Krsna or Lord Jagannatha--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 (mamaivamso jiva-loke jiva-bhutih sanatanah). 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 Mayavadi fools, the Supreme Personality of Godhead accepts a material body when He appears in the material world. A Vaisnava, however, knows perfectly well that for Krsna, Lord Jagannatha or Sri Caitanya Mahaprabhu--unlike 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 Krsna exhibited all opulences even in His childhood body. There is no distinction between the body and soul of Krsna; whether He is in His childhood body or His youthful body, He is always identical with His body. Even though Krsna appears like an ordinary human being, He is never subjected to the rules and regulations of the material world. He is svarat, or fully independent. He can appear in the material world, but contrary to the offensive conclusion of the Mayavada school, He has no material body. In this connection one may again refer to the above-mentioned verse from Srimad-Bhagavatam (1.11.38):

etad isanam isasya

prakṛti-stho'pi tad-gunaih  
na yujyate sadatma-sthair  
yatha buddhis tad-asraya

The Supreme Person has an eternal spiritual body. If one tries to distinguish between the body and soul of the Supreme Personality of Godhead, he commits a great offense.

TEXT 122

isvarera nahi kabhu deha-dehi-bheda  
svarupa, deha,--cid-ananda, nahika vibheda

TRANSLATION

"At no time is there a distinction between the body and 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.

PURPORT

Lord Kṛṣṇa, the son of Nanda Maharaja, is advaya-jnana; in other words, there is no distinction between His body and soul, for His existence is completely spiritual. According to the verse from Srimad-Bhagavatam beginning with the words vadan- ti tat tattva-vidas tattvam (1.2.11), the Absolute Truth is always to be understood from three angles of vision as Brahman, Paramatma and Bhagavan. 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 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 soul of the Supreme Personality of Godhead. When one conceives of a distinction between His body and soul, one is immediately conditioned by material nature. Because a person in the material world makes such distinctions, he is called baddha-jiva, a conditioned soul.

TEXT 123

"deha-dehi-vibhago'yam  
nesvare vidyate kvacit"

TRANSLATION

"`There is no distinction between the body and soul of the Supreme Personality of Godhead at any time.'

PURPORT

This quotation, which is included in the Laghu-bhagavatamṛta (1.5.342), is from the Kurma purana.

TEXT 124-125

natah param parama yad bhavatah svarupam

ananda-matram avikalpam aviddha-varcah  
pasyami visva-srjam ekam avisvam atman  
bhutendriyatmaka-madas ta upasrito'smi

tad va idam bhuvana-mangala mangalaya  
dhyane sma no darasitam ta upasakanam  
tasmai namo bhagavate'nuvidhema tubhyam  
yo'nadrto naraka-bhagbhir asat-prasangaih

#### TRANSLATION

" `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, Sri Krsna, 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.'

#### PURPORT

These verses from Srimad-Bhagavatam (3.9.3,4) were spoken by Lord Brahma.

#### TEXT 126

kahan `purnanandaisvarya' krsna `mayesvara'.i  
kahan`ksudra' jiva `dukhhi; , `mayara kinkara'!

#### TRANSLATION

"Whereas Krsna, 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.

#### PURPORT

The living entity is an ever-conditioned servant of the material energy, whereas Krsna, the Supreme Personality of Godhead, is 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

"hladinya samvidaslistah  
sac-cid-anan da- isvarah  
svavidya samvrto jivah  
sanklesa-nikarakara"

TRANSLATION

" `The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies known as hladini 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.",

PURPORT

This verse is found in Sridhara Svami's Bhavartha-dipika (1.7.6), wherein he quotes Sri Visnusvami.

TEXT 128

suni' sabha-sadera citte haila camatkara  
'satya kahe gosani, dunhara kariyache tiraskara'

TRANSLATION

Hearing this explanation, all the members of the assembly were struck with wonder. "Svarupa Damodara Gosvami has spoken the real truth," they admitted. "The brahmana from Bengal has committed an offense by wrongly describing Lord Jagannatha and Lord Sri Caitanya Mahaprabhu."

TEXT 129

suniya kavira haila lajja, bhaya, vismaya  
hamsa-madhye baka yaiche kichu nahi kaya

TRANSLATION

When the Bengali poet heard this chastisement from Svarupa Damodara Gosvami, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

TEXT 130

tara dukkha dekhi, svarupa sadaya-hrdaya  
upadesa kaila tare yaiche `hita' haya

TRANSLATION

Seeing the poet's unhappiness, Svarupa Damodara Gosvami, who was naturally very kindhearted, advised him so that he could derive some benefit.

TEXT 131

"yaha, bhagavata pada vaisnavera sthane  
ekanta asraya kara caitanya-carane

TRANSLATION

"If you want to understand Srimad-Bhagavatam," he said, "you must approach a self-realized Vaisnava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Sri Caitanya Mahaprabhu."

PURPORT

Herein Svarupa Damodara Gosvami instructs the poet from Bengal to hear Srimad-Bhagavatam from a pure Vaisnava and learn from him. In India especially, there is now a class of professional Bhagavatam readers whose means of livelihood is to go from village to village, town to town, reading Bhagavatam and collecting daksina, or rewards, in the form of money or goods, like umbrellas, cloth and fruit. Thus there is now a system of Bhagavata business, with recitations called Bhagavata-saptaha that continue for one week, although this is not mentioned in Srimad-Bhagavatam. Nowhere does Srimad-Bhagavatam say that the Bhagavatam should be heard for one week from professionals. Rather, Srimad-Bhagavatam (1.2.17) says: srnvatam sva-kathah krsnah punya-sravana-kirtanah. One should regularly hear Srimad-Bhagavatam from a self-realized Vaisnava. By such hearing, one becomes pious. Hrdyantahstho hy abhadrani vidhunoti suhrt-satam. As one thus hears the Bhagavatam regularly and sincerely, his heart is purified of all material contamination.

nasta-prayesv abhadresu  
nityam bhagavata-sevaya  
bhagavatya uttama-sloke  
bhaktir bhavati naisthiki

"As one regularly hears the Bhagavatam or renders service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, 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 Bhagavatam reciters. Therefore Svarupa Damodara Gosvami herein advises that one should not hear Srimad-Bhagavatam from professional reciters. Instead, one must hear and learn the Bhagavatam from a self-realized Vaisnava. Sometimes it is seen that when a Mayavadi sannyasi reads the Bhagavatam, flocks of men go to hear jugglery of words that cannot awaken their dormant love for Krsna. 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 grham andha- kupam, family affection, and do not awaken their love for Krsna.

In the Bhagavatam (7.5.30), it is said, matir na krsne paratah svato va mitho 'bhipadyeta grha-vratanam: the grhavratas, those who are determined to continue following the materialistic way of life, will never awaken their dormant love of Krsna, for they hear the Bhagavatam only to solidify their position in household life and to be happy in family affairs and sex. Condemning this process of hearing the Bhagavatam from professionals, Svarupa Damodara Gosvami says, yaha, bhagavata pada vaisnavera sthane: "To understand the Srimad-Bhagavatam, you must approach a self-realized Vaisnava." One should rigidly avoid hearing the Bhagavatam from a Mayavadi 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.

Svarupa Damodara Gosvami strictly prohibits the behavior of the materialistic so-called hearers of Srimad-Bhagavatam. Instead of awakening real love for Krsna, such hearers of the Bhagavatam become more and more attached to household affairs and sex life (yan maithunadi-grhamedhi-sukham hi tuccham). One should hear Srimad-Bhagavatam from a person who has no connection with material activities, or, in other words, from a paramahansa Vaisnava, one who has achieved the highest stage of sannyasa. This, of course, is not possible unless one takes shelter of the lotus feet of Sri Caitanya Mahaprabhu. The Srimad-Bhagavatam is understandable only for one who can follow in the footsteps of Sri Caitanya Mahaprabhu.

#### TEXT 132

caitanyera bhakta-ganera nitya kara `sanga'  
tabeta janiba siddhanta-samudra-taranga

#### TRANSLATION

Svarupa Damodara continued, "Associate regularly with the devotees of Sri Caitanya Mahaprabhu, for then only will you understand the waves of the ocean of devotional service.

#### PURPORT

It is clearly to be understood in this connection that the followers of Sri Caitanya Mahaprabhu's way of devotional service are eternally associates of the Supreme Personality of Godhead and perfect knowers of the Absolute Truth. If one immediately follows the principles of Sri Caitanya Mahaprabhu 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 Srimad-Bhagavatam and the purpose of listening to it. Otherwise such understanding is impossible.

#### TEXT 133

tabeta panditya tomara ha-ibe saphala  
krsnera svarupa-lila varniba nirmala

TRANSLATION

"Only if you follow the principles of Sri Caitanya Mahaprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Krsna without material contamination.

TEXT 134

ei sloka kariyacha pana santosa  
tomara hrdayera arthe dunhaya lage `dosa'

TRANSLATION

"You have composed this introductory verse to your great satisfaction, but the meaning you have expressed is contaminated by offenses to both Lord Jagannatha and Sri Caitanya Mahaprabhu.

TEXT 135

tumi yaiche-taiche kaha, na janiya riti  
sarasvati sei-sabde kariyache stuti

TRANSLATION

"You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvati, has used your words to offer her prayers to the Supreme Lord.

PURPORT

Svarupa Damodara Gosvami informed the Bengali poet, "Because of your ignorance and your leaning toward Mayavada philosophy, you cannot distinguish the difference between the Mayavada and Vaisnava philosophies. Therefore the process you have adopted to praise Lord Sri Caitanya Mahaprabhu and Lord Jagannatha does not follow the proper system; indeed, it is irregular and offensive. Fortunately, however, through your words, the goddess of learning, mother Sarasvati, has tactfully offered her prayers to her master, Lord Sri Caitanya Mahaprabhu."

TEXT 136

yaiche indra, daityadi kare krsnera bhartsana  
sei-sabde sarasvati karena stavana

TRANSLATION

"Sometimes demons, and even Lord Indra, the King of heaven, chastised Krsna, but mother Sarasvati, taking advantage of their words, offered prayers to the Lord.

TEXT 137

vacalam balisam stabdham  
ajnam pandita-maninam  
krsnam martyam upasritya  
gopa me cakrur apriyam

TRANSLATION

"[Lord Indra said:] `This Krsna, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vrndavana have offended me by accepting Him. This has not been greatly appreciated by me.'

PURPORT

This verse is from Srimad-Bhagavatam (10.25.5).

TEXT 138

aisvarya-made matta indra,--yena matoyala  
buddhi-nasa haila, kevala nahika sambhala

TRANSLATION

"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 Krsna.

TEXT 139

indra bale,--"muni krsnera kariyachi nindana"  
tara-i mukhe sarasvati karena stavana

TRANSLATION

"Thus Indra thought, `I have properly chastised Krsna and defamed Him.' But Sarasvati, the goddess of learning, took this opportunity to offer prayers to Krsna.

TEXT 140

`vacala kah iye--eda-pravartaka' dhanya  
`balisa'--tathapi `sisu-pra ya' garva-sun ya

TRANSLATION

"The word `vacala' is used to refer to a person who can speak according to Vedic authority, and the word `balisa' means `innocent.' Krsna spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

TEXT 141

vandyabhava `anamra'--`stabdha'-sabde ka ya  
yaha haite anya `vijna' nahi--se `ajna' haya

TRANSLATION

"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 Krsna, He may be called `ajna,' indicating that nothing is unknown to Him.

TEXT 142

`panditera manya-patra--haya `pandita-mani'  
tathapi bhakta-vatsalye `manusya' abhimani

TRANSLATION

"The word `pandita-mani' can be used to indicate that Krsna is honored even by learned scholars. Nevertheless, because of affection for His devotees, Krsna appears like an ordinary human being and may therefore be called `martya.'

TEXT 143

jara-sandha kahe,--"krsna--purusa-adhama  
tora sange na yujhimu,"yahi bandhu-han"

TRANSLATION

"The demon Jarasandha chastised Krsna, saying, `You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.'

PURPORT

In this verse also, mother Sarasvati offers prayers to Krsna. The word purusa- adhama refers to the Personality of Godhead, under whom all other persons remain, or, in other words, purusa-uttama, the best of all living beings. Similarly, the word bandhu-han means "the killer of maya." In the conditioned state of life, one is closely related with maya as a friend, but when one comes in contact with Krsna one is freed from that relationship.

TEXT 144

yaha haite anya purusa-sakala--`adhama'  
sei haya `purusadhama'--sarasvatira mana

TRANSLATION

"Mother Sarasvati takes 'purusadhama' to mean 'purusottama,' He to whom all men are subordinate.

TEXT 145

`bandhe sabare'--tate avidya `bandhu' haya  
`avidya-nasaka'--`bandhu-han'-sabde ka ya

TRANSLATION

"Nescience, or maya, may be called 'bandhu' because she entangles everyone in the material world. Therefore by using the word 'bandhu-han,' mother Sarasvati says that Lord Krsna is the vanquisher of ma-ya-.

PURPORT

Everyone is entangled in the illusory energy, but as stated in Bhagavad-gita, mam eva ye prapadyante mayam etam taranti te: as soon as one surrenders to Krsna, he is freed from maya. Therefore Krsna may be called bandhu-han, the killer of maya.

TEXT 146

ei-mata sisupala karila nindana  
sei-vakye sarasvati karena stavana

TRANSLATION

"Sisupala also blasphemed Krsna in this way, but the goddess of learning, Sarasvati, offered her prayers to Krsna even by his words.

TEXT 147

taiche ei sloke tomara arthe `ninda' aise  
sarasvatira artha suna, yate `stuti' bhase

TRANSLATION

"In that way, although your verse is blasphemous according to your meaning, mother Sarasvati has taken advantage of it to offer prayers to the Lord.

TEXT 148

jagannatha hana krsnera `atma-svaru-pa'  
kintu ihan daru-brahma--sthavara-svarupa

TRANSLATION

"There is no difference between Lord Jagannatha and Krsna, but here Lord Jagannatha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

TEXT 149

tanha-saha atmata eka-rupa hana  
krsna eka-tattva-rupa--dui rupa hana

TRANSLATION

"Thus Lord Jagannatha and Sri Caitanya Mahaprabhu, although appearing as two, are one because They are both Krsna, who is one alone.

TEXT 150

samsara-tarana-hetu yei iccha-sakti  
tahara milana kari' ekata yaiche prapti

TRANSLATION

"The supreme desire to deliver the entire world meets in both of Them, and for that reason also They are one and the same.

TEXT 151

sakala samsari lokera karite uddhara  
gaura-jangama-rupe kaila avatara

TRANSLATION

"To deliver all the materially contaminated people of the world, that same Krsna has descended, moving as Lord Sri Caitanya Mahaprabhu.

TEXT 152

jagannathera darsane khandaya samsara  
saba-desera saba-loka nare asibara

TRANSLATION

"By visiting Lord Jagannatha one is freed from material existence, but not all men of all countries can come or be admitted here in Jagannatha Puri.

TEXT 153

sri-krsna-caitanya-prabhu dese dese yana

saba-loke nistarila jangama-brahma hana

TRANSLATION

,`Sri Caitanya Mahaprabhu, 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

sarasvatira artha ei kahilun vivarana  
eho bhagya tomara aiche karile varnana

TRANSLATION

"Thus I have explained the meaning intended by mother Sarasvati, the goddess of learning. It is your great fortune that you have described Lord Jagannatha and Lord Sri Caitanya Mahaprabhu in that way.

TEXT 155

krsne gali dite kare nama uccarana  
sei nama haya tara `muktira' karana"

TRANSLATION

"Sometimes it so happens that one who wants to chastise Krsna utters the holy name, and thus the holy name becomes the cause of his liberation."

TEXT 156

tabe sei kavi sabara carane padiya  
sabara sarana laila dante trna lana

TRANSLATION

Upon hearing this proper explanation by Svarupa Damodara Gosvami, 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 tare angikara kaila  
tara guna kahi' mahaprabhure milaila

TRANSLATION

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Sri Caitanya Mahaprabhu.

TEXT 158

sei kavi sarva tyaji' rahila nilacale  
gaura-bhakta-ganera krpa ke kahite pare?

TRANSLATION

By the mercy of the devotees of Lord Sri Caitanya Mahaprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannatha Puri. Who can explain the mercy of the devotees of Sri Caitanya Mahaprabhu?

TEXT 159

ei ta' kahilun pradyumna-misra-vivarana  
prabhura ajnaya kaila krsna-kathara sravana

TRANSLATION

I have thus described the narration concerning Pradyumna Misra and how, following the order of Sri Caitanya Mahaprabhu, he listened to discourses about Krsna spoken by Ramananda Raya.

TEXT 160

tara madhye kahilun ramanandera mahima  
apane sri-mukhe prabhu varne yanra sima

TRANSLATION

Within the narration I have explained the glorious characteristics of Sri Ramananda Raya, through whom Sri Caitanya Mahaprabhu personally described the limits of ecstatic love for Krsna.

TEXT 161

prastave kahilun kavira nataka-vivarana  
ajna hana sraddhaya paila prabhura carana

TRANSLATION

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 the shelter of Sri Caitanya Mahaprabhu.

TEXT 162

sri-krsna-caitanya-lila--amrtera sara  
eka-lila-pravahe vahe sata-sata dhara

TRANSLATION

The pastimes of Lord Sri Krsna Caitanya Mahaprabhu are the essence of nectar. From the stream of one of His pastimes flow hundreds and thousands of branches.

TEXT 163

sraddha kari' ei lila yei pade, sune  
gaura-lila, bhakti-bhakta-rasa-tattva jane

TRANSLATION

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 Sri Caitanya Mahaprabhu.

TEXT 164

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Fifth Chapter, describing how Pradyumna Misra received instructions from Rama- nanda Raya.

Chapter Six

The Meeting of Sri Caitanya Mahaprabhu and Raghunatha dasa Gosvami

A summary of this chapter is given by Bhaktivinoda Thakura in his Amrta-pravaha-bhasya as follows. When Sri Caitanya Mahaprabhu went into transcendental fits of ecstatic love, Ramananda Raya and Svarupa Damodara Gosvami attended to Him and satisfied Him as He desired. Raghunatha dasa Gosvami had been attempting to come to the lotus feet of Sri Caitanya Mahaprabhu for a long time, and finally he left his home and met the Lord. When Sri Caitanya Mahaprabhu had gone to Santipura on His way to Vrndavana, Raghunatha dasa Gosvami had offered to dedicate his life at the Lord's lotus feet. in the meantime, however, a Mohammedan official became envious of Hiranya dasa, Raghunatha dasa Gosvami's uncle, and induced some big official court minister to have him arrested. Thus Hiranya dasa left his home, but by the intelligence

of Raghunatha dasa the misunderstanding was mitigated. Then Raghunatha dasa went to Panihati, and, following the order of Nityananda Prabhu, he observed a festival (cida-dadhi-mahotsava) by distributing chipped rice mixed with yogurt. The day after the festival, Nityananda Prabhu gave Raghunatha dasa the blessing that he would very soon attain the shelter of Sri Caitanya Mahaprabhu. After this incident, Raghunatha dasa, with the help of his priest, whose name was Yadunandana Acarya, got out of his house by trickery and thus ran away. Not touching the general path, Raghunatha dasa Gosvami secretly went to Jagannatha Puri. After twelve days, he arrived in Jagannatha Puri at the lotus feet of Sri Caitanya Mahaprabhu.

Sri Caitanya Mahaprabhu entrusted Raghunatha dasa Gosvami to Svarupa Damodara Gosvami. Therefore another name for Raghunatha dasa Gosvami is Svarupera Raghu, or the Raghunatha of Svarupa Damodara. For five days Raghunatha dasa Gosvami took prasada at the temple, but later he would stand at the Simha-dvara gate and eat only whatever he could gather by alms. Later he lived by taking alms from various chatras, or food distributing centers. When Raghunatha's father received news of this, he sent some men and money, but Raghunatha dasa Gosvami refused to accept the money. Understanding that Raghunatha dasa Gosvami was living by begging from the chatras, Sri Caitanya Mahaprabhu presented him with His own gunja-mala and a stone from Govardhana Hill. Thereafter, Raghunatha dasa Gosvami used to eat rejected food that he had collected and washed. This renounced life greatly pleased both Svarupa Damodara Gosvami and Sri Caitanya Mahaprabhu. One day Sri Caitanya Mahaprabhu took by force some of the same food, thus blessing Raghunatha dasa Gosvami for his renunciation.

#### TEXT 1

krpa-gunair yah kugrhandha-kupad  
uddhrtya bhangya raghunatha-dasam  
nyasya svarupe vidadhe'ntarangam-  
sri-krsna-caitanyam amum prapadye

#### TRANSLATION

With the ropes of His causeless mercy, Sri Krsna Caitanya Mahaprabhu employed a trick to deliver Raghunatha dasa Gosvami from the blind well of contemptible family life. He made Raghunatha dasa Gosvami one of His personal associates, placing him under the charge of Svarupa Damodara Gosvami. I offer my obeisances unto Him.

#### TEXT 2

jaya jaya sri-caitanya, jaya nityananda  
ja yadvaita-candra, jaya gaura-bhakta-vrnda

#### TRANSLATION

All glory to Lord Caitanya Mahaprabhu! All glory to Lord Nityananda! All glory to Sri Advaita Acarya! And all glory to all the devotees of Lord Sri Caitanya Mahaprabhu!

TEXT 3

ei-mata gauracandra bhakta-gana-sange  
nilacale nana lila kare nana-range

TRANSLATION

Thus Lord Gauracandra performed various pastimes with His associates at Jagannatha Puri in varieties of transcendental pleasure.

TEXT 4

yadyapi antare krsna-viyoga badha ye  
bahire na prakasaya bhakta-dukhka-bhaye

TRANSLATION

Although Sri Caitanya Mahaprabhu felt pangs of separation from Krsna, He did not manifest His feelings externally, for He feared the unhappiness of His devotees.

TEXT 5

utkata viraha-dukhka yabe bahiraya  
tabe ye vaikalya prabhura varnana na yaya

TRANSLATION

The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Krsna cannot be described.

TEXT 6

ramanan dera krsna-katha, svarupera gana  
viraha-vedanaya prabhura rakhaye parana

TRANSLATION

When the Lord acutely felt pangs of separation from Krsna, only Sri Rama--nanda Raya's talk about Krsna and the sweet songs of Svarupa Damodara kept Him alive.

TEXT 7

dine prabhu nana-sange haya anya mana  
ratri-kale bade prabhura viraha-vedana

TRANSLATION

Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Krsna increased very rapidly.

TEXT 8

tanra sukha-hetu sange rahe dui jana  
krsna-rasa-sloka-gite karena santvana

TRANSLATION

Two people--Ramananda Raya and Svarupa Damodara Gosvami--stayed with the Lord to pacify Him by reciting various verses about Krsna's pastimes and by singing appropriate songs for His satisfaction.

TEXT 9

subala yaiche purve krsna-sukhera sahaya  
gaura-sukha-dana-hetu taiche rama-raya

TRANSLATION

Previously, when Lord Krsna was personally present, Subala, one of His cowherd boy friends, gave Him happiness when He felt separation from Radharani. Similarly, Ramananda Raya helped give happiness to Lord Sri Caitanya Mahaprabhu.

TEXT 10

purve yaiche radhara lalita sahaya-pradhana  
taiche svarupa-gosani rakhe mahaprabhura prana

TRANSLATION

Previously, when Srimati Radharani felt the pangs of separation from Krsna, Her constant companion Lalita kept Her alive by helping Her in many ways. Similarly, when Sri Caitanya Mahaprabhu felt Radharani's emotions, Svarupa Damodara Gosvami helped Him maintain His life.

TEXT 11

ei dui janara saubhagya kahana na yaya  
prabhura `antaranga' bali' yanre loke gaya

TRANSLATION

To describe the fortunate position of Ramananda Raya and Svarupa Damodara Gosvami is extremely difficult. They were renowned as intimately confidential friends of Sri Caitanya Mahaprabhu.

TEXT 12

ei-mata vihare gaura lana bhakta-gana  
raghunatha-milana ebe suna, bhakta-gana

TRANSLATION

The Lord thus enjoyed His life with His devotees. O devotees of Lord Sri Caitanya Mahaprabhu, now hear how Raghunatha dasa Gosvami met the Lord.

TEXT 13

purve santipure raghunatha yabe aila  
mahaprabhu krpa kari' tanre sikhaila

TRANSLATION

When Raghunatha dasa, during his family life, went to meet Sri Caitanya Mahaprabhu at Santipura, the Lord gave him worthy instructions by His causeless mercy.

TEXT 14

prabhura siksate tenho nija-ghare yaya  
markata- vairagya chadi' haila `visayi-praya'

TRANSLATION

Instead of becoming a so-called renunciate, Raghunatha dasa, following the instructions of the Lord, returned home and played exactly like a pounds-andshillings man.

TEXT 15

bhitare vairagya, bahire kare sarva-karma  
dekhiya ta' mata-pitara anandita mana

TRANSLATION

Raghunatha dasa 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

`mathura haite prabhu aila',--varta yabe paila

prabhu-pasa calibare udyoga karila

TRANSLATION

When he received a message that Lord Sri Caitanya Mahaprabhu had returned from Mathura City, Raghunatha dasa endeavored to go to the lotus feet of the Lord.

TEXT 17

hena-kale mulukera eka mleccha adhikari  
saptagrama-mulukera se haya `caudhuri`

TRANSLATION

At that time there was a Mohammedan official collecting the taxes of Saptagrama.

PURPORT

Formerly, when the Mohammedan 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

hiranya-dasa muluka nila `makrari` kariya  
tara adhikara gela, mare se dekhiya

TRANSLATION

When Hiranya dasa, Raghunatha dasa's uncle, made an agreement with the government to collect taxes, the Mohammedan caudhuri, or tax collector, having lost his position, became extremely envious of him.

TEXT 19

bara laksa deya rajaya, sadhe bisa laksa  
se `turuk` kichu na pana haila pratipaksa

TRANSLATION

Hiranya dasa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,-  
medan caudhuri, who was a Turk, became his rival.

TEXT 20

raja-ghare kaiphiyat diya ujire anila  
hiranya-dasa palaila, raghunathere bandhila

TRANSLATION

After sending a confidential account to the government treasury, the caudhuri brought the minister in charge. The caudhuri came, wanting to arrest Hiranya dasa, but Hiranya dasa had left home. Therefore the caudhuri arrested Raghunatha dasa.

TEXT 21

prati-dina raghunathe karaye bhartsana  
'bapa-jyethare ana; , nahe paiba yatana

TRANSLATION

Every day, the Mohammedan would chastise Raghunatha dasa and tell him, "Bring your father and his elder brother. Otherwise you will be punished."

TEXT 22

marite anaye yadi dekhe raghunathe  
mana phiri' yaya, tabe na pare marite

TRANSLATION

The caudhuri wanted to beat him, but as soon as he saw Raghunatha's face, his mind changed, and he could not beat him.

TEXT 23

visese kayastha-buddh ye antare kare dara  
mukhe tarje garje, marite sabhaya antara

TRANSLATION

Indeed, the caudhuri was afraid of Raghunatha dasa because Raghunatha dasa belong to the kayastha community. Although the caudhuri would chastise him with oral vibrations, he was afraid to beat him.

PURPORT

Raghunatha dasa belonged to a very aristocratic family of the kayastha community. He had substantial influence with the local people, and therefore the caudhuri, or minister, was afraid to beat him. Superficially he would chastise Raghunatha dasa with threatening vibrations, but he did not beat him. The members of the kayastha community in India are generally very intelligent and expert in business management. Formerly they were mostly government officers. They were

mentioned even by Yajnavalkya, as quoted by Srila Bhaktivinoda Thakura  
in his Amrta-pravaha-bhas ya: cata-taskara-durvrvtair  
maha-sahasikadibhih  
pidyamana praja rakset  
kayasthais ca visestah

From this verse it appears that the governmental officials of the  
kayastha 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 kayasthas. In Bengal the kayastha community is honored  
almost as much as the brahmana community, but in the up-country of India  
the kayasthas are considered sudras because they generally eat meat and  
drink wine. In any case, from history the kayasthas appear very  
intelligent. Thus the Mohammedan caudhuri was afraid of Raghunatha dasa  
because he belonged to the kayastha community.

TEXT 24

tabe raghunatha kichu cintila upaya  
vinati kariya kahe sei mleccha-paya

TRANSLATION

While this was going on, Raghunatha dasa thought of a tricky method  
of escape. Thus he humbly submitted this plea at the feet of the  
Mohammedan caudhuri.

TEXT 25

"amara pita, jyetha haya tomara dui bhai  
bhai-bhaiye tomara kalaha kara sarvadai

TRANSLATION

"My dear sir, my father and his elder brother are both your  
brothers. All brothers always fight about something.

TEXT 26

kabhu kalaha, kabhu priti--ihara niscaya nai  
kali punah tina bhai ha-iba eka-thani

TRANSLATION

"Sometimes brothers fight among themselves, and sometimes they have  
very friendly dealings. There is no certainty when such chages 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

ami yaiche pitara, taiche tomara balaka

ami tomara palya, tumi amara palaka

TRANSLATION

"Just as I am my father's son, so I am also yours. I am your dependent, and you are my maintainer.

TEXT 28

palaka hana palyere tadite na yuyaya  
tumi sarva-sastra jana jinda-pira'-praya"

TRANSLATION

"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 suni' sei mlecchera mana ardra haila  
dadi vahi' asru pade, kandite lagila

TRANSLATION

Hearing Raghunatha dasa's appealing voice, the Mohammedan's heart softened. He began to cry, and tears glided down his beard.

TEXT 30

mleccha bale,--"aji haite tumi--mora`putra'  
aji chadaimu toma' kari' eka sutra"

TRANSLATION

The Mohammedan caudhuri told Raghunatha dasa, "You are my son from this day on. Today, by some means, I shall have you released."

TEXT 31

ujire kahiya raghunathe chadaila  
priti kari' raghunathe kahite lagila

TRANSLATION

After informing the minister, the caudhuri released Raghunatha dasa and then began to speak to him with great affection.

TEXT 32

"tomara jyetha nirbuddhi asta-laksa khaya  
ami--bhagi, amare kichu dibare yuyaya

TRANSLATION

"The elder brother of your father is less intelligent," he said.  
"He enjoys of it to me.

TEXT 33

yaha tumi, tomara jyethare milaha amare  
ye-mate bhala haya karuna, bhara dilun tanre

TRANSLATION

"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

raghunatha asi' tabe lyethare milaila  
mleccha-sahita vasa kaila--saba santa haila

TRANSLATION

Raghunatha dasa arranged a meeting between his uncle and the  
caudhuri. He settled the matter, and everything was peaceful.

TEXT 35

ei-mata raghunathera vatsareka gela  
dvitiya vatsare palaite mana kaila

TRANSLATION

In this way Raghunatha dasa passed one year exactly like a first-  
class business manager, but the next year he again decided to leave  
home.

TEXT 36

ratre uthi' ekela calila palana  
dura haite pita tanre anila dhariya

TRANSLATION

He got up alone one night and leff, but his father caught him in a  
distant place and brought him back.

TEXT 37

ei-mate bare bare palaya, dhari' ane  
tabe tanra mata kahe tanra pita sane

TRANSLATION

This became almost a dally affalr. Raghunatha would run away from home, and his father would again bring him back. Then Raghunatha dasa's mother began speaking to his father.

TEXT 38

"putra `batula' ha-ila, ihaya rakhaha bandhiya"  
tanra pita kahe tare nirvinna hana

TRANSLATION

"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 aisvarya, stri apsara-sama  
e saba bandhite narileka yanra mana

TRANSLATION

"Raghunatha dasa, 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

dadirabandhane tanre rakhiba ke-mate?  
janma-data- pita nare `prarabdha' khandaite

TRANSLATION

"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 kroa hanache inhare  
caitanya-candrera `batula' ke rakhite pare?"

TRANSLATION

"Lord Sri Caitanya Mahaprabhu has fully bestowed His mercy on him.  
Who can keep home such a madman of Caitanyacandra?"

TEXT 42

tabe raghunatha kichu vicarila mane  
nityananda-gosanira pasa calila ara dine

TRANSLATION

Then Raghunatha dasa considered something in his mind, and the next day he went to Nityananda Gosani.

TEXT 43

panihati-grame paila prabhura darasana  
kirtaniya sevaka sange ara bahu-jana

TRANSLATION

In the village of Panihati, Raghunatha dasa obtained an interview with Nityananda Prabhu, who was accompanied by many kirtana performers, servants and others.

TEXT 44

ganga-tire vrksa-mule pindara upare  
vasi yachena--yena koti suryodaya kare

TRANSLATION

Sitting on a rock under a tree on the bank of the Ganges, Lord Nityananda seemed as effulgent as hundreds and thousands of rising suns.

TEXT 45

tale upare bahu-bhakta hanache vestita  
dekhi' prabhura prabhava raghunatha--vismita

TRANSLATION

Many devotees sat on the ground surrounding Him. Seeing the influence of Nityananda Prabhu, Raghunatha dasa was astonished.

TEXT 46

dandavat hana sei padila kata-dure  
sevaka kahe,--`raghunatha dandavat kare'

TRANSLATION

Raghunatha dasa offered his obeisances by falling prostrate at a distant place, and the servant of Nityananda Prabhu pointed out, "There is Raghunatha dasa, offering You obeisances."

TEXT 47

suni' prabhu kahe,--"cora dili darasana  
aya, aya, aji tora karimu dandana',

TRANSLATION

Hearing this, Lord Nityananda 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 bolaya, tenho nicate na kare gamana  
akarsiya tanra mathe prabhu dharila carana

TRANSLATION

The Lord called him, but Raghunatha dasa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunatha dasa's head.

TEXT 49

kautuki nityananda sahaje dayamaya  
raghunathe kahe kichu hana sadaya

TRANSLATION

Lord Nityananda was by nature very merciful and funny. Being merciful, He spoke to Raghunatha dasa as follows.

TEXT 50

"nikate na aisa, cora, bhaga' dure dure  
aji lag panachi, dandimu tomare

TRANSLATION

"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, cida bhaksana karaha mora gane"  
suni' anandita haila raghunatha mane

TRANSLATION

"Make a festival and feed all My associates yogurt and chipped rice." Hearing this, Raghunatha dasa was greatly pleased.

TEXT 52

sei-ksane nija-loka pathaila grame  
bhaksya-dravya loka saba grama haite ane

TRANSLATION

Raghunatha dasa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

TEXT 53

cida, dadhi, dugdha, sandesa, ara cini, kala  
saba dravya anana caudike dharila

TRANSLATION

Raghunatha dasa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.

TEXT 54

`mahotsava'-nama suni' brahmana-sajjana  
asite lagila loka asankhya-ganana

TRANSLATION

As soon as they heard that a festival was going to be held, all kinds of brahmanas and other gentlemen began to arrive. Thus there were innumerable people.

TEXT 55

ara gramantara haite samagri anila  
sata dui-cari holna tanha anaila

TRANSLATION

Seeing the crowd increasing, Raghunatha dasa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

TEXT 56

bada bada mrt-kundika anaila panca sate  
eka vipra prabhu lagi' cida bhijaya tate

TRANSLATION

He also obtained five or seven especially large earthen pots, and in these pots a brahmana began soaking chipped rice for the satisfaction of Lord Nityananda.

TEXT 57

eka-thani tapta-dugdhe cida bhijana  
ardheka chanila dadhi, cini, kala diya

TRANSLATION

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

ara ardheka ghanavrta-dugdhethe chanila  
canpa-kala, cini, ghrta, karpura tate dila

TRANSLATION

The other half was mixed with condensed milk and a special type of banana known as canpa-kala. Then sugar, clarified butter and camphor were added.

TEXT 59

dhuti pari' prabhu yadi pindate vasila  
sata-kundi vipra tanra agete dharila

TRANSLATION

After Nityananda Prabhu had changed His cloth for a new one and sat on a raised platform, the brahmana brought before Him the seven huge pots.

TEXT 60

cabutara-upare yata prabhura nija-gane  
bada bada loka vasila mandali-racane

TRANSLATION

On that platform, all the most important associates of Sri Nityananda Prabhu, as well as other important men, sat down in a circle around the Lord.

TEXT 61

ramadasa, sundarananda, das a-gadadhara  
murari, kamalakara, sadasi va, puran dara

TRANSLATION

Among them were Ramadasa, Sundarananda, Gadadhara dasa, Murari, Kamalakara, Sadasiva and Purandara.

TEXT 62

dhananja ya, jagadisa, paramesvara-dasa  
mahesa, gau ridasa, hoda-krsnadasa

TRANSLATION

Dhananjaya, Jagadisa, Paramesvara dasa, Mahesa, Gauridasa and Hoda Krsnadasa were also there.

TEXT 63

uddharana datta adi yata nija-gana  
upare vasila saba, ke kare ganana?

TRANSLATION

Similarly, Uddharana Datta Thakura and many other personal associates of the Lord sat on the raised platform with Nityananda Prabhu. No one could count them all.

PURPORT

The devotees mentioned herein are described by Srila Bhaktisiddhanta Sarasvati Thakura in his Anubhasya. For further information one may consult the following references in the Adi-lila. Ramadasa--Chapter Ten, texts 116 and 118, and Chapter Eleven, texts 13 and 16. Sundarananda--11.23, Gadadhara dasa--10.53, His full name is Murari Caitanya dasa, and he is a personal associate of Nityananda Prabhu. Thus one should consult Chapter Eleven, text 20. Kamalakara--11.24. Sadasiva--11.38. Purandara--11.28. Dhananjaya--11.31. Jagadisa--

11.30. Paramesvara--11.29. Mahesa--11.32. Gauridasa--11.26. Hoda  
Krsnadasa--11.47. Uddharana Datta Thakura--11.41.

TEXT 64

suni' pandita bhattacharya yata vipra aila  
manya kari' prabhu sabare upare vasaila

TRANSLATION

Hearing about the festival, all kinds of learned scholars,  
brahmanas and priests went there. Lord Nityananda Prabhu honored them  
and made them sit on the raised platform with Him.

TEXT 65

dui dui mrt-kundika sabara age dila  
eke dugdha-cida, are dadhi-cida kaila

TRANSLATION

Everyone was offered two earthen pots. In one was put chipped rice  
with condensed milk and in the other chipped rice with yogurt.

TEXT 66

ara yata loka saba cotara-talane  
mandali-bandhe vasila, tara na haya ganane

TRANSLATION

All the other people sat in groups around the platform. No one  
could count how many people there were.

TEXT 67

ekeka janare dui dui holna dila  
dadhi-cida dugdha-cida, duite bhijaila

TRANSLATION

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 sthana na pana  
dui holnaya cida bhijaya ganga-tire giya

TRANSLATION

Some of the brahmanas, 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

tire sthana na pana ara kata jana  
jale nami' dadhi-cida karaye bhaksana

TRANSLATION

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 ganga-tire  
bisa-jana tina-thani parivesana kare

TRANSLATION

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-kale aila tatha raghava pandita  
hasite lagila dekhi' hana vismita

TRANSLATION

At that time, Raghava Pandita arrived there. Seeing the situation, he began to laugh in great surprise.

TEXT 72

ni-sakdi nana-mata prasada anila  
prabhure age diya bhakta-gane banti dila

TRANSLATION

He brought many other kinds of food cooked in ghee and offered to the Lord. This prasada he first placed before Lord Nityananda and then distributed among the devotees.

TEXT 73

prabhure kahe,--"toma lagi' bhoga lagaila  
tumi ihan utsava kara, ghare prasada rahila"

TRANSLATION

Raghava Pandita said to Lord Nityananda, "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  
ratrye tomara ghare prasada karimu bhaksana

TRANSLATION

Lord Nityananda replied, "Let Me eat all this food here during the day, and I shall eat at your home at night."

TEXT 75

gopa-jati ami bahu gopa-gana sange  
ami sukha pai ei pulina-bhojana-range"

TRANSLATION

"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

raghave vasana dui kundi deoyaila  
raghava dvividha cida tate bhijaila

TRANSLATION

Lord Nityananda made Raghava Pandita sit down and had two pots delivered to him also. There were two kinds of chipped rice soaked in them.

TEXT 77

sakala-lokera cida purna yabe ha-ila  
dhyane tabe prabhu mahaprabhure anila

TRANSLATION

When chipped rice had been served to everyone, Lord Nityananda Prabhu, in meditation, brought Sri Caitanya Mahaprabhu.

TEXT 78

mahaprabhu aila dekhi' nitai uthila  
tanre lana sabara cida dekhite lagila

TRANSLATION

When Sri Caitanya Mahaprabhu arrived, Lord Nityananda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk.

TEXT 79

sakala kundira, holnara cidara eka eka grasa  
mahaprabhura mukhe dena kari' parihasa

TRANSLATION

From each and every pot, Lord Nityananda Prabhu took one morsel of chipped rice and pushed it into the mouth of Sri Caitanya Mahaprabhu as a joke.

TEXT 80

hasi' mahaprabhu ara eka grasa lana  
tanra mukhe diya khaoyaya hasiya hasiya

TRANSLATION

Sri Caitanya Mahaprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityananda and laughed as He made Lord Nityananda eat it.

TEXT 81

ei-mata nitai bule sakala mandale  
dandana ranga dekhe vaisnava sakale

TRANSLATION

In this way Lord Nityananda was walking through all the groups of eaters, and all the Vaisnavas standing there were seeing the fun.

TEXT 82

ki kariya bedaya,--iha keha nahi jane

mahaprabhura darsana pa ya kona bhagyavane

TRANSLATION

No one could understand what Nityananda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Sri Caitanya Mahaprabhu was also present.

TEXT 83

tabe hasi' nityananda vasila asane  
cari kundi aroya cida rakhila dahine

TRANSLATION

Then Nityananda 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

asana diya mahaprabhure tahan vasaila  
dui bhai tabe cida khaite lagila

TRANSLATION

Lord Nityananda offered Sri Caitanya Mahaprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

TEXT 85

dekhi' nityananda-prabhu anandita haila  
kata kata bhavavesa prakasa karila

TRANSLATION

Seeing Lord Caitanya Mahaprabhu eating with Him, Lord Nityananda Prabhu became very happy and exhibited varieties of ecstatic love.

TEXT 86

ajna dila,--`hari bali' karaha bhojana'  
`hari' `hari'-dhvani uthi' bharila bhuvana

TRANSLATION

Lord Nityananda 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' vaisnava karaye bhojana  
pulina-bhojana sabara ha-ila smarana

TRANSLATION

When all the Vaisnavas were chanting the holy names "Hari, Hari" and eating, they remembered how Krsna and Balarama ate with Their companions the cowherd boys on the bank of the Yamuna.

TEXT 88

nityananda mahaprabhu--krpalu, udara  
raghunathera bhagye eta kaila angikara

TRANSLATION

Sri Caitanya Mahaprabhu and Lord Nityananda Prabhu are extremely merciful and liberal. It was Raghunatha dasa's good fortune that They accepted all these dealings.

TEXT 89

nityananda-prabhava-krpa janibe kon jana?  
mahaprabhu ani' kara ya pulina-bhojana

TRANSLATION

Who can understand the influence and mercy of Lord Nityananda Prabhu? He is so powerful that He induced Lord Sri Caitanya Mahaprabhu to come eat chipped rice on the bank of the Ganges.

TEXT 90

sri-ramadasadi gopa premavista haila  
ganga-tire `yamuna-pulina' jnana kaila

TRANSLATION

All the confidential devotees who were cowherd boys, headed by Sri Ramadasa, were absorbed in ecstatic love. They thought the bank of the Ganges to be the bank of the Yamuna.

TEXT 91

mahotsava suni' pasari nana-grama haite  
cida, dadhi, sandesa, kala anila vecite

TRANSLATION

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 lana aise, saba mulya kari' laya  
tara dravya mulya diya tahare khaoyaya

TRANSLATION

As they came, bringing all kinds of food, Raghunatha dasa purchased it all. He gave them the price for their goods and later fed them the very same food.

TEXT 93

kautuka dekhite aila yata yata jana  
sei cida, dadhi, kala karila bhaksana

TRANSLATION

Anyone who came to see how these funny things were going on was also fed chipped rice, yogurt and bananas.

TEXT 94

bhojana kari' nityananda acamana kaila  
cari kundira avasesa raghunathe dila

TRANSLATION

After Lord Nityananda Prabhu finished eating, He washed His hands and mouth and gave Raghunatha dasa the food remaining in the four pots.

TEXT 95

ara tina kundikaya avasesa chila  
grase-grase kari' vipra saba bhakte dila

TRANSLATION

There was food remaining in the three other big pots of Lord Nityananda, and a brahmana distributed it to all the devotees, giving a morsel to each.

TEXT 96

puspa-mala vipra ani' prabhu-gale dila  
candana aniya prabhura sarvange lepila

TRANSLATION

Then a brahmana brought a flower garland, placed the garland on Nityananda Prabhu's neck and smeared sandalwood pulp all over His body.

TEXT 97

sevaka tambula lana kare samarpana  
hasiya hasiya prabhu karaye carvana

TRANSLATION

When a servant brought betel nuts and offered them to Lord Nityananda, the Lord smiled and chewed them.

TEXT 98

mala-candana-tambula sesa ye achila  
sri-haste prabhu taha sabakare banti' dila

TRANSLATION

With His own hands Lord Nityananda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

TEXT 99

anandita raghunatha prabhura `sesa, pana  
apanara gana-saha khaila bantiya

TRANSLATION

After receiving the remnants of food leff by Lord Nityananda Prabhu, Raghunatha dasa, who was greatly happy, ate some and distributed the rest among his own associates.

TEXT 100

ei ta' kahilun nityanandera vihara  
'cida-dadhi-mahotsava'-name khyati yara

TRANSLATION

Thus I have described the pastimes of Lord Nityananda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

TEXT 101

prabhu visrama kaila, yadi dina-sesa haila  
raghava-mandire tabe kirtana arambhila

TRANSLATION

Nityananda Prabhu rested for the day, and when the day ended He went to the temple of Raghava Pandita and began congregational chanting of the holy name of the Lord.

TEXT 102

bhakta saba nacana nityananda-rayā  
sese nrtya kare preme jagat bhasaya

TRANSLATION

Lord Nityananda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love.

TEXT 103

mahaprabhu tanra nrtya karena darasana  
sabe nityananda dekhe, na dekhe anya-jana

TRANSLATION

Lord Sri Caitanya Mahaprabhu was observing the dancing of Lord Nityananda Prabhu. Nityananda Prabhu could see this, but the others could not.

TEXT 104

nityanandera nrtya,--yena tanhara nartane  
upama dibara nahi e-tina bhuvane

TRANSLATION

The dancing of Lord Nityananda Prabhu, like the dancing of Sri Caitanya Mahaprabhu, cannot be compared to anything within these three worlds.

TEXT 105

nrtyera madhuri keba varnibare pare  
mahaprabhu aise yei nrtya dekhibare

TRANSLATION

No one can properly describe the sweetness of Lord Nityananda's dancing. Sri Caitanya Mahaprabhu personally comes to see it.

TEXT 106

nrtya kari' prabhu yabe visrama karila  
bhojanera lagi' pandita nivedana kaila

TRANSLATION

After the dancing and after Lord Nityananda had rested, Raghava Pandita submitted his request that the Lord take supper.

TEXT 107

bhojane vasila prabhu nija-gana lana  
mahaprabhura asana dahine patiya

TRANSLATION

Lord Nityananda Prabhu sat down for supper with His personal associates and made a sitting place on His right side for Sri Caitanya Mahaprabhu.

TEXT 108

mahaprabhu asi' sei asane vasila  
dekhi' raghavera mane ananda badila

TRANSLATION

Sri Caitanya Mahaprabhu came there and sat down at His place. Seeing this, Raghava Pandita felt increasing happiness. Raghava Pandita felt increasing happiness.

TEXT 109

dui-bhai-age prasada aniya dharila  
sakala vaisnave piche parivesana kaila

TRANSLATION

Raghava Pandita brought the prasada before the two brothers and thereafter distributed prasada to all the other Vaisnavas.

TEXT 110

nana-prakara pitha, payasa, divya salyanna  
amrta nindaye aiche vividha vyanjana

TRANSLATION

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

raghava-thakurera prasada amrtera sara  
mahaprabhu yaha khaite aise bara bara

TRANSLATION

The food prepared and offered to the Deity by Raghava Pandita was like the essence of nectar. Sri Caitanya Mahaprabhu came there again and again to eat such prasada.

TEXT 112

paka kari' raghava yabe bhoga lagaya  
mahaprabhura lagi' bhoga prthak badaya

TRANSLATION

When Raghava Pandita offered the food to the Deity after cooking, he would make a separate offering for Sri Caitanya Mahaprabhu.

TEXT 113

prati-dina mahaprabhu karena bhojana  
madhye madhye prabhu tanre dena darasana

TRANSLATION

Every day, Sri Caitanya Mahaprabhu would eat at the house of Raghava Pandita. Sometimes He would give Raghava Pandita the opportunity to see Him.

TEXT 114

dui bhaire raghava ani' parivese  
yatna kari' khaoyaya, na rahe avasese

TRANSLATION

Raghava Pandita would bring and distribute prasada to the two brothers, feeding Them with great attention. They ate everything, and therefore there were no remnants left.

TEXT 115

kata upahara ane, hena nahi jani  
raghavera ghare randhe radha-thakurani

TRANSLATION

He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Radharani, personally cooked in the house of Raghava Pandita.

TEXT 116

durvasara thani tenho panachena vara  
amrta ha-ite paka tanra adhika madhura

TRANSLATION

Srimati Radharani received from Durvasa Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

TEXT 117

sugan dhi sundara prasada--madhuryera sara  
dui bhai taha khana santosa apara

TRANSLATION

Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahaprabhu and Lord Nityananda Prabhu, ate it with great satisfaction.

TEXT 118

bhojane vasite raghunathe kahe sarva-jana  
pandita kahe,--inha pache karibe bhojana'

TRANSLATION

All the devotees present requested Raghunatha dasa to sit down and take prasada, but Raghava Pandita told them, "He will take prasada later."

TEXT 119

bhakta-gana akantha bhariya karila bhojana  
'hari' dhvani kari' uthi' kaila acamana

TRANSLATION

All the devotees took prasada, filling themselves to the brim. Thereafter, chanting the holy name of Hari, they stood up and washed their hands and mouths.

TEXT 120

bhujana kari' dui bhai kaila acamana  
raghava ani' paraila malya-candana

TRANSLATION

After eating, the two brothers washed Their hands and mouths. Then Raghava Pandita brought flower garlands and sandalwood pulp and decorated Them.

TEXT 121

bida khaoyaila, kaila carana vandana  
bhakta-gane dila bida, malya-candana

TRANSLATION

Raghava Pandita offered Them betel nuts and worshiped Their lotus feet. He also distributed betel nuts, flower garlands and sandalwood pulp to the devotees.

TEXT 122

raghavera kroa raghunathera upare  
dui bhaiera avasista patra dila tanre

TRANSLATION

Raghava Pandita, being very merciful toward Raghunatha dasa, offered him the dishes with the remnants of food left by the two brothers.

TEXT 123

kahila,--"caitanya gosani kariyachena bhojana  
tanra sesa paile, tomara khandila bandhana"

TRANSLATION

He said, "Lord Sri Caitanya Mahaprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family."

TEXT 124

bhakta-citte bhakta-grhe sada avasthana  
kabhu gupta, kabhu vyakta, svatantra bhagavan

TRANSLATION

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 `vyapaka' prabhura sada sarvatra vasa  
ihate samsaya yara, sei yaya nasa

TRANSLATION

The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

TEXT 126

prate nityananda prabhu ganga-snana kariya  
sei vrksa-mule vasila nija-gana lana

TRANSLATION

In the morning, after taking His bath in the Ganges, Nityananda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

TEXT 127

raghunatha asi' kaila carana vandana  
raghava-pandita-dvara kaila nivedana

TRANSLATION

Raghunatha dasa went there and worshiped Lord Nityananda's lotus feet. Through Raghava Pandita, he submitted his desire.

TEXT 128

"adhama, pamara mui hina jivadhama!  
mora iccha haya--pana caitanya-carana

TRANSLATION

"I am the lowest of men, the most sinful, fallen and condemned.  
Nevertheless, I desire to attain the shelter of Sri Caitanya Mahaprabhu.

TEXT 129

vamana hana yena canda dharibare caya  
aneka yatna kainu, tate kabhu siddha naya

TRANSLATION

"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-bara palai ami grhadi chadiya  
pita, mata--dui more rakhaye bandhiya

TRANSLATION

"Every time I tried to go away and give up my home relationships,  
my father and mother unfortunately kept me bound.

TEXT 131

tomara krpa vina keha `caitanya' na paya  
tumi krpa kaile tanre adhameha paya

TRANSLATION

"No one can attain the shelter of Sri Caitanya Mahaprabhu 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' gosani hana sadaya

TRANSLATION

"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 Sri Caitanya Mahaprabhu.

TEXT 133

mora mathe pada dhari' karaha prasada  
nirvighne caitanya pana--kara asirvada"

TRANSLATION

"Placing Your feet on my head, give me the benediction that I may achieve the shelter of Sri Caitanya Mahaprabhu without difficulty. I pray for this benediction."

TEXT 134

sunī' hasī' kahe prabhu saba bhakta-gane  
"ihara visaya-sukha--indra-sukha-sama

TRANSLATION

After hearing this appeal by Raghunatha dasa, Lord Nityananda Prabhu smiled and told all the devotees, "Raghunatha dasa's standard of material happiness is equal to that of Indra, the King of heaven.

TEXT 135

caitanya-krpate seha nahi bhaya mane  
sabe asirvada kara--pauka caitanya-carane

TRANSLATION

"Because of the mercy bestowed upon him by Sri Caitanya Mahaprabhu, Raghunatha dasa, 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 Sri Caitanya Mahaprabhu.

TEXT 136

krsna-pada-padma-gandha yei jana paya  
brahmaloka-adi-sukha tanre nahi bhaya"

TRANSLATION

"One who experiences the fragrance of the lotus feet of Lord Krsna does not even value the standard of happiness available in Brahmaloaka, the topmost planet. And what to speak of heavenly happiness?"

TEXT 137

yo dustyajan dara-sutan  
suhrd-rajyam hr̥di-spr̥sah  
jahau yuvaiva malavad  
uttama-sloka- lalasaḥ

TRANSLATION

" `Lord Krsna, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttamasloka. Being very eager to gain the association of Lord Krsna, 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."'

PURPORT

This verse is from Srimad-Bhagavatam (5.14.43).

TEXT 138

tabe raghunathe prabhu nikate bolaila  
tanra mathe pada dhari' kahite lagila

TRANSLATION

Then Lord Nityanada Prabhu called Raghunatha dasa near Him, placed His lotus feet upon Raghunatha dasa's head and began to speak.

TEXT 139

"tumi ye karaila ei pulina-bhojana  
tomaya kroa kari' gaura kaila agamana

TRANSLATION

"My dear Raghunatha dasa," He said, "since you arranged the feast on the bank of the Ganges, Srt Caitanya Mahaprabhu came here just to show you His mercy.

TEXT 140

kroa kari' kaila cida-dugdha bhojana  
nrtya dekhi' ratrye kaila prasada bhaksana

TRANSLATION

"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

toma uddharite gaura aila apane  
chutila tomara yata vighnadi-bandhane

TRANSLATION

"Lord Sri Caitanya Mahaprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

TEXT 142

svarupera sthane toma karibe samarpane  
'antaranga' bhrtya bali' rakhibe carane

TRANSLATION

"Sri Caitanya Mahaprabhu will accept you and place you under the charge of His secretary, Svarupa Damodara. You will thus become one of the most confidential internal servants and will attain the shelter of Sri Caitanya Mahaprabhu.

TEXT 143

niscinta hana yaha apana-bhavana  
acire nirvighne pabe caitanya-carana"

TRANSLATION

"Being assured of all this, return to your own home. Very soon, without impediments, you will attain the shelter of Lord Sri Caitanya Mahaprabhu."

TEXT 144

saba bhakta-dvare tanre asirvada karaila  
tan-sabara carana raghunatha vandila

TRANSLATION

Lord Nityananda had Raghunatha dasa blessed by all the devotees, and Raghunatha dasa offered his respects to their lotus feet.

TEXT 145

prabhu-ajna lana vaisnavera ajna la-ila  
raghava-sahite nibhrte yukti karila

TRANSLATION

After taking leave of Lord Nityananda Prabhu and then all the other Vaisnavas, Sri Raghunatha dasa consulted secretly with Raghava Pandita.

TEXT 146

yukti kari' sata mudra, sona tola-sate  
nibhrte dila prabhura bhandarira hate

TRANSLATION

After consulting with Raghava Pandita, he secretly delivered one hundred gold coins and about seven tolas of gold to the hand of Nityananda Prabhu's treasurer.

TEXT 147

tanre nisedhila,--"prabhure ebe na kahiba  
nija-ghare yabena yabe tabe nivediba"

TRANSLATION

Raghunatha dasa admonished the treasurer, "Do not speak about this to Lord Nityanada Prabhu now, but when He returns home, kindly inform Him about this presentation."

TEXT 148

tabe raghava-pandita tanre ghare lana gela  
thakura darsana karana mala-candana dila

TRANSLATION

Thereupon, Raghava Pandita took Raghunatha dasa to his home. After inducing him to see the Deity, he gave Raghunatha dasa a garland and sandalwood pulp.

TEXT 149

aneka `prasada' dila pathe khaibare  
tabe punah raghunatha kahe panditere

TRANSLATION

He gave Raghunatha dasa a large quantity of prasada to eat on his way home. Then Raghunatha dasa again spoke to Raghava Pandita.

TEXT 150

"prabhura sange yata mahanta, bhrtya asrita jana  
pujite cahiye ami sabara carana

TRANSLATION

"I wat to give money," he said, "just to worship the lotus feet of all the great devotees, servants and subservants of Lord Nityanada Prabhu.

TEXT 151

bisa, panca-dasa, bara, dasa, panca haya  
mudra deha' vicari' yara yata yogya haya

TRANSLATION

"As you think fit, give twenty, fiffeen, twelve, ten or five coins to each of them."

TEXT 152

saba lekha kariya raghava-pasa dila  
yanra name yata raghava cithi lekhaila

TRANSLATION

Raghunatha dasa drew up an account of the amount to be given and submitted it to Raghava Pandita, who then made up a list showing how much money was to be paid to each and every devotee.

TEXT 153

eka-sata mudra ara sona tola-dvaya  
panditera age dila kariya vinaya

TRANSLATION

With great humility, Raghunatha dasa placed one hundred gold coins and about two tolas of gold before Raghava Pandita for all the other devotees.

TEXT 154

tanra pada-dhuli lana svagrhe aila  
nityananda-krpa pana krtartha manila

TRANSLATION

After taking dust from the feet of Raghava Pandita, Raghunatha dasa returned to his home, feeling greatly obligated to Lord Nityanada Prabhu because of having received His merciful benediction.

TEXT 155

sei haite abhyantare na karena gamana  
bahire durga-mandape yana karena sayana

TRANSLATION

From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durga-mandapa [the place where mother Durga was worshiped].

TEXT 156

tanha jagi' rahe saba raksaka-gana  
palaite karena nana upaya cintana

TRANSLATION

There, however, the watchmen alertly kept guard. Raghunatha dasa was thinking of various means by which to escape their vigilance.

TEXT 157

hena-kale gauda-desera saba bhakta-gana  
prabhure dekhite nilacale karila gamana

TRANSLATION

At that time, all the devotees of Bengal were going to Jagannatha Puri to see Lord Caitanya Mahaprabhu.

TEXT 158

tan-sabara sange raghunatha yaite na pare  
prasiddha prakata sanga, tabahin dhara pade

TRANSLATION

Raghunatha dasa could not accompany them, for they were so famous that he would immediately have been caught.

TEXT 159-160

ei-mata cintite daive eka-dine  
bahire devi-mandape kariyachena sayane

danda-cari ratri yabe ache a vasesa  
yadunandana-acarya tabe karila pravesa

TRANSLATION

Thus Raghunatha dasa thought deeply about how to escape, and one night while he was sleeping on the Durga-mandapa, the priest Yadunandana Acarya entered the house when only four dandas remained until the end of the night.

TEXT 161

vasudeva-dattera tenha haya `anugrhita'  
raghunathera `guru' tenho haya `purohita'

TRANSLATION

Yadunandana Acarya was the priest and spiritual master of Raghunatha dasa. Although born in a brahmana family, he had accepted the mercy of Vasudeva Datta.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments that although the atheists who have deviated from the order of Sri Advaita Acarya introduce themselves as followers of Advaita Acarya, they do not accept Sri Caitanya Mahaprabhu as the Supreme Personality of Godhead, Krsna. Yadunandana Acarya, one of the most confidential followers of Sri Caitanya Mahaprabhu, was the initiated disciple of Advaita Acarya. He was not polluted by sentimental distinctions classifying Vaisnavas according to birth. Therefore although Vasudeva Datta had not been born in a brahmana family, Yadunandana Acarya accepted Vasudeva Datta as his spiritual master.

TEXT 162

advaita-acaryera tenha `sisya antaranga'  
acarya-ajmate mane--caitanya `prana-dhana'

TRANSLATION

Yadunandana Acarya had been officially initiated by Advaita Acarya. Thus he considered Lord Caitanya his life and soul.

TEXT 163

angane asiya tenho yabe dandaila  
raghunatha asi' tabe dandavat kaila

TRANSLATION

When Yadunandana Acarya entered the house of Raghunatha dasa and stood in the courtyard, Raghunatha dasa went there and fell down to offer his obeisances.

TEXT 164

tanra eka sisya tanra thakurera seva kare  
seva chadiyache, tare sadhibara tare

TRANSLATION

One of Yadunandana Acarya's disciples had been worshiping the Deity but had left that service. Yadunandana Acarya wanted Raghunatha dasa to induce the disciple to take up that service again.

TEXT 165

raghunathe kahe,--"tare karaha sadhana  
seva yena kare, ara nahika brahmana"

TRANSLATION

Yadunandana Acarya requested Raghunatha dasa, "Please induce the brahmana to resume the service, for there is no other brahmana to do it."

TEXT 166

eta kahi' raghunathe lana calila  
raksaka saba sesa-ratre nidraya padila

TRANSLATION

After saying this, Yadunandana Acarya took Raghunatha dasa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

TEXT 167

acaryera ghara ihara purva-disate  
kahite sunite dunhe cale sei pathe

TRANSLATION

East of the house of Raghunatha dasa was the house of Yadunandana Acarya. Yadunandana Acarya and Raghunatha dasa talked together as they went toward that house.

TEXT 168

ardha-pathe raghunatha kahe gurura carane  
"ami sei vipre sadhi' pathaimu toma sthane

TRANSLATION

Halfway along the path, Raghunatha dasa submitted at the lotus feet of his spiritual master, "I shall go to the home of that brahmana, induce him to return, and send him to your home.

TEXT 169

tumi sukhe ghare yaha--more ajna haya"  
ei chale ajna magi' karila niscaya

TRANSLATION

"You may go home without anxiety. Following your order, I shall persuade the brahmana." On this plea, after asking permission, he decided to go away.

TEXT 170

"sevaka raksaka ara keha nahi sange  
palaite amara bhala eita prasange

TRANSLATION

Raghunatha dasa thought, "This is the greatest opportunity to go away because this time there are no servants or watchmen with me."

TEXT 171

eta cinti' purva-mukhe karila gamana  
ulatiya cahe pache,--nahi kona jana

TRANSLATION

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

sri-caitanya-nityananda-carana cintiya  
patha chadi' upapathe yayena dhana

TRANSLATION

Thinking of the lotus feet of Sri Caitanya Mahaprabhu and Lord Nityananda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

TEXT 173

grame-gramera patha chadi' yaya vane vane  
kaya-mano-vakye cinte caitanya-carane

TRANSLATION

Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 174

panca-dasa-krosa-patha cali' gela eka-dine  
sandhya-kale rahila eka gopera bathane

TRANSLATION

He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

TEXT 175

upavasi dekhi' gopa dugdha ani' dila  
sei dugdha pana kari' padiya rahila

TRANSLATION

When the milkman saw that Raghunatha dasa was fasting, he gave him some milk. Raghunatha dasa drank the milk and lay down to rest there for the night.

TEXT 176

etha tanra sevaka raksaka tanre na dekhiya  
tanra guru-pase varta puchilena giya

TRANSLATION

At the house of Raghunatha dasa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Acarya.

TEXT 177

tenha kahe, `ajna magi' gela nija-ghara'  
`palaila raghunatha'--uthila kolahala

TRANSLATION

Yadunandana Acarya said, "He has already asked my permission and returned home." Thus there arose a tumultuous sound, as everyone cried, "Now Raghunatha has gone away!"

TEXT 178

tanra pita kahe,--"gaudera saba bhakta-gana  
prabhu-sthane nilacale karila gamana

TRANSLATION

Raghunatha dasa's father said, "Now all the devotees from Bengal have gone to Jagannatha Puri to see Lord Sri Caitanya Mahaprabhu.

TEXT 179

sei-sange raghunatha gela palana  
dasa jana yaha, tare anaha dhariya-,,

TRANSLATION

"Raghunatha dasa has fled with them. Ten men should immediately go catch him and bring him back."

TEXT 180

sivanande patri dila vinaya kariya  
'amara putrere tumi diba bahudiya'

TRANSLATION

Raghunatha dasa's father wrote a letter to Sivananda Sena, asking him with great humility, "Please return my son."

TEXT 181

jhankara paryanta gela sei dasa jane  
jhankarate paila giya vaisnavera gane

TRANSLATION

In Jhankara, the ten men caught up with the group of Vaisnavas going to Nilacala.

TEXT 182

patri diya sivanande varta puchila  
sivananda kahe,--`tenha etha na aila'

TRANSLATION

After delivering the letter, the men inquired from Sivananda Sena about Raghunatha dasa, but Sivananda Sena replied, "He did not come here."

TEXT 183

bahudiyā sei dasa jana aila ghara  
tanra mata-pita ha-ila cintita antara

TRANSLATION

The ten men returned home, and Raghunatha dasa's father and mother were filled with anxiety.

TEXT 184

etha raghunatha-dasa prabhate uthiya  
purva-mukha chadi' cale daksina-mukha hana

TRANSLATION

Raghunatha dasa, 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 para hana chadiya sarana  
kugrama diya diya karila prayana

TRANSLATION

He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

PURPORT

Chatrabhoga, known now as Chada-khadi, 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 Kansai-nadi in Benapola.

TEXT 186

bhaksana apeksa nahi, samasta divasa gamana  
ksudha nahi badhe, caitanya-carana-praptye mana

TRANSLATION

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 Sri Caitanya Mahaprabhu.

TEXT 187

kabhu carvana, kabhu randhana, kabhu dugdha-pana  
yabe yei mile, tahe rakhe nija prana

TRANSLATION

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

bara dine cali' gela sri-purusottama  
pathe tina-dina matra karila bhojana

TRANSLATION

He reached Jagannatha Puri in twelve days but could only eat for three days on the way.

TEXT 189

svarupadi-saha gosani achena vasiya  
hena-kale raghunatha milila asiya

TRANSLATION

When Raghunatha dasa met Sri Caitanya Mahaprabhu, the Lord was sitting with His companions, headed by Svarupa Damodara.

TEXT 190

anganete dure rahi' karena pranipata  
mukunda-datta kahe,--`ei aila raghunatha'

TRANSLATION

Staying at a distant place in the courtyard, he fell down to offer obeisances. Then Mukunda Datta said, "Here is Raghunatha."

TEXT 191

prabhu kahena,--`aisa; , tenho dharila carana  
uthi' prabhu kroaya tanre kaila alingana

TRANSLATION

As soon as Sri Caitanya Mahaprabhu heard these words, He immediately welcomed Raghunatha dasa. "Come here," He said. Raghunatha dasa then clasped the lotus feet of the Lord, but the Lord stood up and embraced him out of His causeless mercy.

TEXT 192

svarupadi saba bhaktera carana vandila  
prabhu-krpa dekhi' sabe alingana kaila

TRANSLATION

Raghunatha dasa offered prayers at the lotus feet of all the devotees, headed by Svarupa Damodara Gosvami. Seeing the special mercy Sri Caitanya Mahaprabhu had bestowed upon Raghunatha dasa, they embraced him also.

TEXT 193

prabhu kahe,--"krsna-kroa balistha saba haite  
tomare kadila visaya-vistha-garta haite"

TRANSLATION

Lord Sri Caitanya Mahaprabhu said, "The mercy of Lord Krsna 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."

PURPORT

According to the law of karma, everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Krsna is so powerful that the Lord can change all the reactions of one's past karma, or fruitive activities. Lord Sri Caitanya Mahaprabhu specifically drew attention to the mercy of Lord Krsna. That mercy is more powerful than anything else, for it had saved Raghunatha dasa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Sri Caitanya Mahaprabhu 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 grhavrata, one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Krsna can save one from such misery. Without Krsna'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 Krsna can he give it up. Lord Caitanya Mahaprabhu knew very well that Raghunatha dasa was already liberated. Nevertheless He emphasized that Raghunatha dasa'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

raghunatha mane kahe,--`krsna nahi jani  
tava krpa kadila ama,--ei ami mani'

TRANSLATION

Raghunatha dasa answered within his mind, "I do not know who Krsna is. I simply know that Your mercy, O my Lord, has saved me from my family life."

TEXT 195

prabhu kahena,--"tomara pita-jyetha dui jane  
cakravarti-sambandhe hama `aja' kari' mane

TRANSLATION

The Lord continued, "Your father and his elder brother are both related as brothers to My grandfather, Nilambara Cakravarti. Therefore I consider them My grandfathers.

PURPORT

Nilambara Cakravarti, the grandfather of Sri Caitanya Mahaprabhu, was very intimately related to Raghunatha dasa's father and uncle. Nilambara Cakravarti used to call them his younger brothers because both of them were very devoted to the brahmanas and were very respectable gentlemen. Similarly, they used to call him Dada Cakravarti, addressing him as an elder brother brahmana. Raghunatha dasa, however, was almost the same age as Lord Sri Caitanya Mahaprabhu. Generally a grandchild may joke about his grandfather. Therefore Sri Caitanya Mahaprabhu took advantage of the relationship between His grandfather and Raghunatha dasa's father and uncle to speak in a joking way.

TEXT 196

cakravartira duhe haya bhratr-rupa dasa  
ataeva tare ami kari parihasa

TRANSLATION

"Since your father and his elder brother are younger brothers of Nilambara Cakravarti, I may joke about them in this way.

TEXT 197

tomara bapa-jyetha--visaya-vistha-gartera kida  
sukha kari' mane visaya-visera maha-pida

TRANSLATION

"My dear Raghunatha dasa, 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.

PURPORT

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 brahmanya kare brahmanera sahaya  
'suddha-vaisnava' nahe, haye 'vaisnavera praya'

TRANSLATION

"Although your father and uncle are charitable to brahmanas and greatly help them, they are nevertheless not pure Vaisnavas. However, they are almost like Vaisnavas.

PURPORT

As stated by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya, some people, usually very rich men, dress like Vaisnavas and give charity to brahmanas. They are also attached to Deity worship, but because of their attachment to material enjoyment, they cannot be pure Vaisnavas. Anyabhilasita-sunyam jnana- karmady-anavrtam. The pure Vaisnava has no desire for material enjoyment. That is the basic qualification of a pure Vaisnava. There are men, especially rich men, who regularly worship the Deity, give charity to brahmanas and are pious in every respect, but they cannot be pure Vaisnavas. Despite their outward show of Vaisnavism and charity, their inner desire is to enjoy a higher standard of material life. Raghunatha dasa's father, Hiranya dasa, and uncle, Govardhana, were both very charitable to brahmanas. Indeed, the brahmanas from the Gaudiya district were practically dependent upon them. Thus they were accepted as very pious gentlemen. However, they presented themselves as Vaisnavas to the eyes of people in general, although from a purely spiritual point of view they were ordinary human beings, not pure Vaisnavas. Actual Vaisnavas considered

them almost Vaisnavas, not pure Vaisnavas. In other words, they were kanistha-adhikaris, for they were ignorant of higher Vaisnava regulative principles. Nevertheless, they could not be called visayis, or blind materialistic enjoyers.

TEXT 199

tathapi visayera svabhava--kare maha-andha  
sei karma karaya, yate haya bhava-bandha

TRANSLATION

"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.

PURPORT

As clearly stated in Bhagavad-gita (3.9), yajnarthat karmano'nyatra loko'yam- karma-bandhanah: if one does not act as a pure devotee, whatever acts he performs will produce reactions of fruitive bondage (karma-bandhanah). In Srimad- Bhagavatam it is said:

nunam pramattah kurute vikarma  
yad-indriya-prita ya aprnoti  
na sadhu manye yata atmano'yam  
asann api klesada asa deha

"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." (Srimad-Bhagavatam 5.5.4) A visayi, 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 karmi, jnani, yogi or something else, according to his desire, but he does not know that the activities of karma, jnana and yoga simply bind one to the cycle of birth and death.

TEXT 200

hena `visaya' haite krsna uddharila toma'  
kahana na yaya krsna-kroara mahima"

TRANSLATION

"By His own free will, Lord Krsna has delivered you from such a condemned materialistic life. Therefore the glories of Lord Krsna's causeless mercy cannot be expressed."

PURPORT

in the Brahma-samhita (5.54) it is said, karmani nirdahati kintu ca bhakti-bha--jam. Lord Krsna is so merciful that He can stop the reaction of karma for His devotee. Everyone--from a small insect called indra-

gopa up to Indra, the King of heaven--is bound by the reactions of  
fruitive activities. yas tv indra-gopam athavendram aho sva-karma-  
bandhanurupa-phala-bhajanam atanoti  
karmani nirdahati kintu ca bhakti-bhajam  
govindam adi-purusam tam aham bhajami

Everyone, whether iike 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, jnana and yoga, one is freed from material actions and reactions  
by the causeless mercy of Krsna. One cannot express sufficient gratitude  
to Krsna for being freed from the materialistic way of life.

TEXT 201

raghunathera ksinata-malinya dekhiya  
svarupere kahena prabhu krpardra-citta hana

TRANSLATION

Seeing Raghunatha dasa skinny and dirty because of having traveled  
for twelve days and fasted, Lord Sri Caitanya Mahaprabhu, His heart  
melting due to causeless mercy, spoke to Svarupa Damodara.

TEXT 202

"ei raghunathe ami sanpinu tomare  
putra-bhrtya-rupe tumi kara angikare

TRANSLATION

"My dear Svarupa," He said, "I entrust this Raghunatha dasa to you.  
Please accept him as your son or servant.

TEXT 203

tina `raghunatha'-nama haya amara gane  
`svarupera raghu'--aji haite ihara name"

TRANSLATION

"There are now three Raghunathas among My associates. From this day  
forward, this Raghunatha should be known as the Raghu of Svarupa  
Damodara."

PURPORT

Lord Sri Caitanya Mahaprabhu had three Raghus among His associates--  
Vaidya Raghunatha (vide Adi-lila 11.22), Bhatta Raghunatha and Dasa  
Raghunatha. Dasa Raghunatha became celebrated as the Raghunatha of  
Svarupa.

TEXT 204

eta kahi' raghunathera hasta dharila  
svarupera haste tanre samarpana kaila

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu grasped the hand of Raghunatha dasa and entrusted him to the hands of Svarupa Damodara Gosvami.

TEXT 205

svarupa kahe,--`mahaprabhura ye ajna haila'  
eta kahi' raghunathe punah alingila

TRANSLATION

Svarupa Damodara Gosvami accepted Raghunatha dasa, saying, "Sri Caitanya Mahaprabhu, whatever You order is accepted." He then embraced Raghunatha dasa again.

TEXT 206

caitanyera bhakta-vatsalya kahite na pari  
govindere kahe raghunathe daya kari'

TRANSLATION

I cannot properly express the affection of Sri Caitanya Mahaprabhu for His devotees. Being merciful toward Raghunatha dasa, the Lord spoke as follows to Govinda.

TEXT 207

"pathe inha kariyache bahuta lanhana  
kata-dina kara ihara bhala santarpana"

TRANSLATION

"On the way, Raghunatha dasa 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

raghunathe kahe--"yana, kara sindhu-snana  
jagannatha dekhi' asi' karaha bhojana"

TRANSLATION

Then Sri Caitanya Mahaprabhu told Raghunatha dasa, "Go bathe in the sea. Then see Lord Jagannatha in the temple and return here to take your meal."

TEXT 209

eta bali' prabhu madhyahna karite uthila  
raghunatha-dasa saba bhaktere milila

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu got up and went to perform His midday duties, and Raghunatha met all the devotees present.

TEXT 210

raghunathe prabhura kroa dekhi, bhakta-gana  
vismita hana kare tanra bhagya-prasamsana

TRANSLATION

Having seen the causeless mercy of Sri Caitanya Mahaprabhu upon Raghunatha dasa, all the devotees, struck with wonder, praised his good fortune.

TEXT 211

raghunatha samudre yana snana karila  
jagannatha dekhi' punah govinda-pasa aila

TRANSLATION

Raghunatha dasa took his bath in the sea and saw Lord Jagannatha. Then he returned to Govinda, the personal servant of Sri Caitanya Mahaprabhu.

TEXT 212

prabhura avasista patra govinda tanre dila  
anandita hana raghunatha prasada paila

TRANSLATION

Govinda offered him a plate with the remnants of food left by Sri Caitanya Mahaprabhu, and Raghunatha dasa accepted the prasada with great happiness.

TEXT 213

ei-mata rahe tenha svarupa-carane  
govinda prasada tanre dila panca dine

TRANSLATION

Raghunatha dasa stayed under the care of SvarOpa Damodara Gosvami, and Govinda supplied him remnants of Sri Caitanya Mahaprabhu's food for five days.

TEXT 214

ara dina haite `puspa-anjali' dekhiya  
simha-dvare khada rahe bhiksara lagiya

TRANSLATION

Beginning from the sixth day, Raghunatha dasa would stand at the gate known as Simha-dvara to beg alms after the puspa-anjali ceremony, in which flowers were offered to the Lord.

TEXT 215

jagannathera sevaka yata--`visayira gana'  
seva sari' ratrye kare grhete gamana

TRANSLATION

After finishing their prescribed duties, the many servants of Lord Jagannatha, who are known as visayis, return home at night.

TEXT 216

simha-dvare annarathi vaisna ve dekhiya  
oasarira thani anna dena krpa ta' kariya

TRANSLATION

If they see a Vaisnava standing at the Simha-dvara begging alms, out of mercy they arrange with the shopkeepers to give him something to eat.

TEXT 217

ei-mata sarva-kala ache vyavahara  
niskincana bhakta khada haya simha-dvara

TRANSLATION

Thus it is a custom for all time that a devotee who has no other means of support stands at the Simha-dvara gate to receive alms from the servants,

TEXT 218

sarva-dina karena vaisnava nama-sankirtana  
svacchande karena jagannatha darasana

TRANSLATION

A completely dependent Vaisnava thus chants the holy name of the Lord all day and sees Lord Jagannatha with full freedom.

TEXT 219

keha chatre magi' khaya, yeba kichu paya  
keha ratre bhiksa lagi' simha-dvare raya

TRANSLATION

It is a custom for some Vaisnavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the Simha-dvara gate, begging alms from the servants.

TEXT 220

mahaprabhura bhakta-ganera vairagya pradhana  
yaha dekhi' prita hana gaura-bhagavan

TRANSLATION

Renunciation is the basic principle sustaining the lives of Sri Caitanya Mahaprabhu's devotees. Seeing this renunciation, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, is extremely satisfied.

PURPORT

Anyone, whether an ordinary materialistic person or a pure devotee, can understand the behavior of Sri Caitanya Mahaprabhu's devotees if he studies it minutely. One will thus find that the devotees of Sri Caitanya Mahaprabhu 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 Sri Krsna and dedicate their lives and souls to serving Krsna 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 Sri Caitanya Mahaprabhu.

TEXT 221

prabhure govinda kahe,--"raghunatha `prasada' na laya  
ratrye simha-dvare khada hana magi' khaya"

TRANSLATION

Govinda said to Sri Caitanya Mahaprabhu, "Raghunatha dasa no longer takes prasada here. Now he stands at the Simha-dvara, where he begs some alms to eat."

TEXT 222

sunī' tusta hana prabhu kahite lagila  
"bhala kaila, vairagira dharma acarila"

TRANSLATION

When Sri Caitanya Mahaprabhu heard this, He was greatly satisfied. "Raghunatha dasa has done well," He said. "He has acted suitably for a person in the renounced order."

TEXT 223

vairagi karibe sada nama-sankirtana  
magiya khana kare jivana raksana

TRANSLATION

"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."

PURPORT

As stated in the Hari-bhakti-vilasa at the end of the Twentieth Vilasa (366, 379, 382):

krtyanyetani tu prayo  
grhinam dhaninam satam  
likhitani na tu tyakta-  
parigraha-mah atmanam  
prabhate cardha-ratre ca  
madh yahne divasa-ksa ye  
kirtayanti harim ye vai  
te taranti bhavarnavam  
evam ekantinam prayah  
kirtanam smaranam prabhoh      kurvatam parama-pritya  
krtyam anyan na rocate

A well-to-do householder Vaisnava 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 Krsna 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 Krsna, should chant the holy name of the Lord with great love and faith, always thinking of Krsna's lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the Bhakti-sandarbha, Srila Jiva Gosvami says:

yadyapi sri-bhagavata-mate panca-ratradivad-arcana-margasyavasyakatvam  
nasti, tad vinapi saranapattyadinam ekatarenapi purusartha-siddher  
abhihitatvat.

TEXT 224

vairagi hana yeba kare parapeksa  
karya-siddhi nahe, krsna karena upeksa

TRANSLATION

"A vairagi [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 Krsna.

TEXT 225

vairagi hana kare jihvara lalasa  
paramartha yaya, ara haya rasera vasa

TRANSLATION

"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

vairagira krtya--sada nama-sankirtana  
saka-patra-phala-mule udara-bharana

TRANSLATION

"The duty of a person in the renounced order is to chant the Hare Krsna mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

TEXT 227

jihvara lalase yei iti-uti dhaya  
sisnodara-parayana krsna nahi paya"

TRANSLATION

"One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Krsna."

TEXT 228

ara dina raghunatha svarupa-carane  
apanara krtya lagi' kaila nivedane

TRANSLATION

The next day, Raghunatha dasa inquired at the lotus feet of Svarupa Damodara about his duty.

TEXT 229

"ki lagi' chadaila ghara, na jani uddesa  
ki mora kartavya, prabhu kara upadesa"

TRANSLATION

"I do not know why I have given up household life," he said. "What is my duty? Kindly give me instructions."

TEXT 230

prabhura age katha-matra na kahe raghunatha  
svarupa-govinda-dvara kaha ya nija-vat

TRANSLATION

Raghunatha dasa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svarupa Damodara Gosvami and Govinda.

TEXT 231

prabhura age svarupa nivedila ara dine  
raghunatha nivedaya prabhura carane

TRANSLATION

The next day, Svarupa Damodara Gosvami submitted to Lord Sri Caitanya Mahaprabhu, "Raghunatha dasa has this to say at Your lotus feet.

TEXT 232

"ki mora kartavya, muni na jani uddesa  
apani sri-mukhe more kara upadesa"

TRANSLATION

"I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth."

TEXT 233

hasi' mahaprabhu raghunathere kahila  
"tomara upadesta kari' svarupere dila

TRANSLATION

Smiling, Sri Caitanya Mahaprabhu told Raghunatha dasa, "I have already appointed Svarupa Damodara Gosvami as your instructor.

TEXT 234

`sadhya'-`sadhana'-tattva sikha inhara sthane  
ami tata nahi jani, inho yata jane

TRANSLATION

"You may learn from him what your duty is and how to discharge it. I do not know as much as he.

TEXT 235

tathapi amara ajna ya sraddha yadi haya  
amara ei vakye tabe kariha niscaya

TRANSLATION

"Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

TEXT 236

gramya-katha na sunibe, gramya-varta na kahibe  
bhala na khaibe ara bhala na paribe

TRANSLATION

"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

amani manada hana krsna-nama sada la'be  
vraje radha-krsna-seva manase karibe

TRANSLATION

"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Krsna, and within your mind render service to Radha and Krsna in Vrndavana.

PURPORT

Srila Bhaktivinoda Thakura says in his Amrta-pravaha-bhasya 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 gramya-katha. 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 Radha and Krsna in Vrndavana.

TEXT 238

ei ta' sanksepe ami kailun upadesa  
svarupera thani ihara paibe visesa

TRANSLATION

"I have briefly given you My instructions. Now you will get all details about them from Svarupa Damodara.

TEXT 239

trnad api sunicena  
taror iva sahisnuna  
amanina manadena  
kirtaniyah sada harih"

TRANSLATION

"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 suni' raghunatha vandila carana  
mahaprabhu kaila tanre krpa-alingana

TRANSLATION

Having heard this, Raghunatha dasa offered prayers at the lotus feet of Sri Caitanya Mahaprabhu, and the Lord, with great mercy, embraced him.

TEXT 241

punah samarpila tanre svarupera sthane  
'antaranga-seva' kare svarupera sane

TRANSLATION

Sri Caitanya Mahaprabhu again entrusted him to Svarupa Damodara. Thus Raghunatha dasa rendered very confidential service with Svarupa Damodara Gosvami.

PURPORT

Antaranga-seva refers to service performed in one's spiritual body. Svarupa Damodara Gosvami was formerly Lalitadevi. Raghunatha dasa Gosvami, who was among his assistants, now also began to serve Radha and Krsna within his mind.

TEXT 242

hena-kale aila saba gaudera bhakta-gana  
purvavat prabhu sabaya karila milana

TRANSLATION

At this time, all the devotees from Bengal arrived, and, as previously, Sri Caitanya Mahaprabhu met them with great feeling.

TEXT 243

saba lana kaila prabhu gundica-marjana  
saba lana kaila prabhu vanya-bhojana

TRANSLATION

As He had previously done, He cleansed the Gundica temple and held a picnic feast in the garden with the devotees.

TEXT 244

ratha-yatraya saba lana karila nartana  
dekhi' raghunathera camatkara haila mana

TRANSLATION

The Lord again danced with the devotees during the Ratha-yatra festival. Seeing this, Raghunatha dasa was struck with wonder.

TEXT 245

raghunatha-dasa yabe sabare milila

advaita-acarya tanre bahu krpa kaila

TRANSLATION

When Raghunatha dasa met all the devotees, Advaita Acarya showed him great mercy.

TEXT 246

sivananda-sena tanre kahena vivarana  
toma laite tomara pita pathaila dasa jana

TRANSLATION

He also met Sivananda Sena, who informed him, "Your father sent ten men to take you away.

TEXT 247

tomare pathaite patri pathaila more  
jhankara ha-ite toma na pana gela ghare

TRANSLATION

"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 Jhankara."

TEXT 248

cari masa rahi' bhakta-gana gaude gela  
suni' raghunathera pita manusya pathaila

TRANSLATION

When all the devotees from Bengal returned home after staying at Jagannatha Puri for four months, Raghunatha dasa's father heard about their arrival and therefore sent a man to Sivananda Sena.

TEXT 249

se manusya sivananda-senere puchila  
"mahaprabhura sthane eka `vairagi' dekhila

TRANSLATION

That man inquired from Sivananda Sena, "Did you see anyone in the renounced order at the residence of Sri Caitanya Mahaprabhu?"

TEXT 250

govardhanera putra tenho, nama--`raghunatha'  
nilacale paricaya ache tomara satha?"

TRANSLATION

"That person is Raghunatha dasa, the son of Govardhaa Majumadara.  
Did you meet him in Nilacala?"

TEXT 251

sivananda kahe,--"tenho haya prabhura sthane  
parama vikhyata tenho, keba nahi jane

TRANSLATION

Sivananda Sena replied, "Yes, sir. Raghunatha dasa is with Sri  
Caitanya Mahaprabhu and is a very famous man. Who does not know him?"

TEXT 252

svarupera sthane tare kariyachena samarpana  
prabhura bhakta-ganera tenho haya prana-sama

TRANSLATION

"Sri Caitanya Mahaprabhu has placed him under the charge of Svarupa  
Damodara. Raghunatha dasa has become just like the life of all the  
Lord's devotees.

TEXT 253

ratri-dina kare tenho nama-sankirtana  
ksana-matra nahi chade prabhura carana

TRANSLATION

"He chants the Hare Krsna maha-mantra all day and night. He never  
gives up the shelter of Sri Caitanya Mahaprabhu, not even for a moment.

TEXT 254

parama vairagya tara, nahi bhaksya-paridhana  
yaiche taiche ahara kari' rakhaye parana

TRANSLATION

"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

dasa-danda ratri gele `puspanjali' dekhiya  
simha-dvare khada haya ahara lagiya

TRANSLATION

"After ten dandas [four hours] of the night have passed and Raghunatha dasa has seen the performance of puspanjali, he stands at the Simha-dvara gate to beg some alms to eat.

TEXT 256

keha yadi deya, tabe karaye bhaksana  
kabhu upavasa, kabhu karaye carvana"

TRANSLATION

"He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains."

TEXT 257

eta suni, sei manusya govardhana-sthane  
kahila giya saba raghunatha-vivarane

TRANSLATION

After hearing this, the messenger returned to Govardhana Majumadara and informed him all about Raghunatha dasa.

TEXT 258

sunil tanra mata pita dukkhita ha-ila  
putra-thani dravya-manusya pathaite mana kaila

TRANSLATION

Hearing the description of Raghunatha dasa's behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send him some men with goods for his comfort.

TEXT 259

cari-sata mudra, dui bhrtya, eka brahmana

sivanandera thani pathaila tata-ksana

TRANSLATION

Raghunatha dasa's father immediately sent four hundred coins, two servants and one brahmana to Sivananda Sena.

TEXT 260

sivananda kahe,--"tumi saba yaite nariba  
ami yai yabe, amara sange yaiba

TRANSLATION

Sivananda Sena informed them, "You cannot go to Jagannatha Puri directly. When I go there, you may accompany me.

TEXT 261

ebe ghara yaha, yabe ami saba calimu  
tabe toma sabakare sange lana yamu

TRANSLATION

"Now go home. When all of us go, I shall take all of you with me."

TEXT 262

ei ta' prastave sri kavi-karnapura  
raghunatha-mahima granthe likhila pracura

TRANSLATION

Describing this incident, the great poet Sri Kavi-karnapura has written extensively about the glorious activities of Raghunatha dasa in his book.

TEXT 263

acaryo yadunandanah sumadhurah sri-vasudeva-priyas  
tac-chisyo raghunatha ity adhigunah pranadhiko madrsam  
sri-caitanya-krpatireka-satata-snigdhas svarupanugo  
vairagyaika-nidhir na kasya vidito nilacale tisthatam

TRANSLATION

"Raghunatha dasa is a disciple of Yadunandana Acarya, who is very gentle and is extremely dear to Vasudeva Datta, a resident of Kancanapalli. Because of Raghunatha dasa's transcendental qualities, he is always more dear than life for all of us devotees of Sri Caitanya Mahaprabhu. Since he has been favored by the abundant mercy of Sri

Caitanya Mahaprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarupa Damodara Gosvami is the ocean of renunciation. Who among the residents of Nilacala [Jagannatha Puri] does not know him very well?

PURPORT

This verse is from Sri Caitanya-candrodaya-nataka (10.3) of Kavi-karnapura.

TEXT 264

yah sarva-lokaika-manobhirucya  
saubhagya-bhuh kacid akrsta-pacya  
yatra yam aropana-tulya-kalam  
tat-prema-sakhi phalavan atulyah

TRANSLATION

"Because he is very pleasing to all the devotees, Raghunatha dasa Gosvami easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahaprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Sri Caitanya Mahaprabhu and produced fruit."

PURPORT

This is the next verse from Sri Caitanya-candrodaya-nataka (10.4).

TEXT 265

sivananda yaiche sei manusye kahila  
karnapura sei-rupe sloka varnila

TRANSLATION

In these verses, the great poet Kavi-karnapura gives the same information that Sivananda Sena conveyed to the messenger from Raghunatha dasa's father.

TEXT 266

varsantare sivananda cale nilacale  
raghunathera sevaka, vipra ta-nra sange cale

TRANSLATION

The next year, when Sivananda Sena was going to Jagannatha Puri as usual, the servants and the brahmana, who was a cook, went with him.

TEXT 267

sei vipra bhrtya, cari-sata mudra lana  
nilacale raghunathe milila asiya

TRANSLATION

The servants and brahmana brought four hundred coins to Jagannatha Puri, and there they met Raghunatha dasa.

TEXT 268

raghunatha-dasa angikara na karila  
dravya lana dui-jana ta-hani rahila

TRANSLATION

Raghunatha dasa did not accept the money and men sent by his father. Therefore a servant and the brahmana stayed there with the money.

TEXT 269

tabe raghunatha kari' aneka yatana  
mase dui-dina kaila prabhura nimantrana

TRANSLATION

At that time, Raghunatha dasa invited Sri Caitanya Mahaprabhu to his house with great attention for two days every month.

TEXT 270

dui nimantrane lage kaudi asta-pana  
brahmana-bhrtya-thani karena eteka grahana

TRANSLATION

The cost for these two occasions was 640 kaudis. Therefore he would take that much from the servant and the brahmana.

TEXT 271

ei-mata nimantrana varsa dui kaila  
pache raghunatha nimantrana chadi' dila

TRANSLATION

Raghunatha dasa continued to invite Sri Caitanya Mahaprabhu in this way for two years, but at the end of the second year he stopped.

TEXT 272

masa-dui yabe raghunatha na kare nimantrana  
svarupe puchila tabe sacira nandana

TRANSLATION

When Raghunatha dasa neglected to invite Lord Sri Caitanya Mahaprabhu for two consecutive months, the Lord, the son of Saci, questioned Svarupa Damodara.

TEXT 273

`raghu kene amaya nimantrana chadi' dila?'  
svarupa kahe,--"mane kichu vicara karila

TRANSLATION

The Lord asked, "Why has Raghunatha dasa stopped inviting Me?" Svarupa Damodara replied, "He must have reconsidered something in his mind.

TEXT 274

visayira dravya lana kari nimantrana  
prasanna na haya ihaya jani prabhura mana

TRANSLATION

" `I invite Sri Caitanya Mahaprabhu 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 na haya nirmala  
ei nimantrane dekhi,--`pratistha'-matra phala

TRANSLATION

" `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 only get some material reputation.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura 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 Vaisnavas to partake of the prasada, that attempt will gain us only a material reputation, not the actual benefit of service to a pure

Vaisnava. 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 Vaisnavas.

TEXT 276

uparodhe prabhu mora manena nimantrana  
na manile dukkhi ha-ibeka murkha jana

TRANSLATION

" `At my request Sri Caitanya Mahaprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them. '

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura 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 prasada to Vaisnavas. Because of their ignorance, however, they cannot understand that since their minds are materially polluted, neither the Supreme Personality of Godhead, Lord Krsna, nor the Vaisnavas accept their offerings. If one accepts money from such materialistic persons to offer food to the Deity and Vaisnavas, a pure Vaisnava 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 Vaisnavas.

TEXT 277

eta vicariya nimantrana chadi' dila"  
suni' mahaprabhu hasi' balite lagila

TRANSLATION

"Considering all these points," Svarupa Damodara concluded, "he has stopped inviting You." Hearing this, Sri Caitanya Mahaprabhu smiled and spoke as follows.

TEXT 278

"visayira anna khaile malina haya mana  
malina mana haile nahe krsnera smarana

TRANSLATION

"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 Krsna properly.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura suggests that people who are materialistically inclined and sahajiyas, or so-called Vaisnavas who take everything very casually, are both visayi 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 saha- jiyas, who are sometimes known as Vaisnavas, and the non-Vaisnavas, or avaisnavas. Their association changes the transcendental devotional service of Lord Krsna 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 Krsna.

TEXT 279

visayira anna haya `rajasa' nimantrana  
data, bhokta--dunhara malina haya mana

TRANSLATION

"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.

PURPORT

Srila Bhaktivinoda Thakura 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

inhara sankoce ami eta dina nila  
bhala haila--janiya apani chadi dila"

TRANSLATION

"Because of Raghunatha dasa's eagerness, I accepted his invitation for many days. It is very good that Raghunatha dasa, knowing this, has now automatically given up this practice."

TEXT 281

kata dine raghunatha simha-dvara chadila

chatre yai' magiya khaite arambha karila

TRANSLATION

After some days, Raghunatha dasa gave up standing near the Simha-dvara gate and instead began eating by begging alms from a booth for free distribution of food.

TEXT 282

govinda-pasa suni' prabhu puchena svarupere  
'raghu bhiksa lagi' thada kene nahe simha-dvare'?

TRANSLATION

When Sri Caitanya Mahaprabhu heard this news from Govinda, He inquired from Svarupa Damodara, "Why does Raghunatha dasa no longer stand at the Simha-dvara gate to beg alms?"

TEXT 283

svarupa kahe,--"simha-dvare dukkha anubhaviya  
chatre magi' khaya madhyahna-kale giya"

TRANSLATION

Svarupa Damodara replied, "Raghunatha dasa felt unhappy standing at the Simha-dvara. Therefore he is now going at midday to beg alms from the charity booth."

TEXT 284

prabhu kahe,--"bhala kaila, chadila simha-dvara  
simha-dvare bhiksa- vrtti--ves yara acara

TRANSLATION

Hearing this news, Sri Caitanya Mahaprabhu said, "He has done very well by no longer standing at the Simha-dvara gate. Such begging of alms resembles the behavior of a prostitute.

TEXT 285

kim artham ayam agacchati, ayam dasyati, anena dattam ayam  
aparaha. samety ayam dasyati, anenapi na dattam  
anyah samesyati, sa dasyati ity adi.

TRANSLATION

" `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 yai yatha-labha udara-bharana  
anya katha nahi, sukhe krsna-sankirtana"

TRANSLATION

"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 Krsna mahamantra."

TEXT 287

eta bali' tanre punah prasada karila  
'govardhanera sila', 'gunja-mala' tanre dila

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu again bestowed His mercy upon Raghunatha dasa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells.

TEXT 288

sankarananda-sarasvati vrndavana haite aila  
tenha sei sila-gunja-mala lana gela

TRANSLATION

Previously, when Sankarananda Sarasvati had returned from Vrndavana, he had brought the piece of stone from Govardhana Hill and also the garland of conchshells.

TEXT 289

parsve gantha gunja-mala, govardhana-sila  
dui vastu mahaprabhura age ani' dila

TRANSLATION

He presented Sri Caitanya Mahaprabhu these two items--the garland of conchshells and the stone from Govardhana Hill.

TEXT 290

dui apurva-vastu pana prabhu tusta haila  
smaranera kale gaie pare gunja-mala

TRANSLATION

Upon receiving these two uncommon items, Sri Caitanya Mahaprabhu was extremely happy. While chanting, He would put the garland around His neck.

TEXT 291

govardhana-sila prabhu hrdaye-netre dhare  
kabhu nasaya ghrana laya, kabhu sire kare

TRANSLATION

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 sila bhije nirantara  
silare kahena prabhu--`krsna-kalevara'

TRANSLATION

The stone from Govardhana was always moist with tears from His eyes. Sri Caitanya Mahaprabhu would say, "This stone is directly the body of Lord Krsna."

TEXT 293

ei-mata tina-vatsara sila-mala dharila  
tusta hana sila-mala raghunathe dila

TRANSLATION

For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunatha dasa, the Lord delivered both of them to him.

TEXT 294

prabhu kahe,--"ei sila krsnera vighraha  
inhara seva kara tumi kariya agraha

TRANSLATION

Sri Caitanya Mahaprabhu instructed Raghunatha dasa, "This stone is the transcendental form of Lord Krsna. Worship the stone with great eagerness."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya that in the opinion of Sri Caitanya Mahaprabhu, the govardhana-sila, the stone from Govardhana Hill, was directly the form of Krsna, the son of Maharaja Nanda. The Lord used the stone for three years, and then in the heart of Raghunatha dasa the Lord awakened devotional service to the stone. The Lord then gave the stone to Raghunatha dasa, accepting him as one of His most confidential servants. However, some envious people conclude that because Raghunatha dasa had not taken birth in the family of a brahmana, Sri Caitanya Mahaprabhu did not give him the right to worship the Deity directly, but instead gave him a stone from Govardhana. This kind of thought is naraki, or hellish. As stated in the Padma purana, arcyo visnavu siladhir gurusu nara-matir vaisnave jati-buddhih... yasya va naraki sah: "One who considers the arca-murti (the worshipable Deity of Lord Visnu) to be stone, the spiritual master to be an ordinary human being, or a Vaisnava to belong to a particular creed is possessed of hellish intelligence." If one thinks that the worshipable salagrama-sila is a mere stone, that the spiritual master is an ordinary human being or that a pure Vaisnava preaching the bhakti cult all over the world is a member of a particular caste or material division of society, he is considered a naraki, a candidate for hellish life. When Sri Caitanya Mahaprabhu instructed that the govardhana-sila, the stone taken from Govardhana, is nondifferent from the body of Sri Krsna, the Supreme Personality of Godhead, He indirectly advised such foolish persons that one should not be envious of a Vaisnava who belongs to a different caste or sect. One should accept a Vaisnava as transcendental. in this way one can be saved; otherwise, one is surely awaiting a hellish life.

TEXT 295

ei silara kara tumi sattvika pujana  
acirat pabe tumi krsna-prema-dhana

TRANSLATION

Sri Caitanya Mahaprabhu continued, "Worship this stone in the mode of goodness like a perfect brahmana, for by such worship you will surely attain ecstatic love of Krsna without delay."

TEXT 296

eka kunja jala ara tulasi-manjari

sattvika-seva ei--suddha-bhave kari

TRANSLATION

"For such worship, one needs a jug of water and a few flowers from a tulasi tree. This is worship in complete goodness when performed in complete purity.

TEXT 297

dui-dike dui-patra madhye komala manjari  
ei-mata asta-manjari dibe sraddha kari''

TRANSLATION

"With faith and love, you should offer eight soft tulasi flowers, each with two tulasi leaves, one on each side of each flower.'",

TEXT 298

sri-haste sila diya ei ajna dila  
anande raghunatha seva karite lagila

TRANSLATION

After thus advising him how to worship, Lord Sri Caitanya Mahaprabhu personally offered Raghunatha dasa the govardhana-sila with His transcendental hand. As advised by the Lord, Raghunatha dasa worshiped the sila in great transcendental jubilation.

TEXT 299

eka-vitasti dui-vastra, pinda eka-khani  
svarupa dilena kunja anibare pani

TRANSLATION

Svarupa Damodara gave Raghunatha dasa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

TEXT 300

ei-mata raghunatha karena pujana  
puja-kale dekhe silaya `vrajendra-nandana'

TRANSLATION

Thus Raghunatha dasa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Krsna, the son of Nanda Maharaja, directly in the stone.

TEXT 301

`prabhura svahasta-datta govardhana-sila  
ei cinti' raghunatha preme bhasi' gela

TRANSLATION

Thinking of how he had received the govardhana-sila directly from the hands of Sri Caitanya Mahaprabhu, Raghunatha dasa was always overflowed with ecstatic love.

TEXT 302

jala-tulasira sevaya tanra yata sukhodaya  
sodasopacara-pujaya tata sukha naya

TRANSLATION

The amount of transcendental bliss that Raghunatha dasa enjoyed simply by offering water and tulasi is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

TEXT 303

ei-mata kata dina karena pujana  
tabe svarupa-gosani tanre kahila vacana

TRANSLATION

After Raghunatha dasa had thus worshiped the govardhana-sila for some time, Svarupa Damodara one day spoke to him as follows.

TEXT 304

"asta-kaudira khaja-sandesa kara samarpana  
sraddha kari' dile, sei amrtera sama

TRANSLATION

"Offer the Govardhana stone eight kaudis worth of the first-class sweetmeats known as khaja and sandesa. If you offer them with faith and love, they will be just like nectar."

TEXT 305

tabe asta-kaudira khaja kare samarpana  
svarupa-ajmaya govinda taha kare samadhana

TRANSLATION

Raghunatha dasa then began offering the costly sweetmeats known as khaja, which Govinda, following the order of Svarupa Damodara, would supply.

TEXT 306

raghunatha sei sila-mala yabe paila  
gosanira abhioraya ei bhavana karila

TRANSLATION

When Raghunatha dasa received from Sri Caitanya Mahaprabhu the stone and the garland of conchshells, he could understand the Lord's intention. Thus he thought as follows.

TEXT 307

"sila diya gosani samarpila `govardhane'  
gunja-mala diya dila `radhika-carane,

TRANSLATION

"By offering me the govardhana-sila, Sri Caitanya Mahaprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conch shells, He has offered me shelter at the lotus feet of Srimati Radharani."

TEXT 308

anande raghunathera bahya vismarana  
kaya-mane sevilena gauranga-carana

TRANSLATION

Raghunatha dasa's transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Sri Caitanya Mahaprabhu with his body and mind.

TEXT 309

ananta guna raghunathera ke karibe lekha?  
raghunathera niyama,--yena pasanera rekha

TRANSLATION

Who could list the unlimited transcendental attributes of Raghunatha dasa? His strict regulative principles were exactly like lines on a stone.

PURPORT

The words pasanera rekha are very significant. Raghunatha dasa Gosvami 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 Sri Raghunatha dasa Gosvami could not be changed under any circumstances.

TEXT 310

sade sata prahara yaya kirtana-smarane  
ahara-nidra cari danda seha nahe kona dine

TRANSLATION

Raghunatha dasa spent more than twenty-two hours out of every twentyfour chanting the Hare Krsna maha-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

vairagyera katha tanra adbhuta-kathana  
ajanna na dila jihvaya rasera sparsana

TRANSLATION

Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

TEXT 312

chinda kani kantha vina na pare vasana  
savadhane prabhura kaila ajnara palana

TRANSLATION

He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Sri Caitanya Mahaprabhu.

PURPORT

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, Sri Caitanya Mahaprabhu ordered Jiva Gosvami, Rupa Gosvami and Sanatana Gosvami to preach, and He ordered Raghunatha dasa Gosvami to strictly follow the rules and regulations of the renounced order. All six Gosvamis strictly followed the instructions of Sri Caitanya Mahaprabhu. 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

prana-raksa lagi' yeba karena bhaksana  
taha khana apanake kahe nirveda-vacana

TRANSLATION

Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

TEXT 314

atmanam ced vijaniyat  
param jnana-dh utasa yah  
kim icchan kasya va hetor  
deham pusnati lampatah

TRANSLATION

"If one's heart has been cleansed by perfect knowledge and one has understood Krsna, the Supreme Brahman, he then gains everything. Why should

such a person act like a debauchee by trying very carefully to maintain his material body?"

PURPORT

This verse (SB. 7.15.40) was spoken by Narada to Yudhisthira Maharaja regarding a householder's liberation from material bondage. On the spiritual platform, one does not unnecessarily care for the body. Srila Narottama dasa Thakura has said, deha-smrti nahi yara, samsara bandhana kahan tara. 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 Raghunatha dasa Gosvami.

TEXT 315

prasadanna pasarira yata na vikaya  
dui-tina dina haile bhata sadi' yaya

TRANSLATION

Lord Jagannatha's prasada is sold by shopkeepers, and that which is not sold decomposes after two or three days.

TEXT 316

simha-dvare gabhi-age sei bhata dare  
sada-gandhe tailangi-gai khaite na pare

TRANSLATION

All the decomposed food is thrown before the cows from Tailanga at the Simha-dvara gate. Because of its rotten odor, even the cows cannot eat it.

TEXT 317

sei bhata raghunatha ratre ghare ani'  
bhata pakhaliya phele ghare diya bahu pani

TRANSLATION

At night Raghunatha dasa would collect that decomposed rice, bring it home and wash it with ample water.

TEXT 318

bhitarera drdha yei maji bhata paya  
lavana diya raghunatha sei anna khaya

TRANSLATION

Then he ate the hard inner portion of the rice with salt.

TEXT 319

eka-dina svarupa taha karite dekhila  
hasiya tahara kichu magiya khaila

TRANSLATION

One day Svarupa Damodara saw the activities of Raghunatha dasa. Thus he smiled and asked for a small portion of that food and ate it.

TEXT 320

svarupa kahe,--"aiche amrta khao niti-niti  
ama-sabaya nahi deha;--ki tomara prakrti?"

TRANSLATION

Svarupa Damodara said, "You eat such nectar every day, but you never offer it to us. Where is your character?"

TEXT 321

govindera mukhe prabhu se varta sunila  
ara dina asi' prabhu kahite lagila

TRANSLATION

When Sri Caitanya Mahaprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

TEXT 322

kanha vastu khao sabe, more na deha' kene?'  
eta bali' eka grasa karila bhaksane

TRANSLATION

"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.

TEXT 323

ara grasa laite svarupa hatete dharila  
'tava yogya nahe' bali' bale kadi' nila

TRANSLATION

When Sri Caitanya Mahaprabhu was taking another morsel of food, Svarupa Damodara 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 nana prasada khai  
aiche svada ara kona prasade na pai"

TRANSLATION

Sri Caitanya Mahaprabhu said, "Of course, every day I eat varieties of prasada, but I have never tasted such nice prasada as that which Raghunatha is eating."

TEXT 325

ei-mata mahaprabhu nana lila kare  
raghunathera vairagya dekhi' santosa antare

TRANSLATION

Thus Sri Caitanya Mahaprabhu performed many pastimes at Jagannatha Puri. Seeing the severe penances performed by Raghunatha dasa in the renounced order, the Lord was greatly satisfied.

TEXT 326

apana-uddhara ei raghunatha-dasa  
'gauranga-stava-kalpa-vrkse' kariyachena prakasa

TRANSLATION

In his own poem known as the Gauranga-stava-kalpavrksa, Raghunatha dasa has described his personal deliverance.

TEXT 327

maha-sampad-davad api patitam uddhrtya krpaya  
svarupe yah sviye kujanam api mam nyasya muditah  
uro-gunja-haram priyam api ca govardhana-silam  
dadau me gaurango hrdaya udayan mam madayati

TRANSLATION

"Although I am a fallen soul, the lowest of men, Sri Caitanya Mahaprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarupa Damodara, 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 Sri Caitanya Mahaprabhu awakens within my heart and makes me mad after Him."

PURPORT

This verse is from Sri Gauranga-stava-kalpavrksa (11), written by Raghunatha dasa Gosvami.

TEXT 328

ei ta' kahilun raghunathera milana  
iha yei sune paya caitanya-carana

TRANSLATION

Thus I have described the meeting of Raghunatha dasa with Sri Caitanya Mahaprabhu. Anyone who hears about this incident attains the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 329

sri-rupa-raghunatha-pade yara asa,

caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri ROPa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Sixth Chapter, describing Lord Caitanya's meeting with Raghunatha dasa Gosvami.

Chapter Seven

The Meeting of Sri Caitanya Mahaprabhu and Vallabha Bhatta

The following summary of Chapter Seven is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. In this chapter, Lord Sri Caitanya Mahaprabhu's meeting with Vallabha Bhatta is described. There was some joking behavior between these two personalities, and finally Sri Caitanya Mahaprabhu corrected Vallabha Bhatta and sympathetically accepted an invitation from him. Before this, Sri Caitanya Mahaprabhu saw that Vallabha Bhatta was greatly attached to Gadadhara Pandita. Therefore He acted as if displeased with Gadadhara Pandita. Later, when Vallabha Bhatta became intimately connected with the Lord, the Lord advised him to take instructions from Gadadhara Pandita. Thus the Lord expressed His feelings of love for Gadadhara Pandita.

TEXT 1

caitanya-caranambhoja-  
makaranda-liho bhaje  
yesam prasada-ma trenā  
pamaro'py amaro bhavet

TRANSLATION

Let me offer my respectful obeisances unto the devotees of Sri Caitanya Mahaprabhu. 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 sri-caitanya jaya nityananda  
ja yadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaitacandra! And all glories to the devotees of Lord Sri Caitanya Mahaprabhu!

TEXT 3

varsantare yata gaudera bhakta-gana aila  
purvavat mahaprabhu sabare milila

TRANSLATION

The next year, all the devotees of Bengal went to visit Sri Caitanya Mahaprabhu, and as previously, the Lord met each and every one of them.

TEXT 4

ei-mata vilasa prabhura bhakta-gana lana  
hena-kale vallabha-bhatta milila asiya

TRANSLATION

Thus Sri Caitanya Mahaprabhu performed His pastimes with His devotees. Then a learned scholar named Vallabha Bhatta went to Jagannatha Puri to meet the Lord.

PURPORT

For a description of Vallabha Bhatta, one may refer to the Madhyalila, Chapter Nineteen, text 61.

TEXT 5

asiya vandila bhatta prabhura carane  
prabhu `bhagavata-buddh ye' kaila alingane

TRANSLATION

When Vallabha Bhatta arrived, he offered his obeisances at the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him.

TEXT 6

manya kari' prabhu tare nikate vasaila  
vinaya kariya bhatta kahite lagila

TRANSLATION

With great respect, Sri Caitanya Mahaprabhu seated Vallabha Bhatta near Him. Then Vallabha Bhatta very humbly began to speak.

TEXT 7

"bahu-dina manoratha toma' dekhibare  
jagannatha purna kaila, dekhilun tomare

TRANSLATION

"For a long time," he said, "I have desired to see You, my Lord. Now Lord Jagannatha has fulfilled this desire; therefore I am seeing You.

TEXT 8

tomara darsana ye paya sei bhagyavan  
tomake dekhiye,--yena saksat bhagavan

TRANSLATION

"One who receives Your audience is fortunate indeed, for You are the Supreme Personality of Godhead Himself.

TEXT 9

tomare ye smarana kare, se haya pavitra  
darsane pavitra habe,--ithe ki vicitra?

TRANSLATION

"Since one who remembers You is purified, why should it be astonishing that one becomes purified by seeing You?

TEXT 10

yesam samsmaranat pumsam  
sadyah suddhyanti vai grhah  
kim punar darsana-sparsa-  
pa da-saucasanadibhih

TRANSLATION

"`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.'

PURPORT

This is a quotation from Srimad-Bhagavatam (1.19.33).

TEXT 11

kali-kalera dharma--krsna-nama-sankirtana  
krsna-sakti vina nahe tara pravartana

TRANSLATION

"The fundamental religious system in the age of Kali is the chanting of the holy name of Krsna. Unless empowered by Krsna, one cannot propagate the sankirtana movement.

TEXT 12

taha pravartaila tumi,--ei ta `pramana'  
krsna-sakti dhara tumi,--ithe nahi ana

TRANSLATION

"You have spread the sankirtana movement of Krsna consciousness. Therefore it is evident that You have been empowered by Lord Krsna. There is no question about it.

PURPORT

Sri Madhvacarya has brought our attention to this quotation from the Narayana-samhita:       dvapariyair janair visnuh  
pancaratrais ca kevalaih  
kalau tu nama-matrena  
pujyate bhagavan harih

"in the Dvapara-yuga one could satisfy Krsna or Visnu only by worshiping opulently according to the pancaratrici system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name." Srila Bhaktisiddhanta Sarasvati Thakura explains that unless one is directly empowered by the causeless mercy of Krsna, one cannot become the spiritual master of the entire world (jagad-guru). One cannot become an acarya simply by mental speculation. The true acarya presents Krsna 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 acarya, the spiritual master of the entire world, must be considered an incarnation of Krsna's mercy. indeed, he is personally embracing Krsna. He is therefore the spiritual master of all the varnas (brahmana, ksatriya, vaisya and sudra) and all the asramas (brahmacharya, grhastha, vanaprastha and sannyasa). Since he is understood to be the most advanced devotee, he is called paramahansa-thakura. Thakura is a title of honor offered to the paramahansa. Therefore one who acts as an acarya, directly presenting Lord Krsna by spreading His name and fame, is also to be called paramahansa-thakura.

TEXT 13

jagate karila tumi krsna-nama prakase

yei toma dekhe, sei krsna-preme bhase

TRANSLATION

"You have manifested the holy name of Krsna throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Krsna.

TEXT 14

prema-parakasa nahe krsna-sakti vine  
'krsna'--eka prema-data, sastra-pramane

TRANSLATION

"Without being especially empowered by Krsna, one cannot manifest ecstatic love of Krsna, for Krsna is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

TEXT 15

santv avatara bahavah  
puskara-nabhasya sarvato-bhadrah  
krsnad anyah ko va latasv  
api premado bhavati"

TRANSLATION

" `There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Sri Krsna can bestow love of God upon the surrendered souls?'"

PURPORT

This is a verse written by Bilvamangala Thakura. it is found in the Laghu- bhagavatamrta (1.5.37).

TEXT 16

mahaprabhu kahe--"suna, bhatta maha-mati  
mayavadi sannyasi ami, na jani krsna-bhakti

TRANSLATION

Sri Caitanya Mahaprabhu replied, "My dear Vallabha Bhatta, you are a learned scholar. Kindly listen to Me. I am a sannyasi of the Mayavada school. Therefore I have no chance of knowing what krsna-bhakti is.

TEXT 17

advaitacarya-gosani--`saksat isvara'

tanra sange amara mana ha-ila nirmala

TRANSLATION

"Nevertheless, My mind has become purified because I have associated with Advaita Acarya, who is directly the Supreme Personality of Godhead.

TEXT 18

sarva-sastre krsna-bhaktye nahi yanra sama  
ataeva `advaita-acarya' tanra nama

TRANSLATION

"He is unparalleled in His understanding of all the revealed scriptures and the devotional service of Lord Krsna. Therefore He is called Advaita Acarya.

TEXT 19

yanhara kroate mlecchera haya krsna-bhakti  
ke kahite pare tanra vaisnavata-sakti?

TRANSLATION

"He is such a great personality that by His mercy He can convert even the meateaters [mlecchas] to the devotional service of Krsna. Who, therefore, can estimate the power of His Vaisnavism?

PURPORT

It is extremely difficult to convert a mleccha, or meateater, into a devotee of Lord Krsna. Therefore anyone who can do so is situated on the highest level of Vaisnavism.

TEXT 20

nityananda-avadhuta--`saksat isvara'  
bhavonmade matta krsna-premera sagara

TRANSLATION

"Lord Nityananda Prabhu, the avadhuta, 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 Krsna.

TEXT 21

sad-darsana-vetta bhattacharya-sarvabhauma  
sad-darsane jagad-guru bhagavatottama

TRANSLATION

"Sarvabhauma Bhattacharya perfectly knows the six philosophical theses. He is therefore the spiritual master of the entire world in the six paths of philosophy. He is the best of devotees.

TEXT 22

tenha dekhaila more bhakti-yoga-para  
tanra prasade janilun `krsna-bhakti-yoga' sara

TRANSLATION

"Sarvabhauma Bhattacharya has shown Me the limit of devotional service. Only by his mercy have I understood that devotional service to Krsna is the essence of all mystic yoga.

TEXT 23

ramananda-rayā krsna-rasera `nidhana'  
tenha janaila--krsna--svayam bhagavan

TRANSLATION

"Srila Ramananda Raya is the ultimate knower of the transcendental mellows of Lord Krsna's devotional service. He has instructed Me that Lord Krsna is the Supreme Personality of Godhead.

TEXT 24

tate prema-bhakti--`purusartha-siromani'  
raga-marge prema-bhakti `sarvadhika' jani

TRANSLATION

"Through the mercy of Ramananda Raya, I have understood that ecstatic love of Krsna is the highest goal of life and that spontaneous love of Krsna is the highest perfection.

PURPORT

Purusartha ("the goal of life") generally refers to religion, economic development, satisfaction of the senses and, finally, liberation. However, above these four kinds of purusarthas, love of Godhead stands supreme. It is called parama- purusartha (the supreme goal of life) or purusartha-siromani (the most exalted of all purusarthas). Lord Krsna is worshiped by regulative devotional service, but the highest perfection of devotional service is spontaneous love of Godhead.

TEXT 25

dasya, sakhya, vatsalya, ara ye srngara  
dasa, sakha, guru, kanta,--`asra ya' yahara

TRANSLATION

"The servant, friend, superior and conjugal lover are the shelters of the transcendental mellows called dasya, sakhya, vatsalya and srngara.

TEXT 26

`aisvarya-jnana- yukta', `kevala'-bhava ara  
aisvarya-jnane na pai vrajendra-kumara

TRANSLATION

"There are two kinds of emotion [bhava]. Emotion with an understanding of the Lord's full opulences is called aisvarya-jnana-yukta, and pure, uncontaminated emotion is called kevala. One cannot achieve shelter at the lotus feet of Krsna, the son of Maharaja Nanda, simply by knowing His opulences.

PURPORT

Vide Madhya-lila, Chapter Nineteen, text 192.

TEXT 27

nayam sukhapo bhagavan  
dehinam gopika-sutah  
jnaninam catma-bhutanam-  
yatha bhakti-matam iha

TRANSLATION

" `The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, 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.'

PURPORT

This verse is from Srimad-Bhagavatam (10.9.21).

TEXT 28

`atma-bhuta'-sabde kahe `parisada-gana'  
aisvarya-jnane laksmi na paila vrajendra-nandana

TRANSLATION

"The word `atma-bh0ta' means `personal associates.' Through the understanding of opulence, the goddess of fortune could not receive the shelter of Krsna; the son of Nanda Maharaja.

PURPORT

Laksmi, the goddess of fortune, has complete knowledge of Krsna's opulences, but she could not achieve the association of Krsna by dint of such knowledge. The devotees in Vrndavana, however, actually enjoy the association of Krsna.

TEXT 29

nayam sriyo'nga u nitanta-rateh prasadah  
svar-yositam nalina-gandha-rucam kuto'nyah

rasotsave'sya bhujja-danda-grhita-kantha-  
labdhasisam ya udagad vraja-sundarinam

TRANSLATION

" `When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation?'

PURPORT

This is a verse from Srimad-Bhagavatam (10.47.60).

TEXT 30

suddha-bhave sakha kare skandhe arohana  
suddha-bhave vrajesvari karena bandhana

TRANSLATION

"In pure Krsna consciousness, a friend mounts the shoulder of Krsna, and mother Yasoda binds the Lord.

PURPORT

Suddha-bhava, pure consciousness, is not dependent on an understanding of the Lord's opulences. Even without such opulences, the devotee in suddha-bhava is inclined to love Krsna as a friend or son.

TEXT 31

`mora sakha,' `mora putra,'--ei `suddha' mana  
ataeva suka-vyasa kare prasamsana

TRANSLATION

"In pure Krsna consciousness, without knowledge of the Lord's opulences, a devotee considers Krsna his friend or son. Therefore this devotional attitude is praised even by Sukadeva Gosvami and Vyasadeva, the supreme authority.

TEXT 32

ittham satam brahma-sukhanubhutya  
dasyam gatanam para-daivatena  
mayasritanam nara-darakena  
sakam vijahruh krta-punya-punjah

TRANSLATION

" `Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of maya, thinking the Lord an ordinary person, cannot understand that certain exalted personalities--after accumulating volumes of pious activities--are now playing with the Lord in friendship as cowherd boys.'

PURPORT

This verse is from the Srimad-Bhagavatam (10.12.11).

TEXT 33

trayya copanisadbhis ca  
sankhya-yogais ca satvataih  
upagiyamana-mahatmyam  
harim samanyatatmajam

TRANSLATION

" `When mother Yasoda saw all the universes within the mouth of Krsna, she was certainly astonished for the time being. Nevertheless, she still considered the Lord her own son, although He is worshiped by great personalities who

offer him sacrifices, great saints who understand the greatness of the Lord by studying the Upanisads, great philosophers who analytically study the universe, great yogis who know him as the all-pervading Supersoul, and even devotees who accept the Lord as the Supreme Personality of Godhead.'

PURPORT

This verse is from Srimad-Bhagavatam (10.8.45).

TEXT 34

nandah kim akarod brahman  
sreya evam mahodayam  
yasoda va maha-bhaga  
papau yasyah stanam harih

TRANSLATION

" `O brahmana, what pious activities did Nanda Maharaja perform to receive the Supreme Personality of Godhead Krsna as his son? And what pious activities did mother Yasoda perform that made the Absolute Supreme Personality of Godhead Krsna call her "mother" and suck her breasts?'

PURPORT

This verse is from Srimad-Bhagavatam (10.8.46).

TEXT 35

aisvarya dekhileha `suddhera' nahe aisvarya-jnana  
ataeva aisvarya ha-ite `kevala'-bhava pradhana

TRANSLATION

"Even if a pure devotee sees the opulence of Krsna, he does not accept it. Therefore pure consciousness is more exalted than consciousness of the Lord's opulence.

TEXT 36

e saba sikhaila more raya-ramananda  
anargala rasa-vetta prema-sukhananda

TRANSLATION

"Ramananda Raya is extremely aware of transcendental mellows. He is incessantly absorbed in the happiness of ecstatic love of Krsna. It is he who has instructed Me all this.

TEXT 37

kahana na yaya ramanandera prabhava  
raya-prasade janilun vrajera `suddha' bhava

TRANSLATION

"It is impossible to describe the influence and knowledge of Ramananda Raya, for only by his mercy have I understood the unalloyed love of the residents of Vrndavana.

TEXT 38

damodara-svarupa--`prema-rasa' murtiman  
yanra sange haila vraja-madhura-rasa-jnana

TRANSLATION

"The transcendental mellow of ecstatic love is personified by Svarupa Damodara. By his association I have understood Vrndavana's transcendental mellow of conjugal love.

TEXT 39

`suddha-prema' vraja-de vira--kama-gandha-hina  
`krsna-sukha-tatparya',--ei tara cihna

TRANSLATION

"The unalloyed love of the gopis and Srimati Radharani is without any trace of material lust. The criterion of such transcendental love is that its only purpose is to satisfy Krsna.

TEXT 40

yat te sujata-caranamburuham stanesu  
bhitah sanaih priya dadhimahi karkasesu  
tenatavim atasi tad vyathate na kim svit  
kurpadibhir bhramati dhir bhavad-ayusam nah

TRANSLATION

" `O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our 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.'

PURPORT

This verse is spoken by the gopis in Srimad-Bhagavatam (10.31.19).

TEXT 41

gopi-ganera suddha-prema aisvarya-jnana-hina  
premete bhartsana kare ei tara cihna

TRANSLATION

"Obsessed with pure love, without knowledge of opulences, the gopis sometimes chastised Krsna. That is a symptom of pure ecstatic love.

TEXT 42

pati-sutan va ya-bhratr-bandhavan  
ativilanghya te'nty acyutagatah  
gati-vidas tavodgita-mohitah  
kitava yositah kas tyajen nisi

TRANSLATION

" `O dear Krsna, we gopis 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?'

PURPORT

This verse is from Srimad-Bhagavatam (10.31.16).

TEXT 43

sarvottama bhajana ei sarva-bhakti jini'  
ataeva krsna kahe,--`ami tomara rni,

TRANSLATION

"The conjugal love of the gopis is the most exalted devotional service, surpassing all other methods of bhakti. Therefore Lord Krsna is obliged to say, 'My dear gopis, I cannot repay you. Indeed, I am always indebted to you.'

TEXT 44

na paraye'ham niravadya-samyujam  
sva-sadhu-krtiyam vibudhayusapi vah  
ya mabhajan durjaya-geha-srnkhalah  
samvrscya tad vah pratiyatu sadhuna

TRANSLATION

" `O gopis, I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. 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.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.32.22).

TEXT 45

aisvarya-jnana haite kevala-bhava--pradhana  
prthivite bhakta nahi uddhava-samana

TRANSLATION

"Completely distinct from love of Krsna in opulence, pure love of Krsna is on the highest level. On the surface of the world there is no devotee greater than Uddhava.

TEXT 46

tenha yanra pada-dhuli karena prarthana  
svarupera sange pailun e saba siksana

TRANSLATION

"Uddhava desires to take on his head the dust of the gopis' lotus feet. I have learned about all these transcendental loving affairs of Lord Krsna from Svarupa Damodara.

TEXT 47

asam aho carana-renu-jusam aham syam  
vrndavane kim api gulma-latausadhinam  
ya dustyajam svajanam arya-patham ca hitva  
bhejur mukunda-padavim srutibhir vimrgyam

TRANSLATION

" `The gopis of Vrndavana 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, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vrndavana because the gopis trample them and bless them with the dust of their lotus feet.'

PURPORT

This verse from Srimad-Bhagavatam (10.47.61) was spoken by Uddhava. When Uddhava was sent by Krsna to see the condition of the gopis in Vrndavana, he stayed there for a few months in their association and always talked with them about Krsna. Although this greatly pleased the gopis and other residents of Vrajabhumi, Vrndavana, Uddhava saw that the gopis were severely afflicted by their separation from Krsna. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the gopis for Krsna,

Uddhava desired to become a creeper, a blade of grass or an herb in Vrndavana so that sometimes the gopis would trample him and he would receive the dust of their lotus feet on his head.

TEXT 48

haridasa-thakura--maha-bhaga vata-pradhana  
prati dina laya tenha tina-laksa nama

TRANSLATION

"Haridasa Thakura, the teacher of the holy name, is among the most exalted of all devotees. Every day he chants 300,000 holy names of the Lord.

TEXT 49

namera mahima ami tanra thani sikhilun  
tanra prasade namera mahima janilun

TRANSLATION

"I have learned about the glories of the Lord's holy name from Haridasa Thakura, and by his mercy I have understood these glories.

TEXT 50-52

acaryaratna acaryanidhi pandita-gadadhara  
jagadananda, damoda ra, sankara, vakresvara

kasisvara, mukunda, vasudeva, murari  
ara yata bhakta-gana gaude avatari'

krsna-nama-prema kaila jagate pracara  
inha sabara sange krsna-bhakti ye amara"

TRANSLATION

"Acaryaratna, Acaryanidhi, Gadadhara Pandita, Jagadananda, Damodara, Sankara, Vakresvara, Kasisvara, Mukunda, Vasudeva, Murari and many other devotees have descended in Bengal to preach to everyone the glories of the holy name of Krsna and the value of love for Him. I have learned from them the meaning of devotional service to Krsna."

TEXT 53

bhattera hrdaye drdha abhimana jani,  
bhangi kari' mahaprabhu kahe eta vani

TRANSLATION

Knowing that Vallabha Bhatta's heart was full of pride, Sri Caitanya Mahaprabhu spoke these words, hinting at how one can learn about devotional service.

#### PURPORT

Vallabha Bhatta was greatly proud of his knowledge in devotional service, and therefore he wanted to speak about Lord Sri Caitanya Mahaprabhu without understanding the Lord's position. The Lord therefore hinted in many ways that if Vallabha Bhatta wanted to know what devotional service actually is, he would have to learn from all the devotees He mentioned, beginning with Advaita Acarya, Lord Nityananda, Sarvabhauma Bhattacharya and Ramananda Raya. As Svarupa Damodara has said, if one wants to learn the meaning of Srimad-Bhagavatam, 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 Vaisnava. As Narottama dasa Thakura has confirmed, chadiya vaisnava-seva nistara payeche keba: one cannot be in a transcendental position unless one very faithfully serves a pure Vaisnava. One must accept a Vaisnava guru (adau gurv-asrayam), and then by questions and answers one should gradually learn what pure devotional service to Krsna is. That is called the parampara system.

#### TEXT 54

"ami se`vaisnava',--bhakti-siddhanta saba jani  
ami se bhagavata-arthā uttama vakhani"

#### TRANSLATION

"I am a great Vaisnava. Having learned all the conclusions of Vaisnava philosophy, I can understand the meaning of Srimad-Bhagavatam and explain it very well."

#### TEXT 55

bhattera manete ei chila dirgha garva  
prabhura vacana suni' se ha-ila kharva

#### TRANSLATION

Such pride had existed for a long time within Vallabha Bhatta's mind, but as he heard the preaching of Sri Caitanya Mahaprabhu, his pride was cut down.

#### TEXT 56

prabhura mukhe vaisnavata suniya sabara  
bhattera iccha haila tan-sabare dekhibara

#### TRANSLATION

When Vallabha Bhatta heard from the mouth of Sri Caitanya Mahaprabhu about the pure Vaisnavism of all these devotees, he immediately desired to see them.

TEXT 57

bhatta kahe,--"e saba vaisnava rahe kon sthane?  
kon prakare paimu ihan-sabara darsane?"

TRANSLATION

Vallabha Bhatta said, "Where do all these Vaisnavas live, and how can I see them?"

TEXT 58

prabhu kahe,--"keha gaude, keha desantare  
saba asiyache ratha-yatra dekhibare

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Although some of them live in Bengal and some in other states, they have all come here to see the Ratha-yatra festival.

TEXT 59

ihani rahena sabe, vasa--nana-sthane  
ihani paiba tumi sabara darsane',

TRANSLATION

"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 bhatta kahe bahu vinaya vacana  
bahu dainya kari' prabhure kaila nimantrana

TRANSLATION

Thereafter, with great submission and humility, Vallabha Bhatta invited Sri Caitanya Mahaprabhu to dine at his home.

TEXT 61

ara dina saba vaisnava prabhu-sthane aila

saba-sane mahaprabhu bhatte milaila

TRANSLATION

The next day, when all the Vaisnavas came to the abode of Sri Caitanya Mahaprabhu, the Lord introduced Vallabha Bhatta to them all.

TEXT 62

`vaisnave'ra teja dekhi' bhattera camatkara  
tan-sabara age bhatta--khadyota-akara

TRANSLATION

He was surprised to see the brilliance of their faces. Indeed, among them Vallabha Bhatta seemed just like a glowworm.

TEXT 63

tabe bhatta bahu maha-prasada anaila  
gana-saha mahaprabhure bhojana karaila

TRANSLATION

Then Vallabha Bhatta brought in a great quantity of Lord Jagannatha's maha-prasada and sumptuously fed Lord Sri Caitanya Mahaprabhu and His associates.

TEXT 64

paramananda puri-sange sannyasira gana  
eka-dike vaise saba karite bhojana

TRANSLATION

All the sannyasi associates of Sri Caitanya Mahaprabhu headed by Parama--nanda Puri, sat on one side and thus partook of the prasada.

TEXT 65

advaita, nityananda-rayas--parsve dui-jana  
madhye mahaprabhu vasila, age-pache bhakta-gana

TRANSLATION

Sri Caitanya Mahaprabhu sat in the midst of the devotees. Advaita Acarya and Lord Nityananda each sat on one side of the Lord. The other devotees sat in front of the Lord and behind Him.

TEXT 66

gaudera bhakta yata kahite na pari  
angane vasila saba hana sari sari

TRANSLATION

The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard.

TEXT 67

prabhura bhakta-gana dekhi' bhattera camatkara  
pratyeke sabara pade kaila namaskara

TRANSLATION

When Vallabha Bhatta saw all the devotees of Sri Caitanya Mahaprabhu, he was greatly surprised, but in devotion he offered his obeisances at the lotus feet of each and every one of them.

TEXT 68

s varupa, jaga dananda, kasisvara, sankara  
parivesana kare, ara raghava, damodara

TRANSLATION

Svarupa Damodara, Jagadananda, Kasisvara and Sankara, along with Raghava and Damodara Pandita, took charge of distributing the prasada.

TEXT 69

maha-prasada vallabha-bhatta bahu anaila  
prabhu-saha sannyasi-gana bhojane vasila

TRANSLATION

Vallabha Bhatta had brought a large quantity of maha-prasada offered to Lord Jagannatha. Thus all the sannyasis sat down to eat with Sri Caitanya Mahaprabhu.

TEXT 70

prasada paya vaisnava-gana bale, `hari' `hari'  
hari hari dhvani uthe saba brahmada bhari'

TRANSLATION

Accepting the prasada, all the Vaisnavas chanted the holy names Hari, Hari. The rising vibration of the holy name of Hari filled the entire universe.

TEXT 71

mala, candana, guvaka, pana aneka anila  
saba' puja kari' bhatta anandita haila

TRANSLATION

When all the Vaisnavas had finished eating, Vallabha Bhatta brought a large quantity of garlands, sandalwood pulp, spices and betel. He worshiped them very respectfully and became extremely happy.

TEXT 72

ratha-yatra-dine prabhu kirtana arambhila  
purvavat sata sampradaya prthak karila

TRANSLATION

On the day of the car festival, Sri Caitanya Mahaprabhu began the congregational chanting. As He had done previously, He divided all the devotees into seven groups.

TEXT 73-74

advaita, nityananda, haridasa, vakresvara  
srivasa, ragha va, pandita-gadadhara  
  
sata jana sata-thani karena nartana  
'hari-bola' bali' prabhu karena bhramana

TRANSLATION

Seven devotees--Advaita, Nityananda, Haridasa Thakura, Vakresvara, Srivasa Thakura, Raghava Pandita and Gadadhara Pandita--formed seven groups and began dancing. Sri Caitanya Mahaprabhu, chanting "Hari bol," wandered from one group to another.

TEXT 75

caudda madala baje ucca sankirtana  
eka eka nartakera preme bhasila bhuvana

TRANSLATION

Fourteen mrdangas 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-bhattera haila camatkara  
anande vihvala nahi apana-sambhala

TRANSLATION

Seeing all this, Vallabha Bhatta was completely astonished. He was overwhelmed by transcendental bliss and lost himself.

TEXT 77

tabe mahaprabhu sabara nrtya rakhila  
purvavat apane nrtya karite lagila

TRANSLATION

Then Sri Caitanya Mahaprabhu stopped the dancing of the others, and as He had done previously, He personally began to dance.

TEXT 78

prabhura saundarya dekhi ara premodaya  
'ei ta' saksat krsna' bhattera ha-ila niscaya

TRANSLATION

Seeing the beauty of Sri Caitanya Mahaprabhu and the awakening of His ecstatic love, Vallabha Bhatta concluded, "Here is Lord Krsna, without a doubt."

TEXT 79

eta mata ratha-yatra sakale dekhila  
prabhura caritre bhattera camatkara haila

TRANSLATION

Thus Vallabha Bhatta witnessed the car festival. He was simply astonished by the characteristics of Sri Caitanya Mahaprabhu.

TEXT 80

yatranantare bhatta yai mahaprabhu-sthane  
prabhu-carane kichu kaila nivedane

TRANSLATION

One day, after the festival was over, Vallabha Bhatta went to the abode of Sri Caitanya Mahaprabhu and submitted a request at the lotus feet of the Lord.

TEXT 81

"bhagavatera tika kichu kariyachi likhana  
apane mahaprabhu yadi karena sravana"

TRANSLATION

"I have written some commentary on Srtmad-Bhagavatam," he said.  
"Would Your Lordship kindly hear it?"

TEXT 82

prabhu kahe,--"bhagavatārtha bujhite na pari  
bhagavatārtha sunite ami nahi adhikari

TRANSLATION

The Lord replied, "I do not understand the meaning of Srimad-Bhagavatam. Indeed, I am not a suitable person to hear its meaning.

TEXT 83

vasi' krsna-nama matra kariye grahane  
sankhya-nama purna mora nahe ratri-dine

TRANSLATION

"I simply sit and try to chant the holy name of Krsna, and although I chant all day and night, I nevertheless cannot complete the chanting of my prescribed number of rounds."

TEXT 84

bhatta kahe, "krsna-namera artha-vyakhyane  
vistara kairachi, taha karaha sravane"

TRANSLATION

Vallabha Bhatta said, "I have tried to describe elaborately the meaning of Krsna's holy name. Kindly hear the explanation."

TEXT 85

prabhu kahe,--"krsna-namera bahu artha na mani  
"syama-sundara' `yasoda-nandana,'--ei-matra jani

TRANSLATION

Lord Sri Caitanya Mahaprabhu replied, "I do not accept many different meanings for the holy name of Krsna. I know only that Lord Krsna is Syamasundara and Yasodanandana. That's all I know.

TEXT 86

tamala-syamala-tvisi  
sri- yasoda-sta nandha ye  
krsna-namno rudhir iti  
sarva-sastra- vinirna yah

TRANSLATION

"`The only purport of the holy name of Krsna is that He is dark blue like a tamala tree and is the son of mother Yasoda. This is the conclusion of all the revealed scriptures.'

PURPORT

This is a verse from the Nama-kaumudi

TEXT 87

ei artha ami matra janiye nirdhara  
ara sarva-artho mora nahi adhikara"

TRANSLATION

"I conclusively know these two names, Syamasundara and Yasodanandana. I do not understand any other meanings, nor have I the capacity to understand them."

TEXT 88

phalgu-praya bhattra namadi saba-vyakhya  
sarvajna prabhu jani' tare karena upeksha

TRANSLATION

Lord Sri Caitanya Mahaprabhu is omniscient. Therefore He could understand that Vallabha Bhatta's explanations of Krsna's name and SrimadBhagavatam were useless. Therefore He did not care about them.

TEXT 89

vimana hana bhatta gela nija-ghara  
prabhu-visaye bhakti kichu ha-ila antara

TRANSLATION

When Sri Caitanya Mahaprabhu rigidly declined to hear his explanations, Vallabha Bhatta went home feeling morose. His faith and devotion to the Lord changed.

TEXT 90

tabe bhatta gela pandita-gosanira thani  
nana mate priti kari' kare asa-yai

TRANSLATION

Thereafter, Vallabha Bhatta went to the home of Gadadhara Pandita. He kept coming and going, showing affection in various ways, and thus maintained a relationship with him.

TEXT 91

prabhura upeksaya saba nilacalera jana  
bhattera vyakhyana kichu na kare sravana

TRANSLATION

Because Sri Caitanya Mahaprabhu did not take Vallabha Bhatta very seriously, none of the people in Jagannatha Puri would hear any of his explanations.

TEXT 92

lajjita haila bhatta, haila apamane  
dukhita hana gela panditera sthane

TRANSLATION

Ashamed, insulted and unhappy, Vallabha Bhatta went to Gadadhara Pandita.

TEXT 93

dainya kari' kahe,--"nilun tomara sarana  
tumi krpa kari' rakha amara jivana

TRANSLATION

Approaching him with great humility, Vallabha Bhatta said, "I have taken shelter of you, my dear sir. Kindly be merciful to me and save my life.

TEXT 94

krsna-nama-vyakh ya yadi karaha sravana  
tabe mora lajja-panka haya praksalana"

TRANSLATION

"Please hear my explanation of the meaning of Lord Krsna's name. In that way the mud of the shame that has come upon me will be washed off."

TEXT 95

sankate padila pandita, karaye samsaya  
ki karibena,--eko, karite na pare niscaya

TRANSLATION

Thus Pandita Gosani fell into a dilemma. He was in such doubt that he could not decide alone what to do.

PURPORT

Sri Caitanya Mahaprabhu did not take Vallabha Bhatta very seriously. Therefore Pandita Gosani, or Gadadhara Gosani, fell into perplexity. What would be his position if he heard Vallabha Bhatta's explanation of Sri Krsna's name? Certainly Sri Caitanya Mahaprabhu would be displeased. Therefore Gadadhara Pandita Gosani could not make a decision.

TEXT 96

yadyapi pandita ara na kaila angikara  
bhatta yai' tabu pade kari' balatkara

TRANSLATION

Although Gadadhara Pandita Gosani did not want to hear it, Vallabha Bhatta began to read his explanation with great force.

TEXT 97

abhijatye pandita karite nare nisedhana  
"e sankate rakha, krsna la-ilana sarana

TRANSLATION

Because Vallabha Bhatta was a learned brahmana, Gadadhara Pandita could not forbid him. Thus he began to think of Lord Krsna. "My dear Lord Krsna," he requested, "please protect me in this danger. I have taken shelter of You.

TEXT 98

antaryami prabhu janibena mora mana  
tanre bhaya nahi kichu, `visama' tanra gana"

TRANSLATION

"Sri Caitanya Mahaprabhu 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."

PURPORT

As the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu exists in everyone's heart. Therefore He would know the circumstances under which Pandita Gosani agreed to hear Vallabha Bhatta's explanations, and certainly He would not be angry. However, the Vaisnavas who were always with Sri Caitanya Mahaprabhu might not understand Gadadhara Pandita's inner consciousness, and they might accuse him of having compromised with Vallabha Bhatta, despite his having been neglected by Sri Caitanya Mahaprabhu. Gadadhara Pandita Gosani was seriously thinking in this way.

TEXT 99

yadyapi vicare panditera nahi kichu dosa  
tathapi prabhura gana tanre kare pranaya-rosa

TRANSLATION

Although Gadadhara Pandita Gosani was not in the least at fault, some of Sri Caitanya Mahaprabhu's devotees showed affectionate anger toward him.

TEXT 100

pratyaha vallabha-bhatta aise prabhu-sthane  
`udgrahadi' praya kare acaryadi-sane

TRANSLATION

Every day, Vallabha Bhatta would come to the place of Sri Caitanya Mahaprabhu to engage in unnecessary arguments with Advaita Acarya and other great personalities, such as Svarupa Damodara.

TEXT 101

yei kichu kare bhatta `siddhanta' sthapana  
sunitei acarya taha karena khandana

TRANSLATION

Whatever conclusions Vallabha Bhatta eagerly presented were refuted by personalities like Advaita Acarya.

TEXT 102

acaryadi-age bhatta yabe yabe yaya  
rajahamsa-madhye yena rahe baka-praya

TRANSLATION

Whenever Vallabha Bhatta entered the society of devotees, headed by Advaita Acarya, he was like a duck in a society of white swans.

TEXT 103

eka-dina bhatta puchila acaryere  
`jiva-`prakrti' `pati' kari' mana ye krsnere

TRANSLATION

One day Vallabha Bhatta said to Advaita Acarya, "Every living entity is female [prakrti] and considers Krsna her husband [pati]."

TEXT 104

pati-vrata hana patira nama nahi laya  
tomara krsna-nama-laha,--kon dharma haya?"

TRANSLATION

"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 Krsna. How can this be called a religious principle?"

TEXT 105

acarya kahe,--"age tomara `dharma' murtiman  
inhare puchaha, inha karibena ihara samadhana

TRANSLATION

Advaita Acarya responded, "In front of you is Lord Sri Caitanya Mahaprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer."

TEXT 106

suni' prabhu kahena,--"tumi na jana dharma-marma  
svami-ajna pale,--ei pati- vrata-dharma

TRANSLATION

Hearing this, Lord Sri Caitanya Mahaprabhu said, "My dear Vallabha Bhatta, 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 ajna,--nirantara tanra nama la-ite  
patira ajna pati-vrata na pare langhite

TRANSLATION

"The order of Krsna is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Krsna must chant the Lord's name, for she cannot deny the husband's order.

TEXT 108

ataeva nama laya, namera `phala' paya  
namera phale krsna-pade `prema' upajaya"

TRANSLATION

"Following this religious principle, a pure devotee of Lord Krsna always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Krsna."

TEXT 109

suniya vallabha-bhatta haila nirvacana  
ghare yai' mane dukkhe karena cintana

TRANSLATION

Hearing this, Vallabha Bhatta was speechless. He returned home greatly unhappy and began to consider thus.

TEXT 110-111

"nitya amara ei sabhaya haya kaksa-pata  
eka-dina upare yadi haya mora vat

tabe sukha haya, ara saba lajja yaya  
sva-vacana sthapite ami ki kari upaya?

TRANSLATION

"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

ara dina asi' vasila prabhure namaskari'  
sabhate kahena kichu mane garva kari'

TRANSLATION

The next day when he came to the assembly of Sri Caitanya Mahaprabhu, he sat down after offering obeisances to the Lord and said something with great pride.

TEXT 113

"bhagavate svamira vyakhyana kairachi khandana  
la-ite na pari tanra vyakhyana-vacana

TRANSLATION

"In my commentary on Srimad-Bhagavatam," he said, "I have refuted the explanations of Sridhara Svami. I cannot accept his explanations.

TEXT 114

sei vyakhya karena yahan yei pade ani'  
eka-vakyata nahi, tate `svami' nahi mani"

TRANSLATION

"Whatever Sridhara Svami reads he explains according to the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority."

TEXT 115

prabhu hasi' kahe,--"svami na mane yei jana  
vesyara bhitare tare kariye ganana"

TRANSLATION

Sri Caitanya Mahaprabhu smilingly replied, "One who does not accept the svami [husband] as an authority I consider a prostitute."

TEXT 116

eta kahi' mahaprabhu mauna dharila  
suniya sabara mane santosa ha-ila

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu was very grave. All the devotees present derived great satisfaction from hearing this statement.

TEXT 117

jagatera hita lagi' gaura-avatara  
antarera abhimana janena tahara

TRANSLATION

Sri Caitanya Mahaprabhu descended as an incarnation for the benefit of the entire world. Thus He knew the mind of Vallabha Bhatta very well.

TEXT 118

nana avajnane bhatte sodhena bhagavan  
krsna yaiche khandilena indrera abhimana

TRANSLATION

By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhatta exactly as Krsna had cut down the false pride of Indra.

PURPORT

Indra, the King of heaven, was very proud of his position. Therefore when the residents of Vrndavana decided not to perform the indra-yajna but to perform the Govardhana-yajna in accordance with the instructions of Krsna, Indra, because of his false pride, wanted to chastise the residents of Vrndavana. Thinking himself extremely powerful, Indra poured incessant rain upon Vrndavana, but Lord Krsna immediately cut down his pride by lifting the Govardhana Hill as an umbrella to save the residents of Vrndavana. In this way Krsna proved Indra's power most insignificant in the presence of His own omnipotence.

TEXT 119

ajna jiva nija-`hite' `ahita' kari' mane  
garva curna haile, pache ughade nayane

TRANSLATION

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 asi' ratriye bhatta cintite lagila  
"purve prayage more maha-krpa kaila

TRANSLATION

Returning home that night, Vallabha Bhatta thought, "Previously, at Prayaga, Lord Caitanya was very kind to me.

TEXT 121

svagana-sahite mora manila nimantrana  
ebe kene prabhura mote phiri' gela mana?

TRANSLATION

"He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannatha Puri?

TEXT 122

`ami jiti',--ei garva-sunya ha-uka inhara cita  
isvara-svabhava,--karena sabakara hita

TRANSLATION

"Being very proud of my learning, I am thinking, 'Let me become victorious.' Sri Caitanya Mahaprabhu, 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

apana janaite ami kari abhimana  
se garva khandaite mora karena apamana

TRANSLATION

"I am falsely proud, advertising myself as a learned scholar. Therefore Sri Caitanya Mahaprabhu insults me just to favor me by cutting down this false pride.

TEXT 124

amara `hita' karena,--iho ami mani `duhkha'  
krsnera upare kaila yena indra maha-murkha"

TRANSLATION

"He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Krsna cut down Indra, the great, puffed-up fool, to correct him."

TEXT 125

eta cinti' prate asi' prabhura carane  
dainya kari' stuti kari' la-ila sarane

TRANSLATION

Thinking in this way, Vallabha Bhatta approached Sri Caitanya Mahaprabhu the next morning, and in great humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.

TEXT 126

"ami ajna jiva,--ajnocita karma kailun  
tomara age murkha ami panditya prakasilun

TRANSLATION

Vallabha Bhatta admitted, "I am a great fool, and indeed I have acted like a fool by trying to demonstrate to You my learning.

TEXT 127

tumi--isvara, nijocita kroa ye karila  
apamana kari' sarva garva khandaila

TRANSLATION

"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

ami--ajna, `hita'-sthane mani `apamane'  
indra yena krsnera ninda karila ajnane

TRANSLATION

"I am an ignorant fool, for I interpret as an insult what is meant for my benefit, just like King Indra, who out of ignorance tried to surpass Krsna, the Supreme Lord.

TEXT 129

tomara kroa-anjane ebe garva-andhya gela  
tumi eta krpa kaila,--ebe jnana' haila

TRANSLATION

"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

aparadha kainu, ksama, la-inu sarana  
krpa kari' mora mathe dharaha carana"

TRANSLATION

"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 `pandita' `maha-bhagavata'  
dui-guna yahan, tahan nahi garva-parvata

TRANSLATION

Lord Sri Caitanya Mahaprabhu 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

sridhara-svami nindi' nija-tika kara!  
sridhara-svami nahi mana',--eta `garva' dhara!

TRANSLATION

"You have dared criticize Sridhara Svami, and you have begun your own commentary on Srimad-Bhagavatam, not accepting his authority. That is your false pride.

TEXT 133

sridhara-svami-prasade `bhagavata' jani  
jagad-guru sridhara-svami `guru' kari' mani

TRANSLATION

"Sridhara Svami is the spiritual master of the entire world because by his mercy we can understand Srimad-Bhagavatam. I therefore accept him as a spiritual master.

TEXT 134

sridhara-upare garve ye kichu likhibe  
`artha-vyasta' likhana sei, loke na manibe

TRANSLATION

"Whatever you might write due to false pride, trying to surpass Sridhara Svami, would carry a contrary purport. Therefore no one would pay attention to it.

PURPORT

Srimad-Bhagavatam has many tikas, or commentaries, following the parampara system, but Sridhara Svami's is first. The commentaries of all the other acaryas follow his. The parampara system does not allow one to deviate from the commentaries of the previous acaryas. By depending upon the previous acaryas, one can write beautiful commentaries. However, one cannot defy the previous acaryas. The false pride that makes one think that he can write better than the previous acaryas 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 sastras, especially Bhagavad-gita and Srimad-Bhagavatam, in his own way. This system of commenting in one's own way is fully condemned by Sri Caitanya Mahaprabhu. 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

sridharera anugata ye kare likhana  
saba loka manya kari' karibe grahana

TRANSLATION

"One who comments on Srimad-Bhagavatam following in the footsteps of Sridhara Svami will be honored and accepted by everyone.

TEXT 136

sridharanugata kara bhagavata-vyakhyana  
abhimana chadi' bhaja krsna bhagavan

TRANSLATION

"Put forth your explanation of Srimad-Bhagavatam following in the footsteps of Sridhara Svami. Giving up your false pride, worship the Supreme Personality of Godhead, Krsna.

TEXT 137

aparadha chadi' kara krsna-sankirtana  
acirat pabe tabe krsnera carana"

TRANSLATION

"Abandoning your offenses, chant the Hare Krsna maha-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Krsna."

TEXT 138

bhatta kahe,--"yadi more ha-ila prasanna  
eka-dina punah mora mana' nimantrana"

TRANSLATION

Vallabha Bhatta Acarya requested Sri Caitanya Mahaprabhu, "If You are actually pleased with me, please accept my invitation once again."

TEXT 139

prabhu avatirna haila jagat tarite  
manilena nimantrana, tare sukha dite

TRANSLATION

Sri Caitanya Mahaprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhatta just to give him happiness.

TEXT 140

jagatera `hita' ha-uka--ei prabhura mana  
danda kari' kare tara hrdaya sodhana

TRANSLATION

Sri Caitanya Mahaprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

TEXT 141

svagana-sahita prabhura nimantrana kaila  
mahaprabhu tare tabe prasanna ha-ila

TRANSLATION

When Vallabha Bhatta invited Sri Caitanya Mahaprabhu and His associates, the Lord was very pleased with him.

TEXT 142

jagadananda-panditera suddha gadha bhava  
satyabhama-praya prema `vanya-svabhava'

TRANSLATION

Jagadananda Pandita's pure ecstatic love for Sri Caitanya Mahaprabhu was very deep. It can be compared to the love of Satyabhama, who always quarreled with Lord Krsna.

TEXT 143

bara-bara pranaya kalaha kare prabhu-sane  
anyonye khatmati cale dui-jane

TRANSLATION

Jagadananda Pandita was accustomed to provoking Ioving quarrels with the Lord. There was always some disagreement between them.

TEXT 144

gadadhara-panditera suddha gadha bhava  
rukmini-devira yaiche `daksina-svabhava'

TRANSLATION

Gadadhara Pandita's pure ecstatic love for Sri Caitanya Mahaprabhu was also very deep. It was like that of Rukminidevi, who was always especially submissive to Krsna.

TEXT 145

tanra pranaya-rosa dekhite prabhura iccha haya

aisvarya-jnane tanra rosa nahi upajaya

TRANSLATION

Lord Sri Caitanya Mahaprabhu sometimes desired to see Gadadhara Pandita's affectionate anger, but because of knowledge of the Lord's opulences, his anger was never invoked.

PURPORT

joking with Rukminidevi in Dvaraka, Krsna once advised her to accept another husband because He thought Himself unfit for her. Rukminidevi, 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 Sri Caitanya Mahaprabhu, Jagadananda Pandita was always in disagreement with the Lord like Satyabhama, whereas Gadadhara Pandita was always awed by the Lord's opulence and was therefore submissive to the Lord under all circumstances.

TEXT 146

ei laksya pana prabhu kaila rosabhasa  
suni' panditera citte upajila trasa

TRANSLATION

For this purpose Sri Caitanya Mahaprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadadhara Pandita.

TEXT 147

purve yena krsna yadi parihasa kaila  
suni' rukminira mane trasa upajila

TRANSLATION

Previously, in krsna-lila, when Lord Krsna wanted to joke with Rukminidevi, she took His words seriously, and fear awoke within her mind.

TEXT 148

vallabha-bhattera ha ya vatsalya-upasana  
bala-gopala-mantre tenho karena sevana

TRANSLATION

Vallabha Bhatta was accustomed to worshipping the Lord as child Krsna. Therefore he had been initiated into the Bala-gopala mantra and was thus worshipping the Lord.

TEXT 149

panditera sane tara mana phiri` gela  
kisora-gopala-upasana ya mana dila

TRANSLATION

In the association of Gadadhara Pandita, his mind was converted, and he dedicated his mind to worshiping Kisora-gopala, Krsna as a young boy.

TEXT 150

panditera thani cahe mantradi sikhite  
pandita kahe,--"ei karma nahe ama haite

TRANSLATION

Vallabha Bhatta wanted to be initiated by Gadadhara Pandita, but Gadadhara Pandita refused, saying, "The work of acting as a spiritual master is not possible for me.

TEXT 151

ami--paratantra, amara prabhu--gauracandra  
tanra ajna vina ami na ha-i `svatantra'

TRANSLATION

"I am completely dependent. My Lord is Gauracandra, Sri Caitanya Mahaprabhu. I cannot do anything independently, without His order.

TEXT 152

tumi ye amara thani kara agamana  
tahatei prabhu more dena olahana"

TRANSLATION

"My dear Vallabha Bhatta, your coming to me is not appreciated by Sri Caitanya Mahaprabhu. Therefore He sometimes speaks to chastise me."

TEXT 153-154

ei-mata bhatteera katheka dina gela  
sese yadi prabhu tare suprasanna haila

nimantranera dine pandite bolaila  
svarupa, jagadananda, govinde pathaila

TRANSLATION

Some days passed, and when Sri Caitanya Mahaprabhu, finally pleased with Vallabha Bhatta, accepted his invitation, the Lord sent Svarupa Damodara, Jagadananda Pandita and Govinda to call for Gadadhara Pandita.

TEXT 155

pathe panditere svarupa kahena vacana  
"pariksite prabhu tomare kaila upeksana

TRANSLATION

On the way, Svarupa Damodara said to Gadadhara Pandita, "Sri Caitanya Mahaprabhu wanted to test you. Therefore He neglected you."

TEXT 156

tumi kene asi' tanre na dila olahana?  
bhita-praya hana kanhe karila sahana?"

TRANSLATION

"Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?"

TEXT 157

pandita kahena,--prabhu svatantra sarvajna-siromani  
tanra sane `hatha' kari,--bhala nahi mani

TRANSLATION

Gadadhara Pandita said, "Lord Sri Caitanya Mahaprabhu is completely independent. He is the topmost omniscient personality. It would not look well for me to talk to Him as if His equal."

TEXT 158

yei kahe, sei sahi nija-sire dhari'  
apane karibena krpa guna-dosa vicari"'

TRANSLATION

"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' pandita prabhura sthane aila  
rodana kariya prabhura carane padila

TRANSLATION

After saying this, Gadadhara Pandita went to Sri Caitanya Mahaprabhu and fell down crying at the lotus feet of the Lord.

TEXT 160

isat hasiya prabhu kaila alingana  
sabare sunana kahena madhura vacana

TRANSLATION

Smiling slightly, the Lord embraced him and spoke sweet words so that others would also hear.

TEXT 161

"ami calailun toma, tumi na calila  
krodhe kichu na kahila, sakala sahila

TRANSLATION

"I wanted to agitate you," the Lord said, "but you did not become agitated. Indeed, you could not say anything angry. Instead, you tolerated everything.

TEXT 162

amara bhangite tomara mana na calila  
sudrdha sarala-bhave amare kinila"

TRANSLATION

"Your mind was not disturbed by My tricks. Rather, you stayed fixed in your simplicity. In this way you have purchased Me."

TEXT 163

panditera bhava-mudra kahana na yaya  
'gadadhara-prana-natha' nama haila yaya

TRANSLATION

No one can describe the characteristics and ecstatic love of Gadadhara Pandita. Therefore another name for Sri Caitanya Mahaprabhu is Gadadhara-prananatha, "the life and soul of Gadadhara Pandita."

TEXT 164

pandite prabhura prasada kahana na yaya  
'gadaira gauranga' bali' yanre loke gaya

TRANSLATION

No one can say how merciful the Lord is to Gadadhara Pandita, but people know the Lord as Gadaira Gaura, "the Lord Gauranga of Gadadhara Pandita."

TEXT 165

caitanya-prabhura lila ke bujhite pare?  
eka-lilaya vahe gangara sata sata dhare

TRANSLATION

No one can understand the pastimes of Sri Caitanya Mahaprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities.

TEXT 166

panditera saujanya, brahman yata-guna  
drdha prema-mudra loke karila khyapana

TRANSLATION

Gadadhara Pandita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Sri Caitanya Mahaprabhu.

TEXT 167

abhimana-panka dhuna bhatere sodhila  
sei-dvara ara saba loke sikhaila

TRANSLATION

The Lord purified Vallabha Bhatta by cleansing him of the mud of false pride. By such activities the Lord also instructed others.

TEXT 168

antare `anugraha,' bahye `upeksara praya'  
bahyartha yei laya, sei nasa yaya

TRANSLATION

Sri Caitanya Mahaprabhu 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

nigudha caitanya-lila bujhite ka'ra sakti?  
sei bujhe, gauracandre yanra drdha bhakti

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are very deep. Who can understand them? Only one who has firm, deep devotion to His lotus feet.

TEXT 170

dinantare pandita kaila prabhura nimantrana  
prabhu tahan bhiksa kaila lana nija-gana

TRANSLATION

Another day, Gadadhara Pandita invited Sri Caitanya Mahaprabhu to dinner. The Lord took prasada at his home with His personal associates.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments that Lord Sri Caitanya Mahaprabhu acted as a very merciful well-wisher toward Vallabha Bhatta by externally neglecting him in many ways to purify him of his false pride in being a learned scholar. The Lord neglected Gadadhara pandita for a few days because of his associating with Vallabha Bhatta. Actually He was not at all displeased with Gadadhara Pandita. Indeed, because Gadadhara Pandita is the personal potency of Lord Caitanya Mahaprabhu, there is no chance of the Lord's being dissatisfied with him. However, a person who is too attracted to externals cannot understand the deep meaning of these dealings of Sri Caitanya Mahaprabhu. If one therefore becomes disrespectful to Gadadhara Pandita, he will surely be vanquished.

TEXT 171

tahani vallabha-bhatta prabhura ajna laila  
pandita-thani purva-prarthita saba siddhi haila

TRANSLATION

There Vallabha Bhatta took permission from Lord Caitanya Mahaprabhu, and his desire to be initiated by Gadadhara Pandita was thus fulfilled.

TEXT 172

ei ta' kahilun vallabha-bhattera milana  
yahara sravane paya gaura-prema-dhana

TRANSLATION

I have thus explained the Lord's meeting with Vallabha Bhatta. By hearing of this incident, one can achieve the treasure of love for Sri Caitanya Mahaprabhu.

TEXT 173

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Seventh Chapter, describing the meeting of Vallabha Bhatta with Sri Caitanya Mahaprabhu.

Chapter Eight

Ramacandra Puri Criticizes the Lord

The following summary of the Eighth Chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. This chapter describes the history of the Lord's dealings with Ramacandra Puri. Although Ramacandra Puri was one of the disciples of Madhavendra Puri, he was influenced by dry Mayavadis, and therefore he criticized Madhavendra Puri. Therefore Madhavendra Puri accused him of being an offender and rejected him. Because Ramacandra Puri had been rejected by his spiritual master, he became concerned only with finding faults in others and advising them according to dry Mayavada philosophy. For this reason he was not very respectful to the Vaisnavas, and later he became so fallen that he began criticizing Sri Caitanya Mahaprabhu for His eating. Hearing his criticisms, Sri Caitanya Mahaprabhu reduced His eating, but after Ramacandra Puri left Jagannatha Puri, the Lord resumed His usual behavior.

TEXT 1

tam vande krsna-caitanyam  
ramacandra-puri-bha yat  
laukikaharatah svam yo  
bhiksannam samakocayat

TRANSLATION

Let me offer my respectful obeisances to Sri Caitanya Mahaprabhu,  
who reduced His eating due to fear of the criticism of Ramacandra Puri.

TEXT 2

jaya jaya sri-caitanya karuna-sindhu-avatara  
brahma-sivadika bhaje carana yanhara

TRANSLATION

All glories to Sri Caitanya Mahaprabhu, the incarnation of the  
ocean of mercy. His lotus feet are worshiped by demigods like Lord  
Brahma and Lord Siva.

TEXT 3

jaya jaya avadhuta-candra nityananda  
jagat bandhila yenha diya prema-phanda

TRANSLATION

All glories to Nityananda Prabhu, the greatest of mendicants, who  
bound the entire world with a knot of ecstatic love for God.

TEXT 4

jaya jaya advaita isvara avatara  
krsna avatari' kaila jagat-nistara

TRANSLATION

All glories to Advaita Prabhu, the incarnation of the Supreme  
Personality of Godhead. He induced Krsna to descend and thus delivered  
the entire world.

TEXT 5

jaya jaya srivasadi yata bhakta-gana  
sri-krsna-caitanya prabhu--yanra prana-dhana

TRANSLATION

All glories to all the devotees, headed by Srivasa Thakura. Sri Krsna Caitanya Mahaprabhu is their life and soul.

TEXT 6

ei-mata gauracandra nija-bhakta-sange  
nilacale krida kare krsna-prema-tarange

TRANSLATION

Thus Sri Caitanya Mahaprabhu, at Jagannatha Puri, performed His various pastimes with His own devotees in the waves of love for Krsna.

TEXT 7

hena-kale ramacandra-puri-gosani aila  
paramananda-purire ara prabhure milila

TRANSLATION

Then a sannyasi named Ramacandra Puri Gosani came to see Paramananda Puri and Sri Caitanya Mahaprabhu.

TEXT 8

paramananda-puri kaila carana vandana  
puri-gosani kaila tanre drdha alingana

TRANSLATION

Paramananda Puri offered respects at the feet of Ramacandra Puri, and Ramacandra Puri strongly embraced him.

PURPORT

Because Ramacandra Puri was a disciple of Madhavendra Puri, both Paramananda Puri and Sri Caitanya Mahaprabhu offered him respectful obeisances. Srila Bhaktisiddhanta Sarasvati Thakura comments that although Ramacandra Puri was naturally very envious and although he was against the principles of Vaisnavism--or, in other words, against the principles of the Supreme Personality of Godhead and His devotees--common people nevertheless addressed him as Gosvami or Gosani because he was superficially in the renounced order and dressed like a sannyasi. In the modern age the title gosvami is used by a caste of grhasthas, but formerly it was not. Rupa Gosvami and Sanatana Gosvami, for example, were called gosvami because they were in the renounced order. Similarly, because Paramananda Puri was a sannyasi, he was called Puri Gosvami. By careful scrutiny, therefore, one will find that gosvami is not the title for a certain caste; rather, it is properly the title for a person in the renounced order.

TEXT 9

mahaprabhu kaila tanre dandavat nati  
alingana kari' tenho kaila krsna-smrti

TRANSLATION

Sri Caitanya Mahaprabhu also offered obeisances unto Ramacandra Puri, who then embraced Him and thus remembered Krsna.

PURPORT

Sri Caitanya Mahaprabhu offered obeisances to Ramacandra Puri in consideration of his being a disciple of Srila Madhavendra Puri, the spiritual master of His own spiritual master, Isvara Puri. When a Vaisnava sannyasi meets another Vaisnava sannyasi, they both remember Krsna. Even Mayavadi sannyasis generally remember Narayana, who is also Krsna, by saying om namo bhagavate narayana or namo narayana. Thus it is the duty of a sannyasi to remember Krsna. According to smrti-sastra, a sannyasi does not offer obeisances or blessings to anyone. It is said, sannyasi nirasir nirnamaskriyah: a sannyasi should not offer anyone blessings or obeisances.

TEXT 10

tina-jane istha-gosthi kaila kata-ksana  
jagadananda-pandita tanre kaila nimantrana

TRANSLATION

The three of them talked about Krsna for some time, and then Jagadananda came and extended an invitation to Ramacandra Puri.

TEXT 11

jagannathera prasada anila bhiksara lagiya  
yathesta bhiksa karila tenho nindara lagiya

TRANSLATION

A large quantity of the remnants of food from Lord Jagannatha was brought in for distribution. Ramacandra Puri ate sumptuously, and then he wanted to find faults in Jagadananda Pandita.

TEXT 12

bhiksa kari' kahe puri,--"suna, jagadananda  
avasesa prasada tumi karaha bhaksana"

TRANSLATION

After finishing the meal, Ramacandra Puri requested, "My dear Jagadananda, please listen. You eat the food that is left."

TEXT 13

agraha kariya tanre vasi' khaoyaila  
apane agraha kari' parivesana kaila

TRANSLATION

With great eagerness Ramacandra Puri seated Jagadananda Pandita and personally served him prasada.

TEXT 14

agraha kariya punah punah khaoyaila  
acamana kaile ninda karite lagila

TRANSLATION

Encouraging him again and again, Ramacandra Puri fed him sumptuously, but when Jagadananda had washed his hands and mouth, Ramacandra Puri began criticizing him.

TEXT 15

"suni, caitanya-gana kare bahuta bhaksana  
'satya' sei vakya,--saksat dekhilun ekhana

TRANSLATION

"I have heard," he said, "that the followers of Caitanya Mahaprabhu eat more than necessary. Now I have directly seen that this is true.

TEXT 16

sannyasire eta khaoyana kare dharma nasa  
vairagi hana eta khaya, vairagyera nahi `bhasa''

TRANSLATION

"Feeding a sannyasi too much breaks his regulative principles, for when a sannyasi eats too much, his renunciation is destroyed."

TEXT 17

ei ta' svabhava tanra agraha kariya  
piche ninda kare, age bahuta khaoyana

TRANSLATION

The characteristic of Ramacandra Puri was that first he would induce someone to eat more than necessary and then he would criticize him.

TEXT 18

purve yabe madhavendra karena antardhana  
ramacandra-puri tabe aila tanra sthana

TRANSLATION

Formerly, when Madhavendra Puri was at the last stage of his life, Ramacandra Puri came to where he was staying.

TEXT 19

puri-gosani kare krsna-nama-sankirtana  
'mathura na painu' bali' karena kranda

TRANSLATION

Madhavendra Puri was chanting the holy name of Krsna, and sometimes he would cry, "O my Lord, I did not get shelter at Mathura."

TEXT 20

ramacandra-puri tabe upadese tanre  
sisya hana guru ke kahe, bhaya nahi kare

TRANSLATION

Then Ramacandra Puri was so foolish that he fearlessly dared to instruct his spiritual master.

TEXT 21

"tumi--purna-brahmananda, karaha smarana  
brahmavit hana kene karaha rodana?"

TRANSLATION

"If you are in full transcendental bliss," he said, "you should now remember only Brahman. Why are you crying?"

PURPORT

As stated in Bhagavad-gita, brahma-bhuta prasanna-atma: a Brahman realized person is always happy. Na socati na kanksati: he neither

laments nor aspires for anything. Not knowing why Madhavendra Puri was crying, Ramacandra Puri tried to become his advisor. Thus he committed a great offense, for a disciple should never try to instruct his spiritual master.

TEXT 22

sunī' madhavendra-mane krodha upajila  
`dura, dura, papistha' bali' bhartsana karila

TRANSLATION

Hearing this instruction, Madhavendra Puri, greatly angry, rebuked him by saying, "Get out, you sinful rascal!

PURPORT

Ramacandra Puri could not understand that his spiritual master, Madhavendra Puri, was feeling transcendental separation. His lamentation was not material. Rather, it proceeded from the highest stage of ecstatic love of Krsna. When he was crying in separation, "I could not achieve Krsna! I could not reach Mathura!" this was not ordinary material lamentation. Ramacandra Puri was not sufficiently expert to understand the feelings of Madhavendra Puri, but nevertheless he thought himself very advanced. Therefore, regarding Madhavendra Puri's expressions as ordinary material lamentation, he advised him to remember Brahman because he was latently an impersonalist. Madhavendra Puri understood Ramacandra Puri'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

`krsna na painu, na painu `mathura'  
apana-dukhke maron--ei dite aila jvala

TRANSLATION

"O my Lord Krsna, I could not reach You, nor could I reach Your abode, Mathura. I am dying in my unhappiness, and now this rascal has come to give me more pain.

TEXT 24

more mukha na dekhabī tui, yao yathī-tathī  
tore dekhi' maile mora habe asad-gati

TRANSLATION

"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

krsna na painu muni maron apanara dukkhe  
more `brahma' upadese ei chara murkhe"

TRANSLATION

"I am dying without achieving the shelter of Krsna, and therefore I am greatly unhappy. Now this condemned foolish rascal has come to instruct me about Brahman."

TEXT 26

ei ye sri-madhavendra sri-pada upeksha karila  
sei aparadhe inhara `vasana, janmila

TRANSLATION

Ramacandra Puri was thus denounced by Madhavendra Puri. Due to his offense, gradually material desire appeared within him.

PURPORT

The word vasana ("material desires") refers to dry speculative knowledge. Such speculative knowledge is only material. As confirmed in Srimad-Bhagavatam (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 also confirmed in the Bhakti-sandarbha (111), wherein it is said:

jivan-mukta api punar  
yanti samsara-vasanam  
yady acintya-maha-saktau  
bhagavaty aparadhinah

"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-tosani commentary on Srimad-Bhagavatam (10.2.32), Jiva Gosvami says;

jivan-mukta api punar  
bandhanam yanti karmabhih  
yady acintya-maha-saktau  
bhagavaty aparadhinah

"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 Puranas also appears in the Visnu-bhakti- can droda ya:

jivan-muktah prapadyante  
kvacit samsara-vasanam  
yogino na vilipyante  
karmabhir bhagavat-parah

"Even liberated souls sometimes fall down to material desires, but those who fully engaged 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

suska-brahma-jnani, nahi krsnera `sambandha'  
sarva loka ninda kare, nindate nirbandha

TRANSLATION

One who is attached to dry speculative knowledge has no relationship with Krsna. His occupation is criticizing Vaisnavas. Thus he is situated in criticism.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura has explained in his Anubhasya that the word nirbandha indicates that Ramacandra Puri had a steady desire to criticize others. Impersonalist Mayavadis who have no relationship with Krsna, who cannot take to devotional service and who simply engage in material arguments to understand Brahman regard devotional service to Krsna as karma-kanda, or fruitive activities. According to them, devotional service to Krsna is but another means for attaining dharma, artha, kama and moksa. Therefore they criticize the devotees for engaging in material activities. They think that devotional service is maya and that Krsna or Visnu is also maya. Therefore they are called Mayavadis. Such a mentality awakens in a person who is an offender to Krsna and His devotees.

TEXT 28

isvara-puri gosani kare sri-pada-sevana  
svahaste karena mala-mutradi marjana

TRANSLATION

Isvara Puri, the spiritual master of Sri Caitanya Mahaprabhu, performed service to Madhavendra Puri, cleaning up his stool and urine with his own hand.

TEXT 29

nirantara krsna-nama karaya smarana  
krsna-nama, krsna-lila sunaya anuksana

TRANSLATION

Isvara Puri was always chanting the holy name and pastimes of Lord Krsna for Madhavendra Puri to hear. In this way he helped Madhavendra Puri remember the holy name and pastimes of Lord Krsna at the time of death.

TEXT 30

tusta hana puri tanre kaila alingana  
vara dila--`krsne tomara ha-uka prema-dhana'

TRANSLATION

Pleased with Isvara Puri, Madhavendra Puri embraced him and gave him the benediction that he would be a great devotee and lover of Krsna.

TEXT 31

sei haite isvara-puri--`premera sagara'  
ramacandra-puri haila sarva-nindakara

TRANSLATION

Thus Isvara Puri became like an ocean of ecstatic love for Krsna, whereas Ramacandra Puri became a dry speculator and a critic of everyone else.

TEXT 32

mahad-anugraha-nigrahera `saksi' dui-jane  
ei dui-dvare sikhaila jaga-jane

TRANSLATION

Isvara Puri received the blessing of Madhavendra Puri, whereas Ramacandra Puri received a rebuke from him. Therefore these two persons, Isvara Puri and Ramacandra Puri, are examples of the objects of a great personality's benediction and punishment. Madhavendra Puri instructed the entire world by presenting these two examples.

TEXT 33

jagad-guru madhavendra kari' prema dana  
ei sloka padi' tenho kaila antardhana

TRANSLATION

His Divine Grace Madhavendra Puri, the spiritual master of the entire world, thus distributed ecstatic love for Krsna. While passing away from the material world, he chanted the following verse.

TEXT 34

ayi dina-dayardra natha he  
mathura-natha kadavalok yase

hrdayam tvad-aloka-kataram  
dayita bhramyati kim karomy aham

TRANSLATION

"O my Lord! O most merciful master! O master of Mathura! 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 sloke krsna-prema kare upadesa  
krsnera virahe bhaktera bhava-visesa

TRANSLATION

In this verse Madhavendra Puri instructs how to achieve ecstatic love for Krsna. By feeling separation from Krsna, one becomes spiritually situated.

TEXT 36

prthivite ropana kari' gela premankura  
sei premankurera vrksa--caitanya-thakura

TRANSLATION

Madhavendra Puri sowed the seed of ecstatic love for Krsna within this material world and then departed. That seed later became a great tree in the form of Sri Caitanya Mahaprabhu.

TEXT 37

prastave kahilun puri-gosanira nirvana  
yei iha sune, sei bada bhagyavan

TRANSLATION

I have incidentally described the passing away of Madhavendra Puri. Anyone who hears this must be considered very fortunate.

TEXT 38

ramacandra-puri aiche rahila nilacale  
virakta svabhava, kabhu rahe kona sthale

TRANSLATION

Thus Ramacandra Puri stayed at Jagannatha Puri. As customary for those in the renounced order, he would sometimes stay someplace and then go away.

TEXT 39

animantrana bhiksa kare, nahika nirnaya  
anyera bhiksara sthitira layena niscaya

TRANSLATION

There was no certainty of where Ramacandra Puri would take his meal, for he would do so even uninvited. Nevertheless, he was very particular to keep account of how others were taking their meals.

TEXT 40

prabhura nimantrane lage kaudi cari pana  
kabhu kasisvara, govinda khana tina jana

TRANSLATION

To invite Sri Caitanya Mahaprabhu would cost 320 kaudis [small conchshells]. This would provide lunch for three people, including Sri Caitanya Mahaprabhu and sometimes Kasisvara and Govinda.

TEXT 41

pratyaha prabhura bhiksa iti-uti haya  
keha yadi mulya ane, cari-pana-nirnaya

TRANSLATION

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 panas.

TEXT 42

prabhura sthiti, riti, bhiksa, sayana, prayana  
ramacandra-puri kare sarvanusandhana

TRANSLATION

Ramacandra Puri concerned himself with gathering all sorts of information about how Sri Caitanya Mahaprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

TEXT 43

prabhura yateka guna sparsite narila  
chidra cahi' bule, kanha chidra na paila

TRANSLATION

Because Ramacandra Puri was interested only in finding faults, he could not understand the transcendental qualities of Sri Caitanya Mahaprabhu. His only concern was finding faults, but still he could not find any.

TEXT 44

`sannyasi hana kare mistanna bhaksana  
ei bhoge haya kaiche indriya-varana'?

TRANSLATION

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 ninda kari' kahe sarva-loka-sthane  
prabhure dekhiteha avasya aise prati-dine

TRANSLATION

In this way Ramacandra Puri blasphemed Sri Caitanya Mahaprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.

TEXT 46

prabhu guru-buddhye karena sambhrama, sammana  
tenho chidra cahi' bule,--ei tara kama

TRANSLATION

When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Ramacandra Puri's business, however, was to search for faults in the Lord.

TEXT 47

yata ninda kare taha prabhu saba jane  
tathapi adara kaie bada-i sambhrame

TRANSLATION

Sri Caitanya Mahaprabhu knew that Ramacandra Puri was criticizing Him before everyone, but whenever Ramacandra Puri came to see Him, the Lord offered him respects with great attention.

TEXT 48

eka-dina pratah-kale aila prabhura ghara  
pipilika dekhi' kichu kahena utara

TRANSLATION

One day Ramacandra Puri came in the morning to the abode of Sri Caitanya Mahaprabhu. Seeing many ants, he said something to criticize the Lord.

TEXT 49

"ratrav atra aiksavam asit, tena  
pipilikah sancaranti aho! viraktanam  
sannyasinam iyam indriya-lalaseti  
bruvann utthaya gatah."

TRANSLATION

"Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced sannyasi is attached to such sense gratification!" After speaking in this way, he got up and left.

TEXT 50

prabhu paramparaya ninda kairachena sravana  
ebe saksat sunilena `kalpita' nindana

TRANSLATION

Sri Caitanya Mahaprabhu had heard rumors about Ramacandra Puri's blasphemy. Now He directly heard his fanciful accusations.

PURPORT

Ramacandra Puri could find no faults in the character of Sri Caitanya Mahaprabhu, for He is situated in a transcendental position as the Supreme Personality of Godhead. Ants are generally found everywhere, but when Ramacandra Puri saw ants crawling in the abode of the Lord, he took for granted that they must have been there because Caitanya Mahaprabhu had been eating sweetmeats. He thus discovered imaginary faults in the Lord and then left.

TEXT 51

sahajei pipilika sarvatra bedaya  
tahate tarka uthana dosa lagaya

TRANSLATION

Ants generally crawl about here, there and everywhere, but Ramacandra Puri, looking for imaginary faults, criticized Sri Caitanya Mahaprabhu by alleging that there had been sweetmeats in His room.

TEXT 52

suni' taha prabhura sankoca-bhaya mane  
govinde bolana kichu kahena vacane

TRANSLATION

After hearing this criticism, Sri Caitanya Mahaprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

TEXT 53

"aji haite bhiksa amara ei ta' niyama  
pinda-bhogera eka cauthi, panca-gandara vyanjana

TRANSLATION

"From today on it will be a rule that I shall accept only one-fourth of a pot of Lord Jagannatha's prasada and five gandas worth of vegetables.

TEXT 54

iha ba-i adhika ara kichu na aniba  
adhika anile ama etha na dekhiba"

TRANSLATION

"If you bring any more than this, you will not see Me here anymore."

TEXT 55

sakala vaisnave govinda kahe ei vat  
suni' sabara mathe yaiche haila vajraghata

TRANSLATION

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

ramacandra-purike sabaya deya tiraskara  
'ei papistha asi' prana la-ila sabara'

TRANSLATION

All the devotees condemned Ramacandra Puri, saying, "This sinful man has come here and taken our lives."

TEXT 57-58

sei-dina eka-vipra kaila nimantrana  
eka-cauthi bhata, panca-gandara vyanjana

ei-matra govinda kaila angikara  
mathaya gha mare vipra, kare hahakara

TRANSLATION

That day, a brahmana extended an invitation to Sri Caitanya Mahaprabhu. When Govinda accepted only five gandas worth of vegetables and a fourth of a pot of rice, the brahmana, in great despair, struck his head with his hand and cried, "Alas! Alas!"

TEXT 59

sei bhata-vyanjana prabhu ardheka khaila  
ye kichu rahila, taha govinda paila

TRANSLATION

Sri Caitanya Mahaprabhu ate only half of the rice and vegetables, and whatever remained was taken by Govinda.

TEXT 60

ardhasana karena prabhu, govinda ardhasana  
saba bhakta-gana tabe chadila bholana

TRANSLATION

Thus both Sri Caitanya Mahaprabhu and Govinda ate only half the food they needed. Because of this, all the other devotees gave up eating.

TEXT 61

govinda-kasisvare prabhu kaila ajnapana

`dunhe anyatra magi' kara udara bharana'

TRANSLATION

Sri Caitanya Mahaprabhu ordered Govinda and Kasisvara, "You may both take alms elsewhere to fill your bellies."

TEXT 62

ei-rupa maha-dukhhe dina kata gela  
suni, ramacandra-puri prabhu-pasa aila

TRANSLATION

In this way, some days passed in great unhappiness. Hearing of all this, Ramacandra Puri went to Sri Caitanya Mahaprabhu.

TEXT 63

pranama kari' prabhu kaila carana vandana  
prabhure kahaye kichu hasiya vacana

TRANSLATION

Sri Caitanya Mahaprabhu offered His obeisances to Ramacandra Puri, worshiping his feet. Then Ramacandra Puri smiled and spoke to the Lord.

TEXT 64

"sannyasira dharma nahe `indriya-tarpana'  
yaiche taiche kare matra udara bharana

TRANSLATION

Ramacandra Puri advised, "It is not the business of a sannyasi to gratify his senses. He should fill his belly some way or other.

TEXT 65

tomare ksina dekhi, suni,--kara ardhasana  
ei `suska-vairagya' nahe sannyasira `dharma'

TRANSLATION

"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 sannyasi.

TEXT 66

yatha-yogya udara bhare, na kare `visaya' bhoga  
sannyasira tabe siddha haya jnana-yoga

TRANSLATION

"A sannyasi eats as much as necessary to maintain his body, but he does not enjoy satisfying his senses materially. Thus a sannyasi becomes perfect in his spiritual advancement in knowledge.

TEXT 67-68

natyasnato'pi yogo'sti  
na caikantam anasnatah

na catisvapna-silasya  
jagrato naiva carjuna

yuktahara- viharas ya  
yukta-cestasya karmasu  
yukta-s vapna vabodhas ya  
yogo bhavati dukkhaha"

TRANSLATION

"`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."'

PURPORT

This is a quotation from Bhagavad-gita (6.16-17).

TEXT 69

prabhu kahe,--"ajna balaka mui `sisya' tomara  
more siksa deha;--ei bhagya amara',

TRANSLATION

Sri Caitanya Mahaprabhu 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 suni' ramacandra-puri uthi' gela  
bhakta-gana ardhasana kare,--puri gosani sunila

TRANSLATION

Hearing this, Ramacandra Puri got up and left. He also heard from various sources that all the devotees of Sri Caitanya Mahaprabhu were eating half as much as usual.

TEXT 71

ara dina bhakta-gana-saha paramananda-puri  
prabhu-pase nivedila dainya-vinaya kari'

TRANSLATION

The next day, Paramananda Puri and other devotees approached Sri Caitanya Mahaprabhu with great humility and submission.

TEXT 72

"ramacandra-puri haya ninduka-svabhava  
tara bole anna chadi' kiba habe labha?

TRANSLATION

Paramananda Puri said, "My Godbrother Ramacandra Puri is by nature a bad critic. If You give up eating because of his words, what will be the profit?"

TEXT 73

purira svabhava,--yathesta ahara karana  
ye na khaya, tare khaoyaya yatana kariya

TRANSLATION

"It is the nature of Ramacandra Puri 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

khaoyana punah tare karaye nindana  
'eta anna khao,--tomara kata ache dhana?

TRANSLATION

"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

sannyasike eta khaoyana kara dharma nasa!  
ataeva janinu,--tomara kichu nahi bhasa'

TRANSLATION

" `Also, by inducing sannyasis to eat so much, you spoil their religious principles. Therefore I can understand that you have no advancement.'

TEXT 76

ke kaiche vyavahare, keba kaiche khaya  
ei anusandhana tenho karaya sadaya

TRANSLATION

"It is Ramacandra Puri's business to inquire always about how others are eating and conducting their daily affairs.

TEXT 77

sastre yei dui dharma kairache varjana  
sei karma nirantara inhara karana

TRANSLATION

"The two kinds of activity rejected in the revealed scriptures constitute his daily affairs.

TEXT 78

para-s vabha va-karmani  
na prasamsen na garhayet  
visvam ekatmakam pasyan  
prakrtya purusena ca

TRANSLATION

"`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.'

PURPORT

This verse from Srimad-Bhagavatam (11.28.1) was spoken by Lord Krsna to Uddhava.

TEXT 79

tara madhye purva-vidhi `prasamsa' chadiya  
para-vidhi `ninda' kare `balistha' janiya

TRANSLATION

"Of the two rules, Ramacandra Puri obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

PURPORT

The above-mentioned verse from Srimad-Bhagavatam gives two injunctions. The first, called purva-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 purva-vidhi. Thus the actual injunction is that one may praise but should not criticize. This is called slesokti, or a statement having two meanings. Ramacandra Puri, however, acted in just the opposite way, for he neglected the para-vidhi but strictly observed the purva-vidhi. Since he avoided following the principle of not criticizing, Ramacandra Puri broke both the rules.

TEXT 80

purva-parayor madhye para-vidhir balavan

TRANSLATION

"`Between the former rule and the latter rule, the latter is more important.'

PURPORT

This is a verse from the nyaya literatures.

TEXT 81

yahan guna sata ache, taha na kare grahana  
guna-madhye chale kare dosa-aropana

TRANSLATION

"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

inhara svabhava ihan karite na yuyaya  
tathapi kahiye kichu marma-duhkha paya

TRANSLATION

"One should not, therefore, follow the principles of Ramacandra Puri. Nevertheless, I have to say something against him because he is making our hearts unhappy.

TEXT 83

inhara vacane kene anna tyaga kara?  
purvavat nimantrana mana; ,--sabara bola dhara"

TRANSLATION

"Why have you given up proper eating due to the criticism of Ramacandra Puri? Please accept invitations as before. This is the request of us all.',

TEXT 84

prabhu kahe,--"sabe kene purire kara rosa?  
'sahaja' dharma kahe tenho, tanra kiba dosa?"

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Why are all of you angry at Ramacandra Puri? He is expounding the natural principles of sannyasa life. Why are you accusing him?"

TEXT 85

yati hana jihva-lampatya--atyanta anyaya  
yatira dharma,--prana rakhite ahara-matra khaya"

TRANSLATION

"For a sannyasi to indulge in satisfying the tongue is a great offense. The duty of a sannyasi is to eat only as much as needed to keep body and soul together."

TEXT 86

tabe sabe meli' prabhure bahu yatna kaila  
sabara agrahe prabhu ardheka rakhila

TRANSLATION

When they all requested very fervently that Sri Caitanya Mahaprabhu 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-pana kaudi lage prabhura nimantrane  
kabhu dui-jana bhokta, kabhu tina-jane

TRANSLATION

The cost for the food needed to invite Sri Caitanya Mahaprabhu was fixed at two panas of kaudis [160 conchshells], and that food would be taken by two men and sometimes three.

TEXT 88

abhojyanna vipra yadi karena nimantrana  
prasada-mulya la-ite lage kaudi dui-pana

TRANSLATION

When a brahmana at whose home an invitation could not be accepted invited the Lord, he would pay two panas of conchshells to purchase the prasada.

TEXT 89

bhojyanna vipra yadi nimantrana kare  
kichu `prasada' ane, kichu paka kare ghare

TRANSLATION

When a brahmana at whose home an invitation could be accepted invited Him, the brahmana would purchase part of the prasada and cook the rest at home.

TEXT 90-91

pandita-gosani, bhagavan-acarya, sarvabhauma  
nimantranera dine yadi kare nimantrana

tan-sabara icchaya prabhu karena bhojana  
tahan prabhura svatantrya nai, yaiche tanra mana

TRANSLATION

Even on a day when Sri Caitanya Mahaprabhu was invited to dine by others, if Gadadhara Pandita, Bhagavan Acarya or Sarvabhauma Bhattacharya invited Him, Sri Caitanya Mahaprabhu had no independence. He would accept their invitations as they desired.

TEXT 92

bhakta-gane sukha dite prabhura `avatara'  
yahan yaiche yogya, tahan karena vyavahara

TRANSLATION

Sri Caitanya Mahaprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

TEXT 93

kabhu laukika riti,--yena `itara' jana  
kabhu svatantra, karena `aisvarya' prakatana

TRANSLATION

Because of His full independence, Sri Caitanya Mahaprabhu sometimes behaved like a common man and sometimes manifested His godly opulence.

TEXT 94

kabhu ramacandra-purira haya bhrtya-praya  
kabhu tare nahi mane, dekhe trna-praya

TRANSLATION

Sri Caitanya Mahaprabhu sometimes accepted Ramacandra Puri 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

isvara-caritra prabhura--buddhira agocara  
yabe yei karena, sei saba--manohara

TRANSLATION

Sri Caitanya Mahaprabhu behaved exactly like the Supreme Personality of Godhead, beyond the restriction of anyone's intelligence. Whatever He liked He did, but all His activities were very beautiful.

TEXT 96

ei-mata ramacandra-puri nilacale  
dina kata rahi' gela `tirtha' karibare

TRANSLATION

Thus Ramacandra Puri stayed for some days at Nilacala [Jagannatha Puri]. Then he left to visit various holy places of pilgrimage.

TEXT 97

tenho gele prabhura gana haila harasita  
sirera pathara yena padila acambita

TRANSLATION

The devotees considered Ramacandra Puri to be like a great burden on their heads. When he left Jagannatha Puri, everyone felt extremely happy, as if a great stone burden had suddenly fallen from their heads to the ground.

TEXT 98

svacchande nimantrana, prabhura kirtana-nartana  
svacchande karena sabe prasada bhojana

TRANSLATION

After his departure, everything was happy once again. Sri Caitanya Mahaprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted prasada without hindrances.

TEXT 99

guru upeksha kaile, aiche phala haya  
krame isvara-paryanta aparadhe thekaya

TRANSLATION

If one's spiritual master rejects him, one becomes so fallen that he, like Ramacandra Puri, commits offenses even to the Supreme Personality of Godhead.

TEXT 100

yadyapi guru-buddhye prabhu tara dosa na la-ila  
tara phala-dvara loke siksa karaila

TRANSLATION

Sri Caitanya Mahaprabhu did not consider the offenses of Ramacandra Puri, 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 amrtera pura  
sunite sravane mane lagaye madhura

TRANSLATION

The character of Sri Caitanya Mahaprabhu is full of nectar. Hearing about it is pleasing to the ear and mind.

TEXT 102

caitanya-caritra likhi, suna eka-mane  
anayase pabe prema sri-krsna-carane

TRANSLATION

I write about the character of Sri Caitanya Mahaprabhu. O readers, please hear with attention, for thus you will easily receive ecstatic love for the lotus feet of Lord Sri Krsna.

TEXT 103

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Eighth Chapter, describing how the Lord reduced His eating in fear of the criticism of Ramacandra Puri.

Chapter Nine

The Deliverance of Gopinatha Pattanayaka

This Ninth Chapter is summarized as follows. Gopinatha Pattanayaka, the son of Bhavananda Raya, was engaged in the service of the government, but he misappropriated some funds from the treasury. Therefore the bada-jana, the eldest son of King Prataparudra, ordered that he be punished by death. Thus Gopinatha Pattanayaka was raised on the canga to be killed, but by the mercy of Sri Caitanya Mahaprabhu he was delivered. Moreover, he was even promoted to a higher post.

TEXT 1

agan ya-dhanya-caitan ya-  
gananam prema- van ya ya  
ninye'dhanya-jana-svanta-  
maruh sasvad anupatam

TRANSLATION

The innumerable, glorious followers of Sri Caitanya Mahaprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love.

TEXT 2

jaya jaya sri-krsna-caitanya dayamaya  
jaya jaya nityananda karuna-hrdaya

TRANSLATION

All glories to Sri Krsna Caitanya Mahaprabhu, the most merciful incarnation! All glories to Lord Nityananda, whose heart is always compassionate!

TEXT 3

jayadvaitacarya jaya jaya dayamaya  
jaya gaura-bhakta-gana saba rasamaya

TRANSLATION

All glories to Advaita Acarya, who is very merciful! All glories to the devotees of Sri Caitanya Mahaprabhu, who are always overwhelmed by transcendental bliss!

TEXT 4

ei-mata mahaprabhu bhakta-gana-sange  
nilacale vasa karena krsna-prema-range

TRANSLATION

Thus Sri Caitanya Mahaprabhu lived at Nilacala [Jagannatha Puri] with His personal devotees, always merged in ecstatic love for Krsna.

TEXT 5

antare-bahire krsna-viraha-taranga  
nana-bhave vyakula prabhura mana ara anga

TRANSLATION

Sri Caitanya Mahaprabhu always felt waves of separation from Krsna, externally and internally. His mind and body were agitated by various spiritual transformations.

TEXT 6

dine nrtya-kirtana, jagannatha-darasana  
ratrye raya-svarupa-sane rasa-asvadana

TRANSLATION

During the day He chanted, danced and saw Lord Jagannatha in the temple. At night He tasted transcendental bliss in the company of Ramananda Raya and Svarupa Damodara.

TEXT 7

trijagatera loka asi' karena darasana  
yei dekhe, sei paya krsna-prema-dhana

TRANSLATION

People from the three worlds used to come visit Sri Caitanya Mahaprabhu. Anyone who saw Him received the transcendental treasure of love for Krsna.

TEXT 8

manusyera vese deva-gandharva-kinnara  
sapta-patalera yata daitya visadhara

TRANSLATION

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 [Patalaloka], including the demons and serpentine living entities, all visited Sri Caitanya Mahaprabhu in the dress of human beings.

TEXT 9

sapta-dvipe nava-khande vaise yata jana  
nana-vese asi' kare prabhura darasana

TRANSLATION

Dressed in different ways, people from the seven islands and nine khandas visited Sri Caitanya Mahaprabhu.

TEXT 10

prahlada, bali, vyasa, suka adi muni-gana  
asi' prabhu dekhi' preme haya acetana

TRANSLATION

Prahlada Maharaja, Bali Maharaja, Vyasadeva, Sukadeva Gosvami and other great sages came to visit Sri Caitanya Mahaprabhu. Upon seeing Him, they became unconscious in ecstatic love for Krsna.

PURPORT

According to the opinion of some historians, prahlada Maharaja was born in Treta-yuga in the city of Mulatana in the state of Punjab. He was born of Hiranyakasipu, a king of the dynasty of Kasyapa. Prahlada Maharaja was a great devotee of Lord Visnu, but his father was very much against Visnu. Because the father and son thus differed in their consciousness, the demon father inflicted all kinds of bodily pain upon Prahlada. When this torture became intolerable, the Supreme Lord appeared as Nrsimhadeva and killed the great demon Hiranyakasipu.

Bali Maharaja was the grandson of Prahlada Maharaja. The son of Prahlada Maharaja was Virocana, and his son was known as Bali. Appearing as Vamana and begging Bali Maharaja for three feet of land, the Lord took possession of the entire three worlds. Thus Bali Maharaja became a great devotee of Lord Vamana. Bali Maharaja had one hundred sons, of whom Maharaja Bana was the eldest and most famous.

Vyasadeva was the son of the great sage Parasara. Other names for him are Satyavateya and Krsna-dvaipayana Badarayana Muni. As one of the authorities on the Vedas, he divided the original Veda, for convenience, into four divisions--Sama, Yajur, Rg and Atharva. He is the author of eighteen Puranas as well as the theosophical thesis Brahma-sutra and its natural commentary, Srimad- Bhagavatam. He belongs to the Brahma-sampradaya and is a direct disciple of Narada Muni.

Sukadeva Gosvami is the son of Vyasadeva. He was a brahmacari fully conscious of Brahman realization, but later he became a great devotee of Lord Krsna. He narrated Srimad-Bhagavatam to Maharaja Pariksit.

TEXT 11

bahire phukare loka, darsana na pana  
'krsna kaha' balena prabhu bahire asiya

TRANSLATION

Being unable to see Sri Caitanya Mahaprabhu, the populace outside His room would make a tumultuous sound. Thus Sri Caitanya Mahaprabhu would go outside and tell them, "Chant Hare Krsna."

TEXT 12

prabhura darsane saba loka preme bhase  
ei-mata yaya prabhura ratri-divase

TRANSLATION

All kinds of people would come to see the Lord, and upon seeing Him they would be overwhelmed with ecstatic love for Krsna. In this way Sri Caitanya Mahaprabhu passed His days and nights.

TEXT 13

eka-dina loka asi' prabhure nivedila  
gopinathere `bada jana' cange cadaila

TRANSLATION

One day people suddenly came to Sri Caitanya Mahaprabhu and informed Him, "Gopinatha Pattanayaka, the son of Bhavananda Raya, has been condemned to death by the bada-jana, the eldest son of the King, and has been raised on the canga.

PURPORT

The canga 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, Gopinatha Pattanayaka had been condemned to death and had therefore been raised upon the canga.

TEXT 14

tale khadga pati' tare upare daribe  
prabhu raksa karena yabe, tabe nistaribe

TRANSLATION

"He has placed swords beneath the platform," they said, "and will throw Gopinatha upon them. O Lord, only if You protect him will he be saved.

TEXT 15

savamse tomara sevaka--bhavananda-raya  
tanra putra--tomara sevake rakhite yuyaya

TRANSLATION

"Bhavananda Raya and his entire family are your servants. Therefore it is quite fitting for You to save the son of Bhavananda Raya."

TEXT 16

prabhu kahe,--`raja kene karaye tadana?'  
tabe sei loka kahe saba vivarana

TRANSLATION

Sri Caitanya Mahaprabhu inquired, "Why is the King chastising him?"  
Thereupon the people described the entire incident.

TEXT 17

"gopinatha-pa tta na yaka--ramananda-bhai  
sarva-kala haya tenha raja-visayi

TRANSLATION

They said, "Gopinatha Pattanayaka, the brother of Ramananda Raya,  
has always been a treasurer for the government.

TEXT 18

`malajathya-dandapa\`e' tara adhikara  
sadhi' padi' ani' dravya dila raja-dvara

TRANSLATION

"He served in the place known as Malajathya Dandapata, soliciting  
and collecting money there and depositing it in the government treasury.

TEXT 19

dui-laksa kahana tara thani baki ha-ila  
dui-laksa kahana kaudi raja ta' magila

TRANSLATION

nas of conchshells was due from him. Therefore the King demanded  
this sum.

TEXT 20

tenha kahe,--"sthula-dravya nahi ye gani' diba  
krame-krame veci' kini' dravya bhariba

TRANSLATION

"Gopinatha Pattanayaka 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

ghoda dasa-bara haya, laha' mulya kari",  
eta bali' ghoda ane raja-dvare dhari'

TRANSLATION

" `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 raja-putra ghodara mulya bhala jane  
tare pathaila raja patra-mitra sane

TRANSLATION

"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 rala-putra mulya kare ghatana  
gopinathera krodha haila mulya suniya

TRANSLATION

"The prince, however, purposely gave a reduced estimate for the value of the horses. When Gopinatha Pattanayaka heard the price quoted, he was very angry.

TEXT 24

sei raja-putrera svabhava,--griva phiraya  
urdhva-mukhe bara-bara iti-uti caya

TRANSLATION

"That prince had a personal idiosyncrasy of turning his neck and facing the sky, looking here and there again and again.

TEXT 25

tare ninda kari' kahe sagarva vacane  
raja krpa kare tate bhaya nahi mane

TRANSLATION

"Gopinatha Pattanayaka criticized the prince. He was unafraid of the prince because the King was very kind toward him.

TEXT 26

`amara ghoda griva na phiraya urdhve nahi caya  
tate ghodara mulya ghati karite na yuyaya'

TRANSLATION

"Gopinatha Pattanayaka said, 'My horses never turn their necks or look upward. Therefore the price for them should not be reduced.'

TEXT 27

sunil rajaputra-mane krodha upajila  
rajara thani yai' bahu lagani karila

TRANSLATION

"Hearing this criticism, the prince became very angry. Going before the King, he made some false allegations against Gopinatha Pattanayaka.

TEXT 28

"kaudi nahi dibe ei, bedaya chadma kari'  
ajna deha yadi,--`cange cadana la-i kaudi'

TRANSLATION

"`This Gopinatha Pattanayaka,' 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 canga and thus realize the money.'

TEXT 29

raja bale,--"yei bhala, sei kara yaya  
ye upaye kaudi pai, kara se upa-ya"

TRANSLATION

"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

raja-putra asi' tare cange cadaila  
khadaga-upare phelaite tale khadaga patila"

TRANSLATION

"Thus the prince went back, raised Gopinatha Pattanayaka onto the platform of the canga and spread swords below upon which to throw him."

TEXT 31

suni' prabhu kahe kichu kari' pranaya-rosa  
"raja-kaudi dite nare, rajara kiba dosa?"

TRANSLATION

After hearing this explanation, Sri Caitanya Mahaprabhu replied with affectionate anger. "Gopinatha Pattanayaka does not want to pay dues to the King," the Lord said. "How then is the King at fault in punishing him?"

TEXT 32

raja-bilat sadhi' kha ya, nahi raja-bhaya  
dari-natuyare diya kare nana vyaya

TRANSLATION

"Gopinatha Pattanayaka 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 raja-visaya  
raja-dravya sodhi' paya, tara karuka vyaya"

TRANSLATION

"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-kale ara loka aila dhana  
'vaninathadi savamse lana gela bandhiya'

TRANSLATION

At that time another person came there in great haste, bringing the news that Vaninatha Raya and his entire family had been arrested.

TEXT 35

prabhu kahe,--"raja apane lekharā dravya la-iba  
ami--virakta sannyasi, tahe ki kariba?"

TRANSLATION

Sri Caitanya Mahāprabhu said, "The King must personally realize the  
dues. I am but a sannyasi, a member of the renounced order. What can I  
do?"

TEXT 36

tābe svarupadi yata prabhura bhakta-gana  
prabhura carane sābe kaila nivedana

TRANSLATION

Then all the devotees, headed by Svarupa Damodara Gosvami, fell at  
the lotus feet of Sri Caitanya Mahāprabhu and submitted the following  
plea.

TEXT 37

"ramananda-rayera gosthi, sāba--tomara `dasa'  
tomara ucita nahe aichana udasa"

TRANSLATION

"All the members of Ramananda Raya'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

suni' mahāprabhu kahe sakrodha vacane  
"more ajna deha' sābe, yana raja-sthane!"

TRANSLATION

After hearing this, Sri Caitanya Mahāprabhu spoke in an angry mood.  
"You want to order Me to go to the King," He said.

TEXT 39

toma-sābara ei mata,--raja-thani yana  
kaudi magi' lan muni ancala patiya

TRANSLATION

"Your opinion is that I should go to the King's palace and spread My cloth to beg money from him.

TEXT 40

panca-gandara patra haya sannyasi brahmana  
magile va kene dibe dui-laksa kahana?"

TRANSLATION

"Of course, a sannyasi or brahmana may beg for up to five gandas, but why should he be granted the inappropriate sum of 200,000 kahanas of conchshells?"

TEXT 41

hena-kale ara loka aila dhana  
khadegara upare gopinathe diteche dariya

TRANSLATION

Then another person came with the news that Gopinatha had already been set up to be thrown upon the points of the swords.

TEXT 42

suni' prabhura gana prabhure kare anunaya  
prabhu kahe,--"ami bhiksuka, ama haite kichu naya

TRANSLATION

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

tate raksa karite yadi haya sabara mane  
sabe meli' janaha jagannathera carane

TRANSLATION

"Therefore if you want to save him, you should all pray together at the lotus feet of Jagannatha.

TEXT 44

isvara jagannatha,--yanra hate sarva `artha'  
kartum akartum anyatha karite samartha"

TRANSLATION

"Lord Jagannatha 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

ihan yadi mahaprabhu eteka kahila  
haricandana-patra yai' rajare kahila

TRANSLATION

When Sri Caitanya Mahaprabhu replied in this way, an officer named Haricandana Patra went to the King and spoke with him.

TEXT 46

"gopinatha-pattanayaka--sevaka tomara  
sevakera prana-danda nahe vyavahara

TRANSLATION

"After all," he said, "Gopinatha Pattanayaka is your faithful servant. To condemn a servant to death is not good behavior."

TEXT 47

visesa tahara thani kaudi baki haya  
prana nile kiba labha? nija dhana-ksaya

TRANSLATION

"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

yathartha mulye ghoda laha, yeba baki haya  
krame krame dibe, vyartha prana kene laya"

TRANSLATION

"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

raja kahe,--"ei vat ami nahi jani  
prana kene la-iba, tara dravya cahi ami

TRANSLATION

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 yai' kara tahan sarva samadhana  
dravya yaiche aise, ara rahe tara prana"

TRANSLATION

"Go there and adjust everything. I want only the payment, not his life."

TEXT 51

tabe haricandana asi' janare kahila  
cange haite gopinathe sighra namaila

TRANSLATION

Haricandana then returned and informed the prince of the King's desire, and immediately Gopinatha Pattanayaka was taken down from the canga.

TEXT 52

`dravya deha' raja mage--upaya puchila  
'yathartha-mulye ghoda laha', tenha ta' kahila

TRANSLATION

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, ara yata kichu pari  
avicare prana laha,--ki balite pari?'

TRANSLATION

"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

yathartha mulya kari' tabe saba ghoda la-ila  
ara dravyera muddati kari' ghare pathaila

TRANSLATION

Then the government took all the horses for a proper price, a time was set for payment of the balance, and Gopinatha Pattanayaka was released.

TEXT 55

etha prabhu sei manusyere prasna kaila  
"vaninatha ki kare, yabe bandhiya anila?"

TRANSLATION

Sri Caitanya Mahaprabhu inquired from the messenger, "What was Vaninatha doing when he was arrested and brought there?"

TEXT 56

se kahe--"vaninatha nirbhaye laya krsna-nama  
'hare krsna, hare krsna' kahe avisrama

TRANSLATION

The messenger replied, "He was fearlessly, incessantly chanting the mahamantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 57

sankhya lagi' dui-hate angulite lekha  
sahasradi purna haile, ange kate rekha"

TRANSLATION

"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

suni' mahaprabhu ha-ila parama ananda  
ke bujhite pare gaurera krpa-chanda-bandha?

TRANSLATION

Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?

TEXT 59

hena-kale kasi-misra aila prabhu-sthane  
prabhu tanre kahe kichu sodvega-vacane

TRANSLATION

At that time Kasi Misra came to the residence of Sri Caitanya Mahaprabhu, and the Lord talked with him with some agitation.

TEXT 60

"ihan rahite nari, yamu alalanatha  
nana upadrava ihan, na pai soyatha"

TRANSLATION

"I cannot stay here any longer," the Lord said. "I shall go to Alalanatha. There are too many disturbances here, and I cannot get any rest.

TEXT 61

bhavananda-rayera gosthi kare raja-visaya  
nana-prakare kare tara raja-dravya vyaya

TRANSLATION

"All the family members of Bhavananda Raya are engaged in government service, but they spend the government's revenue in various ways.

TEXT 62

rajara ki dosa raja nija-dravya caya  
dite nare dravya, danda amare janaya

TRANSLATION

"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

raja gopinathe yadi cange cadaila  
cari-bare loke asi' more janaila

TRANSLATION

"When the King put Gopinatha Pattanayaka on the canga, messengers came four times to inform Me about the incident.

TEXT 64

bhiksuka sannyasi ami nirjana-vasi  
amaya dukkha deya, nija-dukkha kahi' asi'

TRANSLATION

"As a beggar sannyasi, 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

aji tare jagannatha karila raksana  
kali ke rakhibe, yadi na dibe raja-dhana?

TRANSLATION

"Jagannatha 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?"

PURPORT

The Supreme Personality of Godhead will certainly protect a devotee who does something sinful accidentally. As the Lord says in Bhagavad-gita (9.30-31):

api cet suduracaro  
bhajate mam ananya-bhak  
sadhur eva sa mantavyah  
samyag vyavasito hi sah  
ksipram bhavati dharmatma  
sasvac-chantim nigacchati  
kaunteya pratijanihi  
na me bhaktah pranasyati

"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. He quickly becomes righteous and attains lasting peace. O son of Kunti, 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 Krsna will give him protection, Krsna will not protect him. Therefore Sri Caitanya Mahaprabhu said, kali ke rakhibe, yadi na dibe raja-dhana?: "Jagannatha

has saved Gopinatha Pattanayaka from being killed by the King today, but if he commits the same offense again, who will give him protection?" Sri Caitanya Mahaprabhu thus warns all such foolish devotees that Jagannatha will not protect them if they continue to commit offenses.

TEXT 66

visayira varta suni' ksubdha haya mana  
tate ihan rahi' mora nahi prayojana"

TRANSLATION

"If we hear about the activities of materialistic persons, our minds become agitated. There is no need for Me to stay here and be disturbed in that way."

TEXT 67

kasi-misra kahe prabhura dhariya carane  
"tumi kene ei vate ksobha kara mane?"

TRANSLATION

Kasi Misra caught hold of the Lord's lotus feet and said, "Why should You be agitated by these affairs?"

TEXT 68

sannyasi virakta tomara ka-sane sambandha?  
vyavahara lagi' toma bhaje, sei jnana-andha

TRANSLATION

"You are a renounced sannyasi. What connections do You have? One who worships You for some material purpose is blind to all knowledge."

PURPORT

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 Visnu, the Supreme Personality of Godhead, as a means of livelihood. None of this, however, is approved. In the book known as Sapta-sati, as mentioned by Srila Bhaktisiddhanta Sarasvati Thakura, one can discover how a person worshiping the goddess Durga 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 jnana-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 Srila Rupa Gosvami:  
an yabhilasita-sunyam-

jnana-karmady-anavrtam  
anukulyena krsnanu-  
silanam bhaktir uttama

One should be completely free from all material desires and should serve Krsna simply to please Him. When people become interested in their own sense gratification (bhukti mukti siddhi kami), 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 Krsna 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 Srimad- Bhagavatam (10.2.32):

aruhyā krcchrena param padam tatah  
patanty adho'nadrta-yusmad-anghrayah

Because Mayavadi philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging in the Brahman effulgence, they must come down again to this material world.

#### TEXT 69

tomara bhajana-phale tomate `prema-dhana'  
visaya lagi' tomaya bhaje, sei murkha jana

#### TRANSLATION

Kasi Misra 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.

#### PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura 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 sannyasi 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 Vrndavana or Navadvipa, 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 Bhagavatam 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 babajis or collect money on the plea of worshiping the poor, whom they call daridra-narayana, 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 Brahma and other demigods. Unfortunately, fools have no understanding of the perpetual pleasure of devotional service.

TEXT 70

toma lagi' ramananda rajya tyaga kaila  
toma lagi' sanatana `visaya' chadila

TRANSLATION

"It is only for Your sake that Ramananda Raya resigned from the governorship of South India and Sanatana Gosvami gave up his post as minister.

TEXT 71

toma lagi' raghunatha sakala chadila  
hethaya tahara pita visaya pathaila

TRANSLATION

"It is for Your sake that Raghunatha dasa gave up all his family relationships. His father sent money and men here to serve him.

TEXT 72

tomara carana-krpa hanache tahare  
chatre magi' khaya, `visa ya' sparsa nahi kare

TRANSLATION

"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

ramanandera bhai gopinatha-mahasaya  
toma haite visaya-vancha, tara iccha naya

TRANSLATION

"Gopinatha Pattanayaka is a good gentleman. He does not desire material benefits from You.

TEXT 74

tara dukkha dekhi' tara sevakadi-gana  
tomare janaila,--yate `ananya-sarana'

TRANSLATION

"It is not Gopinatha 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 Gopinatha is a soul surrendered unto You.

TEXT 75

sei `suddha-bhakta;; ye toma bhaje toma lagi'  
apanara sukha-dukkhe haya bhoga-bhogi'

TRANSLATION

"Gopinatha Pattanayaka 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

tomara anukampa cahe, bhaje anuksana  
acirat mile tanre tomara carana

TRANSLATION

"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'nukampam susamiksamano  
bhunjana evatma-krtam vipakam  
hrd-vag-vapurbbhir vidadhan namas te  
jiveta yo mukti-pade sa daya-bhak

TRANSLATION

" `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.'

PURPORT

This is a verse from Srimad-Bhagavatam (10.14.8).

TEXT 78

etha tumi vasi' raha, kene yabe alalanatha?  
keha toma na sunabe visayira vat

TRANSLATION

"Kindly stay here at Jagannatha Puri. Why should You go to Alalanatha? Henceforward, no one will approach You about material affairs."

TEXT 79

yadi va tomara tare rakhite haya mana  
aji ye rakhila, sei karibe raksana"

TRANSLATION

Finally Kasi Misra told the Lord, "If You want to give protection to Gopinatha, then Lord Jagannatha, who protected him today, will also protect him in the future."

TEXT 80

eta bali' kasi-misra gela sva-mandire  
madhyahne prataparudra aila tanra ghare

TRANSLATION

After saying this, Kasi Misra left the abode of Sri Caitanya Mahaprabhu and returned to his own temple. At noon King Prataparudra came to Kasi Misra's home.

TEXT 81

prataparudrera eka achaye niyame  
yata dina rahe tenha sri-purusottame

TRANSLATION

As long as King Prataparudra stayed in his capital, Purusottama, he performed one regular duty.

TEXT 82

nitya asi' kare misrera pada samvahana  
jagannatha-sevara kare bhiyana sravana

TRANSLATION

He would come daily to the house of Kasi Misra to massage his lotus feet. The King would also hear from him about how opulently Lord Jagannatha was served.

TEXT 83

raja misrera carana yabe capite lagila  
tabe misra tanre kichu bhangite kahila

TRANSLATION

When the King began pressing his lotus feet, Kasi Misra informed him about something through hints.

TEXT 84

"deva, suna ara eka aparupa vat!  
mahaprabhu ksetra chadi' yabena alalanatha.i"

TRANSLATION

"My dear King," he said, "please hear one uncommon item of news. Sri Caitanya Mahaprabhu wants to leave Jagannatha Puri and go to Alalanatha."

TEXT 85

suni raja dukkhi haila, puchilena karana  
tabe misra kahe tanre saba vivarana

TRANSLATION

When the King heard that Sri Caitanya Mahaprabhu was going to Alalanatha, he was very unhappy and inquired about the reason. Then Kasi Misra informed him of all the details.

TEXT 86

"gopinatha-pattanayake yabe cange cadaila  
tara sevaka saba asi' prabhure kahila

TRANSLATION

"When Gopinatha Pattanayaka was lifted onto the canga," he said, "all his servants went to inform Sri Caitanya Mahaprabhu."

TEXT 87

suniya ksobhita haila mahaprabhura mana  
krodhe gopinathe kaila bahuta bhartsana

TRANSLATION

"Hearing about this, Sri Caitanya Mahaprabhu was extremely sorry at heart, and in anger He chastised Gopinatha Pattanayaka.

TEXT 88

`ajitendriya hana kare raja-visaya  
nana asat-pathe kare raja-dravya vyaya

TRANSLATION

"`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 raja-dhana  
taha hari' bhoga kare maha-papi jana

TRANSLATION

"`The revenue of the government is more sacred than the property of a brahmana. One who misappropriates the government's money and uses it to enjoy sense gratification is most sinful.

TEXT 90

rajara vartana khaya, ara curi kare  
raja-dandya haya sei sastrera vicare

TRANSLATION

"`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-kaudi mage, raja nahi kare danda  
raja--maha-dharmika, ei haya papi bhanda.i

TRANSLATION

" `The King wanted his revenue paid and did not want to enforce punishment. Therefore the King is certainly very religious. But Gopinatha Pattanayaka is a great cheat.

TEXT 92

raja-kadi na deya, amare phukare  
ei maha-dukhha ihan ke sahite pare?

TRANSLATION

" `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

alalanatha yai' tahan niscinte rahimu  
visayira bhala manda varta na sunimu"

TRANSLATION

"`Therefore I shall leave Jagannatha Puri and go to Alalanatha, where I shall live peacefully and not hear about all these affairs of materialistic people."

TEXT 94

eta suni' kahe raja pana mane vyatha  
"saba dravya chadon, yadi prabhu rahena etha

TRANSLATION

When King Prataparudra heard all these details, he felt great pain in his mind."I shall give up all that is due from Gopinatha Pattanayaka," he said,"if Sri Caitanya Mahaprabhu stays here at Jagannatha Puri.

TEXT 95

eka-ksana prabhura yadi paiye darasana  
koti-cintamani-labha nahe tara sama

TRANSLATION

"If even for a moment I could get an interview with Lord Sri Caitanya Mahaprabhu, I would not care for the profit of millions of cintamani stones.

TEXT 96

kon chara padartha ei dui-laksa kavana?  
prana-rajya karon prabhu-pade nirmanchana"

TRANSLATION

"I do not care about this small sum of 200,000 kahanas. Not to speak of this, I would indeed sacrifice everything at the lotus feet of the Lord, including my life and kingdom."

TEXT 97

misra kahe, "kaudi chadiba,--nahe prabhura mana  
tara dukkha paya,--ei na yaya sahana"

TRANSLATION

Kasi Misra 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

raja kahe,--"tare ami dukkha nahi diye  
cange cada, khadge dara,--ami na janiye

TRANSLATION

The King replied, "I have no desire to give pain to Gopinatha Pattanayaka and his family, nor did I know about his being lifted on the canga to be thrown on the swords and killed."

TEXT 99

purusottama-janare tenha kaila parihasa  
sei `jana' tare dekhaila mithya trasa

TRANSLATION

"He sneered at Purusottama Jana. Therefore the prince tried to scare him as a punishment."

TEXT 100

tumi yaha, prabhure rakhaha yatna kari'  
ei mui tahare chadinu saba kaudi"

TRANSLATION

"Go personally to Sri Caitanya Mahaprabhu and keep Him at Jagannatha Puri with great attention. I shall excuse Gopinatha Pattanayaka from all his debts."

TEXT 101

misra kahe, "kaudi chadiba,--nahe prabhura mane  
kaudi chadile prabhu kadacit dukkha mane"

TRANSLATION

Kasi Misra said, "Excusing Gopinatha Pattanayaka of all his debts will not make the Lord happy, for that is not His intention."

TEXT 102

raja kahe, "kaudi chadimu,--iha na kahiba  
sahaje mora priya ta'ra,--iha janaiba"

TRANSLATION

The King said, "I shall absolve Gopinatha Pattanayaka of all his debts, but don't speak of this to the Lord. Simply let Him know that all the family members of Bhavananda Raya and Gopinatha Pattanayaka are naturally my dear friends."

TEXT 103

bhavananda-roya--amara pujya-garvita  
tanra putra-gane amara sahajei prita"

TRANSLATION

"Bhavananda Raya is worthy of my worship and respect. Therefore I am always naturally affectionate to his sons."

TEXT 104

eta bali' misre namaskari' raja ghare gela  
gopinathe `bada janaya' dakiya anila"

TRANSLATION

After offering obeisances to Kasi Misra, the King returned to his palace and called for both Gopinatha and the eldest prince.

TEXT 105

raja kahe,--"saba kaudi tomare chadilun"

sei malajathya danda pata tomare ta' dilun

TRANSLATION

The King told Gopinatha Pattanayaka, "You are excused for all the money you owe the treasury, and the place known as Malajathya Dandapata is again given to you for collections.

TEXT 106

ara bara aiche na khaiha raja-dhana  
aji haite dilun tomaya daviguna vartana"

TRANSLATION

"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-dhati' tare paraila  
"prabhu-ajna lana yaha, vidaya toma dila"

TRANSLATION

After saying this, the King appointed him by offering him a silken wrapper for his body. "Go to Sri Caitanya Mahaprabhu," he said. "After taking permission from Him, go to your home. I bid you farewell. Now you may go."

TEXT 108

paramarthe prabhura krpa, seha rahu dure  
ananta tahara phala, ke balite pare?

TRANSLATION

By the mercy of Sri Caitanya Mahaprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

TEXT 109

`rajya-visaya'-phala ei--kroara `abhase'!  
tahara ganana karo mane nahi aise!

TRANSLATION

Gopinatha Pattanayaka 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

kahan cange cadana laya dhana-prana!  
kahan saba chadi' sei rajyadi-pradana!

TRANSLATION

Gopinatha Pattanayaka was lifted onto the canga 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

kahan sarvasva veci' laya, deya na yaya kaudi!  
kahan dviguna vartana, paraya neta-dhadi!

TRANSLATION

On one hand Gopinatha Pattanayaka 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 iccha nahi, tare kaudi chadaibe  
dviguna vartana kari' punah `visaya' dibe

TRANSLATION

It was not the desire of Lord Caitanya Mahaprabhu that Gopinatha Pattanayaka 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

tathapi tara sevaka asi' kaila nivedana  
tate ksubdha haila yabe mahaprabhura mana

TRANSLATION

When Gopinatha Pattanayaka's servant went to Sri Caitanya Mahaprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

TEXT 114

visaya-sukha dite prabhura nahi manobala  
nivedana-prabhaveha tabu phale eta phala

TRANSLATION

The Lord had no intention to award His devotee the happiness of material opulence, yet simply because of His being informed, such a great result was obtained.

TEXT 115

ke kahite pare gaurera ascarya svabhava?  
brahma-siva adi yanra na paya antarbhava

TRANSLATION

No one can estimate the wonderful characteristics of Sri Caitanya Mahaprabhu. Even Lord Brahma and Lord Siva cannot understand the intentions of the Lord.

TEXT 116

etha kasi-misra asi' prabhura carane  
rajara caritra saba kaila nivedane

TRANSLATION

Kasi Misra went to Sri Caitanya Mahaprabhu and informed Him in detail of all the King's intentions.

TEXT 117

prabhu kahe,--"kasi-misra, ki tumi karila?  
raja-pratigraha tumi ama' karaila?"

TRANSLATION

Upon hearing about Kasi Misra's tactics with the King, Sri Caitanya Mahaprabhu said, "Kasi Misra, what have you done? You have made Me indirectly take help from the King."

PURPORT

When the King heard the details of Gopinatha Pattanayaka's unfortunate condemnation, he was induced to excuse his debt, in particular because he felt that Sri Caitanya Mahaprabhu was very sorry about this incident. The Lord did not like the idea that the money forfeited to Gopinatha Pattanayaka was indirectly a contribution to Him. Therefore He immediately protested.

TEXT 118

misra kahe,--"suna, prabhu, rajara vacane  
akapate raja ei kaila nivedane

TRANSLATION

Kasi Misra said, "My dear Lord, the King has done this without reservations. Kindly hear his statement.

TEXT 119

`prabhu yena nahi janena,--raja amara lagiya  
dui-laksa kahana kaudi dileka chadiya

TRANSLATION

"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 kahanas of kaudis."

PURPORT

The kaudi 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 kaudi. Four kaudis made one ganda, twenty gandas made one pana, and sixteen panas made one kahana. Gopinatha Pattanayaka owed the government 200,000 kahanas. The King absolved him of this debt, reappointed him to his post and doubled his salary.

TEXT 120

bhavanandera putra saba--mora priyatama  
inha-sabakare ami dekhi atma-sama

TRANSLATION

" `Inform Sri Caitanya Mahaprabhu that all the sons of Bhavananda Raya are especially dear to me. I consider them like members of my family.

TEXT 121

ataeva yahan yahan dei adhikara  
khaya, piye, lute, vilaya, na karon vicara

TRANSLATION

"`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

rajamahindara `raja, kainu rama-rayā  
ye khaila, yeba dila, nahi lekha-daya

TRANSLATION

"I made Ramananda Raya the governor of Rajamahendri. There is practically no account of whatever money he took and distributed in that position.

PURPORT

Near Rajamahendri is a famous railway station. Srila Bhaktisiddhanta Sarasvati notes that the present Rajamahendri City is located on the northern bank of the Godavari. At the time when Ramananda Raya was governor, however, the state capital, which was known as Vidyanagara or Vidyapura, was located on the southern side of the Godavari, at the confluence of the Godavari and the sea. That was the part of the country which at that time was known as Rajamahendri. North of Kalinga-desa is Utkalinga, or the state of Orissa. The capital of southern Orissa was known as Rajamahendri, but now the location of Rajamahendri has changed.

TEXT 123

gopinatha ei-mata `visaya' kariya  
dui-cari-laksa kahana rahe ta' khana

TRANSLATION

"Having been appointed collector, Gopinatha, in the same way, also generally spends two to four hundred thousand kahanas as he likes.

TEXT 124

kichu deya, kichu na deya, na kari vicara  
jana'-sahita apritye dukkha paila ei-bara

TRANSLATION

"Gopinatha Pattanayaka would collect some and pay some, spending it at will, but I would not consider this very seriously. This time, however, he was put in trouble because of a misunderstanding with the prince.

TEXT 125

jana' eta kaila,--iha mui nahi janon  
bhavanandera putra-sabe atma-sama manon

TRANSLATION

" `The prince created this situation without my knowledge, but actually I consider all the sons of Bhavananda Raya to be like my relatives.

TEXT 126

tanha lagi' dravya chadi'--iha mat jane  
`sahajei mora priti haya taha-sane''

TRANSLATION

"`Because of my intimate relationship with them, I have absolved Gopinatha Pattanayaka of all his debts. Sri Caitanya Mahaprabhu does not know this fact. Whatever I have done is because of my intimate relationship with the family of Bhavananda Raya."'

TEXT 127

suniya rajara vinaya prabhura ananda  
hena-kale aila tatha raya bhavananda

TRANSLATION

Having heard from Kasi Misra all these statements concerning the King's mentality, Sri Caitanya Mahaprabhu was very happy. At that time, Bhavananda Raya also arrived there.

TEXT 128

panca-putra-sahite asi' padila carane  
uthana prabhu tanre kaila alingane

TRANSLATION

Bhavananda Raya, along with his five sons, fell at the lotus feet of Sri Caitanya Mahaprabhu, who lifted him up and embraced him.

TEXT 129

ramananda-raya adi sabai milila  
bhavananda-raya tabe balite lagila

TRANSLATION

Thus Ramananda Raya, all his brothers, and their father met Sri Caitanya Mahaprabhu. Then Bhavananda Raya began speaking.

TEXT 130

"tomara kinkara ei saba mora kula  
e vipade rakhi' prabhu, punah nila mula

TRANSLATION

"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-vatsalya ebe prakata karila  
purve yena panca-pandave vipade ta-rila"

TRANSLATION

"You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pandavas from great danger."

TEXT 132

`netadhathi'-mathe gopinatha carane padila  
rajara krpa-vruttanta sakala kahila

TRANSLATION

Gopinatha Pattanayaka, his head covered with the silken wrapper, fell at the lotus feet of Sri Caitanya Mahaprabhu and described in detail the King's mercy toward him.

TEXT 133

"baki-kaudi bada, ara dvinguna vartana kaila  
punah `visaya' diya `neta-dhati' paraila

TRANSLATION

"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

kahan cangera upara sei marana-pramada!  
kahan `neta-dhati' punah,--e-saba prasada!

TRANSLATION

"I was lifted upon the canga to be killed, but on the contrary I was honored with this silken cloth. This is all Your mercy.

TEXT 135

cangera upare tomara carana dhyana kailun  
carana-smarana-prabhava ei phala pailun

TRANSLATION

"On the canga I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results.

TEXT 136

loke camatkara mora e saba dekhiya  
prasamse tomara krpa-mahima gana

TRANSLATION

"Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy.

TEXT 137

kintu tomara smaranera nahe ei `mukhya-phala'  
`phalabhasa` ei,--yate `visaya' cancala

TRANSLATION

"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.

PURPORT

One can achieve the highest perfection of life simply by meditating upon the lotus feet of Sri Caitanya Mahaprabhu. Generally people are concerned with the four religious principles, namely religion, material opulence, sense gratification and liberation. However, as indicated in Srimad-Bhagavatam (dharmah projjhita- kaitavo'tra), 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 Krsna in every circumstance. By the mercy of Sri Caitanya Mahaprabhu, Gopinatha Pattanayaka 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 Gopinatha Pattanayaka prayed to the Lord for such detachment.

TEXT 138

rama-raye, vaninathe kaila `nirvisaya'  
sei kroa mote nahi, yate aiche haya!

TRANSLATION

"Your real mercy has been granted to Ramananda Raya and Vaninatha Raya, for You have detached them from all material opulence. I think that I have not been favored by such mercy.

TEXT 139

suddha kroa kara, gosani, ghucaha `visaya,  
nirvinna ha-inu, mote `visaya' na haya"

TRANSLATION

"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,--sannyasi yabe ha-iba panca-jana  
kutumba-bahulya tomara ke kare bharana?

TRANSLATION

Sri Caitanya Mahaprabhu 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

maha-visaya kara, kiba virakta udasa  
janme-janme tumi panca--mora `nija-dasa'

TRANSLATION

"Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments that one should remember that he is eternally a servant of Krsna. 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. Taking sannyasa and dealing in pounds, shillings and pence are both external affairs. One should always consider how to please and satisfy Krsna. 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 Krsna, he becomes involved in material attachments. However, if one is always conscious that Krsna is always the supreme master and that he is an eternal servant of Krsna, he is a liberated person in any condition. Entangling material activities will not affect him.

TEXT 142

kintu mora kariha eka `ajna' palana  
`vyaya na kariha kichu rajara mula-dhana'

TRANSLATION

"However, just obey one order from Me. Do not spend any of the King's revenue.

PURPORT

When a person forgets his position as an eternal servant of Krsna, he commits many sinful activities, but one who maintains his position as an eternal servant of Krsna 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 Krsna consciousness and follow the principles of Sri Caitanya Mahaprabhu.

TEXT 143

rajara mula-dhana diya ye kichu labhya haya  
sei dhana kariha nana dharme-karme vyaya

TRANSLATION

"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 na kariha,--yate dui-loka yaya"  
eta bali' sabakare dilena vidaya

TRANSLATION

"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, Sri Caitanya Mahaprabhu bade them farewell.

TEXT 145

rayera ghare prabhura `krpa-vivarta' kahila  
bhakta-vatsalya-guna yate vyakta haila

TRANSLATION

Thus the mercy of Sri Caitanya Mahaprabhu was spoken of in the family of Bhavananda Raya. That mercy was clearly demonstrated, although it appeared to be something different.

PURPORT

The result of advancement in spiritual knowledge is not material improvement, but Sri Caitanya Mahaprabhu advised Gopinatha Pattanayaka how to use material opulence without incurring reactions to sinful life. From this advice, it appeared that the Lord encouraged Gopinatha Pattanayaka 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

sabaya alingiya prabhu vidaya yabe dila  
hari-dhvani kari' saba bhakta uthi' gela

TRANSLATION

Sri Caitanya Mahaprabhu 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 kroa dekhi' sabara haila camatkara  
tahara bujhite nare prabhura vyavahara

TRANSLATION

Seeing the extraordinary mercy the Lord granted to the family of Bhavananda Raya, everyone was struck with wonder. They could not understand the behavior of Sri Caitanya Mahaprabhu.

TEXT 148

tara sabe yadi krpa karite sadhila  
`ama' haite kichu nahe--prabhu tabe kahila

TRANSLATION

Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopinatha Pattanayaka, the Lord had replied that He could do nothing.

PURPORT

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 Sri Caitanya said, *ama 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 sannyasi takes the side of a *visayi*, 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

*gopinathera ninda, ara apana-nirveda  
ei-matra kahila--ihara na bujhibe bheda*

TRANSLATION

I have simply described the chastisement of Gopinatha Pattanayaka and Sri Caitanya Mahaprabhu's indifference. But the deep meaning of this behavior is very difficult to understand.

TEXT 150

*kasi-misre na sadhila, rajare na sadhila  
udyoga vina mahaprabhu eta phala dila*

TRANSLATION

Sri Caitanya Mahaprabhu gave so much to Gopinatha Pattanayaka without directly making requests of either Kasi Misra or the King.

TEXT 151

*caitanya-caritra ei parama gambhira  
sei bujhe tanra pade yanra mana `dhira'*

TRANSLATION

The intentions of Sri Caitanya Mahaprabhu 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 ihan sune prabhura vatsalya-prakasa  
prema-bhakti paya, tanra vipada yaya nasa

TRANSLATION

Whether or not one understands it, if one hears of this incident concerning Gopinatha Pattanayaka's activities and Lord Sri Caitanya Mahaprabhu'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

sri-rupa-raghunatha pade yara asa  
sri-caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Ninth Chapter, describing the deliverance of Gopinatha Pattanayaka and the manifestation of Lord Sri Caitanya Mahaprabhu's causeless mercy to His devotee.

Chapter Ten

Sri Caitanya Mahaprabhu Accepts Prasada from the Devotees

The following summary of Chapter Ten is given by Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. Before the Ratha-yatra ceremony, all the devotees from Bengal started for Jagannatha Puri as usual. Raghava Pandita brought with him various kinds of food for Sri Caitanya Mahaprabhu. The food had been cooked by his sister, whose name was Damayanti, and the stock was generally known as raghavera jhali. Makaradhvaja Kara, an inhabitant of Panihati who accompanied Raghava Pandita, was the secretary in charge of accounting for the raghavera jhali, the bags of food carried by Raghava Pandita.

The day when all the devotees arrived at Jagannatha Puri, Lord Govinda was enjoying sporting pastimes in the water of Narendrasarovara. Sri Caitanya Mahaprabhu also enjoyed the ceremony in the water with His devotees. As previously, Sri Caitanya Mahaprabhu performed the cleansing ceremony at Gundica and chanted the famous verse jagamohana-pari-munda yau. After kirtana ended, He distributed prasada to all the devotees and also took some Himself. Then He lay down at the door of the Gambhira to take rest. Somehow or other Govinda came by and massaged His feet. Govinda could not go out that day, however, and therefore he was unable to accept prasada. 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, the personal servant of Sri Caitanya Mahaprabhu, induced the Lord to eat all the food delivered by the devotees of Bengal for His service. All the Vaisnavas used to invite Sri Caitanya Mahaprabhu to their homes. The Lord accepted the invitation of Caitanya dasa, the son of Sivananda Sena, and ate rice and yogurt there.

TEXT 1

vande sri-krsna-caitanyam  
bhak tanugraha-kataram

yena kenapi santustam  
bhakta-dattena sraddhaya

TRANSLATION

Let me offer my respectful obeisances unto Lord Sri Caitanya Mahaprabhu, 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 nityananda  
jaya-dvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaitacandra! All glories to all the devotees of Lord Caitanya!

TEXT 3

varsantare saba bhakta prabhure dekhite  
parama-anande sabe nilacala yaite

TRANSLATION

The next year, all the devotees were very pleased to go to Jagannatha Puri [Nilacala] to see Sri Caitanya Mahaprabhu.

TEXT 4

advaitacarya-gosa ni--sarva- agra-gan ya  
acaryaratna, acaryanidhi, srivasa adi dhan ya

TRANSLATION

Advaita Acarya Gosani led the party from Bengal. He was followed by Acaryaratna, Acaryanidhi, Srivasa Thakura and other glorious devotees.

TEXT 5

yadyapi prabhura ajna gaude rahite  
tathapi nityananda preme calila dekhite

TRANSLATION

Sri Caitanya Mahaprabhu had ordered Lord Nityananda to stay in Bengal, but nevertheless, because of ecstatic love, Lord Nityananda also went to see Him.

TEXT 6

anuragera laksana ei,--`vidhi' nahi mane  
tanra ajna bhange tanra sangera karane

TRANSLATION

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

rase yaiche ghara yaite gopire ajna dila  
tanra ajna bhangile tanra sange se rahila

TRANSLATION

During the rasa dance, Krsna asked all the gopis to return home, but the gopis neglected His order and stayed there for His association.

TEXT 8

ajna-palane krsnera yaiche paritosa  
preme ajna bhangle haya koti-sukha-posa

TRANSLATION

If one carries out Krsna's order, Krsna is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

TEXT 9-11

vasudeva-datta, murari-gupta, gangadasa

sriman-sena, sriman-pandita, akincana krsnadasa

murari, garuda-pandita, buddhimanta-khanna  
sanjaya-purusottama, pandita-bhagavan

suklambara, nrsimhananda ara yata jana  
sabai calila, nama na yaya likhana

TRANSLATION

Vasudeva Datta, Murari Gupta, Gangadasa, Sriman Sena, Sriman Pandita, Akincana Krsnadasa, Murari Gupta, Garuda Pandita, Buddhimanta Khan, Sanjaya Purusottama, Bhagavan Pandita, Suklambara Brahmachari, Nrsimhananda Brahmachari and many others joined together to go to Jagannatha Puri. It would be impossible to mention the names of them all.

TEXT 12

kulina-grami, khanda-vasi milila asiya  
sivananda-sena calila sabare lana

TRANSLATION

The inhabitants of Kulina-grama and Khanda also came and joined. Sivananda Sena took the leadership and thus started taking care of them all.

TEXT 13

raghava-pandita cale jhali salaiya  
damayanti yata dravya diyache kariya

TRANSLATION

Raghava Pandita came with bags full of food prepared very nicely by his sister, Damayanti.

TEXT 14

nana apurva bhaksya-dravya prabhura yogya bhoga  
vatsareka prabhu yaha karena upayoga

TRANSLATION

Damayanti made varieties of unparalleled food just suitable for Lord Sri Caitanya Mahaprabhu to eat. The Lord ate it continually for one year.

TEXT 15-16

amra-kasandi, ada-kasandi jhala-kasandi nama  
nembu-ada amra-koli vividha vidhana

amsi, ama-khanda, tailamra, ama-satta  
yatna kari' gunda kari' purana sukuta

TRANSLATION

These are the names of some of the pickles and condiments in the bags of Raghava Pandita: amra-kasandi, ada-kasandi, jhala-kasandi, nembu-ada, amra-koli, amsi, ama-khanda, tailamra and ama-satta. With great attention, Damayanti also made dried bitter vegetables into a powder.

TEXT 17

`sukuta' bali' avajna na kariha citte  
sukutaya ye sukha prabhura, taha nahe pancamrte

TRANSLATION

Do not neglect sukuta because it is a bitter preparation. Sri Caitanya Mahaprabhu derived more happiness from eating this sukuta than from drinking pancamrta [a preparation of milk, sugar, ghee, honey and curd].

TEXT 18

bhava-grahi mahaprabhu sneha-matra laya  
sukuta pata kasandite maha-sukha paya

TRANSLATION

Since Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayanti's affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of sukuta and from kasandi [a sour condiment].

TEXT 19

`manusya'-buddhi dama yanti kare prabhura paya  
guru-bhojane udare kabhu'ama' hana yaya

TRANSLATION

Because of her natural love for Sri Caitanya Mahaprabhu, Damayanti 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.

PURPORT

Because of pure love, the devotees of Krsna in Goloka Vrndavana, Vrajabhumi, loved Krsna as an ordinary human being like them. Yet although they considered Krsna one of them, their love for Krsna knew no bounds. Similarly, because of extreme love, devotees like Raghava Pandita and his sister, Damayanti, thought of Sri Caitanya Mahaprabhu 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. Damayanti thought that such a condition would afflict Sri Caitanya Mahaprabhu.

TEXT 20

sukuta khaile sei ama ha-ibeka nasa  
ei sneha mane bhavi' prabhura ullasa

TRANSLATION

Because of sincere affection, she thought that eating this sukuta would cure the Lord's disease. Considering these affectionate thoughts of Damayanti, the Lord was very pleased.

TEXT 21

priyena sangrathya vipaksa-sannidhav  
upahitam vaksasi pivara-stani  
srajam na kacid vijahau jalavilam  
vasanti hi premni guna na vastuni

TRANSLATION

"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."

PURPORT

This is a verse from the Kiratarjuniya by Bharavi.

TEXT 22

dhaniya-mauharira tandula gunda kariya  
nadu bandhiyache cini-paka kariya

TRANSLATION

Damayanti powdered coriander and anise seeds, cooked them with sugar and made them into small sweetmeats that were shaped like small balls.

TEXT 23

sunthi-khanda nadu, ara ama-pitta-hara  
prthak prthak bandhi' vastrera kuthali bhitara

TRANSLATION

She made balls of sweetmeats with dried ginger to remove mucus caused by too much bile. She put all these preparations separately into small cloth bags.

TEXT 24

koli-sunthi, koli-curna, koli-khanda ara  
kata nama la-iba, sata-prakara `acara'

TRANSLATION

She made a hundred varieties of condiments and pickles. She also made koli-sunthi, koli-curna, koli-khanda and many other preparations. How many should I name?

TEXT 25

narikela-khanda nadu, ara nadu ganga-jala  
cira-sthayi khanda-vikara karila sakala

TRANSLATION

She made many sweetmeats shaped like 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-sthayi ksira-sara, mandadi-vikara  
amrta-karpura adi aneka prakara

TRANSLATION

She made long-lasting cheese, many varieties of sweetmeats with milk and cream, and many other varied preparations, such as amrta-karpura.

TEXT 27

salikacuti-dhanyera `atapa' cida kari'  
nutana-vastrera bada kuthali saba bhari'

TRANSLATION

She made flat rice from fine, un boiled, sali paddy and filled a large bag made of new cloth.

TEXT 28

kateka cida hudum kari' ghrtete bhajiya  
cini-pake nadu kaila karpuradi diya

TRANSLATION

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.

TEXT 29-30

sali-dhanyera tandula-bhaja curna kariya  
ghrta-sikta curna kaila cini-paka diya  
karpura, marica, la vanga, elaci, rasa vasa  
curna diya nadu kaila parama suvasa

TRANSLATION

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 it into balls that were very palatable and aromatic.

TEXT 31

sali-dhanyera kha-i punah ghrtete bhajiya  
cini-paka ukhda kaila karpuradi diya

TRANSLATION

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 ukhda or mudki.

TEXT 32

phutkalai curna kari' ghrte bhajaila  
cini-pake karpuradi diya nadu kaila

TRANSLATION

Another variety of sweet was made with fused peas that were powdered, fried in ghee and then cooked in sugar juice. Camphor was mixed in, and then the sweet was rolled into a ball.

TEXT 33

kahite na jani nama e-janme yahara  
aiche nana bhaksya-dravya sahasra-prakara

TRANSLATION

I could not mention the names of all these wonderful eatables, even in a lifetime. Damayanti made hundreds and thousands of varieties.

TEXT 34

raghavera ajna, ara karena damayanti  
dunhara prabhute sneha parama-bhakati

TRANSLATION

Damayanti made all these preparations following the order of her brother, Raghava Pandita. Both of them had unlimited affection for Sri Caitanya Mahaprabhu and were advanced in devotional service.

TEXT 35

ganga-mrttika ani' vastrete chaniya  
panpadi kariya dila gandha-dravya diya

TRANSLATION

Damayanti 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

patala mrt-patre sandhanadi bhari'  
ara saba vastu bhare vastrera kuthali

TRANSLATION

The condiments and similar items were put into thin earthen pots, and everything else was put into small cloth bags.

TEXT 37

samanya jhali haite dviguna jhali kaila

paripati kari' saba jhali bharaila

TRANSLATION

From small bags Damayanti made bags that were twice as large. Then with great attention she filled all the large ones with the small ones.

TEXT 38

jhali bandhi' mohara dila agraha kariya  
tina bojhari jhali vahe krama kariya

TRANSLATION

She then wrapped and sealed each and every bag with great attention. The bags were carried by three bearers, one after another.

TEXT 39

sanksepe kahilun ei jhalira vicara  
'ragha vera jhali' bali' vikhyati yahara

TRANSLATION

Thus I have briefly described the bags that have become famous as raghavera jhali.

TEXT 40

jhhalira upara 'munsiba' makaradhvaja-kara  
prana-rupe jhali rakhe hana tatpara

TRANSLATION

The superintendent for all those bags was Makaradhvaja Kara, who kept them with great attention like his very life.

TEXT 41

ei-mate vaisnava saba nilacale aila  
daive jagannathera se dina jala-lila

TRANSLATION

Thus all the Vaisnavas from Bengal went to Jagannatha Puri. By chance, they arrived on the day when Lord Jagannatha performs pastimes in the water.

TEXT 42

narendrera jale `govinda' naukate cadiya  
jala-krida kare saba bhakta-gana lana

TRANSLATION

Boarding a boat in the waters of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees.

TEXT 43

sei-kale mahaprabhu bhakta-gana-sange  
narendre aila dekhite jala-keli-range

TRANSLATION

Then Sri Caitanya Mahaprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannatha in the Narendra-sarovara.

TEXT 44

sei-kale aila saba gaudera bhakta-gana  
narendrete prabhu-sange ha-ila milana

TRANSLATION

At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord.

TEXT 45

bhakta-gana pade asi' prabhura carane  
uthana prabhu sabare kaila alingane

TRANSLATION

All the devotees immediately fell at the lotus feet of Sri Caitanya Mahaprabhu, and the Lord lifted and embraced every one of them.

TEXT 46

gaudiya-sampradaya saba karena kirtana  
prabhura milane uthe premera kranda

TRANSLATION

The Gaudiya-sampradaya, 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-krida, vadya, gita, nartana, kirtana  
maha-kolahala tire, salile khelana

TRANSLATION

Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying.

TEXT 48

gaudiya-sankirtane ara rodana miliya  
maha-kolahala haila brahmada bhariya

TRANSLATION

The chanting and crying of the Gaudiya Vaisnavas mixed and created a tumultuous sound vibration that filled the entire universe.

TEXT 49

saba bhakta lana prabhu namilena jale  
saba lana jala-krida karena kutuhale

TRANSLATION

Sri Caitanya Mahaprabhu entered the water with His devotees and began His pastimes with them in great jubilation.

TEXT 50

prabhura ei jala-krida dasa- vrndavana  
'caitanya-mangale' vistari' kariyachena varnana

TRANSLATION

In his Caitanya-mangala [now known as Caitanya-bhagavata], Vrndavana dasa Thakura has given a detailed description of the activities the Lord performed in the water.

TEXT 51

punah ihan varnile punarukti haya  
vyartha likhana haya, ara grantha badaya

TRANSLATION

There is no use describing here the activities of the Lord again. It would simply be repetitious and would increase the size of this book.

TEXT 52

jala-lila kari' govinda calila alaya  
nija-gana lana prabhu gela devalaya

TRANSLATION

After concluding His pastimes in the water, Lord Govinda returned to His residence. Then Sri Caitanya Mahaprabhu went to the temple, taking all His devotees with Him.

PURPORT

The Deity referred to herein as Govinda is the vijaya-vigraha in the temple of Jagannatha. When there is a need to take Jagannatha somewhere, the vijaya- vigraha is taken because the body of Jagannatha is very heavy. The vijaya-vigraha in the Jagannatha temple is known as Govinda. For the pastimes in the Narendrasarovara, the vijaya-vigraha was carried there instead of Lord Jagannatha.

TEXT 53

jagannatha dekhi' punah nija-ghare aila  
prasada anana bhakta-gane khaoyaila

TRANSLATION

When Sri Caitanya Mahaprabhu returned to His residence after visiting the temple of Jagannatha, He asked for a large quantity of Lord Jagannatha's prasada, which He then distributed among His devotees so that they could eat sumptuously.

TEXT 54

ista-gosthi saba lana kata-ksana kaila  
nija nija purva-vasaya sabaya pathaila

TRANSLATION

After talking with all the devotees for some time, Sri Caitanya Mahaprabhu asked them to occupy the individual residences in which they had lived the previous year.

TEXT 55

govinda-thani raghava jhali samarpila  
bhojana-grhera kone jhali govinda rakhila

TRANSLATION

Raghava Pandita delivered the bags of eatables to Govinda, who kept them in a corner of the dining room.

TEXT 56

purva-vatsarera jhali ajada kariya  
dravya bharibare rakhe anya grhe lana

TRANSLATION

Govinda thoroughly emptied the bags from the previous year and kept them in another room to fill them with other goods.

TEXT 57

ara dina mahaprabhu nija-gana lana  
jagannatha dekhilena sayyotthane yana

TRANSLATION

The next day, Sri Caitanya Mahaprabhu went with His personal devotees to see Lord Jagannatha when Lord Jagannatha arose early in the morning.

TEXT 58

beda-sankirtana ta-han arambha karila  
sata-sampradaya tabe gaithe lagila

TRANSLATION

After seeing Lord Jagannatha, Sri Caitanya Mahaprabhu began His allencompassing sankirtana. He formed seven groups, which then began to chant.

PURPORT

For an explanation of the beda-sankirtana, one may refer to Madhyalila, Chapter Eleven, verses 215-238.

TEXT 59

sata-sampradaye nrtya kare sata jana  
advaita acarya, ara prabhu-nityananda

TRANSLATION

In each of the seven groups was a principal dancer like Advaita Acarya and Lord Nityananda.

TEXT 60

vakresvara, acyutananda, pan dita-srivasa  
satyaraja-khanna, ara narahari-dasa

TRANSLATION

The dancers in the other groups were Vakresvara Pandita,  
Acyutananda, Pandita Srivasa, Satyaraja Khan and Narahari dasa.

TEXT 61

sata-sampradaye prabhu karena bhramana  
'mora sampradaye prabhu'--aiche sabara mana

TRANSLATION

As Sri Caitanya Mahaprabhu walked from one group to another  
inspecting them, the men in each group thought, "The Lord is within our  
group."

TEXT 62

sankirtana-kolahale akasa bhedila  
saba jagannatha-vasi dekhite aila

TRANSLATION

The congregational chanting made a tumultuous roar that filled the  
sky. All the inhabitants of Jagannatha Puri came to see the kirtana.

TEXT 63

raja asi' dure dekhe nija-gana lana  
raja-patni saba dekhe attali cadiya

TRANSLATION

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

kirtana-atope prthivi kare talamala  
'hari-dhvani' kare loka, haila kolahala

TRANSLATION

Due to the forceful vibration of kirtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound.

TEXT 65

ei-mata kata-ksana karaila kirtana  
apane nacite tabe prabhura haila mana

TRANSLATION

In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance.

TEXT 66

sata-dike sata-samprada ya gaya, bajaya  
madhye maha-premavese nace gaura-rayā

TRANSLATION

The seven groups began chanting and beating their drums in seven directions, and Sri Caitanya Mahāprabhu began dancing in the center in great ecstatic love.

TEXT 67

udiya-pada mahāprabhura mane smṛti haila  
svarupere sei pada gāite ajna dila

TRANSLATION

Sri Caitanya Mahāprabhu remembered a line in the Orissan language and ordered Svarupa Damodara to sing it.

TEXT 68

"jagamohana-pari-munda yau"

TRANSLATION

"Let my head fall at the feet of Jagannatha in the kirtana hall known as Jagamohana."

TEXT 69

ei pade nrtya karena parama-avese  
saba-loka caudike prabhura prema-jale bhase

TRANSLATION

Simply because of this line, Sri Caitanya Mahaprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

TEXT 70

`bol `bol' balena prabhu sri-bahu tuliya  
hari-dhvani kare loka anande bhasiya

TRANSLATION

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 padi' murcha yaya, svasa nahi ara  
acambite uthe prabhu kariya hunkara

TRANSLATION

The Lord fell to the ground unconscious, not even breathing. Then suddenly He stood up, making a loud sound.

TEXT 72

saghana pulaka,--yena simulera taru  
kabhu praphullita anga, kabhu haya saru

TRANSLATION

The hairs on His body constantly stood up like the thorns on a simula tree. Sometimes His body was swollen and sometimes lean and thin.

TEXT 73

prati roma-kupe haya prasveda, raktodgama  
jaja' `gaga' `pari' `mumu'--gadgada vacana

TRANSLATION

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 prthak prthak nade  
aiche nade danta,--yena bhume khasi' pade

TRANSLATION

All His teeth shook, as if each were separate from the others.  
Indeed, they seemed about to fall to the ground.

TEXT 75

ksane ksane bade prabhura ananda-avesa  
trtiya prahara ha-ila, nrtiya nahe sesa

TRANSLATION

His transcendental bliss increased at every moment. Therefore even  
by midafternoon the dancing had not ended.

TEXT 76

saba lokera uthalila ananda-sagara  
saba loka pasarila deha-atma-ghara

TRANSLATION

The ocean of transcendental bliss overflowed, and everyone present  
forgot his body, mind and home.

TEXT 77

tabe nityananda prabhu srjila upaya  
krame-krame kirtaniya rakhila sabaya

TRANSLATION

Then Lord Nityananda found a way to end the kirtana. He gradually  
stopped all the chanters.

TEXT 78

svarupera sange matra eka sampradaya  
svarupera sange seha manda-svara gaya

TRANSLATION

Thus only one group continued chanting with Svarupa Damodara, and  
they chanted very softly.

TEXT 79

kolahala nahi, prabhura kichu bahya haila  
tabe nityananda sabara srama janaila

TRANSLATION

When there was no longer a tumultuous sound, Sri Caitanya Mahaprabhu returned to consciousness. Then Nityananda Prabhu informed Him of the fatigue of the chanters and dancers.

TEXT 80

bhakta-srama jani' kaila kirtana samapana  
saba lana asi' kaila samudre snapana

TRANSLATION

Understanding the fatigue of the devotees, Sri Caitanya Mahaprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

TEXT 81

saba lana prabhu kaila prasada bhojana  
sabare vidaya dila karite sayana

TRANSLATION

Then Sri Caitanya Mahaprabhu took prasada with all of them and then asked them to return to their dwellings and take rest.

TEXT 82

gambhirara dvare karena apane sayana  
govinda asiya kare pada-samvahana

TRANSLATION

Sri Caitanya Mahaprabhu lay down at the door of the Gambhira, and Govinda came there to massage His legs.

TEXT 83-84

sarva-kala ache ei sudrdha `niyama'  
`prabhu yadi prasada pana karena sayana

govinda asiya kare pada-samvahana  
tabe yai' prabhura `sesa' karena bhojana'

TRANSLATION

It was a steady, long-standing rule that Sri Caitanya Mahaprabhu 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 Sri Caitanya Mahaprabhu.

TEXT 85

saba dvara yudi' prabhu kariyachena sayana  
bhitare yaite nare, govinda kare nivedana

TRANSLATION

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-pasa hao, more deha' bhitara yaite'  
prabhu kahe,--`sakti nahi anga calaite'

TRANSLATION

"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

bara bara govinda kahe eka-dik ha-ite  
prabhu kahe,--`anga ami nari calaite'

TRANSLATION

Govinda made his request again and again, but the Lord replied, "I cannot move My body."

TEXT 88

govinda kahe,--`karite cahi pada-samvahana'  
prabhu kahe,--`kara va na kara, yei laya tomara mana,

TRANSLATION

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 bahirvasa tanra upare diya  
bhitara-ghare gela mahaprabhure langhiya

TRANSLATION

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

pada-samvahana kaila, kati-prstha capila  
madhura-mardane prabhura parisrama gela

TRANSLATION

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 nidra haila prabhura, govinda cape anga  
danda-dui ba-i prabhura haila nidra-bhanga

TRANSLATION

As Govinda stroked His body, the Lord slept very nicely for about forty-five minutes, and then His sleep broke.

TEXT 92

govinde dekhiya prabhu bale kruddha hana  
'aji kene eta-ksana achis vasiya?

TRANSLATION

When Sri Caitanya Mahaprabhu 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 nidra haile kene na gela prasada khaite?  
govinda kahe--'dvare suila, yaite nahi pathe'

TRANSLATION

"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 aila kemane?  
taiche kene prasada laite na kaila gamane!'

TRANSLATION

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--"amara `seva' se `niyama'  
aparadha ha-uka, kiba narake gamana

TRANSLATION

Govinda mentally replied, "My duty is to serve, even if I have to commit offenses or go to hell."

TEXT 96

`seva' lagi' koti `aparadha' nahi gani  
sva-nimitta `aparadhabhase' bhaya mani"

TRANSLATION

"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 rahila  
prabhu ye puchila, tara utara na dila

TRANSLATION

Thinking in this way, Govinda kept silent. He did not reply to the Lord's inquiry.

TEXT 98

pratyaha prabhura nidraya yana prasada la-ite  
se divasera srama dekhi' lagila capite

TRANSLATION

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

yaiteha patha nahi, yaibe kemane?  
maha-aparadha haya prabhura langhane

TRANSLATION

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-sastra-suksma marma  
caitanyera krpaya jane ei saba dharma

TRANSLATION

These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Sri Caitanya Mahaprabhu can understand these principles.

PURPORT

Karmis, 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 karmis 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 karmis consider them everything. Such ritualistic activities are called karma. Karmis who adopt devotional service very loosely and who therefore remain on the platform of material activities are called prakṛta-sahajiyas. They cannot understand how pure devotional service is rendered in paternal and conjugal love, for this can be understood only by the special mercy bestowed by Sri Caitanya Mahaprabhu upon pure devotees.

TEXT 101

bhakta-guna prakasite prabhu bada rangi  
ei saba prakasite kaila eta bhangi

TRANSLATION

The Lord is very interested in manifesting the exalted qualities of His devotees, and that is why He engineered this incident.

TEXT 102

sanksepe kahilun ei pari-munda-nrtya  
adyapiha gaya yaha caitanyera bhrtya

TRANSLATION

Thus I have briefly described Sri Caitanya Mahaprabhu's dancing in the hall of the Jagannatha temple. The servants of Sri Caitanya Mahaprabhu sing about this dancing even now.

TEXT 103

ei-mata mahaprabhu lana nija-gana  
gundica-grhera kaila ksalana, marjana

TRANSLATION

Accompanied by His personal associates, Sri Caitanya Mahaprabhu washed and swept the Gundica temple, cleansing it as usual.

TEXT 104

purvavat kaila prabhu kirtana, nartana  
purvavat totaya kaila vanya-bhojana

TRANSLATION

The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before.

TEXT 105

purvavat ratha-age karila nartana  
hera-pancami-yatra kaila darasana

TRANSLATION

As previously, He danced in front of the Jagannatha cart and observed the festival of Hera-pancami.

TEXT 106

cari-masa varsaya rahila saba bhakta-gana  
janmastami adi yatra kaila darasana

TRANSLATION

All the devotees from Bengal stayed in Jagannatha Puri for the four months of the rainy season and observed many other ceremonies, such as the anniversary of Lord Krsna's birth.

TEXT 107

purve yadi gauda ha-ite bhakta-gana aila  
prabhure kichu khaoyaite sabara iccha haila

TRANSLATION

Formerly, when all the devotees had arrived from Bengal, they all desired to give Sri Caitanya Mahaprabhu something to eat.

TEXT 108

keha kona prasada ani' deya govinda-thani  
'iha yena avasya bhaksana karena gosani,

TRANSLATION

Each devotee would bring a certain type of prasada. He would entrust it to Govinda and request him, "Please arrange that the Lord will surely eat this prasada."

TEXT 109

keha paida, keha nadu, keha pitha-pana  
bahu-mulya uttama-prasada-prakara yara nana

TRANSLATION

Some brought paida [a coconut preparation], some brought sweetballs, and some brought cakes and sweet rice. The prasada was of different varieties, all very costly.

TEXT 110

'amuk ei diyache' govinda kare nivedana  
'dhari' rakha' bali' prabhu na karena bhaksana

TRANSLATION

Govinda would present the prasada and say to Sri Caitanya Mahaprabhu, "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 kona  
sata-janera bhaksya yata haila sancayana

TRANSLATION

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 puche kariya yatana  
'ama-datta prasada prabhure ki karaila bhaksana?

TRANSLATION

All the devotees asked Govinda with great eagerness, "Have you given Sri Caitanya Mahaprabhu the prasada brought by me?"

TEXT 113

kahan kichu kahi' govinda kare vancana  
ara dina prabhure kahe nirveda-vacana

TRANSLATION

When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment.

TEXT 114

"acaryadi mahasaya kariya yatane  
tomare khaoyaita vastu dena mora sthane

TRANSLATION

"Many respectable devotees, headed by Advaita Acarya, make a great endeavor to entrust me with varieties of food for You.

TEXT 115

tumi se na khao, tanra puche bara bara  
kata vancana karimu, kemane amara nistara?"

TRANSLATION

"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,--`adi-vasya' dukkha kanhe mane?  
keba ki diyache, taha anaha ekhane'

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Why are you so foolishly unhappy? Bring here to Me whatever they have given you."

PURPORT

Srila Bhaktivinoda Thakura explains that the word adi-vasya refers to one who has been living with another for a very long time. Govinda was addressed as adi-vasya because he had been living with Sri Caitanya Mahaprabhu 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' mahaprabhu vasila bhojane  
nama dhari' dhari' govinda kare nivedane

TRANSLATION

Sri Caitanya Mahaprabhu 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

"acaryera ei paida, pana-sara-pupi  
ei amrta-gutika, manda, karpura-kupi

TRANSLATION

"These preparations--paida, sweet rice, cakes made with cream, and also amrta-gutika, manda and a pot of camphor--have been given by Advaita Acarya.

TEXT 119

srivasa-panditera ei aneka prakara  
pitha, pana, amrta-manda padma-cini ara

TRANSLATION

"Next there are varieties of food--cakes, cream, amrta-manda and padmacini--given by Srivasa Pandita.

TEXT 120

acaryaratnera ei saba upahara  
acaryanidhira ei, aneka prakara

TRANSLATION

"All these are gifts of Acaryaratna, and these varieties of gifts are from Acaryanidhi.

TEXT 121

vasudeva-dattera ei murari-guptera ara  
buddhimanta-khannera ei vividha prakara

TRANSLATION

"And all these varieties of food have been given by Vasudeva Datta, Murari Gupta and Buddhimanta Khan.

TEXT 122

sriman-sena, sriman-pandita, acarya-nandana  
tan-sabara datta ei karaha bhojana

TRANSLATION

"These are gifts given by Sriman Sena, Sriman Pandita and Acarya Nandana. Please eat them all.

TEXT 123

kulina-gramera ei age dekha yata  
khanda-vasi lokera ei dekha tata"

TRANSLATION

"Here are the preparations made by the inhabitants of Kulina-grama, and these have been made by the inhabitants of Khanda."

TEXT 124

aiche sabara nama lana prabhura age dhare  
santusta hana prabhu saba bhojana kare

TRANSLATION

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.

TEXT 125-126

yadyapi masekera vasi mukuta narikela  
amrta-gutikadi, panadi sakala

tathapi nutana-praya saba dravyera svada  
'vasi' visvada nahe sei prabhura prasada

TRANSLATION

The hard sweets made of coconut, mukuta narikela, 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 Sri Caitanya Mahaprabhu.

TEXT 127

sata-janera bhaksya prabhu dandeki khaila!  
'ara kichu ache?' bali' govinde puchila

TRANSLATION

Within a very short time, Sri Caitanya Mahaprabhu ate enough for a hundred people. Then He asked Govinda, "Is there anything more left?"

TEXT 128

govinda bale,--'raghavera jhali matra ache'  
prabhu kahe,--'aji rahu, taha dekhimu pache'

TRANSLATION

Govinda replied, "Now there are only the bags of Raghava." The Lord said, "Let them remain today. I shall see them later."

TEXT 129

ara dina prabhu yadi nibhrte bhojana kaila  
raghavera jhali khuli' sakala dekhila

TRANSLATION

The next day, while taking His lunch in a secluded place, Sri Caitanya Mahaprabhu opened the bags of Raghava and inspected their contents one after another.

TEXT 130

saba dravyera kichu kichu upayoga kaila  
svadu, sugandhi dekhi' bahu prasamsila

TRANSLATION

He tasted a little of everything they contained and praised it all for its flavor and aroma.

TEXT 131

vatsareka tare ara rakhila dhariya  
bhojana-kale svarupa parivese khasana

TRANSLATION

All the varieties of the remaining prasada were kept to eat throughout the year. When Sri Caitanya Mahaprabhu ate His lunch, Svarupa Damodara Gosvami would serve it little by little.

TEXT 132

kabhu ratri-kale kichu karena upayoga  
bhaktera sraddhara dravya avasya karena upabhoga

TRANSLATION

Sometimes Sri Caitanya Mahaprabhu would take some of it at night. The Lord certainly enjoys preparations made with faith and love by His devotees.

PURPORT

Krsna is very pleased with His devotees and their offerings. Therefore in Bhagavad-gita the Lord says: patram puspam phalam toyam

yo me bhaktya prayacchati  
tad aham bhakty-upahrtam  
asnami pra yatatmana h

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Herein also we find that Sri Caitanya Mahaprabhu 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 mahaprabhu bhakta-gana-sange

caturmas ya gonaila krsna-katha-range

TRANSLATION

Thus Sri Caitanya Mahaprabhu spent the entire period of Caturmasya [the four months of the rainy season] in the happiness of discussing topics of Krsna with His devotees.

TEXT 134

madhye madhye acaryadi kare nimantrana  
ghare bhata randhe ara vividha vyanjana

TRANSLATION

From time to time, Advaita Acarya and others would invite Sri Caitanya Mahaprabhu for home-cooked rice and varieties of vegetables.

TEXT 135-136

maricera jhala, ara madhuramla ara  
ada, la vana, lembu, dugdha, dadhi, khanda-sara

saka dui-cari, ara sukutara jhola  
nimba-vartaki, ara bhrsta-patola

TRANSLATION

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 patola.

TEXT 137

bhrstaphula-badi, ara mudga-dali-supā  
vividha vyanjana randhe prabhura ruci-anurupa

TRANSLATION

They also offered phula-badi, liquid mung dahl and many vegetables, all cooked according to the Lord's taste.

TEXT 138

jagannathera prasada ane karite misrita  
kahan eka yayena, kahan ganera sahita

TRANSLATION

They would mix these preparations with the remnants of food from Lord Jagannatha. When Sri Caitanya Mahaprabhu accepted the invitations, He went sometimes alone and sometimes with His associates.

TEXT 139

acaryaratna, acaryanidhi, nandana, raghava  
srivasa-adi yata bhakta, vipra saba

TRANSLATION

Devotees like Acaryaratna, Acaryanidhi, Nandana Acarya, Raghava Pandita and Srivasa were all of the brahmana caste.

TEXT 140-141

ei-mata nimantrana karena yatna kari  
vasude va, gadadhara-dasa, gupta-murari

kulina-grami, khanda-vasi, ara yata jana  
jagannathera prasada ani' kare nimantrana

TRANSLATION

They would extend invitations to the Lord. Vasudeva Datta, Gadadhara dasa, Murari Gupta, the inhabitants of Kulina-grama and Khanda and many other devotees who were not brahmanas by caste would purchase food offered to Lord Jagannatha and then extend invitations to Sri Caitanya Mahaprabhu.

PURPORT

The inhabitants of Kulina-grama, such as Satyaraja Khan and Ramananda Vasu, were not brahmanas by caste, nor were the inhabitants of Khanda, such as Mukunda dasa, Narahari dasa and Raghunandana. Therefore they would purchase prasada from the market where the remnants of Lord Jagannatha's food was sold and then extend invitations to Sri Caitanya Mahaprabhu, whereas Acaryaratna, Acaryanidhi and others who were brahmanas by caste would cook at home when they invited the Lord. Caitanya Mahaprabhu observed the etiquette then current in society by accepting only prasada cooked by members of the brahmana caste, but on principle He accepted invitations from His devotees, regardless of whether they were brahmanas by caste.

TEXT 142

sivananda-senera suna nimantranakhyana  
sivanandera bada-putrera `caitanya-dasa' nama

TRANSLATION

Now hear about the invitation Sivananda Sena extended to the Lord.  
His eldest son was named Caitanya dasa.

TEXT 143

prabhure milaite tanre sangei anila  
milaile, prabhu tanra nama ta' puchila

TRANSLATION

When Sivananda brought his son, Caitanya dasa, to be introduced to  
the Lord, Sri Caitanya Mahaprabhu inquired about his name.

TEXT 144

`caitanya-dasa' nama suni' kahe gaura-rama  
`kiba nama dharanacha, bujhana na yaya'

TRANSLATION

When the Lord heard that his name was Caitanya dasa, He said, "What  
kind of name have you given him? It is very difficult to understand."

TEXT 145

sena kahe,--`ye janilun, sei nama dharila'  
eta bali' mahaprabhure nimantrana kaila

TRANSLATION

Sivananda Sena replied, "He has kept the name that appeared to me  
from within." Then he invited Sri Caitanya Mahaprabhu for lunch.

TEXT 146

lagannathera bahu-mulya prasada anaila  
bhakta-gane lana prabhu bhojane vasila

TRANSLATION

Sivananda Sena had bought very costly remnants of Lord Jagannatha's  
food. He brought it in and offered it to Sri Caitanya Mahaprabhu, who  
sat down to accept the prasada with His associates.

TEXT 147

sivanandera gaurave prabhu karila bhojana  
ati-guru-bhojane prabhura prasanna nahe mana

TRANSLATION

Because of Sivananda Sena's glories, Sri Caitanya Mahaprabhu ate all kinds of prasada to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

TEXT 148

ara dina caitanya-dasa kaila nimantrana  
prabhura `abhista' bujhi' anila vyanjana

TRANSLATION

The next day, Caitanya dasa, the son of Sivananda 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, ada, ara phula-bada, lavana  
samagri dekhiya prabhura prasanna haila mana

TRANSLATION

He offered yogurt, limes, ginger, soft bada and salt. Seeing all these arrangements, Sri Caitanya Mahaprabhu was very pleased.

PURPORT

By the grace of Sri Caitanya Mahaprabhu, Caitanya dasa 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 dasa became a very learned Sanskrit scholar and wrote many books. Among these books, his commentary on Krsna-karnamrta is very famous. There is another book called Caitanya-caritamrta, which is a work of Sanskrit poetry. It is said that this was also composed by him.

TEXT 150

prabhu kahe,--"ei balaka amara mata jane  
santusta ha-ilan ami ihara nimantrane"

TRANSLATION

Sri Caitanya Mahaprabhu said, "This boy knows My mind. Therefore I am very satisfied to keep his invitation."

TEXT 151

eta bali' dadhi-bhata karila bhojana

caitanya-dasere dila ucchista-bhajana

TRANSLATION

After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dasa the remnants of His food.

TEXT 152

cari-masa ei-mata nimantrane yaya  
kona kona vaisnava `divasa' nahi paya

TRANSLATION

The four months of Caturmasya passed in this manner, with the Lord accepting invitations from His devotees. Because of a heavy schedule of invitations, however, some of the Vaisnavas could not get an open day on which to invite the Lord.

TEXT 153

gadadhara-pandita, bhattacharya sarvabhauma  
inha sabara ache bhiksara divasa-niyama

TRANSLATION

Gadadhara Pandita and Sarvabhauma Bhattacharya had fixed dates on which Sri Caitanya Mahaprabhu would accept their invitations every month.

TEXT 154-155

gopinathacarya, jagadananda, kasisvara  
bhaga van, ramabha dracarya, sankara, vakresvara

madhye madhye ghara-bhate kare nimantrana  
anyera nimantrane prasade kaudi dui-pana

TRANSLATION

Gopinatha Acarya, Jagadananda, Kasisvara, Bhagavan, Ramabhadracarya, Sankara and Vakresvara, who were all brahmanas, extended invitations to Sri Caitanya Mahaprabhu and offered Him food cooked at home, whereas other devotees would pay two panas of small conchshells to purchase Jagannatha's prasada and then invite the Lord.

TEXT 156

prathame achila `nirbandha' kaudi cari-pana  
ramacandra-puri-bha ye ghataila nimantrana

TRANSLATION

At first the cost of Jagannatha prasada for an invitation was four panas of conchshells, but when Ramacandra Puri was there, the price was cut in half.

TEXT 157

cari-masa rahi' gaudera bhakte vidaya dila  
nilacalera sangi bhakta sangei rahila

TRANSLATION

The devotees who came from Bengal stayed with Sri Caitanya Mahaprabhu 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 Jagannatha Puri stayed with the Lord.

TEXT 158

ei ta' kahilun prabhura bhiksa-nimantrana  
bhakta-datta vastu yaiche kaila asvadana

TRANSLATION

Thus I have described how Sri Caitanya Mahaprabhu accepted invitations and how He accepted and tasted the prasada offered by His devotees.

TEXT 159

tara madhye raghavera jhali-vivarana  
tara madh ye pari-munda-nrtya-kathana

TRANSLATION

In the midst of that narration are descriptions of Raghava Pandita's bags of food and the dancing in the temple of Jagannatha.

TEXT 160

sraddha kari' sune yei caitanyera katha  
caitanya-carane prema paibe sarvatha

TRANSLATION

One who hears about the pastimes of Sri Caitanya Mahaprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Sri Caitanya Mahaprabhu without fail.

TEXT 161

sunite amrta-sama judaya karna-mana  
sei bhagyavan, yei kare asvadana

TRANSLATION

Narrations of Sri Caitanya Mahaprabhu'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

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Tenth Chapter, describing how Lord Sri Caitanya Mahaprabhu tasted the prasada offered by His devotees.

Chapter Eleven

The Passing of Haridasa Thakura

The summary of the chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya as follows. In this chapter, Brahma Haridasa Thakura gave up his body with the consent of Sri Caitanya Mahaprabhu, and 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 bath in the sea, He personally begged prasada of Jagannatha from shopkeepers and distributed prasada to the assembled devotees.

TEXT 1

namami haridasam tam  
caitanyam tam ca tat-prabhum  
samsthitam api yan-murtim  
svanke krtva nanarta yah

TRANSLATION

Let me offer my respectful obeisances unto Haridasa Thakura and his master, Sri Caitanya Mahaprabhu, who danced with the body of Haridasa Thakura on His lap.

TEXT 2

jaya jaya sri-caitanya jaya dayamaya  
jayadvaita-priya nityananda-priya jaya

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu, who is very merciful and who is very dear to Advaita Acarya and Lord Nityananda.

TEXT 3

jaya srinivasesvara haridasa-natha  
jaya gadadhara-priya svarupa-prana-natha

TRANSLATION

All glories to the master of Srinivasa Thakura! All glories to the master of Haridasa Thakura! All glories to the dear master of Gadadhara Pandita! All glories to the master of the life of Svarupa Damodara!

TEXT 4

jaya kasi-priya jagadananda-pranesvara  
jaya rupa-sanatana-raghunathesvara

TRANSLATION

All glories to Lord Sri Caitanya, who is very dear to Kasi Misra. He is the Lord of the life of Jagadananda and the Lord of Rupa Gosvami, Sanatana Gosvami and Raghunatha dasa Gosvami.

TEXT 5

jaya gaura-deha krsna svayam bhagavan  
krpa kari' deha' prabhu, nija-pada-dana

TRANSLATION

All glories to the transcendental form of Sri Caitanya Mahaprabhu, who is Krsna Himself, the Supreme Personality of Godhead. My dear Lord, kindly give me shelter at Your lotus feet by Your causeless mercy.

TEXT 6

jaya nityananda-candra jaya caitanyera prana  
tomara caranaravinde bhakti deha' dana

TRANSLATION

All glories to Lord Nityananda, who is the life and soul of Sri Caitanya Mahaprabhu. My dear Lord, kindly give me engagement in devotional service at Your lotus feet.

TEXT 7

jaya jayadvaita-candra caitanyera arya  
sva-carane bhakti deha' jayadvaitacarya

TRANSLATION

All glories to Advaita Acarya, who is treated by Sri Caitanya Mahaprabhu as superior due to His age and respectability. Please give me engagement in devotional service at Your lotus feet.

TEXT 8

jaya gaura-bhakta-gana,--gaura yanra prana  
saba bhakta mili' more bhakti deha' dana

TRANSLATION

All glories to all the devotees of Sri Caitanya Mahaprabhu, for the Lord is their life and soul. All of you, kindly bestow devotional service upon me.

TEXT 9

jaya rupa, sanatana, jiva, raghunatha  
raghunatha, gopala,--chaya mora natha

TRANSLATION

All glories to Rupa Gosvami, Sanatana Gosvami, Jiva Gosvami, Raghunatha dasa Gosvami, Raghunatha Bhatta Gosvami, and Gopala Bhatta Gosvami, the six Gosvamis of Vrndavana. They are all my masters.

TEXT 10

e-saba prasade likhi caitanya-lila-guna  
yaiche taiche likhi, kari apana pavana

TRANSLATION

I am writing this narration of the pastimes and attributes of the Lord by the mercy of Sri Caitanya Mahaprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.

TEXT 11

ei-mata mahaprabhura nilacale vasa  
sange bhakta-gana lana kirtana-vilasa

TRANSLATION

Sri Caitanya Mahaprabhu thus resided at Jagannatha Puri with His personal devotees and enjoyed the congregational chanting of the Hare Krsna mahamantra.

TEXT 12

dine nrtya-kirtana, isvara-darasana  
ratrye raya-svarupa-sane rasa-asvadana

TRANSLATION

In the daytime Sri Caitanya Mahaprabhu engaged in dancing and chanting and in seeing the temple of Lord Jagannatha. At night, in the company of His most confidential devotees, such as Ramananda Raya and Svarupa Damodara Gosvami, He tasted the nectar of the transcendental mellows of Lord Sri Krsna's pastimes.

TEXT 13

ei-mata mahaprabhura sukhe kala yaya  
krsnera viraha-vikara ange nana haya

TRANSLATION

Sri Caitanya Mahaprabhu very happily passed His days in this way at Nilacala, Jagannatha Puri. Feeling separation from Krsna, He exhibited many transcendental symptoms all over His body.

TEXT 14

dine dine bade vikara, ratrye atisaya  
cinta, udvega, pralapadi yata sastre kaya

TRANSLATION

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 sastras.

TEXT 15

svarupa gosani, ara ramananda-rayam  
ratri-dine kare donhe prabhura sahaya

TRANSLATION

Svarupa Damodara Gosvami and Ramananda Raya, the chief assistants in Sri Caitanya Mahaprabhu's pastimes, remained with Him both day and night.

TEXT 16

eka-dina govinda maha-prasada lana  
haridase dite gela anandita hana

TRANSLATION

One day Govinda, the personal servant of Sri Caitanya Mahaprabhu, went in great jubilation to deliver the remnants of Lord Jagannatha's food to Haridasa Thakura.

TEXT 17

dekhe,--haridasa thakura kariyache sayana  
manda manda kariteche sankhya-sankirtana

TRANSLATION

When Govinda came to Haridasa, he saw that Haridasa Thakura was lying on his back and chanting his rounds very slowly.

TEXT 18

govinda kahe,--`utha asi' karaha bhojana'  
haridasa kahe,--aji karimu langhana

TRANSLATION

"Please rise and take your maha-prasada," Govinda said. Haridasa Thakura replied, "Today I shall observe fasting."

TEXT 19

sankhya-kirtana pure nahi, ke-mate khaiba?  
maha-prasada aniyacha, ke-mate upeksiba?

TRANSLATION

"I have not finished chatting my regular number of rounds. How, then, can I eat? But you have brought maha-prasada, and how can I neglect it?"

TEXT 20

eta bali' maha-prasada karila vandana  
eka ranca lana tara karila bhaksana

TRANSLATION

Saying this, he offered prayers to the maha-prasada, took a little portion, and ate it.

PURPORT

Maha-prasada is nondifferent from Krsna. Therefore, instead of eating maha-prasada, one should honor it. It is said here, karila vandana, "he offered prayers." When taking maha-prasada, one should not consider the food ordinary preparations. Prasada means favor. One should consider maha-prasada a favor of Krsna. As stated by Srila Bhaktivinoda Thakura, krsna bada dayamaya karibare jihva jaya svaprasada-anna dila bhai. Krsna is very kind. In this material world we are all very attached to tasting various types of food. Therefore, Krsna 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 prasada he makes advancement in spiritual life. Therefore, we should never consider ordinary food on an equal level with maha-prasada.

TEXT 21

ara dina mahaprabhu tanra thani aila  
sustha hao, haridasa--bali' tanre puchila

TRANSLATION

The next day, Sri Caitanya Mahaprabhu went to Haridasa's place and inquired from him, "Haridasa, are you well?"

TEXT 22

namaskara kari' tenho kaila nivedana  
sarira sustha haya mora, asustha buddhi-mana

TRANSLATION

Haridasa 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 vyadhi, kaha ta' nirnaya?'  
tenho kahe,--`sankhya-kirtana na puraya'

TRANSLATION

Sri Caitanya Mahaprabhu further inquired from Haridasa, "Can you ascertain what your disease is?" Haridasa Thakura replied, "My disease is that I cannot complete my rounds."

PURPORT

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. Srila Haridasa Thakura is called *namacarya*. Of course, we cannot imitate Haridasa Thakura, but everyone must chant a prescribed number of rounds. In our Krsna 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,--"vrddha ha-ila `sankhya' alpa kara  
siddha-deha tumi, sadhane agraha kene kara?"

TRANSLATION

"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."

PURPORT

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. Thakura Haridasa was the living example of how to follow the regulative principles. Similarly, Raghunatha dasa Gosvami was also such a living example. In the *Sad-gosvamy-astaka* it is stated: *sankhya-purvaka- nama-gana-natibhih kalavasanikrtau*. The Gosvamis, especially Raghunatha dasa Gosvami, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Krsna maha-mantra loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds. Not only was Raghunatha dasa Gosvami 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 nistarite ei tomara `avatara'  
namera mahima loke karila pracara

TRANSLATION

"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."

PURPORT

Haridasa Thakura is known as namacarya because it is he who preached the glories of chanting hari-nama, the holy name of God. By using the words tomara avatara ("your incarnation"), Sri Caitanya Mahaprabhu confirms that Haridasa Thakura is the incarnation of Lord Brahma. Srila Bhaktisiddhanta Sarasvati Thakura 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. Haridasa Thakura is thus the incarnation of Lord Brahma, and other devotees are likewise incarnations who help in the prosecution of the Lord's mission.

TEXT 26

ebe alpa sankhya kari' kara sankirtana"  
haridasa kahe,--"suna mora satya nivedana

TRANSLATION

The Lord concluded, "Now, therefore, please reduce the fixed number of times you chant the Hare Krsna maha-mantra." Haridasa Thakura replied, "Kindly hear my real plea.

TEXT 27

hina-jati janma mora nindya-kalevara  
hina-karme rata muni adhama pamara

TRANSLATION

"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

adrsya, asprsyas more angikara kaila  
raurava ha-ite kadi' more vaikunthe cadaila

TRANSLATION

"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 Vaikuntha platform.

TEXT 29

svatantra isvara tumi hao icchamaya  
jagat nacao, yare yaiche iccha haya

TRANSLATION

"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 nacaila more prasada kariya  
viprera sraddha-patra khainu `mleccha' hana

TRANSLATION

"My dear Lord, by Your mercy You have made me dance in many ways. For example, I was offered the sraddha-patra that should have been offered to first-class brahmanas. I ate from it even though I was born in a family of meateaters.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura, in his Anubhasya, quotes from the Visnu-smṛti in reference to sraddha-patra.

brahmanapasada hy ete  
kathitah pankti-dusakah  
etan vivarjayed yatnat  
sraddha-karmani panditah

According to this verse, if one is born in a brahmana family but does not behave according to brahminical standards, he should not be offered the sraddha-patra, which is prasada offered to the forefathers. Advaita Acarya offered the sraddha-patra to Haridasa Thakura, not to a brahmana who had been born in a brahmana family. Although Haridasa Thakura was born in the family of meateaters, because he was an advanced devotee he was shown more respect than a first-class brahmana.

TEXT 31

eka vancha haya mora bahu dina haite  
lila samvaribe tumi--laya mora citte

TRANSLATION

"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 lila prabhu more kabhu na dekhaiba  
apanara age mora sarira padiba

TRANSLATION

"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

hrdaye dharimu tomara kamala carana  
nayane dekhimu tomara canda vadana

TRANSLATION

"I wish to catch Your lotuslike feet upon my heart and see Your moonlike face.

TEXT 34

jihvaya uccarimu tomara `krsna-caitanya'-nama  
ei-mata mora iccha,--chadimu parana

TRANSLATION

"With my tongue I shall chant Your holy name, `Sri Krsna Caitanya!' That is my desire. Kindly let me give up my body in this way.

TEXT 35

mora ei iccha yadi tomara prasade haya  
ei nivedana mora kara, dayamaya

TRANSLATION

"O most merciful Lord, if by Your mercy it is possible, kindly grant my desire.

TEXT 36

ei nica deha mora paduka tava age  
ei vancha-siddhi mora tomatei lage"

TRANSLATION

"Let this lowborn body fall down before You. You can make possible this perfection of all my desires."

TEXT 37

prabhu kahe,--"haridasa, ye tumi magibe  
krsna krpamaya taha avasya karibe

TRANSLATION

Sri Caitanya Mahaprabhu said, "My dear Haridasa, Krsna is so merciful that He must execute whatever you want."

TEXT 38

kintu amara ye kichu sukha, saba toma lana  
tomara yogya nahe,--yabe amare chadiya"

TRANSLATION

"But whatever happiness is Mine is all due to your association. It is not fitting for you to go away and leave Me aside."

TEXT 39

carane dhari' kahe haridasa,--"na kariha `maya'  
avasya mo-adhame, prabhu, kara ei `daya'

TRANSLATION

Catching the lotus feet of Sri Caitanya Mahaprabhu, Haridasa Thakura said, "My Lord, do not create an illusion! Although I am so fallen, You must certainly show me this mercy!"

TEXT 40

mora siromani kata kata mahasaya  
tomara lilara sahaya koti-bhakta haya

TRANSLATION

"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

ama-hena yadi eka kita mari' gela  
eka pipilika maile prthvira kahan hani haila?

TRANSLATION

"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 `bhaktabhasa'  
avasya purabe, prabhu, mora ei asa"

TRANSLATION

"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

madhyahna karite prabhu calila apane  
isvara dekhiya kali dibena darasane

TRANSLATION

Because He had to perform His noon duties, Sri Caitanya Mahaprabhu got up to leave, but it was settled that the following day, after He saw Lord Jagannatha, He would return to visit Haridasa Thakura.

TEXT 44

tabe mahaprabhu tanre kari' alingana  
madhyahna karite samudre karila gamana

TRANSLATION

After embracing him, Sri Caitanya Mahaprabhu left to perform His noon duties and went to the sea to take His bath.

TEXT 45

pratah-kale isvara dekhi' saba bhakta lana  
haridase dekhite aila sighra kariya

TRANSLATION

The next morning, after visiting the Jagannatha temple, Sri Caitanya Mahaprabhu, accompanied by all His other devotees, came hastily to see Haridasa Thakura.

TEXT 46

haridasera age asi' dila darasana  
haridasa vandila prabhura ara vaisnava-carana

TRANSLATION

Sri Caitanya Mahaprabhu and the other devotees came before Haridasa Thakura, who offered his respects to the lotus feet of Sri Caitanya Mahaprabhu and all the Vaisnavas.

TEXT 47

prabhu kahe,--`haridasa, kaha samacara'  
haridasa kahe,--`prabhu, ye krpa tomara'

TRANSLATION

Lord Sri Caitanya Mahaprabhu inquired, "My dear Haridasa, what is the news?" Haridasa Thakura replied, "My Lord, whatever mercy You can bestow upon me."

TEXT 48

angane arambhila prabhu maha-sankirtana  
vakresvara-pandita tahan karena nartana

TRANSLATION

Upon hearing this, Sri Caitanya Mahaprabhu immediately began great congregational chanting in the courtyard. Vakresvara Pandita was the chief dancer.

TEXT 49

svarupa-gosani adi yata prabhura gana  
haridase bedi' kare nama-sankirtana

TRANSLATION

Headed by Svarupa Damodara Gosvami, all the devotees of Sri Caitanya Mahaprabhu surrounded Haridasa Thakura and began congregational chanting.

TEXT 50

ramananda, sarvabhauma, sabara agrete  
haridasera guna prabhu lagila kahite

TRANSLATION

In front of all the great devotees like Ramananda Raya and Sarvabhauma Bhattacharya, Sri Caitanya Mahaprabhu began to describe the holy attributes of Haridasa Thakura.

TEXT 51

haridasera guna kahite prabhu ha-ila panca-mukha  
kahite kahite prabhura bade maha-sukha

TRANSLATION

As He described the transcendental attributes of Haridasa Thakura, Sri Caitanya Mahaprabhu seemed to possess five mouths. The more He described, the more His great happiness increased.

TEXT 52

haridasera gune sabara vismita haya mana  
sarva-bhakta vande haridasera carana

TRANSLATION

After hearing of the transcendental qualities of Haridasa Thakura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridasa Thakura.

TEXT 53

haridasa nijagrete prabhure vasaila  
nija-netra--dui bhrnga--mukha-padme dila

TRANSLATION

Haridasa Thakura made Sri Caitanya Mahaprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.

TEXT 54

sva-hrdaye ani' dharila prabhura carana  
sarva-bhakta-pada-renu mastaka-bhusana

TRANSLATION

He held the lotus feet of Sri Caitanya Mahaprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head.

TEXT 55

`sri-krsna-caitanya' sabda balena bara bara  
prabhu-mukha-madhuri piye, netre jala-dhara

TRANSLATION

He began to chant the holy name of Sri Krsna Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

TEXT 56

`sri-krsna-caitanya' sabda karite uccarana  
namera sahita prana kaila utkramana

TRANSLATION

While chanting the holy name of Sri Krsna Caitanya, he gave up his air of life and left his body.

TEXT 57

maha-yogesvara-praya dekhi' svacchande marana  
`bhismera nirvana' sabara ha-ila smarana

TRANSLATION

Seeing the wonderful death of Haridasa Thakura by his own will, which was just like a great mystic yogi's, everyone remembered the passing away of Bhisma.

TEXT 58

`hari' `krsna'-sabde sabe kare kolahala  
premanande mahaprabhu ha-ila vihvala

TRANSLATION

There was a tumultuous noise as they all chanted the holy names "Hari" and "Krsna." Sri Caitanya Mahaprabhu became overwhelmed with ecstatic love.

TEXT 59

haridasera tanu prabhu kole laila uthana  
angane nacena prabhu premavista hana

TRANSLATION

The Lord raised the body of Haridasa Thakura and placed it on His lap. Then He began to dance in the courtyard in great ecstatic love.

TEXT 60

prabhura avese avasa sarva-bhakta-gana  
prema-veśe saḅe naḅe, kareḅa kirtana

TRANSLATION

Because of Sri Caitanya Mahaprabhu's ecstatic love, all the devotees were helpless, and in ecstatic love they also began to dance and chant congregationally.

TEXT 61

ei-mate nrtya prabhu kaila kata-ksana  
svarupa-gosani prabhure karaila savadhana

TRANSLATION

Sri Caitanya Mahaprabhu danced for some time, and then Svarupa Damodara Gosvami informed Him of other rituals for the body of Thakura Haridasa.

TEXT 62

haridasa-thakure tabe vimane cadana  
samudre lana gela tabe kirtana kariya

TRANSLATION

The body of Haridasa Thakura was then raised onto a carrier that resembled an airship and taken to the sea, accompanied by congregational chanting.

TEXT 63

age mahaprabhu calena nrtya karite karite  
pache nrtya kare vakresvara bhakta-gana-sathe

TRANSLATION

Sri Caitanya Mahaprabhu danced in front of the procession, and Vakresvara Pandita, along with the other devotees, chanted and danced behind Him.

TEXT 64

haridase samudra-jale snana karaila  
prabhu kahe,--"samudra ei `maha-tirtha' ha-ila"

TRANSLATION

Sri Caitanya Mahaprabhu bathed the body of Haridasa Thakura in the sea and then declared, "From this day on, this sea has become a great pilgrimage site."

TEXT 65

haridasera padodaka piye bhakta-gana  
haridasera ange dila prasada-candana

TRANSLATION

Everyone drank the water that had touched the lotus feet of Haridasa Thakura, and then they smeared remnants of Lord Jagannatha's sandalwood pulp over Haridasa Thakura's body.

TEXT 66

dora, kadara, prasada, vastra ange dila  
valukara garta kari' tahe soyaila

TRANSLATION

After a hole was dug in the sand, the body of Haridasa Thakura was placed in it. Remnants from Lord Jagannatha, such as His silken ropes, sandalwood pulp, food and cloth, were placed on the body.

TEXT 67

cari-dike bhakta-gana karena kirtana  
vakresvara-pandita karena anande nartana

TRANSLATION

All around the body, the devotees performed congregational chanting, and Vakresvara Pandita danced in jubilation.

TEXT 68

`hari-bola' `hari-bola' bale gauraraya  
apani sri-haste valu dila tanra gaya

TRANSLATION

With His transcendental hands, Sri Caitanya Mahaprabhu personally covered the body of Haridasa Thakura with sand, chanting "Hari bol! Hari bol!"

TEXT 69

tanre valu diya upare pinda bandhaila  
caudike pindera maha avarana kaila

TRANSLATION

They covered the body of Haridasa Thakura with sand and then constructed a platform upon the site. The platform was protected all around by fencing.

TEXT 70

taha bedi' prabhu kaila kirtana, nartana  
hari-dhvani-kolahale bharila bhuvana

TRANSLATION

Sri Caitanya Mahaprabhu 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 mahaprabhu saba bhakta-gana-sange  
samudre karila snana-jala-keli range

TRANSLATION

After sankirtana, Sri Caitanya Mahaprabhu bathed in the sea with His devotees, swimming and playing in the water in great jubilation.

TEXT 72

haridase pradaksina kari' aila simha-dvare  
hari-kirtana-kolahala sakala nagare

TRANSLATION

After circumambulating the tomb of Haridasa Thakura, Sri Caitanya Mahaprabhu went to the Simha-dvara gate of the Jagannatha temple. The whole city chanted in congregation, and the tumultuous sound vibrated all over the city.

TEXT 73

simha-dvare asi' prabhu pasarira thani  
ancala patiya prasada magila tathai

TRANSLATION

Approaching the Simha-dvara gate, Sri Caitanya Mahaprabhu spread His cloth and began to beg prasada from all the shopkeepers there.

TEXT 74

`haridasa-thakurera mahotsavera tare  
prasada magiye bhiksa deha' ta' amare'

TRANSLATION

"I am begging prasada for a festival honoring the passing away of Haridasa Thakura," the Lord said. "Please give Me alms."

TEXT 75

suniya pasari saba cangada uthana  
prasada dite ase tara anandita hana

TRANSLATION

Hearing this, all the shopkeepers immediately came forward with big baskets of prasada, which they jubilantly delivered to Lord Caitanya.

TEXT 76

svarupa-gosani pasarike nisedhila  
cangada lana pasari pasare vasila

TRANSLATION

However, Svarupa Damodara stopped them, and the shopkeepers returned to their shops and sat down with their baskets.

TEXT 77

svarupa-gosani prabhure ghara pathaila  
cari vaisnava, cari pichada sange rakhila

TRANSLATION

Svarupa Damodara sent Sri Caitanya Mahaprabhu back to His residence, and kept with him four Vaisnavas and four servant carriers.

TEXT 78

svarupa-gosani kahilena saba pasarire  
eka eka dravyera eka eka punja deha' more

TRANSLATION

Svarupa Damodara sald to all the shopkeepers, "Deliver to me four palmfuls of prasada from each and every item."

TEXT 79

ei-mate nana prasada bojha bandhana  
lana aila cari janera mastake cadana

TRANSLATION

In this way varieties of prasada were collected, then packed up in different loads and carried on the heads of the four servants.

TEXT 80

vaninatha pattanayaka prasada anila  
kasi-misra aneka prasada pathaila

TRANSLATION

Not only did Svarupa Damodara Gosvami bring prasada, but Vaninatha Pattanayaka, as well as Kasi Misra, sent large quantities.

TEXT 81

saba vaisnave prabhu vasaila sari sari  
apane parivese prabhu lana jana cari

TRANSLATION

Sri Caitanya Mahaprabhu made all the devotees sit in rows and personally began to distribute the prasada, assisted by four other men.

TEXT 82

mahaprabhura sri-haste alpa na aise  
eka eka pate panca-janara bhaksya parivese

TRANSLATION

Sri Caitanya Mahaprabhu was not accustomed to taking prasada in small quantities. He therefore put on each plate what at least five men could eat.

TEXT 83

svarupa kahe,--"prabhu, vasi' karaha darsana  
ami inha-saba lana kari parivesana

TRANSLATION

Svarupa Damodara Gosvami requested Sri Caitanya Mahaprabhu, "Please sit down and watch. With these men to help me, I shall distribute the prasada."

TEXT 84

svarupa, jagadananda, kasisvara, sa nkara  
cari-jana parivesana kare nirantara

TRANSLATION

The four men--Svarupa, Jagadananda, Kasisvara and Sankara--distributed the prasada continuously.

TEXT 85

prabhu na khaile keha na kare bholana  
prabhure se dine kasi-misrera nimantrana

TRANSLATION

All the devotees who sat down would not accept the prasada as long as the Lord had not eaten. On that day, however, Kasi Misra had extended an invitation to the Lord.

TEXT 86

apane kasi-misra aila prasada lana  
prabhure bhiksa karaila agraha kariya

TRANSLATION

Therefore Kasi Misra personally went there and delivered prasada to Sri Caitanya Mahaprabhu with great attention and made Him eat.

TEXT 87

puri-bharatira sange prabhu bhiksa kaila

sakala vaisnava tabe bhojana karila

TRANSLATION

With Paramananda Puri and Brahmananda Bharati, Sri Caitanya Mahaprabhu sat down and accepted the prasada. When He began to eat, so did all the Vaisnavas.

TEXT 88

akantha purana sabaya karaila bhojana  
deha' deha' bali' prabhu balena vacana

TRANSLATION

Everyone was filled up to the neck because Sri Caitanya Mahaprabhu kept telling the distributors, "Give them more! Give them more!"

TEXT 89

bhojana kariya sabe kaila acamana  
sabare paraila prabhu malya-candana

TRANSLATION

After all the devotees finished accepting prasada and had washed their hands and mouths, Sri Caitanya Mahaprabhu decorated each of them with a flower garland and sandalwood pulp.

TEXT 90

premavista hana prabhu karena vara-dana  
suni' bhakta-ganera judaya manaskama

TRANSLATION

Overwhelmed with ecstatic love, Sri Caitanya Mahaprabhu offered a benediction to all the devotees, which all the devotees heard with great satisfaction.

TEXT 91-93

"haridasera vijayotsava ye kaila darsana  
ye ihan nrtya kaila, ye kaila kirtana

ye tanre valuka dite karila gamana  
tara madhye mahotsave ye kaila bhojana

acire ha-ibe ta-sabara `krsna-prapti'  
haridasa-darasane haya aiche `sakti'

TRANSLATION

Sri Caitanya Mahaprabhu gave this benediction: "Anyone who has seen the festival of Sri Haridasa Thakura's passing away, anyone who has chanted and danced here, anyone who has offered sand on the body of Haridasa Thakura and anyone who has joined this festival to partake of the prasada will achieve the favor of Krsna very soon. There is such wonderful power in seeing Haridasa Thakura.

TEXT 94

kroa kari' krsna more diyachila sanga  
svatantra krsnera iccha,--kaila sanga-bhanga

TRANSLATION

"Being merciful upon Me, Krsna gave Me the association of Haridasa Thakura. Being independent in His desires, He has now broken that association.

TEXT 95

haridasera iccha yabe ha-ila calite  
amara sakati tanre narila rakhite

TRANSLATION

"When Haridasa Thakura wanted to leave this material world, it was not within My power to detain him.

TEXT 96

iccha-matre kaila nija-prana niskramana  
purve yena suniyachi bhismera marana

TRANSLATION

"Simply by his will, Haridasa Thakura could give up his life and go away, exactly like Bhishma, who previously died simply by his own desire, as we have heard from sastra.

TEXT 97

haridasa achila prthivira `siromani'  
taha vina ratna-sunya ha-ila medini

TRANSLATION

"Haridasa Thakura 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 haridasa' bali' kara hari-dhvani"  
eta bali' mahaprabhu nacena apani

TRANSLATION

Sri Caitanya Mahaprabhu then told everyone, "Say `All glories to Haridasa Thakura!' and chant the holy name of Hari." Saying this, He personally began to dance.

TEXT 99

sabe gaya,--"laya jaya jaya haridasa  
namera mahima yenha karila praka-s'a"

TRANSLATION

Everyone began to chant, "All glories to Haridasa Thakura, who revealed the importance of chanting the holy name of the Lord!"

TEXT 100

tabe mahaprabhu saba bhakte vidaya dila  
harsa-visade prabhu visrama karila

TRANSLATION

Thereafter, Sri Caitanya Mahaprabhu bid farewell to all the devotees, and He Himself, with mixed feelings of happiness and distress, took rest.

TEXT 101

ei ta' kahilun haridasera vijaya  
yahara sravane krsne drdha-bhakti haya

TRANSLATION

Thus I have spoken about the victorious passing away of Haridasa Thakura. Anyone who hears this narration will certainly fix his mind firmly in devotional service to Krsna.

PURPORT

At Purusottama-ksetra, or Jagannatha Puri, there is a temple of Tota-gopinatha. If one goes from there to the sea, he can discover the

tomb of Haridasa Thakura still existing. Every year on the date of Ananta-caturdasi there is a festival to commemorate the passing away of Haridasa Thakura. At the same place, three Deities of Nityananda, Krsna Caitanya and Advaita Prabhu were established about one hundred years ago. A gentleman named Bhramaravara from Kendrapada in the province of Orissa contributed funds to establish these Deities in the temple. The management of the temple was under the Tota-gopinatha gosvamis.

This temple was later sold to someone else, and this party is now maintaining the seva-puja of the temple. Near this temple and the tomb of Haridasa Thakura, Srila Bhaktivinoda Thakura constructed a small house, called Bhakti-kuti. In the Bengali year 1329, Purusottama-matha, a branch of the Gaudiya Matha, was established there. in the Bhakti-ratnakara it is stated:

srinivasa sikhra samudrera kule gela  
haridasa-thakurera samadhi dekhila  
bhumite padiya kaila pranati vistara  
bhagavata-gana sri-samadhi-sannidhane  
srinivase sthira kaila sasneha-vacane  
punah srinivasa sri-samadhi pranamiya  
ye vilapa kaila, ta sunile drave hiya

"Srinivasa Thakura quickly ran to the seashore. When he saw the tomb of Haridasa Thakura, he immediately fell down offering prayers and almost fainted. The devotees present there pacified him with very sweet and affectionate words, and Srinivasa again offered his obeisances to the tomb. Hearing of the separation that Srinivasa expressed in his lamentation at the tomb of Haridasa Thakura makes one's heart melt."

TEXT 102

caitanyera bhakta-vatsalya ihatei jani  
bhakta-vancha purna kaila nyasi-siromani

TRANSLATION

From the incident of Haridasa Thakura's passing away and the great care Sri Caitanya Mahaprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all sannyasis, He fully satisfied the desire of Haridasa Thakura.

TEXT 103

sesa-kale dila tanre darsana-sparsana  
tanre kole kari' kaila apane nartana

TRANSLATION

At the last stage of Haridasa Thakura's life, Sri Caitanya Mahaprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Thakura Haridasa on His lap and personally danced with it.

TEXT 104

apane sri-haste krpaya tanre valu dila  
apane prasada magi' mahotsava kaila

TRANSLATION

Out of His causeless mercy He personally covered the body of Haridasa Thakura with sand and personally begged alms from the shopkeepers. Then

He conducted a great festival to celebrate the passing away of Haridasa Thakura.

TEXT 105

maha-bhagavata haridasa--parama-vidvan  
e saubhagya lagi' age karila prayana

TRANSLATION

Haridasa Thakura 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 Sri Caitanya Mahaprabhu.

PURPORT

Haridasa Thakura is mentioned here as the most learned scholar, parama-vid- van. 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. Haridasa Thakura knew this science perfectly. Therefore, he is described in this connection as parama-vidvan. He personally preached the importance of chanting the Hare Krsna maha-mantra, which is approved by the revealed scriptures. As stated in the Srimad-Bhagavatam (7.5.24):

iti pumsarpita visnau  
bhaktis cen nava-laksana  
kriyeta bhagavaty addha  
tan manye'dhitam uttamam

There are nine different processes of devotional service to Krsna, the most important being sravanam kirtanam--hearing and chanting. Haridasa Thakura knew this science very well, and he can therefore be called, technically, sarva-sastradhiti. Anyone who has learned the essence of all the Vedic scripture is to be known as a first-class educated person, with full knowledge of all sastra.

TEXT 106

caitanya-caritra ei amrtera sindhu  
karna-mana trpta kare yara eka bindu

TRANSLATION

The life and characteristics of Sri Caitanya Mahaprabhu are exactly like an ocean of nectar, one drop of which can please the mind and ear.

TEXT 107

bhava-sindhu taribare ache yara citta  
sraddha kari' suna sei caitanya-caritra

TRANSLATION

Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of Sri Caitanya Mahaprabhu.

TEXT 108

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Eleventh Chapter, describing the passing of Haridasa Thakura.

Chapter Twelve

The Loving Dealings Between Lord Sri Caitanya Mahaprabhu

A summary of the Twelfth Chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya as follows. This chapter discusses the transformations of ecstatic love that Sri Caitanya Mahaprabhu exhibited day and night. The devotees from Bengal again journeyed to Jagannatha Puri to see Sri Caitanya Mahaprabhu. As usual, the leader was Sivananda Sena, who traveled with his wife and children. Because arrangements were delayed en route and Lord Nityananda did not have a suitable place to reside, He became somewhat disturbed. Thus He became very angry with Sivananda Sena, who was in charge of the affairs of the party, and kicked him in loving anger. Sivananda Sena felt highly favored to have been kicked by Nityananda Prabhu, but his nephew Srikanta Sena became upset and therefore left their company. He met Sri Caitanya Mahaprabhu at Jagannatha Puri before the rest of the party arrived.

That year a devotee named Paramesvara dasa Modaka also went with his family to see Sri Caitanya Mahaprabhu at Jagannatha Puri. The devotees often invited Sri Caitanya Mahaprabhu to eat with them. When the Lord bade them all farewell, He talked very pleasingly with them. The year before, Jagadananda Pandita had been sent to Sacimata with prasada and cloth. This year he returned to Puri with a big pot of floral-scented oil to massage the Lord's head. The Lord, however, would not accept the oil, and because of His refusal, Jagadananda Pandita broke the pot in front of Him and began to fast. The Lord tried to pacify him and asked Jagadananda Pandita to cook for Him. Jagadananda Pandita became so pleased when Sri Caitanya Mahaprabhu accepted his cooking that he broke his fast.

TEXT 1

sruyatam sruyatam nityam  
giyatam giyatam muda

cintyatam cintyatam bhaktas  
caitan ya -caritamrtam

TRANSLATION

Odevotees, may the transcendental life and characteristics of Sri Caitanya Mahaprabhu be always heard, chanted and meditated upon with great happiness.

TEXT 2

jaya jaya sri-caitanya jaya dayamaya  
jaya jaya nityananda krpa-sindhu jaya

TRANSLATION

All glories to Sri Caitanya Mahaprabhu, who is all-merciful! All glories to Nityananda Prabhu, who is an ocean of mercy!

TEXT 3

jayadvaita-candra jaya karuna-sagara  
jaya gaura-bhakta-gana krpa-purnantara

TRANSLATION

All glories to Advaita Acarya, who is also an ocean of mercy! All glories to all the devotees of Sri Caitanya Mahaprabhu, whose hearts are always filled with mercy!

TEXT 4

atahpara mahaprabhura visanna-antara

krsnera viyoga-dasa sphure nirantara

TRANSLATION

The mind of Sri Caitanya Mahaprabhu was always morose because of a continuously manifested feeling of separation from Krsna.

TEXT 5

`haha krsna prana-natha vrajendra-nandana!  
kahan yana kahan pana, murali-vadana!'

TRANSLATION

The Lord would cry, "O My Lord Krsna, My life and soul! O son of Maharaja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth!"

TEXT 6

ratri-dina ei dasa svasti nahi mane  
kaste ratri gonaya svarupa-ramananda-sane

TRANSLATION

This was His situation day ad night. Unable to find peace of mind, He passed His nights with great difficulty in the company of Svarupa Damodara and Ramananda Raya.

TEXT 7

etha gauda-dese prabhura yata bhakta-gana  
prabhu dekhigare sabe karila gamana

TRANSLATION

Meanwhile, all the devotees journeyed from their homes in Bengal to see Sri Caitanya Mahaprabhu.

TEXT 8

sivananda-sena ara acarya-gosani  
navadvipe saba bhakta haila eka thani

TRANSLATION

Headed by Sivananda Sena, Advaita Acarya and others, all the devotees assembled in Navadvipa.

TEXT 9

kulina-grama-vasi ara yata khanda-vasi  
ekatra milila saba navadvipe asi'

TRANSLATION

The inhabitants of Kulina-grama and Khanda village also assembled at Navadvipa.

TEXT 10

nityananda-prabhure yadyapi ajna nai  
tathapi dekhite calena caitanya-gosani

TRANSLATION

Because Nityananda Prabhu was preaching in Bengal, Sri Caitanya Mahaprabhu had ordered Him not to come to Jagannatha Puri. That year, however, He went with the rest of the party to see the Lord.

TEXT 11

srivasadi cari bhair, sangete malini  
acaryaratnera sange tanhara grhini

TRANSLATION

Srivasa Thakura was also there with his three brothers and his wife, Malini. Acaryaratna was similarly accompanied by his wife.

TEXT 12

sivananda-patni cale tina-putra lana  
raghava-pandita cale jhali sajana

TRANSLATION

The wife of Sivananda Sena also came, along with their three sons. Raghava Pandita joined them, carrying his famous bags of food.

TEXT 13

datta, gupta, vidyanidhi, ara yata jana  
dui-tina sata bhakta karila gamana

TRANSLATION

Vasudeva Datta, Murari Gupta, Vidyanidhi and many other devotees went to see Sri Caitanya Mahaprabhu. All together, they numbered two or three hundred.

TEXT 14

sacimata dekhi' sabe tanra ajna lana  
anande calila krsna-kirtana kariya

TRANSLATION

The devotees first saw Sacimata and took her permission. Then, in great happiness, they started for Jagannatha Puri, congregationally chanting the holy name of the Lord.

TEXT 15

sivananda-sena kare ghati-samadhana  
sabare palana kari' sukhe lana yana

TRANSLATION

Sivananda Sena managed the payment of tolls at different places. Maintaining everyone, he guided all the devotees in great happiness.

PURPORT

Chati 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 Jagannatha Puri, they had to pass through many such toll booths. Sivananda Sena was in charge of paying the tolls.

TEXT 16

sabara saba karya karena, dena vasa-sthana  
sivananda jane udiya-pathera sandhana

TRANSLATION

Sivananda 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 ghatiyale rakhila  
saba chadana sivananda ekala rahila

TRANSLATION

One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Sivananda Sena remained behind alone to pay the taxes.

TEXT 18

sabe giya rahila grama-bhitara vrksa-tale  
sivananda vina vasa-sthana nahi mile

TRANSLATION

The party went into a village and waited beneath a tree because no one but Sivananda Sena could arrange for their residential quarters.

TEXT 19

nityananda-prabhu bhokhe vyakula hana  
sivananda gali pade vasa na pana

TRANSLATION

Nityananda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Sivananda Sena ill names.

TEXT 20

`tina putra maruka sivara, ekhana na aila  
bhokhe mari' genu, more vasa na deoyaila'

TRANSLATION

"Sivananda 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

sunil sivanandera patni kandite lagila  
hena-kale sivananda ghati haite aila

TRANSLATION

Hearing this curse, Sivananda Sena's wife began to cry. Just then, Sivananda returned from the toll station.

TEXT 22

sivanandera patnitanre kahena kandiya

`putre sapa dichena gosani vasa na pana'

TRANSLATION

Crying, his wife informed him, "Lord Nityananda has cursed our sons to die because His quarters have not been provided."

TEXT 23

tenho kahe,--"bauli, kene maris kandiya?  
maruka amara tina putra tanra balai lana"

TRANSLATION

Sivananda Sena replied, "You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityananda Prabhu."

TEXT 24

eta bali' prabhu-pase gela sivananda  
uthi' tanre lathi maila prabhu nityananda

TRANSLATION

After saying this, Sivananda Sena went to Nityananda Prabhu, who then stood up and kicked him.

TEXT 25

anandita haila sivai pada-prahara pana  
sighra vasa-ghara kaila gauda-ghare giya

TRANSLATION

Very pleased at being kicked, Sivananda Sena quickly arranged for a milkman's house to be the Lord's residence.

TEXT 26

carane dhariya prabhure vasaya lana gela  
vasa diya hrsta hana kahite lagila

TRANSLATION

Sivananda Sena touched the lotus feet of Nityananda Prabhu and led Him to His residence. After giving the Lord His quarters, Sivananda Sena, being very pleased, spoke as follows.

TEXT 27

"aji more bhrtya kari' angikara kaila  
yemana aparadha bhrtyera, yogya phala dila

TRANSLATION

"Today You have accepted me as Your servant and have properly punished me for my offense.

TEXT 28

`sasti'-chale krpa kara,--e tomara `karuna'  
trijagate tomara caritra bujhe kon jana?

TRANSLATION

"My dear Lord, Your chastising me is Your causeless mercy. Who within the three worlds can understand Your real character?

TEXT 29

brahmara durlabha tomara sri-carana-renu  
hena carana-sparsa paila mora adhama tanu

TRANSLATION

"The dust of Your lotus feet is not attainable even by Lord Brahma, yet Your lotus feet have touched my wretched body.

TEXT 30

aji mora saphala haila janma, kula, karma  
aji painu krsna-bhakti, artha, kama, dharna"

TRANSLATION

"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 Krsna."

TEXT 31

sunil nityananda-prabhura anandita mana  
uthil sivanande kaila prema-alingana

TRANSLATION

When Lord Nityananda heard this, He was very happy. He rose and embraced Sivananda Sena in great love.

TEXT 32

anandita sivananda kare samadhana  
acaryadi-vaisnavere dila vasa-sthana

TRANSLATION

Being very pleased by Nityananda Prabhu's behavior, Sivananda Sena began to arrange residential quarters for all the Vaisnavas, headed by Advaita Acarya.

TEXT 33

nityananda-prabhura saba caritra--`viparita'  
kruddha hana lathi mari' kare tara hita

TRANSLATION

One of Sri Nityananda Prabhu's characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually to his benefit.

TEXT 34

sivanandera bhagina,--srikanta-sena nama  
mamara agocare kahe kari' abhimana

TRANSLATION

Sivananda Sena's nephew, Srikanta, the son of his sister, felt offended, and he commented on the matter when his uncle was absent.

TEXT 35

"caitanyera parisada mora matulera khyati  
`thakurali' karena gosani, tanre mare lathi"

TRANSLATION

"My uncle is well known as one of the associates of Sri Caitanya Mahaprabhu, but Lord Nityanada Prabhu asserts His superiority by kicking him."

TEXT 36

eta bali' srikanta, balaka age cali' yana

sanga chadi' age gela mahaprabhura sthana

TRANSLATION

After saying this, Srikanta, who was only a boy, left the group and traveled on alone to the residence of Sri Caitanya Mahaprabhu.

TEXT 37

petangi-gaya kare dandavat-namaskara  
govinda kahe,--`srikanta, age petangi utara'

TRANSLATION

When Srikanta offered obeisances to the Lord, he was still wearing his shirt and coat. Therefore Govinda told him, "My dear Srikanta, first take off these garments."

PURPORT

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:  
vastrenavrta-dehas tu

yo narah pranamed dharim  
svitri bhavati mudhatma  
sapta janmani bhavini

"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,--"srikanta asiyache pana mano-dukhka  
kichu na baliha, karuka, yate ihara sukha"

TRANSLATION

As Govinda was warning Srikanta, Sri Caitanya Mahaprabhu said, "Don't bother him. Let Srikanta do whatever he likes, for he has come here in a distressed state of mind."

TEXT 39

vaisnavera samacara gosani puchila  
eke eke sabara nama srikanta janaila

TRANSLATION

Sri Caitanya Mahaprabhu inquired from Srikanta about all the Vaisnavas, and the boy informed the Lord about them, naming them one after another.

TEXT 40

`duhkha pana asiyache'--ei prabhura vakya suni'  
lanila `sarvajna prabhu'--eta anumani'

TRANSLATION

When Srikanta Sena heard the Lord say, "He is distressed," he could understand that the Lord is omniscient.

TEXT 41

sivanande lathi marila,--iha na kahila  
etha saba vaisnava-gana asiya milila

TRANSLATION

As he described the Vaisnavas, therefore, he did not mention Lord Nitya--nanda's kicking Sivananda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.

TEXT 42

purvavat prabhu kaila sabara milana  
stri-saba dura ha-ite kaila prabhura darasana

TRANSLATION

Sri Caitanya Mahaprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance.

TEXT 43

vasa-ghara purvavat sabare deoyaila  
mahaprasada-bhojane sabare bolaila

TRANSLATION

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 Jagannatha.

TEXT 44

sivananda tina-putre gosanire milaila  
sivananda-sambandhe sabaya bahu-krpa kaila

TRANSLATION

Sivananda Sena introduced his three sons to Sri Caitanya Mahaprabhu. Because they were his sons, the Lord showed the boys great mercy.

TEXT 45

chota-putre dekhi' prabhu nama puchila  
'paramananda-dasa,-nama sena janaila

TRANSLATION

Lord Caitanya asked the youngest son's name, and Sivananda Sena informed the Lord that his name was Paramananda dasa.

TEXT 46-47

purve yabe sivananda prabhu-sthane aila  
tabe mahaprabhu tanre kahite lagila

"e-bara tomara yei ha-ibe kumara  
'puri-dasa' bali' nama dhariha tahara

TRANSLATION

Once before when Sivananda Sena had visited Sri Caitanya Mahaprabhu at His residence, the Lord had told him, "When this son is born, give him the name Puri dasa."

**"Caitanya-caritamrita - Antya Lila"** by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Caitanya-caritamrita is the biography of Chaitanya Mahaprabhu, written by Krsnadasa Kaviraja Goswami in the 16<sup>th</sup> century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedanta Swami. The multi-volume Caitanya-caritamrita is divided into three sections, Adi Lila, Madhya Lila, and Antya Lila, representing the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Antya Lila section.

COPYRIGHT NOTICE: This is an evaluation copy of the printed version of this book, and is NOT FOR RESALE. This evaluation copy is intended for personal non-commercial use only, under the "fair use" guidelines established by international copyright laws. You may use this electronic file to evaluate the printed version of this book, for your own private use, or for short excerpts used in academic works, research, student papers, presentations, and the like. You can distribute this evaluation copy to others over the Internet, so long as you keep this copyright information intact. You may not reproduce more than ten percent (10%) of this book in any media without the express written permission from the copyright holders. Reference any excerpts in the following way:  
"Excerpted from "Caitanya Caritamrita" by A.C. Bhaktivedanta Swami

Prabhupada, courtesy of the Bhaktivedanta Book Trust International,  
[www.Krishna.com](http://www.Krishna.com)."

This book and electronic file is Copyright 1975-2003 Bhaktivedanta Book Trust International, 3764 Watseka Avenue, Los Angeles, CA 90034, USA. All rights reserved. For any questions, comments, correspondence, or to evaluate dozens of other books in this collection, visit the website of the publishers, [www.Krishna.com](http://www.Krishna.com).

TEXT 48

tabe mayera garbhe haya sei ta' kumara  
sivananda ghare gele, janma haila tara

TRANSLATION

The son was in the womb of his wife, and when he returned home the son was born.

TEXT 49

prabhu-ajnyaya dharila nama--`paramananda-dasa'  
`puri-dasa' kari' prabhu karena upahasa

TRANSLATION

The child was named Paramananda dasa in accordance with the Lord's order, and the Lord jokingly called him Puri dasa.

TEXT 50

sivananda yabe sei balake milaila  
mahaprabhu padangustha tara mukhe dila

TRANSLATION

When Sivananda Sena introduced the child to Srt Caitanya Mahaprabhu, the Lord put His toe in the child's mouth.

PURPORT

In this connection one may refer to Antya-lila, Chapter Sixteen, verses 65-75, for information about the later manifestations of the Lord's mercy.

TEXT 51

sivanandera bhagya-sindhu ke paibe para?  
yanra saba gosthike prabhu kahe `apanara'

TRANSLATION

No one can cross over the ocean of Sivananda Sena's good fortune, for the Lord considered Sivananda's whole family His own.

TEXT 52

tabe saba bhakta lana karila bhojana  
govindere ajna dila kari' acamana

TRANSLATION

The Lord ate lunch in the company of all the other devotees, and after washing His hands and mouth He gave an order to Govinda.

TEXT 53

"sivanandera `prakrti', putra--yavat ethaya  
amara avasesa-patra tara yena paya"

TRANSLATION

"As long as Sivananda Sena's wife and children stay in Jagannatha Puri," He said, "they must be given the remnants of My food."

TEXT 54

nadiya-vasi modaka, tara nama--`paramesvara'  
modaka vece, prabhura vatira nikata tara ghara

TRANSLATION

There was a resident of Nadia named Paramesvara, who was a confectioner living near the home of Sri Caitanya Mahaprabhu.

TEXT 55

balaka-kale prabhu tara ghare bara bara ya'na  
dugdha, khanda modaka deya, prabhu taha kha'na

TRANSLATION

When the Lord was a boy, He would visit the house of Paramesvara Modaka again and again. The confectioner would supply the Lord milk and sweetmeats, and the Lord would eat them.

TEXT 56

prabhu-visaye sneha tara balaka-kala haite

se vatsara seha aila prabhure dekhite

TRANSLATION

Paramesvara 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 Jagannatha Puri.

TEXT 57

`paramesvara muni' bali' dandavat kaila  
tare dekhi' prabhu prite tahare puchila

TRANSLATION

When he offered his obeisances to the Lord, he said, "I am the same Paramesvara." Upon seeing him, the Lord asked him questions with great affection.

TEXT 58

`paramesvara kusala hao, bhala haila, aila,  
`mukundara mata asiyache; seha prabhure kahila

TRANSLATION

Sri Caitanya Mahaprabhu said, "Paramesvara, may you be blessed. It is very good that you have come here." Paramesvara then informed the Lord, "Mukundara Mata has also come."

TEXT 59

mukundara matara nama suni' prabhu sankoca haila  
tathapi tahara prite kichu na balila

TRANSLATION

Hearing the name of Mukundara Mata, Lord Caitanya hesitated, but because of affection for Paramesvara, He did not say anything.

PURPORT

A sannyasi is restricted from even hearing a woman's name, and Sri Caitanya Mahaprabhu conducted Himself very strictly in His vow. Paramesvara informed the Lord that his wife, Mukundara Mata, had come with him. He should not have mentioned her, and therefore the Lord hesitated for a moment, but due to His affection for Paramesvara, He did not say anything. Sri Caitanya Mahaprabhu had known Paramesvara Modaka since His childhood, and therefore Paramesvara did not think twice about informing the Lord of his wife's arrival.

TEXT 60

prasraya-pagala suddha-vaidagdhi na jane  
antare sukhi haila prabhu tara sei gune

TRANSLATION

An intimate relationship sometimes makes a person overstep formal etiquette. Thus Paramesvara actually pleased the Lord in His heart by his simple and affectionate behavior.

PURPORT

Prasraya means affection, humility, faith, a demand for some special concession, or indulgence in such a concession. pagala means impudence, arrogance, and influence. Vaidagdhi means cunningness, humor, beauty, expertise, learning, tricky behavior, and indications.

TEXT 61

purvavat saba lana gundica-marjana  
ratha-age purvavat karila nartana

TRANSLATION

All the devotees engaged in the cleansing ceremony of the Gundica temple and danced in front of the Ratha-yatra chariot, just as they had done in the past.

TEXT 62

caturmasya saba yatra kaila darasana  
malini-prabhrti prabhure kaila nimantrana

TRANSLATION

For four consecutive months, the devotees observed all the festivals. The wives, such as Malini, extended invitations for lunch to Sri Caitanya Mahaprabhu.

TEXT 63

prabhura priya nana dravya aniyache desa haite  
sei vyanjana kari' bhiksa dena ghara-bhate

TRANSLATION

From Bengal the devotees had brought varieties of Bengali food that Sri Caitanya Mahaprabhu liked. They also cooked various grains and vegetables in their homes and offered them to the Lord.

TEXT 64

dine nana krida kare lana bhakta-gana  
ratrye krsna-vicchede prabhu karena rodana

TRANSLATION

During the day, Sri Caitanya Mahaprabhu engaged in various activities with His devotees, but at night He felt great separation from Krsna and used to cry.

TEXT 65

ei-mata nana-lilaya caturmasya gela  
gauda-dese yaite tabe bhakte ajna dila

TRANSLATION

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 mahaprabhura nimantrana  
sarva-bhakte kahena prabhu madhura vacana

TRANSLATION

All the devotees from Bengal would regularly invite Sri Caitanya Mahaprabhu for lunch, and the Lord would speak to them in very sweet words.

TEXT 67

"prati-varse aisa sabe amare dekhite  
asite yaite dukkha pao bahu-mate

TRANSLATION

"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

toma-sabara dukkha jani' cahi nisedhite  
toma-sabara sanga-sukhe lobha bade citte

TRANSLATION

"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

nityanande ajna dilun gaudete rahite  
ajna langhi' aila, ki pari balite?

TRANSLATION

"I ordered Sri Nityananda Prabhu not to leave Bengal, but He has transgressed My order and come to see Me. What can I say?

TEXT 70

ailena acarya-gosani more krpa kari'  
prema-rne baddha ami, sudhite na pari

TRANSLATION

"Out of His causeless mercy upon Me, Advaita Acarya has also come here. I am indebted to Him for His affectionate behavior. This debt is impossible for Me to liquidate.

TEXT 71

mora lagi' s tri-putra -grhadi chadiya  
nana durgama patha langhi' aisena dhana

TRANSLATION

"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

ami ei nilacale rahi ye vasiya  
parisrama nahi mora toma sabara lagiya

TRANSLATION

"There is no fatigue or trouble for Me, for I stay here at Nilacala, Jagannatha Puri, and do not move at all. This is the favor of all of you.

TEXT 73

sannyasi manusa mora, nahi kona dhana

ki diya tomara rna karimu sodhana?

TRANSLATION

"I am a mendicant and have no money. How can I clear My debt for the favor you have shown Me?"

TEXT 74

deha-matra dhana tomaya kailun samarpana  
tahan vikai, yahan vecite tomara mana,,

TRANSLATION

"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 sabara dravi-bhuta mana  
ajhora-nayane sabe karena kranda

TRANSLATION

When all the devotees heard these sweet words of Lord Sri Caitanya Mahaprabhu, their hearts melted, and they began to shed incessant tears.

TEXT 76

prabhu sabara gala dhari' karena rodana  
kandite kandite sabaya kaila alingana

TRANSLATION

Catching hold of His devotees, the Lord embraced them all and began to cry and cry.

TEXT 77

sabai rahila, keha calite narila  
ara dina panca-sata ei-mate gela

TRANSLATION

Unable to leave, everyone remained there, and five to seven more days thus passed by.

TEXT 78

advaita avadhuta kichu kahe prabhu-paya  
"sahaje tomara gune jagat vikaya

TRANSLATION

Advaita Prabhu and Lord Nityananda 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

abara tate bandha'--aiche krpa-vakya-dore  
toma chadi' keba kahan yaibare pare?"

TRANSLATION

"Yet You bind Your devotees again with Your sweet words. Under these circumstances, who can go anywhere?"

TEXT 80

tabe prabhu sabakare prabodha kariya  
sabare vidaya dila susthira hana

TRANSLATION

Then Sri Caitanya Mahaprabhu peacefully calmed them all and bade each of them farewell.

TEXT 81

nityanande kahila--"tumi na asiha bara-bara  
tathai amara sanga ha-ibe tomara"

TRANSLATION

The Lord specifically advised Nityananda Prabhu, "You should not come here again and again. You will have My association in Bengal."

TEXT 82

cale saba bhakta-gana rodana kariya  
mahaprabhu rahila ghare visanna hana

TRANSLATION

The devotees of Sri Caitanya Mahaprabhu began their journey crying, while the Lord remained morosely at His residence.

TEXT 83

nija-krpa-gune prabhu bandhila sabare  
mahaprabhura krpa-rna ke sodhite pare?

TRANSLATION

The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Sri Caitanya Mahaprabhu?

TEXT 84

yare yaiche nacaya prabhu svatantra isvara  
tate tanre chadi' loka yaya desantara

TRANSLATION

Sri Caitanya Mahaprabhu 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

kasthera putali yena kuhake nacaya  
isvara-caritra kichu bujhana na yaya

TRANSLATION

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

purva-varse jagadananda `ai dekhibare  
prabhu-ajna lana aila nadiya-nagare

TRANSLATION

The previous year, Jagadananda Pandita, following the Lord's order, had returned to the city of Nadia to see Sacimata.

TEXT 87

aira carana yai' karila vandana  
jagannathera vastra-prasada kaila nivedana

TRANSLATION

When he arrived, he offered prayers at her lotus feet and then offered her the cloth and prasada of Lord Jagannatha.

TEXT 88

prabhura name matare dandavat kaila  
prabhura vinati-stuti matare kahila

TRANSLATION

He offered obeisances to Sacimata in the name of Lord Caitanya Mahaprabhu and informed her of all the Lord's submissive prayers to her.

TEXT 89

jagadanande pana mata anandita mane  
tenho prabhura katha kahe, sune ratri-dine

TRANSLATION

Jagadananda's coming pleased mother Saci very much. As he talked of Lord Caitanya Mahaprabhu, she listened day and night.

TEXT 90

jagadananda kahe,--"mata, kona kona dine  
tomara etha asi' prabhu karena bhojane

TRANSLATION

Jagadananda Pandita said, "My dear mother, sometimes the Lord comes here and eats all the food you have offered.

TEXT 91

bhojana kariya kahe anandita hana  
mata aji khaoyaila akantha puriya

TRANSLATION

"After eating the food, the Lord says, `Today, mother has fed Me up to My neck.

TEXT 92

ami yai' bhojana kari--mata nahi jane  
saksate khai ami' tenho `svapna' hena mane"

TRANSLATION

" `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

mata kahe,--"kata randhi utama vyanjana  
nimani ihan khaya,--iccha haya mora mana

TRANSLATION

Sacimata said,"I wish Nimai would eat all the nice vegetables I cook. That is my desire.

TEXT 94

nimani khanache,--aiche haya mora mana  
pache jnana haya,--muni dekhinu `svapana"'

TRANSLATION

"Sometimes I think that Nimai has eaten them, but afterwards I think that I was only dreaming."

TEXT 95

ei-mata jagadananda sacimata-sane  
caitanyera sukha-katha kahe ratri-dine

TRANSLATION

In this way, Jagadananda Pandita and mother Saci talked day and night about the happiness of Sri Caitanya Mahaprabhu.

TEXT 96

nadiyara bhakta-gane sabare milila  
jagadanande pana sabe anandita haila

TRANSLATION

Jagadananda Pandita met all the other devotees in Nadia. They were all very happy to have him present.

TEXT 97

acarya milite tabe gela jagadananda  
jagadanande pana haila acarya ananda

TRANSLATION

Jagadananda Pandita thereafter went to meet Advaita Acarya, who also was very happy to have him.

TEXT 98

vasudeva, murari-gupta jagadanande pana  
anande rakhila ghare, na dena chadiya

TRANSLATION

Vasudeva Datta and Murari Gupta were so pleased to see Jagadananda Pandita that they kept him at their homes and would not allow him to leave.

TEXT 99

caitanyera marma-katha sune tanra mukhe  
apana pasare sabe caitanya-katha-sukhe

TRANSLATION

They heard confidential narrations about Sri Caitanya Mahaprabhu from the mouth of Jagadananda Pandita and forgot themselves in the great happiness of hearing about the Lord.

TEXT 100

jagadananda milite yaya yei bhakta-ghare  
sei sei bhakta sukhe apana pasare

TRANSLATION

Whenever Jagadananda Pandita went to visit a devotee's house, that devotee immediately forgot himself in great happiness.

TEXT 101

caitanyera prema-patra jagadananda dhanya  
yare mile sei mane,--`pailun caitanya'

TRANSLATION

All glories to Jagadananda Pandita! He is so favored by Sri Caitanya Mahaprabhu that anyone who meets him thinks, "Now I have gotten the association of Sri Caitanya Mahaprabhu directly."

TEXT 102

sivananda-sena-grhe yana rahila  
'candanadi' taila tahan eka-matra kaila

TRANSLATION

Jagadananda Pandita stayed at Sivananda Sena's house for some time,  
and they prepared about sixteen seers of scented sandalwood oil.

TEXT 103

sugandhi kariya taila gagari bhariya  
nilacale lana aila yatana kariya

TRANSLATION

They filled a large earthen pot with the aromatic oil, and with  
great care Jagadananda Pandita brought it to Nilacala, Jagannatha Puri.

TEXT 104

govindera thani taila dhariya rakhila  
"prabhu-ange diha' taila" govinde kahila

TRANSLATION

This oil was placed in the care of Govinda, and Jagadananda  
requested him, "Please rub this oil on the body of the Lord."

TEXT 105

tabe prabhu-thani govinda kaila nivedana  
'jagadananda candanadi-taila aniyachena

TRANSLATION

Govinda therefore told Sri Caitanya Mahaprabhu, "Jagadananda  
Pandita has brought some scented sandalwood oil.

TEXT 106

tanra iccha,--prabhu alpa mastake lagaya  
pitta-vayu-vyadhi-prakopa santa hana yaya

TRANSLATION

"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 gaudete kariya  
ihan aniyache bahu yatana kariya"

TRANSLATION

"He prepared a large jug of it in Bengal, and with great care he has brought it here."

TEXT 108

prabhu kahe,--"sannyasira nahi taile adhikara  
tahate sugandhi taila,--parama dhikkara!

TRANSLATION

The Lord replied, "A sannyasi has no use for oil, especially perfumed oil such as this. Take it out immediately."

PURPORT

According to Raghunandana Bhattacharya, the spokesman for the smarta regulative principles:

pratah-snane vrate sraddhe  
dvadasyam grahane tatha  
madya-lepa-samam tailam-  
tasmad tailam vivarjayet

"If one who has taken a vow smears oil on his body while bathing in the morning, while observing a ritualistic ceremony like the sraddha ceremony, or on dvadasi day, he may as well pour wine over his body. Therefore, oil should be rejected." This word vrata (vow) is sometimes understood to refer to the sannyasa-vrata. Raghunandana Bhattacharya has also said in his book Tithi-tattva:

ghrtam ca sarsapam tailam  
yat tailam puspa-vasitam  
adustam pakva-tailam ca  
tailabhyange ca nityasah

This means that clarified butter (ghee), mustard oil, floral oil and boiled oil may be used only by grhasthas, householders.

TEXT 109

jagannathe deha' taila,--dipa yena jvale  
tara parisrama haiba parama-saphale"

TRANSLATION

"Deliver this oil to the temple of Jagannatha, where it may be burned in the lamps. In this way, Jagadananda's labor to manufacture the oil will be perfectly successful."

TEXT 110

ei katha govinda jagadanandere kahila  
mauna kari' rahila pandita, kichu na kahila

TRANSLATION

When Govinda informed Jagadananda Pandita of this message,  
Jagadananda remained silent, not saying even a word.

TEXT 111

dina dasa gele govinda janaila ara-bara  
panditera iccha,--`taila prabhu kare angikara'

TRANSLATION

When ten days had passed, Govinda again told Sri Caitanya  
Mahaprabhu, "It is the desire of Jagadananda Pandita that Your Lordship  
accept the oil."

TEXT 112

sunil' prabhu kahe kichu sakrodha vacana  
mardaniya eka rakha karite mardana!

TRANSLATION

When the Lord heard this, He angrily said, "Why not keep a masseur  
to massage Me?"

TEXT 113

ei sukha lagi' ami karilun sannyasa.i  
amara `sarva-nasa'--toma-sabara `parihasa'

TRANSLATION

"Have I taken sannyasa for such happiness? Accepting this oil would  
bring My ruination, and all of you would laugh."

PURPORT

Sri Caitanya Mahaprabhu declared Himself a strict sannyasi. A  
sannyasi is not supposed to take help from anyone. Retaining a masseur  
to give Him massages would indicate His dependence on others. Sri  
Caitanya Mahaprabhu wanted to follow very strictly the principle of not  
accepting anyone's help for His bodily comfort.

TEXT 114

pathe yaite taila-gandha mora yei pabe  
`dari sannyasi' kari' amare kahibe

TRANSLATION

"If someone passing on the road smelled this oil on My head, he would think Me a dari sannyasi, a tantric sannyasi who keeps women."

TEXT 115

sunī prabhura vakya govinda mauna karila  
pratah-kale jagadananda prabhu-sthane aila

TRANSLATION

Hearing these words of Sri Caitanya Mahaprabhu, Govinda remained silent. The next morning, Jagadananda went to see the Lord.

TEXT 116

prabhu kahe,--"pandita, taila anila gauda ha-ite  
ami ta' sannyasi,--taila na pari la-ite

TRANSLATION

Sri Caitanya Mahaprabhu said to Jagadananda Pandita, "My dear Pandita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it.

TEXT 117

jagannathe deha' lana dipa yena jvale  
tomara sakala srama ha-ibe saphale"

TRANSLATION

"Deliver the oil to the temple of Jagannatha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful."

TEXT 118

pandita kahe,--`ke tomare kahe mithya vani  
ami gauda haite taila kabhu nahi ani'

TRANSLATION

Jagadananda Pandita replied, "Who tells You all these false stories? I never brought any oil from Bengal."

TEXT 119

eta bali' ghara haite taila-kalasa lana  
prabhura age anginate phelila bhangiya

TRANSLATION

After saying this, Jagadananda Pandita took the jug of oil from the room and threw it down before Sri Caitanya Mahaprabhu in the courtyard and broke it.

TEXT 120

taila bhangi' sei pathe nija-ghara giya  
suiya rahila ghare kapata khiliya

TRANSLATION

After breaking the jug, Jagadananda Pandita returned to his residence, bolted the door and lay down.

TEXT 121

trtiya divase prabhu tanra dvare yana  
'uthaha' pandita'--kari' kahena dakiya

TRANSLATION

Three days later, Sri Caitanya Mahaprabhu went to the door of his room and said, "My dear Jagadananda Pandita, please get up.

TEXT 122

`aji bhiksa diba amaya kariya randhane  
madhyahne asiba, ebe yai darasane,

TRANSLATION

"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 gela, pandita uthila  
snana kari' nana vyanjana randhana karila

TRANSLATION

After Sri Caitanya Mahaprabhu said this and left, Jagadananda Pandita got up from his bed, bathed, and began to cook varieties of vegetables.

TEXT 124

madhyahna kariya prabhu aila bhojane  
pada praksalana kari' dilena asane

TRANSLATION

After finishing His noontime ritualistic duties, the Lord arrived for lunch. Jagadananda Pandita washed the Lord's feet and gave the Lord a sitting place.

TEXT 125

saghrta salyanna kala-pate stupa kaila  
kalara donga bhari' vyanjana caudike dharila

TRANSLATION

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-vyanjanopari tulasi-manjari  
jagannathera pitha-pana age ane dhari'

TRANSLATION

On the rice and vegetables were tulasi flowers, and in front of the Lord were cakes, sweet rice and other prasada of Jagannatha.

TEXT 127

prabhu kahe,--"dvitiya-pate bada' anna-vyanjana  
tomaya amaya aji ekatra kariba bhojana

TRANSLATION

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, na karena bhojana  
tabe pandita kahena kichu saprema vacana

TRANSLATION

Sri Caitanya Mahaprabhu kept His hands raised and would not accept the prasada until Jagadananda Pandita, with great affection and love, spoke the following words.

TEXT 129

"apane prasada laha, pache muni la-imu  
tomara agraha ami kemane khandimu?"

TRANSLATION

"Please first take prasada Yourself, and I shall eat later. I shall not refuse Your request."

TEXT 130

tabe mahaprabhu sukhe bhojane vasila  
vyanjanera svada pana kahite lagila

TRANSLATION

In great happiness, Sri Caitanya Mahaprabhu then accepted the lunch. When He had tasted the vegetables, He again began to speak.

TEXT 131

"krodhavesera pakera haya aiche svada!  
ei ta' janiye tomaya krsnera `prasada'

TRANSLATION

"Even when you cook in an angry mood," He said, "the food is very tasteful. This shows how pleased Krsna is with you.

TEXT 132

apane khaibe krsna, tahara lagiya  
tomara haste paka karaya uttama kariya

TRANSLATION

"Because He will personally eat the food, Krsna makes you cook so nicely.

TEXT 133

aiche amrta-anna krsne kara samarpana  
tomara bhagyera sima ke kare varnana?"

TRANSLATION

"You offer such nectarean rice to Krsna. Who can estimate the limit of your fortune?"

TEXT 134

pandita kahe,--"ye khaibe, sei paka-karta  
ami-saba--kevala-matra samagri-aharta"

TRANSLATION

Jagadananda Pandita replied, "He who will eat has cooked this. As far as I am concerned, I simply collect the ingredients."

TEXT 135

punah punah pandita nana vyanjana parivese  
bhaye kichu na balena prabhu, khayena harise

TRANSLATION

Jagadananda Pandita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing, but continued eating happily.

TEXT 136

agraha kariya pandita karaila bhojana  
ara dina haite bhojana haila dasa-guna

TRANSLATION

Jagadananda Pandita eagerly forced the Lord to eat so much that He ate ten times more than on other days.

TEXT 137

bara-bara prabhu uthite karena mana  
sei-kale pandita parivese vyanjana

TRANSLATION

Again and again when the Lord wished to get up, Jagadananda Pandita would feed Him more vegetables.

TEXT 138

kichu balite narena prabhu, khayena tarase  
na khaile jagadananda karibe upavase

TRANSLATION

Sri Caitanya Mahaprabhu dared not forbid him to feed Him more. He just continued eating, fearful that Jagadananda would fast if He stopped.

TEXT 139

tabe prabhu kahena kari' vinaya-sammana  
'dasa-guna khaoyaila ebe kara samadhana'

TRANSLATION

At last the Lord respectfully submitted, "My dear Jagadananda, you have already made Me eat ten times more than I am used to. Now, please stop."

TEXT 140

tabe mahaprabhu uthi' kaila acamana  
pandita anila, mukhavasa, malya, candana

TRANSLATION

Sri Caitanya Mahaprabhu stood up and washed His hands and mouth, while Jagadananda pandita brought spices, a garland, and sandalwood pulp.

TEXT 141

candanadi lana prabhu vasila sei sthane  
'amara age aji tumi karaha bhojane'

TRANSLATION

Accepting the sandalwood pulp and garland, the Lord sat down and said, "Now, in front of Me, you must eat."

TEXT 142

pandita kahe,--"prabhu yai' karuna visrama

mui, ebe la-iba prasada kari' samadhana

TRANSLATION

Jagadananda replied, "My Lord, You go take rest. I shall take prasada after I finish making some arrangements.

TEXT 143

rasuira karya kairache ramai, raghunatha  
inha sabaya dite cahi kichu vyanjana-bhata"

TRANSLATION

"Ramai Pandita and Raghunatha Bhatta did the cooking, and I want to give them some rice and vegetables."

TEXT 144

prabhu kahena,--"govinda, tumi ihani rahiba  
pandita bhojana kaile, amare kahiba"

TRANSLATION

Sri Caitanya Mahaprabhu then told Govinda, "You remain here. When the Pandita has taken his food, come inform Me.

TEXT 145

eta kahi' mahaprabhu karila gamana  
govindere pandita kichu kahena vacana

TRANSLATION

After Sri Caitanya Mahaprabhu had said this and left, Jagadananda Pandita spoke to Govinda.

TEXT 146

"tumi sighra yaha karite pada-samvahane  
kahiha,--`pandita ebe vasila bhojane'

TRANSLATION

"Go quickly and massage the Lord's feet," he said. "You may tell Him, `The Pandita has just sat down to take his meal.'

TEXT 147

tomare prabhura `sesa' rakhimu dhariya  
prabhu nidra gele, tumi khaiha asiya"

TRANSLATION

"I shall keep some remnants of the Lord's food for you. When He is asleep, come and take your portion."

TEXT 148

ramai, nandai ara govinda, raghunatha  
sabare bantiya dila prabhura vyanjana-bhata

TRANSLATION

Jagadananda Pandita thus distributed remnants of the Lord's food to Ramai, Nandai, Govinda and Raghunatha Bhatta.

TEXT 149

apane prabhura `sesa' karila bhojana  
tabe govindere prabhu pathaila punah

TRANSLATION

He also personally ate the remnants of food left by Sri Caitanya Mahaprabhu. Then the Lord again sent Govinda.

TEXT 150

"dekha,--jagadananda prasada paya ki na paya  
sighra asi' samacara kahibe amaya"

TRANSLATION

The Lord told him, "Go see whether Jagadananda Pandita is eating. Then quickly return and let Me know."

TEXT 151

govinda asi' dekhi' kahila panditera bhojana  
tabe mahaprabhu svastye karila sayana

TRANSLATION

Seeing that Jagadananda Pandita was indeed eating, Govinda informed the Lord, who then became peaceful and went to sleep.

TEXT 152

jagadanande-prabhute prema cale ei-mate  
satyabhama-krsne yaiche suni bhagavate

TRANSLATION

The affectionate loving exchanges between Jagadananda Pandita and Lord Sri Caitanya Mahaprabhu continued in this manner, exactly like the exchanges between Satyabhama and Lord Krsna related in Srimad-Bhagavatam.

TEXT 153

jagadanandera saubhagyera ke kahibe sima?  
jagadanandera saubhagyera tenha se upama

TRANSLATION

Who can estimate the limit of Jagadananda Pandita's fortune? He himself is the example of his own great fortune.

TEXT 154

jagadanandera `nrema-vivarta' sune yei jana  
premera `svarupa' jane, paya prema-dhana

TRANSLATION

Anyone who hears about the loving exchanges between Jagadananda Pandita and Sri Caitanya Mahaprabhu, or who reads Jagadananda's book Premavivarta, can understand what love is. Moreover, he achieves ecstatic love of Krsna.

PURPORT

The word vivarta means accepting something to be the opposite of what it appears. Here, Jagadananda Pandita appeared very angry, but this anger was a manifestation of his great love for Sri Caitanya Mahaprabhu. Prema-vivarta is also the name of a book written by Jagadananda Pandita. Therefore the author of Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami, uses the words prema-vivarta to refer to one who reads the book or hears about Jagadananda Pandita's relationships with Sri Caitanya Mahaprabhu. In either case, such a person very soon achieves love of Krsna.

TEXT 155

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Twelfth Chapter, describing Jagadananda Pandita's loving dealings with Sri Caitanya Mahaprabhu.

### Chapter Thirteen

#### Pastimes with Jagadananda Pandita and Raghunatha Bhatta Gosvami

Srila Bhaktivinoda Thakura gives the following summary of the Thirteenth Chapter in his Amrta-pravaha-bhasya. Thinking Sri Caitanya Mahaprabhu to be uncomfortable sleeping on bark of plantain trees, Jagadananda made a pillow and quilt for Him. The Lord, however, did not accept them. Then Svarupa Damodara Gosvami made another pillow and quilt from finely shredded plantain leaves, and after strongly objecting, the Lord accepted them. With the permission of Sri Caitanya Mahaprabhu, Jagadananda Pandita went to Vrndavana, where he discussed many devotional subjects with Sanatana Gosvami. There was also a discussion about Mukunda Sarasvati's garment. When Jagadananda returned to Jagannatha Puri, he presented Sri Caitanya Mahaprabhu some gifts from Sanatana Gosvami, and the incident of the pilu fruit took place.

Once, Sri Caitanya Mahaprabhu became ecstatic upon hearing the songs of a deva-dasi. 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, Sri Caitanya Mahaprabhu instructed everyone that sannyasis and Vaisnavas should not hear women singing.

When Raghunatha Bhatta Gosvami left Varanasi on his way to Jagannatha Puri after completing his education, he met Ramadasa Visvasa Pandita. Visvasa Pandita was very proud of his education, and being an impersonalist, he was not well received by Sri Caitanya Mahaprabhu. A partial study of the life of Raghunatha Bhatta Gosvami comprises the end of this chapter.

#### TEXT 1

krsna- vicch eda-ja ta-rtya  
ksine capi manas-tanu  
dadhate phullatam bhavair  
yasya tam gauram asraye

#### TRANSLATION

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 Krsna, but when He felt ecstatic love for the Lord, He again became fully developed.

TEXT 2

jaya jaya sri-caitanya jaya nityananda  
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to the devotees of the Lord!

TEXT 3

hena-mate mahaprabhu jagadananda-sange  
nana-mate asvadaya premera tarange

TRANSLATION

In the company of Jagadananda Pandita, Sri Caitanya Mahaprabhu would taste various transcendental relationships of pure love.

TEXT 4

krsna-vicchede dukkhe ksina mana-kaya  
bhavavese prabhu kabhu praphullita haya

TRANSLATION

The unhappiness of separation from Krsna 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

kalara saralate, sayana, ati ksina kaya  
saralate hada lage, vyatha haya gaya

TRANSLATION

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-gana maha-dukhha paya  
sahite nare jagadananda, srjila upaya

TRANSLATION

All the devotees felt very unhappy to see Sri Caitanya Mahaprabhu in pain. Indeed, they could not tolerate it. Then Jagadananda Pandita devised a remedy.

TEXT 7

suksma vastra ani' gaurika diya rangaila  
simulira tula diya taha puraila

TRANSLATION

He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a simula tree.

TEXT 8

eka tuli-balisa govindera hate dila  
'prabhure soyaiha ihaya'--tahare kahila

TRANSLATION

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

svarupa-gosanike kahe jagadananda  
'aji apane yana prabhure karaiha sayana'

TRANSLATION

Jagadananda said to Svarupa Damodara Gosvami, "Today please personally persuade Sri Caitanya Mahaprabhu to lie down on the bed."

TEXT 10

sayanera kale svarupa tahani rahila  
tuli-balisa dekhi' prabhu krodhavista ha-ila

TRANSLATION

When it was time for the Lord to go to bed, Svarupa Damodara stayed nearby, but when Sri Caitanya Mahaprabhu saw the quilt and pillow, He was immediately very angry.

TEXT 11

govindere puchena,--`iha karaila kon jana?'  
jagadanandera nama suni' sankoca haila mana

TRANSLATION

The Lord inquired from Govinda, "Who has made this?" When Govinda named Jagadananda Pandita, Sri Caitanya Mahaprabhu was somewhat fearful.

TEXT 12

govindere kahi' sei tuli dura kaila  
kalara sarala-upara sayana karila

TRANSLATION

After asking Govinda to put aside the quilt and pillow, the Lord lay down on the dry plantain bark.

TEXT 13

svarupa kahe,--`tomara iccha, ki kahite pari?  
sayya upeksile pandita dukkha pabe bhari'

TRANSLATION

Svarupa Damodara said to the Lord, "I cannot contradict Your supreme will, my Lord, but if You do not accept the bedding, Jagadananda Pandita will feel great unhappiness."

TEXT 14

prabhu kahena,--"khata eka anaha padite  
jagadananda cahe amaya visaya bhunjaite

TRANSLATION

Sri Caitanya Mahaprabhu replied, "You should bring a bedstead here for Me to lie on. Jagadananda wants Me to enjoy material happiness."

TEXT 15

sannyasi manusa amara bhumite sayana  
amare khata-tuli-balisa mastaka-mundana

TRANSLATION

"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

svarupa-gosani asi' pandite kahila  
suni' jagadananda mane maha-dukhha paila

TRANSLATION

When Svarupa Damodara returned and related all these incidents,  
Jagadananda Pandita felt very unhappy.

TEXT 17

svarupa-gosani tabe srjila prakara  
kadalira suska-patra anila apara

TRANSLATION

Then Svarupa Damodara Gosvami devised another method. First he  
secured a large quantity of dry banana leaves.

TEXT 18

nakhe ciri' ciri' taha ati suksma kaila  
prabhura bahirvasa duite se saba bharila

TRANSLATION

He then tore the leaves into very fine fibers with his nails and  
filled two of Sri Caitanya Mahaprabhu's outer garments with the fibers.

TEXT 19

ei-mata dui kaila odana-padane  
angikara kaila prabhu aneka yatane

TRANSLATION

In this way, Svarupa Damodara made some bedding and a pillow, and  
after much endeavor by the devotees, Sri Caitanya Mahaprabhu accepted  
them.

TEXT 20

tate sayana karena prabhu,--dekhi' sabe sukhi  
jagadananda--bhitare krodha bahire maha-dukhhi

TRANSLATION

Everyone was happy to see the Lord lie down on that bed, but  
Jagadananda was inwardly angry, and externally he appeared very unhappy.

TEXT 21

purve jagadanandera iccha vrndavana yaite  
prabhu ajna na dena tanre, na pare calite

TRANSLATION

Formerly, when Jagadananda Pandita had desired to go to Vrndavana, Sri Caitanya Mahaprabhu had not given His permission, and therefore he could not go.

TEXT 22

bhitarera krodha-dukhha prakasa na kaila  
mathura yaite prabhu-sthane ajna magila

TRANSLATION

Now, concealing his anger and unhappiness, Jagadananda Pandita again asked Sri Caitanya Mahaprabhu for permission to go to Mathura.

TEXT 23

prabhu kahe,--"mathura yaiba amaya krodha kari'  
amaya dosa lagana tumi ha-iba bhikhari"

TRANSLATION

With great affection, Sri Caitanya Mahaprabhu said, "If you are angry with Me when you go to Mathura, you will merely become a beggar and criticize Me."

TEXT 24

jagadananda kahe prabhura dhariya carana  
"purva haite iccha mora yaite vrndavana

TRANSLATION

Grasping the Lord's feet, Jagadananda Pandita then said, "For a long time I have desired to go to Vrndavana.

TEXT 25

prabhu-ajna nahi, tate na pari yaite  
ebe ajna deha;, avasya yaimu niscite"

TRANSLATION

"I could not go without Your Lordship's permission. Now You must give me permission, and I shall certainly go there."

TEXT 26

prabhu prite tanra gamana na karena angikara  
tenho prabhura thani ajna mage bara bara

TRANSLATION

Because of affection for Jagadananda Pandita, Sri Caitanya Mahaprabhu would not permit him to depart, but Jagadananda Pandita repeatedly insisted that the Lord give him permission to go.

TEXT 27

svarupa-gosanire pandita kaila nivedana  
"purva haite vrndavana yaite mora mana

TRANSLATION

He then submitted a plea to Svarupa Damodara Gosvami. "For a very long time," he said, "I have wanted to go to Vrndavana.

TEXT 28

prabhu-ajna vina tahan yaite na pari  
ebe ajna na dena more, `krodhe yaha' bali

TRANSLATION

"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 tahan yaite mana haya  
prabhu-ajna lana deha', kariye vinaya"

TRANSLATION

"Naturally I have a desire to go to Vrndavana; therefore please humbly request Him to grant His permission."

TEXT 30

tabe svarupa-gosani kahe prabhura carane  
"jagadanandera iccha bada yaite vrndavane

TRANSLATION

Thereafter, Svarupa Damodara Gosvami submitted this appeal at the lotus feet of Sri Caitanya Mahaprabhu. "Jagadananda Pandita intensely desires to go to Vrndavana.

TEXT 31

tomara thani ajna tenho mage bara bara  
ajna deha',--mathura dekhi' aise eka-bara

TRANSLATION

"He begs for Your permission again and again. Therefore, please permit him to go to Mathura and then return.

TEXT 32

aire dekhite yaiche gauda-dese yaya  
taiche eka-bara vrndavana dekhi' aya"

TRANSLATION

"You permitted him to go see mother Saci in Bengal, and You may similarly permit him to go see Vrndavana and then return here."

TEXT 33

svarupa-gosanira bole prabhu ajna dila  
jagadanande bolana tanre sikhaila

TRANSLATION

At the request of Svarupa Damodara, Sri Caitanya Mahaprabhu granted Jagadananda Pandita permission to go. The Lord sent for him and instructed him as follows.

TEXT 34

"varanasi paryanta svacchande yaiba pathe  
age savadhane yaiba ksatriyadi-sathe

TRANSLATION

"You may go as far as Varanasi without encountering disturbances, but beyond Varanasi you should be very careful to travel on the path in the company of the ksatriyas.

PURPORT

The path from Varanasi to Vrndavana was infested with robbers, and therefore in those days there were ksatriyas to protect travelers.

TEXT 35

kevala gaudiya paile `batapada' kari' bandhe  
saba luti' bandhi' rakhe, yaite virodhe

TRANSLATION

"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.

PURPORT

Bengalis are generally not very stout or 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

mathura gele sanatana-sangei rahiba  
mathurara svami sabera carana vandiba

TRANSLATION

"When you reach Mathura, you should remain with Sanatana Gosvami and offer respectful obeisances to the feet of all the leading men there.

TEXT 37

dure rahi' bhakti kariha sange na rahiba  
tan-sabara acara-cesta la-ite nariba

TRANSLATION

"Do not mix freely with the residents of Mathura; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

PURPORT

The residents of Vrndavana and Mathura are devotees of Krsna in parental affection, and their feelings always conflict with the opinions of smarta- brahmanas. Devotees who worship Krsna in opulence cannot understand the parental devotional feelings of the residents of Mathura and Vrndavana, who follow the path of spontaneous love. Devotees on the

platform of vidhi-marga (regulative devotional principles) may misunderstand the activities of those on the platform of raga-marga (devotional service in spontaneous love). Therefore Sri Caitanya Mahaprabhu instructed Jagadananda Pandita to remain apart from the residents of Vrndavana, who were spontaneous devotees, so as not to become disrespectful toward them.

TEXT 38

sanatana-sange kariha vana darasana  
sanatanera sanga na chadiba eka-ksana

TRANSLATION

"Visit all twelve forests of Vrndavana in the company of Sanatana Gosvami. Do not leave his association for even a moment.

TEXT 39

sighra asiha, tahan na rahiha cira-kala  
govardhane na cadiha dekhite `gopala'

TRANSLATION

"You should remain in Vrndavana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopala Deity.

PURPORT

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura advises that one avoid remaining in Vrndavana for a very long time. As the saying goes, "Familiarity breeds contempt." If one stays in Vrndavana 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 Krsna should not live in Vrndavana very long. It is better for them to make short visits. One should also avoid climbing Govardhana Hill to see the Gopala Deity. Since Govardhana Hill itself is identical with Gopala, one should not step on the hill or touch it with his feet. One may see Gopala when He goes elsewhere.

TEXT 40

amiha asitechi,--kahiha sanatane  
amara tare eka-sthana yena kare vrndavane"

TRANSLATION

"Inform Sanatana Gosvami that I am coming to Vrndavana for a second time and that he should therefore arrange a place for Me to stay."

TEXT 41

eta bali' jagadanande kaila alingana  
jagadananda calila prabhura vandiya carana

TRANSLATION

After saying this, the Lord embraced Jagadananda Pandita, who then worshiped the Lord's lotus feet and started for Vrndavana.

TEXT 42

saba bhakta-gana-thani ajna magila  
vana-pathe cali' cali' varanasi aila

TRANSLATION

He took permission from all the devotees and then departed. Traveling on the forest path, he soon reached Varanasi.

TEXT 43

tapana-misra, candrasekhara,--donhare milila  
tanra thani prabhura katha sakala-i sunila

TRANSLATION

When he met Tapana Misra and Candrasekhara in Varanasi, they both heard from him about topics concerning Sri Caitanya Mahaprabhu.

TEXT 44

mathurate asi' milila sanatane  
dui-janera sange dunhe anandita mane

TRANSLATION

Finally Jagadananda Pandita reached Mathura, where he met Sanatana Gosvami. They were very pleased to see each other.

TEXT 45

sanatana karaila tanre dvadasa vana darasana  
gokule rahila dunhe dekhi' mahavana

TRANSLATION

After Sanatana Gosvami had taken Jagadananda to see all twelve forests of Vrndavana, concluding with Mahavana, they both remained in Gokula.

TEXT 46

sanatanera gophate dunhe rahe eka-thani  
pandita paka karena devalaye yai'

TRANSLATION

They stayed in Sanatana Gosvami's cave, but Jagadananda Pandita would go cook for himself at a nearby temple.

TEXT 47

sanatana bhiksa karena yai' mahavane  
kabhu devalaye, kabhu brahmana-sadane

TRANSLATION

Sanatana Gosvami would beg alms from door to door in the vicinity of Mahavana. Sometimes he would go to a temple and sometimes to a brahmana's house.

TEXT 48

sanatana panditera kare samadhana  
mahavane dena ani' magi' anna-pana

TRANSLATION

Sanatana Gosvami attended to all of Jagadananda Pandita's needs. He begged in the area of Mahavana and brought Jagadananda all kinds of things to eat and drink.

TEXT 49

eka-dina sanatane pandita nimantrila  
nitya-krtya kari' tenha paka cadaila

TRANSLATION

One day Jagadananda Pandita, having invited Sanatana to the nearby temple for lunch, finished his routine duties and began to cook.

TEXT 50

`mukunda sarasvati' nama sannyasi maha-jane  
eka bahirvasa tenho dila sanatane

TRANSLATION

Previously, a great sannyasi named Mukunda Sarasvati had given Sanatana Gosvami an outer garment.

TEXT 51

sanatana sei vastra mastake bandhiya  
lagadanandera vasa-dvare vasila asiya

TRANSLATION

Sanatana Gosvami was wearing this cloth bound about his head when he came to Jagadananda Pandita's door and sat down.

TEXT 52

ratula vastra dekhi' pandita premavista ha-ila  
'mahaprabhura prasada' jani' tanhare puchila

TRANSLATION

Assuming the reddish cloth to be a gift from Caitanya Mahaprabhu, Jagadananda Pandita was overwhelmed with ecstatic love. Thus he questioned Sanatana Gosvami.

TEXT 53

"kahan paila tumi ei ratula vasana?"  
'mukunda-sarasvati' dila,--kahe sanatana

TRANSLATION

"Where did you get that reddish cloth on your head?" Jagadananda asked. Sanatana Gosvami replied, "Mukunda Sarasvati gave it to me."

TEXT 54

suni' panditera mane krodha upajila  
bhatara handi hate lana marite aila

TRANSLATION

Hearing this, Jagadananda Pandita was immediately very angry and took a cooking pot in his hand, intending to beat Sanatana Gosvami.

TEXT 55

sanatana tanre lani' lajjita ha-ila  
balite lagila pandita handi culate dharila

TRANSLATION

Sanatana Gosvami, however, knew Jagadananda Pandita very well and was consequently somewhat ashamed. Jagadananda therefore left the cooking pot on the stove and spoke as follows.

TEXT 56

"tumi mahaprabhura hao parsada-pradhana  
toma-sama mahaprabhura priya nahi ana

TRANSLATION

"You are one of the chief associates of Sri Caitanya Mahaprabhu. Indeed, no one is dearer to Him than you.

TEXT 57

anya sannyasira vastra tumi dhara sire  
kon aiche haya,--iha pare sahibare?"

TRANSLATION

"Still, you have bound your head with a cloth given to you by another sannyasi. Who can tolerate such behavior?"

TEXT 58

sanatana kahe--"sadhu pandita-mahasa ya!  
toma-sama caitanyera priya keha naya

TRANSLATION

Sanatana Gosvami said, "My dear Jagadananda Pandita, you are a greatly learned saint. No one is dearer to Sri Caitanya Mahaprabhu than you.

TEXT 59

aiche caitanya-nistha yogya tomate  
tumi na dekhaile iha sikhiba ke-mate?

TRANSLATION

"This faith in Sri Caitanya Mahaprabhu fits you quite well. Unless you demonstrate it, how could I learn such faith?

TEXT 60

yaha dekhibare vastra mastake bandhila  
sei apurva prema ei pratyaksa dekhila

TRANSLATION

"My purpose in binding my head with the cloth has now been fulfilled because I have personally seen your uncommon love for Sri Caitanya Mahaprabhu.

TEXT 61

rakta-vastra `vaisnavera' parite na yuyaya  
kona pravasi dimu, ki kaya uhaya?

TRANSLATION

"This saffron cloth is unfit for a Vaisnava to wear; therefore I have no use for it. I shall give it to a stranger."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments on this incident as follows: Vaisnavas are all liberated persons, unattached to anything material. Therefore a Vaisnava need not accept the dress of a sannyasi to prove his exalted position. Sri Caitanya Mahaprabhu accepted the renounced order from a sannyasi of the Mayavada school. Present-day Vaisnava sannyasis, however, never think that by accepting the dress of the sannyasa order they have become equal to Caitanya Mahaprabhu. In fact, a Vaisnava accepts the sannyasa order to remain an eternal servant of his spiritual master. He accepts the sannyasa order knowing that he is unequal to his spiritual master, who is a paramahansa, and he thinks that he is unfit to dress like a paramahansa. Therefore a Vaisnava accepts sannyasa out of humility, not out of pride.

Sanatana Gosvami had adopted the dress of a paramahansa; therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaisnava sannyasi does not think himself fit to imitate the dress of a paramahansa Vaisnava. According to the principles set down by Sri Caitanya Mahaprabhu (trnad api sunicena), one should always think himself in the lowest stage, not on the level of a paramahansa Vaisnava. Thus a Vaisnava will sometimes accept the sannyasa order just to keep himself below the level of a paramahansa Vaisnava. This is the instruction of Srila Bhaktisiddhanta Sarasvati Thakura.

TEXT 62

paka kari' jagadananda caitanya samarpila  
dui-jana vasi' tabe prasada paila

TRANSLATION

When Jagadananda Pandita finished cooking, he offered the food to Sri Caitanya Mahaprabhu. Then he and Sanatana Gosvami sat down and ate the prasada.

TEXT 63

prasada pai anyonye kaila alingana  
caitanya-virahe dunhe karila krاندana

TRANSLATION

After eating the prasada, they embraced each other and cried due to separation from Lord Caitanya.

TEXT 64

ei-mata masa dui rahila vrndavane  
caitanya-viraha-duhkha na yaya sahane

TRANSLATION

They passed two months in Vrndavana in this way. Finally they could no longer tolerate the unhappiness of separation from Sri Caitanya Mahaprabhu.

TEXT 65

mahaprabhura sandesa kahila sanatane  
'amiha asitechhi, rahite kariha eka-sthane'

TRANSLATION

Jagadananda Pandita therefore gave Sanatana Gosvami the message from the Lord: "I am also coming to Vrndavana; please arrange a place for Me to stay."

TEXT 66

jagadananda-pandita tabe ajna magila  
sanatana prabhure kichu bheta-vastu dila

TRANSLATION

When Sanatana Gosvami granted permission for Jagadananda to return to Jagannatha Puri, he gave Jagadananda some gifts for Lord Caitanya Mahaprabhu.

TEXT 67

rasa-sthalira valu ara govardhanera sila  
suska pakka pilu-phala ara gunja-mala

TRANSLATION

The gifts consisted of some sand from the site of the rasa-lila, a stone from Govardhana Hill, dry ripened pilu fruits and a garland of small conchshells.

TEXT 68

jagadananda-pandita calila saba lana  
vyakula haila sanatana tanre vidaya diya

TRANSLATION

Thus Jagadananda Pandita, bearing all these gifts, started on his journey. Sanatana Gosvami, however, was very agitated after bidding him farewell.

TEXT 69

prabhura nimitta eka-sthana mane vicarila  
dvadasaditya-tilaya eka `matha' paila

TRANSLATION

Soon afterward, Sanatana Gosvami selected a place where Sri Caitanya Mahaprabhu could stay while in Vrndavana. It was a temple in the highlands named Dvadasaditya-tila.

TEXT 70

sei sthana rakhila gosani samskara kariya  
mathera age rakhila eka chauni bandhiya

TRANSLATION

Sanatana Gosvami kept the temple very clean and in good repair. In front of it he erected a small hut.

TEXT 71

sighra cali' nilacale gela jagadananda  
bhakta saha gosani haila parama ananda

TRANSLATION

Meanwhile, traveling very quickly, Jagadananda Pandita soon arrived in Jagannatha Puri, much to the joy of Sri Caitanya Mahaprabhu and His devotees.

TEXT 72

prabhura carana vandi' sabare milila  
mahaprabhu tanre drdha alingana kaila

TRANSLATION

After offering prayers at the lotus feet of Sri Caitanya Mahaprabhu, Jagadananda Pandita greeted everyone. Then the Lord embraced Jagadananda very strongly.

TEXT 73

sanatanera name pandita dandavat kaila  
rasa-sthalira dhuli adi saba bheta dila

TRANSLATION

Jagadananda Pandita also offered obeisances to the Lord on behalf of Sanatana Gosvami. Then he gave the Lord the dust from the site of the rasa dance and the other gifts.

TEXT 74

saba dravya rakhilena, pilu dilena bantiya  
'vrndavanera phala' bali' khaila hrsta hana

TRANSLATION

Sri Caitanya Mahaprabhu kept all the gifts except the pilu fruits, which He distributed to the devotees. Because the fruits were from Vrndavana, everyone ate them with great happiness.

TEXT 75

ye keha jane, anti cusite lagila  
ye na jane gaudiya pilu cavana khaila

TRANSLATION

Those devotees who were familiar with pilu 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 tara jhala gela, jihva kare jvala  
vrndavanera 'pilu' khaite ei eka lila

TRANSLATION

The hot chili-like taste burned the tongues of those who chewed the seeds. The eating of piIu fruits from Vrndavana was a pastime for Sri Caitanya Mahaprabhu.

TEXT 77

jagadanandera agamane sabara ullasa  
ei-mate nilacale prabhura vilasa

TRANSLATION

When Jagadananda Pandita returned from Vrndavana, everyone was jubilant. Thus Sri Caitanya Mahaprabhu enjoyed His pastimes while residing at Jagannatha Puri.

TEXT 78

eka-dina prabhu yamesvara-tota yaite  
sei-kale deva-dasi lagila gaita

TRANSLATION

One day when the Lord was going to the temple of Yamesvara, a female singer began to sing in the Jagannatha temple.

TEXT 79

gujjari-ragini lana sumadhura-svare  
'gita-govinda'-pada gaya jaga-mana hare

TRANSLATION

She sang a gujjari tune in a very sweet voice, and because the subject was Jayadeva Gosvami's Gita-govinda, the song attracted the attention of the entire world.

TEXT 80

dure gana suni' prabhura ha-ila avesa  
stri, purusa, ke gaya,--na jane visesa

TRANSLATION

Hearing the song from a distance, Sri Caitanya Mahaprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

TEXT 81

tare milibare prabhu avese dhaila  
pathe `sijera badi' haya, phutiya calila

TRANSLATION

As the Lord ran in ecstasy to meet the singer, thorny hedges  
pricked His body.

TEXT 82

ange kanta lagila, kichu na janila.  
aste-vyaste govinda tanra pachete dhaila

TRANSLATION

Govinda ran very quickly behind the Lord, who did not feel any pain  
from the pricking of the thorns.

TEXT 83

dhana yayena prabhu, stri ache alpa dure  
stri gaya' bali' govinda prabhure kaila kole

TRANSLATION

Sri Caitanya Mahaprabhu 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

stri-nama suni' prabhura bahya ha-ila  
punarapi sei pathe bahudi' calila

TRANSLATION

As soon as He heard the word "woman," the Lord became externally  
conscious and turned back.

TEXT 85

prabhu kahe,--"govinda, aji rakhila jivana  
stri-parasa haile amara ha-ita marana

TRANSLATION

"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-rna sodhite ami narimu tomara"  
govinda kahe,--jagannatha rakhena mui kon chara'?

TRANSLATION

"I shall never be able to repay My debt to you." Govinda replied,  
"Lord Jagannatha has saved You. I am insignificant."

TEXT 87

prabhu kahe,--"govinda, mora sange rahiba  
yahan tahan mora raksaya savadhana ha-iba"

TRANSLATION

Sri Caitanya Mahaprabhu replied, "My dear Govinda, you should stay  
with Me always. There is danger anywere and everywhere; therefore you  
shouId protect Me very carefully."

TEXT 88

eta bali' leuti' prabhu gela nija-sthane  
suni' maha-bhaya ha-ila svarupadi-mane

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu returned home. When  
Svarupa Gosvami and His other attendants heard about the incident, they  
were very af raid.

TEXT 89

etha tapana-misra-putra raghunatha-bhattacharya  
prabhure dekhite calila chadi' sarva karya

TRANSLATION

During this time, Raghunatha Bhattacharya, the son of Tapana Misra,  
gave up all his duties and left home, intending to meet Sri Caitanya  
Mahaprabhu.

TEXT 90

kasi haite calila tenho gauda-patha diya  
sange sevaka cale tanra jhali vahiya

TRANSLATION

Accompanied by one servant carrying his baggage, Raghunatha Bhatta started from Varanasi and traveled along the path leading through Bengal.

TEXT 91

pathe tare milila visvasa-ramadasa  
visvasa-khanara kayastha tenho rajara visvasa

TRANSLATION

In Bengal he met Ramadasa Visvasa, who belonged to the kayastha caste. He was one of the king's secretaries.

PURPORT

The word visvasa-khanara kayastha indicates a secretary or clerk belonging to the kayastha caste. Kayasthas 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 kayastha.

TEXT 92

sarva -sastre pra vina, ka vya -prakasa-adh yapaka  
parama-vaisnava, raghunatha-upasaka

TRANSLATION

Ramadasa Visvasa was very learned in all the revealed scriptures. He was a teacher of the famous book Kavya-prakasa and was known as an advanced devotee and worshiper of Raghunatha [Lord Ramacandra].

PURPORT

Commenting on the word parama-vaisnava, Srila Bhaktivinoda Thakura says that anyone who desires to merge into the existence of the Lord cannot be a pure Vaisnava, but because Ramadasa Visvasa was a great devotee of Lord Ramacandra, he was almost a Vaisnava. In those days, no one could distinguish between a pure Vaisnava and a pseudo Vaisnava. Therefore Ramadasa Visvasa was known as a Vaisnava because he worshiped Lord Ramacandra.

TEXT 93

asta-prahara rama-nama japena ratri-dine  
sarva tyaji' calila jagannatha-darasane

TRANSLATION

Ramadasa had renounced everything and was going to see Lord Jagannatha. While traveling, he chanted the holy name of Lord Rama twenty-four hours a day.

TEXT 94

raghunatha-bhattera sane pathete milila  
bhattera jhali mathe kari' vahiya calila

TRANSLATION

When he met Raghunatha Bhatta on the way, he took Raghunatha's baggage on his head and carried it.

TEXT 95

nana seva kari' kare pada-samvahana  
tate raghunathera haya sankucita mana

TRANSLATION

Ramadasa served Raghunatha Bhatta in various ways, even massaging his legs. Raghunatha Bhatta felt some hesitation in accepting all this service.

TEXT 96

"tumi bada loka, pandita, maha-bhagavate  
seva na kariha, sukhe cala mora sathe"

TRANSLATION

"You are a respectable gentleman, a learned scholar and a great devotee," he said. "Please do not try to serve me. Just come with me in a happy mood."

TEXT 97

ramadasa kahe,--"ami sudra adhama!  
'brahmanera seva',--ei mora nija-dharma

TRANSLATION

Ramadasa replied, "I am a sudra, a fallen soul. To serve a brahmana is my duty and religious principle.

TEXT 98

sankoca na kara tumi, ami--tomara `dasa'  
tomara seva karile haya hrdaye ullasa,,

TRANSLATION

"Therefore please do not be hesitant. I am your servant, and when I serve you my heart becomes jubilant."

TEXT 99

eta bali' jhali vahena, karena sevane  
raghunathera taraka-mantra lapena ratri-dine

TRANSLATION

Thus Ramadasa carried the baggage of Raghunatha Bhatta and served him sincerely. He constantly chanted the holy name of Lord Ramacandra day and night.

TEXT 100

ei-mate raghunatha aila nilacale  
prabhura carane yana milila kutuhale

TRANSLATION

Traveling in this way, Raghunatha Bhatta soon arrived at Jagannatha Puri. There, with great delight, he met Sri Caitanya Mahaprabhu and fell at His lotus feet.

TEXT 101

danda-paranama kari' bhatta padila carane  
prabhu `raghunatha' jani kaila alingane

TRANSLATION

Raghunatha Bhatta fell straight as a rod at the lotus feet of Sri Caitanya Mahaprabhu. Then the Lord embraced him, knowing well who he was.

TEXT 102

misra ara sekharera dandavat janaila  
mahaprabhu tan-sabara varta puchila

TRANSLATION

Raghunatha offered respectful obeisances to Sri Caitanya Mahaprabhu on behalf of Tapana Misra and Candrasekhara, and the Lord also inquired about them.

TEXT 103

"bhala ha-ila aila, dekha `kamala-locana'  
aji amara etha kariba prasada bhojana"

TRANSLATION

"It is very good that you have come here," the Lord said. "Now go see the lotus-eyed Lord Jagannatha. Today you will accept prasada here at My place."

TEXT 104

govindere kahi' eka vasa deoyaila  
svarupadi bhakta-gana-sane milaila

TRANSLATION

The Lord asked Govinda to arrange for Raghunatha Bhatta's accommodations and then introduced him to all the devotees, headed by Svarupa Damodara Gosvami.

TEXT 105

ei-mata prabhu-sange rahila asta-masa  
dine dine prabhura krpaya badaye ullasa

TRANSLATION

Thus Raghunatha Bhatta lived with Sri Caitanya Mahaprabhu continuously for eight months, and by the Lord's mercy he felt increased transcendental happiness every day.

TEXT 106

madhye madhye mahaprabhura karena nimantrana  
ghara-bhata karena, ara vividha vyanjana

TRANSLATION

He would periodically cook rice with various vegetables and invite Sri Caitanya Mahaprabhu to his home.

TEXT 107

raghunatha-bhatta--pake ati sunipuna  
yei randhe, sei haya amrtera sama

TRANSLATION

Raghunatha Bhatta was an expert cook. Whatever he prepared tasted just like nectar.

TEXT 108

parama santose prabhu karena bhojana  
prabhura avasista-patra bhattera bhaksana

TRANSLATION

Sri Caitanya Mahaprabhu would accept with great satisfaction all the food he prepared. After the Lord was satisfied, Raghunatha Bhatta would eat His remnants.

TEXT 109

ramadasa yadi prathama prabhure milila  
mahaprabhu adhika tanre krpa na karila

TRANSLATION

When Ramadasa Visvasa met Sri Caitanya Mahaprabhu, the Lord did not show him any special mercy, although this was their first meeting.

TEXT 110

antare mumuksu tenho, vidya-garvavan  
sarva-citta-jnata prabhu--sarvajna bhagavan

TRANSLATION

Within his heart, Ramadasa Visvasa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Being the omniscient Supreme Personality of Godhead, Sri Caitanya Mahaprabhu can understand the heart of everyone, and thus He knew all these things.

TEXT 111

ramadasa kaila tabe nilacale vasa  
pattanayaka-gosthike padaya `kavya-praka-s'a'

TRANSLATION

Ramadasa Visvasa then took up residence in Jagannatha Puri and taught the Kavya-prakasa to the Pattanayaka family [the descendants of Bhavananda Raya].

TEXT 112

asta-masa rahi' prabhu bhatte vidaya dila

`vivaha na kariha' bali' nisedha karila

TRANSLATION

After eight months, when Sri Caitanya Mahaprabhu bade farewell to Raghunatha Bhatta, the Lord flatly forbade him to marry. "Do not marry," the Lord said.

PURPORT

Raghunatha Bhattacharya had become a greatly advanced devotee while still unmarried. Sri Caitanya Mahaprabhu 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. Raghunatha, however, being an advanced devotee of Krsna, naturally had no desire for sense gratification. Therefore Sri Caitanya Mahaprabhu 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

vrddha mata-pitara yai' karaha sevana  
vaisnava-pasa bhagavata kara adhyayana

TRANSLATION

Sri Caitanya Mahaprabhu said to Raghunatha Bhatta, "When you return home, serve your aged father and mother, who are devotees, and try to study Srimad-Bhagavatam from a pure Vaisnava who has realized God."

PURPORT

One should note how Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, advised Raghunatha Bhattacharya to learn Srimad-Bhagavatam. He advised him to understand Srimad-Bhagavatam not from professional men but from a real bhagavata, devotee. He also advised Raghunatha Bhatta to serve his mother and father because they were both His devotees. Anyone who wishes to advance in Krsna consciousness must try to serve the devotees of Krsna. As Narottama dasa Thakura says, chadiya vaisnava-seva nistara payeche keba: "Without serving a self-realized Vaisnava, no one has ever been released from the materialistic way of life." Sri Caitanya Mahaprabhu would have never advised Raghunatha Bhatta to serve ordinary parents, but since his parents were Vaisnavas, the Lord advised him to serve them.

One might ask "Why shouldn't ordinary parents be served?" As stated in Srimad-Bhagavatam (5.5.18):

gurun na sa syat svajano na sa syat  
pita na sa syaj janani na sa syat  
daivam na tat syat na patis ca sa syan  
na mocayed yah samupeta-mrtyum

"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 they who can release their offspring from the clutches of imminent death. This is possible only for parents advanced in Krsna consciousness. Therefore any parents who cannot enlighten their offspring in Krsna consciousness cannot be accepted as a real father and mother. The following verse from the Bhakti-rasamrta-sindhu (1.2.200) confirms the uselessness of serving ordinary parents:

laukiki vaidiki vapi  
ya kriya kriyate mune  
hari-sevan ukula iva

sa karya bhaktim icchata "One should perform only those activities--either worldly or prescribed by Vedic rules and regulations--which are favorable for the cultivation of Krsna consciousness."

Concerning the study of Srimad-Bhagavatam, Sri Caitanya Mahaprabhu clearly advises that one avoid hearing from a non-Vaisnava professional reciter. In this connection Sanatana Gosvami quotes a verse from the Padma Purana:

a vaisna va-mukhodg irnam  
putam hari-kathamrtam  
sravanam naiva kartavyam-  
sarpocchistam yatha payah

"No one should hear or take lessons from a person who is not a Vaisnava. Even if he speaks about Krsna, 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 Bhagavata-saptaha and hear Srimad-Bhagavatam from persons who are anything but advanced devotees or self-realized souls. There are even many Mayavadis who read Srimad-Bhagavatam to throngs of people. Many Mayavadis have recently begun reciting Srimad-Bhagavatam in Vrndavana, and because they can present the Bhagavatam with word jugglery, twisting the meaning by grammatical tricks, materialistic persons who go to Vrndavana as a matter of spiritual fashion like to hear them. All this is clearly forbidden by Sri Caitanya Mahaprabhu. We should note carefully that since these Mayavadis cannot personally know the meaning of Srimad-Bhagavatam, 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 the Srimad-Bhagavatam in life and action. Therefore we advise that anyone who wants to learn the Srimad-Bhagavatam must approach such a realized soul.

TEXT 114

punarapi eka-bara asiha nilacale,,  
eta bali' kantha-mala dila tanra gale

TRANSLATION

Sri Caitanya Mahaprabhu concluded, "Come again to Nilacala [Jagannatha Puri]." After saying this, the Lord put His own neck beads on Raghunatha Bhatta's neck.

TEXT 115

alingana kari' prabhu vidaya tanre dila  
preme gara gara bhatta kandite lagila

TRANSLATION

Then the Lord embraced him and bade him farewell. Overwhelmed with ecstatic love, Raghunatha Bhatta began to cry due to imminent separation from Sri Caitanya Mahaprabhu.

TEXT 116

svarupa-adi bhakta-thani ajna magiya  
varanasi aila bhatta prabhura ajna pana

TRANSLATION

After taking permission from Sri Caitanya Mahaprabhu and all the devotees, headed by Svarupa Damodara, Raghunatha Bhatta returned to Varanasi.

TEXT 117

cari-vatsara ghare pita-matara seva kaila  
vaisnava-pandita-thani bhagavata padila

TRANSLATION

In accordance with the instructions of Sri Caitanya Mahaprabhu, he continuously rendered service to his mother and father for four years. He also regularly studied the Srimad-Bhagavatam from a self-realized Vaisnava.

TEXT 118

pita-mata kasi paile udasina hana  
punah prabhura thani aila grhadi chadiya

TRANSLATION

Then his parents died at Kasi [Varanasi], and he became detached. He therefore returned to Sri Caitanya Mahaprabhu, giving up all relationships with his home.

TEXT 119

purvavat asta-masa prabhu-pasa chila  
asta-masa rahi' punah prabhu ajna dila

TRANSLATION

As previously, Raghunatha remained continuously with Sri Caitanya Mahaprabhu for eight months. Then the Lord gave him the following order.

TEXT 120

"amara ajnaya, raghunatha, yaha vrndavane  
tahan yana raha rupa-sanatana-sthane

TRANSLATION

"My dear Raghunatha, go to Vrndavana, following My instructions, and place yourself under the care of Rupa and Sanatana Gosvamis.

TEXT 121

bhagavata pada, sada laha krsna-nama  
acire karibena krpa krsna bhagavan"

TRANSLATION

"In Vrndavana you should chant the Hare Krsna mantra twenty-four hours a day and read Srtmad-Bhagavatam continuously. Krsna, the Supreme Personality of Godhead, will very soon bestow His mercy upon you."

TEXT 122

eta bali' prabhu tanre alingana kaila  
prabhura kroate krsna-preme matta haila

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu embraced Raghunatha Bhatta, and by the Lord's mercy Raghunatha was enlivened with ecstatic love for Krsna.

TEXT 123

caudda-hata jagannathera tulasira mala  
chuta-pana-vida mahotsave panachila

TRANSLATION

At a festival Sri Caitanya Mahaprabhu had been given some unsliced betel and a garland of tulasi leaves fourteen cubits long. The garland had been worn by Lord Jagannatha.

TEXT 124

sei mala, chuta pana prabhu tanre dila  
'ista-deva' kari' mala dhariya rakhila

TRANSLATION

Sri Caitanya Mahaprabhu gave the garland and betel to Raghunatha Bhatta, who accepted them as a worshipable Deity, preserving them very carefully.

TEXT 125

prabhura thani ajna lana gela vrndavane  
asraya karila asi' rupa-sanatane

TRANSLATION

Taking permission from Sri Caitanya Mahaprabhu, Raghunatha Bhatta then departed for Vrndavana. When he arrived there, he put himself under the care of Rupa and Sanatana Gosvamis.

TEXT 126

rupa-gosanira sabhaya karena bhagavata-pathana  
bhagavata padite preme aulaya tanra mana

TRANSLATION

When reciting Srimad-Bhagavatam in the company of ROPa and Sanatana, Raghunatha Bhatta would be overwhelmed with ecstatic love for Krsna.

TEXT 127

asru, kampa, gadgada prabhura krpate  
netra kantha rodhe baspa, na pare padite

TRANSLATION

By the mercy of Sri Caitanya Mahaprabhu, he experienced the symptoms of ecstatic love--tears, trembling, and faltering of the voice. His eyes filled with tears, his throat became choked, and thus he could not recite SrimadBhagavatam.

TEXT 128

pika-svara-kantha, tate ragera vibhaga  
eka-sloka padite phiraya tina-cari raga

TRANSLATION

His voice was as sweet as a cuckoo's, and he would recite each verse of Srimad-Bhagavatam in three or four tunes. Thus his recitations were very sweet to hear.

TEXT 129

krsnera saundarya-madhurya yabe pade, sune  
premete vihvala tabe, kichui na jane

TRANSLATION

When he recited or heard about the beauty and sweetness of Krsna, he would be overwhelmed with ecstatic love and become oblivious to everything.

TEXT 130

govinda-carane kaila atma-samarpana  
govinda-caranaravinda--yanra prana-dhana

TRANSLATION

Thus Raghunatha Bhatta surrendered fully at the lotus feet of Lord Govinda, and those lotus feet became his life and soul.

TEXT 131

nija sisye kahi' govindera mandira karaila  
vamsi, makara, kundaladi `bhusana' kari' dila

TRANSLATION

Subsequently Raghunatha Bhatta ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks.

TEXT 132

gramya-varta na sune, na kahe jihvaya  
krsna-katha-pujadite asta-prahara yaya

TRANSLATION

Raghunatha Bhatta would neither hear nor speak about anything of the material world. He would simply discuss Krsna and worship the Lord day and night.

TEXT 133

vaisnavera nindya-karma nahi pade kane  
sabe krsna bhajana kare,--ei-matra jane

TRANSLATION

He would not listen to blasphemy of a Vaisnava, nor would he listen to talk of a Vaisnava's misbehavior. He knew only that everyone was engaged in Krsna's service; he did not understand anything else.

PURPORT

Raghunatha Bhatta never did anything harmful to a Vaisnava. 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 Vaisnava. It is the duty of a Vaisnava acarya to prevent his disciples and followers from violating the principles of Vaisnava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down. Although a Vaisnava preacher may sometimes criticize others, Raghunatha Bhatta avoided this. Even if another Vaisnava was actually at fault, Raghunatha Bhatta would not criticize him; he saw only that everyone was engaged in Krsna's service. That is the position of a maha--bhagavata. Actually, even if one is serving maya, in a higher sense he is also a servant of Krsna. Because maya is the servant of Krsna, anyone serving maya serves Krsna indirectly. Therefore it is said:

keha mane, keha na mane, saba tanra dasa  
ye na mane, tara haya sei pape nasa

"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. Adi. 6.85)

TEXT 134

mahaprabhura datta mala mananera kale  
prasada-kadara saha bandhi lena gale

TRANSLATION

When Raghunatha Bhatta Gosvami was absorbed in remembrance of Lord Krsna, he would take the tulasi garland and the prasada of Lord Jagannatha given to him by Sri Caitanya Mahaprabhu, bind them together and wear them on his neck.

TEXT 135

mahaprabhura kroaya krsna-prema anargala  
ei ta' kahilun tate caitanya-kroa-phala

TRANSLATION

Thus I have described the powerful mercy of Sri Caitanya Mahaprabhu, by which Raghunatha Bhatta Gosvami remained constantly overwhelmed with ecstatic love for Krsna.

TEXT 136-137

jagadanandera kahilun vrndavana-gamana  
tara madhye deva-dasira gana-sravana

mahaprabhura raghunathe krpa-prema-phala  
eka-paricchede tina katha kahilun sakala

TRANSLATION

In this chapter I have spoken about three topics: Jagadananda Pandita's visit to Vrndavana, Sri Caitanya Mahaprabhu's listening to the song of the deva-dasi at the temple of Jagannatha, and how Raghunatha Bhatta Gosvami achieved ecstatic love of Krsna by the mercy of Sri Caitanya Mahaprabhu.

TEXT 138

ye ei-sakala katha sune sraddha kari'  
tanre krsna-prema-dhana dena gaurahari

TRANSLATION

Sri Caitanya Mahaprabhu [Gaurahari] bestows ecstatic love for Krsna upon anyone who hears all these topics with faith and love.

TEXT 139

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Thirteenth Chapter, describing jagadananda pandita's visit to Vrndavana, the Lord's hearing the song of the deva-dasi, and Raghunatha Bhatta Gosvami's achieving love of krsna.

Chapter Fourteen

Lord Sri Caitanya Mahaprabhu's Feelings of Separation from Krsna

Srila Bhaktivinoda Thakura gives the following summary of the Fourteenth Chapter of Antya-lila. Sri Caitanya Mahaprabhu's feelings of separation from Krsna resulted in highly elevated transcendental madness. When He was standing near the Garuda-stambha and praying to Lord Jagannatha, a woman from Orissa put her foot on the Lord's shoulder in her great eagerness to see Lord Jagannatha. Govinda chastised her for this, but Caitanya Mahaprabhu praised her eagerness. When Caitanya Mahaprabhu went to the temple of Lord Jagannatha, He was absorbed in ecstatic love and saw only Krsna. As soon as He perceived this woman, however, His external consciousness immediately returned, and He saw Jagannatha, Baladeva and Subhadra. Caitanya Mahaprabhu also saw Krsna in a dream, and He was overwhelmed with ecstatic love. When He could no longer see Krsna, Sri Caitanya Mahaprabhu compared Himself to a yogi and described how that yogi was seeing Vrndavana. Sometimes all the transcendental ecstatic symptoms were manifest in Him. One night, Govinda and Svarupa Damodara noticed that although the three doors to the Lord's room were closed and locked, the Lord was not present inside. Seeing this, Svarupa Damodara and the other devotees went outside and saw the Lord lying unconscious by the gate known as Simha-dvara. His body had become unusually long, and the joints of His bones were loose. The devotees gradually brought Sri Caitanya Mahaprabhu back to His senses by chanting the Hare Krsna mantra, and then they took Him back to His residence. Once Sri Caitanya Mahaprabhu mistook Cataka-parvata for Govardhana-parvata. As He ran toward it, He became stunned, and then the eight ecstatic transformations appeared in His body due to great love for Krsna. At that time all the devotees chanted the Hare Krsna mantra to pacify Him.

TEXT 1

krsna-viccheda- vibhrantya  
manasa vapusa dhiya

yad yad vyadhata gaurangas  
tal-lesah kathyate'dhuna

TRANSLATION

I shall now describe a very small portion of the activities performed by Sri Caitanya Mahaprabhu with His mind, intelligence and body when He was bewildered by strong feelings of separation from Krsna.

TEXT 2

jaya jaya sri-caitanya svayam bhagavan  
jaya jaya gauracandra bhakta-gana-prana

TRANSLATION

All glories to Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead! All glories to Lord Gauracandra, the life and soul of His devotees.

TEXT 3

jaya jaya nityananda caitanya-jivana  
jayadvaitacarya jaya gaura-priyatama

TRANSLATION

All glories to Lord Nityanada, who is Sri Caitanya Mahaprabhu's very life. And all glories to Advaita Acarya, who is extremely dear to Sri Caitanya Mahaprabhu.

TEXT 4

jaya svarupa, srivasadi prabhu-bhakta-gana  
sakti deha',--kari yena caitanya-varnana

TRANSLATION

All glories to Svarupa Damodara and the devotees, headed by Srivasa Thakura. Please give me the strength to describe the character of Sri Caitanya Mahaprabhu.

TEXT 5

prabhura virahonmada-bhava gambhira  
bujhite na pare keha, yadyapi haya `dhira'

TRANSLATION

Sri Caitanya Mahaprabhu's emotion of transcendental madness in separation from Krsna is very deep and mysterious. Even though one is very advanced and learned, he cannot understand it.

TEXT 6

bujhite na pari yaha, varnite ke pare?  
sei bujhe, varne, caitanya sakti dena yanre

TRANSLATION

How can one describe unfathomable subject matters? It is possible only if Sri Caitanya Mahaprabhu gives him the capability.

TEXT 7

svarupa-gosani ara raghunatha-dasa  
ei daira kadacate e-lila prakasa

## TRANSLATION

Svarupa Damodara Gosvami and Raghunatha dasa Gosvami recorded all these transcendental activities of Sri Caitanya Mahaprabhu in their notebooks.

## PURPORT

Sri Caitanya Mahaprabhu's transcendental feelings of separation from Krsna and His consequent madness are not at all understandable by a person on the material platform. Nonetheless, a so-called party of devotees named nadiya-nagari has sprung up and introduced the worship of Visnupriya. This certainly indicates their ignorance concerning Sri Caitanya Mahaprabhu's pastimes. In the opinion of Bhaktisiddhanta Sarasvati Thakura, such worship is a product of the imagination. Many other methods of worshiping Caitanya Mahaprabhu have also been introduced, but they have all been rejected by stalwart devotees like Bhaktivinoda Thakura. The groups practicing such unauthorized worship have been listed by Srila Bhaktivinoda Thakura:

aula, baula, kartabhaja, neda, dara vesa, sani  
sahajiya, sakhibheki, smarta, jata-gosani  
ativadi, cu dadhari, gauranga-nagari

Svarupa Damodara Gosvami and Raghunatha dasa Gosvami witnessed Caitanya Mahaprabhu's activities firsthand, and they recorded them in two notebooks. Therefore, without reference to these notebooks, one cannot understand the activities of Sri Caitanya Mahaprabhu. Anyone inventing some new method for worshiping Sri Caitanya Mahaprabhu is certainly unable to understand the Lord's pastimes, for he is bereft of the real process of approaching the Lord.

## TEXT 8

se-kale e-dui rahena mahaprabhura pase  
ara saba kadaca-karta rahena dura-dese

## TRANSLATION

In those days, Svarupa Damodara and Raghunatha dasa Gosvami lived with Sri Caitanya Mahaprabhu, whereas all other commentators lived far away from Him.

## PURPORT

Besides Svarupa Damodara and Raghunatha dasa Gosvami, there were many others who also recorded Sri Caitanya Mahaprabhu's activities. Srila Bhaktisiddhanta Sarasvati Thakura 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 are still extant.

## TEXT 9

ksane ksane anubhavi' ei dui-jana  
sanksepe bahulye karena kadaca-granthana

#### TRANSLATION

These two great personalities [SvarOpa Damodara and Raghunatha dasa Gosvami] recorded the activities of Sri Caitanya Mahaprabhu moment by moment. They described these activities briefly as well as elaborately in their notebooks.

#### PURPORT

For future reference, we should remember that Svarupa Damodara Gosvami recorded the pastimes briefly, whereas Raghunatha dasa Gosvami recorded them elaborately. These two great personalities simply recorded the facts; they did not create any descriptive literary embellishments.

#### TEXT 10

svarupa--`sutra-karta', raghunatha--`vrttikara'  
tara bahulya varni--panji-tika-vyavahara

#### TRANSLATION

Svarupa Damodara wrote short codes, whereas Raghunatha dasa Gosvami wrote elaborate descriptions. I shall now describe Sri Caitanya Mahaprabhu's activities more elaborately, as if fluffing out compressed cotton.

#### PURPORT

panji-tika means further explanations of a subject. Writing such explanations is likened to the process of fluffing out cotton.

#### TEXT 11

tate visvasa kari' suna bhavera varnana  
ha-ibe bhavera jnana, paiba prema-dhana

#### TRANSLATION

Please hear faithfully this description of Caitanya Mahaprabhu's ecstatic emotions. Thus you will come to know of His ecstatic love, and ultimately you will achieve love of Godhead.

#### TEXT 12

krsna mathuraya gele, gopira ye dasa haila  
krsna-vicchede prabhura se dasa upalila

#### TRANSLATION

When Sri Caitanya Mahaprabhu felt separation from Krsna, His condition exactly corresponded to the condition of the gopis in Vrndavana after Krsna's departure for Mathura.

TEXT 13

uddhava-darsane yaiche radhara vilapa  
krame krame haila prabhura se unmada-vilapa

TRANSLATION

The lamentation of Srimati Radharani when Uddhava visited Vrndavana gradually became a feature of Sri Caitanya Mahaprabhu's transcendental madness.

TEXT 14

radhikara bhava prabhura sada `abhimana'  
sei bhava apanake haya `radha'-jnana

TRANSLATION

Srimati Radharani's emotions after seeing Uddhava exactly correspond to those of Sri Caitanya Mahaprabhu. He always conceived of Himself in Her position and sometimes thought that He was Srimati Radharani Herself.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura explains that the purport of the word abhimana, or "self-conception," is that Sri Caitanya Mahaprabhu thought Himself to be in the position of Srimati Radharani and was always ready to render service in that way. Although Sri Caitanya Mahaprabhu is Krsna Himself, He assumed the complexion and emotions of Srimati Radharani and remained in that status. He never assumed the complexion or status of Lord Krsna. Of course, Krsna wanted to experience the role of Srimati Radharani; that is the original cause of His assuming the body of Sri Caitanya Mahaprabhu. Therefore pure Vaisnavas never disturb Sri Caitanya Mahaprabhu's conception of being Srimati Radharani.

Unfortunately, at the present time a group of so-called devotees maintain that Sri Caitanya Mahaprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Sri Caitanya Mahaprabhu manifested Himself to show that cultivation of love for Krsna in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and that one can therefore approach Krsna in any way he likes. To nullify this idea, Sri Caitanya Mahaprabhu demonstrated practically how one can achieve love of Krsna by adopting Srimati Radharani's mood in separation from Krsna.

TEXT 15

divyonmade aiche haya, ki iha vismaya?  
adhirudha-bhave divyonmada-pralapa haya

TRANSLATION

Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Krsna, he becomes transcendently mad and talks like a madman.

TEXT 16

etasya mohanakhyasya  
gatim kamapy upeyusah  
bhramabha kapi vaicitri  
divyonmada itiryate  
udghurna-citra-ja lpadyas  
tad-bheda bahavo matah

TRANSLATION

"When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [vaicitri], which awakens transcendental madness. Udghurna and citra-jalpa are two among the many divisions of transcendental madness."

PURPORT

This is a quotation from the Ujjvala-nilamani (Sthayibhava-prakarana, 190).

TEXT 17

eka-dina mahaprabhu kariyachena sayana  
krsna rasa-lila kare,--dekhila svapana

TRANSLATION

One day while He was resting, Sri Caitanya Mahaprabhu dreamed He saw Krsna performing His rasa dance.

TEXT 18

tribhanga-sundara-deha, murali- va dana  
pitambara, vana-mala, madana-mohana

TRANSLATION

Sri Caitanya Mahaprabhu saw Lord Krsna 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

mandali-bandhe gopi-gana karena nartana  
madh ye radha-saha nace vrajendra-nandana

TRANSLATION

The gopis were dancing in a circle, and in the middle of that circle, Krsna, the son of Maharaja Nanda, danced with Radharani.

TEXT 20

dekhi' prabhu sei rase avista haila  
'vrndavane krsna painu'--ei jnana kaila

TRANSLATION

Seeing this, Sri Caitanya Mahaprabhu was overwhelmed with the transcendental mellow of the rasa dance, and He thought, "Now I am with Krsna in Vrndavana."

TEXT 21

prabhura vilamba dekhi' govinda jagaila  
jagile `svapna'-jnana haila, prabhu dukkhi haila

TRANSLATION

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

dehabhyase nitya-krtiya kari' samapana  
kale yai' kaila jagannatha darasana

TRANSLATION

Sri Caitanya Mahaprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannatha in the temple.

TEXT 23

yavat kala darsana karena garudera pache  
prabhura age darsana kare loka lakhe lakhe

TRANSLATION

As He viewed Lord Jagannatha from behind the Garuda column, hundreds and thousands of people in front of Him were seeing the Deity.

TEXT 24

udiya eka stri bhide darsana na pana  
garude cadi' dekhe prabhura skandhe pada diya

TRANSLATION

Suddenly, a woman from Orissa, unable to see Lord Jagannatha because of the crowd, climbed the column of Garuda, placing her foot on Sri Caitanya Mahaprabhu's shoulder.

TEXT 25

dekhiya govinda aste-vyaste strike varjila  
tare namaite prabhu govinde nisedhila

TRANSLATION

When he saw this, Caitanya Mahaprabhu's personal secretary, Govinda, hastily got her down from her position. Sri Caitanya Mahaprabhu, however, chastised him for this.

PURPORT

Because Garuda is the carrier of Lord Visnu, he is the supreme Vaisnava. Therefore to touch his body with one's feet or to climb the column of Garuda is certainly a vaisnava-aparadha, an offense to a Vaisnava. The woman was also offensive to Krsna by putting her foot on the shoulder of Sri Caitanya Mahaprabhu. Seeing all these offenses, Govinda very hastily made her get down.

TEXT 26

`adi-vasya' ei strire na kara varjana  
karuka yathesta jagannatha darasana

TRANSLATION

Sri Caitanya Mahaprabhu said to Govinda, "O adi-vasya [uncivilized man], do not forbid this woman to climb the Garuda-stambha. Let her see Lord Jagannatha to her satisfaction."

PURPORT

For an explanation of the word adi-vasya, refer to Antya-lila, Chapter Ten, verse

TEXT 27

aste-vyaste sei nari bhumete namila  
mahaprabhure dekhi' tanra carana vandila

TRANSLATION

When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Sri Caitanya Mahaprabhu, immediately begged at His lotus feet for forgiveness.

TEXT 28

tara arti dekhi' prabhu kahite lagila  
"eta arti jagannatha more nahi dila!

TRANSLATION

Seeing the woman's eagerness, Sri Caitanya Mahaprabhu said, "Lord Jagannatha has not bestowed so much eagerness upon Me.

PURPORT

The woman was so eager to see Lord Jagannatha that she forgot she was offending the feet of a Vaisnava by climbing the column of Garuda. She also neglected to consider that by putting her foot on the shoulder of Sri Caitanya Mahaprabhu, she offended the Supreme Personality of Godhead. These are both grievous offenses that displease the Supreme Lord and Vaisnavas. She was so eager to see Lord Jagannatha, however, that she committed all these offenses obliviously. Sri Caitanya Mahaprabhu praised her eagerness; He regretted that Lord Jagannatha had not bestowed such great eagerness upon Him.

TEXT 29

jagannathe avista ihara tanu-mana-prane  
mora skandhe pada diyache, taho nahi jane

TRANSLATION

"She has fully absorbed her body, mind and life in Lord Jagannatha. Therefore she was unaware that she was putting her foot on My shoulder.

TEXT 30

aho bhagyavati ei, vandi ihara paya  
ihara prasade aiche arti amara va haya"

TRANSLATION

"Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannatha."

TEXT 31

purve asi' yabe kaila jagannatha darasana  
jagannathe dekhe--saksat vrajendra-nandana

TRANSLATION

Just previously, Sri Caitanya Mahaprabhu had been seeing Lord Jagannatha as the son of Maharaja Nanda, Krsna, in person.

TEXT 32

svapnera darsanavese tad-rupa haila mana  
yahan tahan dekhe sarvatra murali-vadana

TRANSLATION

Becoming fully absorbed in that vision, Sri Caitanya Mahaprabhu had assumed the mood of the gopis, so much so that everywhere He looked He saw Krsna standing with His flute to His lips.

TEXT 33

ebe yadi strire dekhi' prabhura bahya haila  
jagannatha-subhadra-balaramera svarupa dekhila

TRANSLATION

After seeing the woman, the Lord's external consciousness returned, and He saw the original Deity forms of Lord Jagannatha, Subhadra and Lord Balarama.

TEXT 34

kuruksetre dekhi' krsne aiche haila mana  
'kahan kuruksetre ailana, kahan vrndavana'

TRANSLATION

When He saw the Deities, Lord Caitanya thought He was seeing Krsna in Kuruksetra. He wondered, "Have I come to Kuruksetra? Where is Vrndavana?"

TEXT 35

prapta-ratna harana aiche vyagra ha-ila  
visanna hana prabhu nija-vasa aila

TRANSLATION

Lord Caitanya grew very agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.

TEXT 36

bhumira upara vasi' nija-nakhe bhumi likhe  
asru-ganga netre vahe, kichui na dekhe

TRANSLATION

Sri Caitanya Mahaprabhu sat down on the ground and began to mark it with His nails. He was blinded by tears, which flowed from His eyes like the Ganges.

TEXT 37

`pailun vrndavana-natha, punah harailun  
ke mora nileka krsna? kahan mui ainu'?

TRANSLATION

Sri Caitanya Mahaprabhu said, "I found Krsna, the Lord of Vrndavana, but I have lost Him again. Who has taken My Krsna? Where have I come?"

PURPORT

These are the feelings of Srimati Radharani. First Lord Caitanya felt that He had been taken to Vrndavana, where He saw Krsna's rasa dance with the gopis. Then He was brought to Kuruksetra to see Lord Jagannatha, His sister (Subhadra) and Lord Balarama. Sri Caitanya Mahaprabhu lost Vrndavana and Krsna, the master of Vrndavana. At this time, Caitanya Mahaprabhu experienced divyonmada, transcendental madness in separation from Krsna. At Kuruksetra, Krsna displays His opulence, whereas in Vrndavana He is in His original position. Krsna never goes even a step away from Vrndavana; therefore Kuruksetra is less important for the gopis than Vrndavana.

Although devotees who worship Krsna in opulence (His Vaikuntha aspect) may prefer to see Lord Krsna at Kuruksetra along with Subhadra and Balarama, the gopis want to see Krsna in Vrndavana, performing the rasa dance with Srimati Radharani. Sri Caitanya Mahaprabhu showed by practical example how one can cultivate the mood of Radharani and the other gopis in separation from Krsna. Devotees absorbed in this mood do not like to see Krsna anywhere else but Vrndavana. Therefore Sri Caitanya Mahaprabhu lamented, "I found Krsna in Vrndavana, and now I have again lost Him and come to Kuruksetra." Unless one is a very highly advanced devotee, he cannot understand these intricate feelings. The author of Sri Caitanya-caritamṛta, however, has tried to explain this divyon-mada 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:

tate visvasa kari' suna bhavera varnana  
ha-ibe bhavera jnana, paiba prema-dhana

"My dear readers, simply try to hear this description with faith and love. That will help you to understand transcendental ecstasy, and at last you will achieve love of Godhead very easily."

TEXT 38

svapnavese preme prabhura gara gara mana  
bahya haile haya--yena haraila dhana

TRANSLATION

When Sri Caitanya Mahaprabhu dreamed of the rasa dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

TEXT 39

unmattera praya prabhu karena gana-nrtya  
dehera svabhava karena snana-bhojana-krtya

TRANSLATION

Thus Sri Caitanya Mahaprabhu 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

ratri haile svarupa-ramanande lana  
apana manera bhava kahe ughadiya

TRANSLATION

At night, Lord Caitanya would reveal to Svarupa Damodara and Ramananda Raya the ecstatic feelings of His mind.

TEXT 41

prapta-pranastacyuta-vitta atma  
yayau visadojjhita-deha-gehah  
grhita-kapalika-dharmako me  
vrnda vanam sendri ya-sis ya- vrndah

TRANSLATION

Sri Caitanya Mahaprabhu said, "At first My mind somehow achieved the treasure of Krsna, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a kapalika-yogi. Then My mind went to Vrndavana with its disciples, My senses., ,

PURPORT

This verse is clearly metaphorical.

TEXT 42

prapta-ratna harana, tara guna sanariya,  
mahaprabhu santape vihvala  
raya-svarupera kantha dhari;; kahe `haha hari hari',  
dhairya gela, ha-ila capala

TRANSLATION

Having lost His acquired gem, Sri Caitanya Mahaprabhu became overwhelmed with lamentation by remembering its attributes. Then, grasping the

necks of Ramananda Raya and Svarupa Damodara Gosvami, He cried, "Alas, where is My Lord Hari? Where is Hari?" Finally He became restless and lost all patience.

TEXT 43

"suna, bandhava, krsnera madhuri  
yara lobhe mora mana, chadi' loka-veda-dharma,  
yogi hana ha-ila bhikhari

TRANSLATION

"My dear friends," He said, "please hear of Krsna'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 yogi.

TEXT 44

krsna-lila-mandala, suddha sankha-kundala,  
gadiyache suka karikara  
sei kundalakane pari', trsna-lau-thali dhari',  
asa-jhuli kandhera upara

TRANSLATION

"The ring of Krsna's rasa-lila, manufactured by Sukadeva Gosvami, the most auspicious craftsman, is as pure as an earring made from a conchshell. The yogi 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

cinta-kantha udhi gaya, dhuli-vibhuti-malina-kaya,  
`haha krsna' pralapa-uttara

udvega dvadasa hate, lobhera jhulani mathe,  
bhiksabhava ksina kalevara

TRANSLATION

"The yogi 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! Krsna!' 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

vyasa, sukadi yogi-gana, krsna atma niranjana,  
vraje tanra yata lila-gana  
bhagavatadi sastra-gane, kariyache varnane,  
sei tarja pade anuksana

TRANSLATION

"The great yogi of My mind always studies the poetry and discussions of Lord Krsna's Vrndavana pastimes. In the Srimad-Bhagavatam and other scriptures, great saintly yogis like Vyasadeva and Sukadeva Gosvami have described Lord Krsna as the Supersoul, beyond all material contamination.

TEXT 47

dasendriye sisya kari', `maha-baula' nama dhari',  
sisya lana karila gamana  
mora deha sva-sadana, visaya-bhoga maha-dhana,  
saba chadi' gela vrndavana

TRANSLATION

"The mystic yogi of My mind has assumed the name Mahabaula and made disciples of My ten senses. Thus My mind has gone to Vrndavana, leaving aside the home of My body and the great treasure of material enjoyment.

PURPORT

Sri Caitanya Mahaprabhu compares His mind to one of the mystic yogis known as baula, who makes at least ten disciples.

TEXT 48

vrndavane praja-gana, yata sthavara-jangama,  
vrksa-lata grhastha-asrame  
tara ghare bhiksatana, phala-mula-patrasana,  
ei vrtti kare sisya-sane

TRANSLATION

"In Vrndavana, 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

krsna-guna-rupa -rasa, gan dha, sabda, parasa,  
se sudha asvade gopi-gana  
ta-sabara grasa-sese, ani' pancendriya sisye,  
se bhiksaya rakhena jivana

TRANSLATION

"The gopis of Vrajabhumi always taste the nectar of Krsna'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 gopis and bring them to the yogi of My mind. The senses maintain their lives by eating those remnants.

TEXT 50

sunya-kunja-mandapa-kone, yogabhyasa krsna-dhyane,  
tahan rahe lana sisya-gana  
krsna atma niranjana, saksat dekhite mana,  
dhyane ratri kare jagarana

TRANSLATION

"There is a solitary garden where Krsna enjoys His pastimes, and in one corner of a pavilion in that garden, the yogi of My mind, along with his disciples, practices mystic yoga. Wanting to see Krsna directly, this yogi remains awake throughout the night, meditating on Krsna who is the Supersoul, uncontaminated by the three modes of nature.

TEXT 51

mana krsna-viyogi, dukkhe mana haila yogi,  
se viyoge dasa dasa haya  
se dasaya vyakula hana, mana gela palana,  
sunya mora sarira alaya"

TRANSLATION

"When My mind lost the association of Krsna and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Krsna, 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."

PURPORT

In this verse, the outward activities of the kapalika mendicants have been described, but not their actual life. The kapalika mendicants are tantric materialists who carry skulls in their hands. They are not Vaisnavas 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

krsnera viyoge gopira dasa dasa haya  
sei dasa dasa haya prabhura udaya

TRANSLATION

When the gopis felt separation from Krsna, they experienced ten kinds of bodily transformations. These same symptoms appeared on the body of Sri Caitanya Mahaprabhu.

TEXT 53

cintatra jagarodvegau  
tanavam malinangata  
pralapo vyadhir unmado  
moho mrtyur dasa dasa

TRANSLATION

"The ten bodily transformations resulting from separation from Krsna are anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion and death."

PURPORT

This verse is part of a description of Srimati Radharani's different traits from Ujjvala-nilamani by Srila Rupa Gosvami. In this book, he elaborately explains the ten symptoms as follows.

Cinta. As stated in the Hamsaduta:  
yada yato gopi-hrdaya-madano nanda-sadanan  
mukundo gandinyas tanayam anurundhan madhu-purim  
tadamanksic cinta-sariti ghana-ghurnaparicayair  
agadhayam vadhamaya-payasi radha virahini

"At the request of Akrura, Krsna and Balarama left the house of Nanda Maharaja for Mathura. At that time, Srimati Radharani's mind was disrupted, and She became almost mad because of extreme separation from Krsna. 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, Krsna will surely come back to see Me again. But when He hears of My death from the people of

Vrndavana, He will certainly be very unhappy. Therefore I shall not die." This is the explanation of the word cinta.

jagara. As stated in the Padyavali:  
yah pasyanti priyam svapne  
dhanyastah sakhi yositah  
asmakam tu gate krsne  
gata nidrapi vairini

Thinking Herself very unfortunate, Srimati Radharani addressed Her very dear friend Visakha, "My dear friend, if I could see Krsna 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 Krsna."

Udvega. This word is also explained in the Hamsaduta as follows:  
mano me ha kastam jvalati kim aham hanta karavai  
na param navaram sumukhi kalayam yasya jaladheh  
iyam vande murdhna sapadi tam upayam kathaya me  
paramrsye yasmad dhrti-kanikayapi ksani-kaya

Srimati Radharani addressed Lalita, "My dear beautiful-faced Lalita, 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.,,

Tanava is described as follows:  
udancad- vaktrambhoruha-vikrtir antah-kulasita  
sadarabhabha-glapita-kucakoka yadu-pate  
visusyanti radha tava viraha-tapad anudinam  
nidaghe kuly eva krasima-paripakam prathayati

When Uddhava returned to Mathura after visiting Vrndavana, Lord Krsna inquired from him about Radharani and Visakha. Uddhava replied as follows: "Consider the condition of the gopis! Srimati Radharani 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 breast has become black, as if diseased. Because of separation from You, all the gopis, especially Radharani, appear like dried-up water holes under the scorching heat of the sun."

Malina-angata is described as follows:  
hima- visara-visirnambhoja-tulyanana-srih  
khara-marud-aparajyad-bandhu-jivopamausth i  
agha-hara sarad-arkottapitendivaraksi  
tava viraha-vipatti-mlapitasid visakha

Uddhava said to Krsna, "O most auspicious Krsna, please hear me. The tribulation caused by Your absence has made Visakha 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."

pralapa is explained in Lalita-madhava as follows:  
kva nanda-kula-candramah kva sikhi-candra-kalankrtih  
kva manda-murali-ravah kva nu surendra-nila-dyutih  
kva rasa-rasa-tandavi kva sakhi jiva-raksausadhir  
nidhir mama suhrttamah kva tava hanta ha dhig-vidhih

This is Srimati Radharani's lamentation for Her beloved Krsna, who was away from home. A woman whose husband has left home and gone to a foreign land is called prosita-bhartrka. Lamenting for Krsna in the same

way as such a woman laments for her husband, Srimati Radharani said, "My dear friend, where is the glory of the family of Maharaja Nanda, who wears a half-moon ornament on His head? Where is Krsna, whose hue is like that of the indranila 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 rasa 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 Krsna."

Vyadhi is also described in Lalita-madhava:

uttapi puta-pakato'pi garala-gramad api ksobhano  
dambholer api duhsahah katur alam hrn-magna-sulyad api  
tivrah praudha-visucikani-cayato'py uccair mamayam bali  
marmany adya bhinatti gokula-pater vislesa-janma jvarah

Being greatly afflicted by the pain of separation from Krsna, Srimati Radharani said, "My dear Lalita, kindly hear Me. I cannot bear suffering the fever of separation from Krsna, 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."

Unmada is explained as follows:

bhramati bhavana-garbhe nirnimittam hasanti  
prathayati tava vartam cetanacetanesu  
luthati ca bhuvi radha kampilangi murare  
visama-viraha-khedodgari- vibhranta-citta

Uddhava said to Krsna, "My dear Krsna, all the gopis are so afflicted by Your absence that they have become almost mad. O Murari, at home Srimati Radharani 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 is explained as follows:

nirundhe dainyabdhim harati guru-cinta paribhavam  
vilumpaty unmadam sthagayati balad baspa-laharim  
idanim kamsare kuvalaya-drsah kevalam idam-  
vidhatte saciviyam tava viraha-murccha-sahacari

Lalita wrote Krsna the following letter on Srimati Radharani's behalf:

"My dear Krsna, separation from You has greatly agitated Srimati Radharani's mind, and She has fallen unconscious on the ground. O enemy of Kamsa, You have now become a first-class politician, and therefore You can supposedly give relief to everyone. Therefore please consider the plight of Srimati Radharani, or very soon You will hear of Her death. Maybe at that time You will lament, although now You are jubilant." Mrtyu is explained in the Hamsaduta:

aye rasa-krida-rasika mama sakhyam nava-nava  
pura baddha yena pranaya-lahari hanta gahana  
sa cen muktapeksas tvam asi dhig imam tulasakalam  
yad etasya nasa-nihitam idam adyapi calati

In the following letter, Lalita chastised Krsna for staying in Mathura:

"Simply by dancing in the circle of the rasa dance, You attracted Srimati Radharani's love. Why are You now so indifferent to my dear friend Radharani? 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 dasa-da\aya prabhu vyakula ratri-dine  
kabhu kona dasa uthe, sthira nahe mane

TRANSLATION

Sri Caitanya Mahaprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

TEXT 55

eta kahi' mahaprabhu mauna karila  
ramananda-rayā sloka padite lagila

TRANSLATION

After speaking in this way, Sri Caitanya Mahaprabhu fell silent. Then Rama--nanda Raya began to recite various verses.

TEXT 56

svarupa-gosani kare krsna-lila gana  
dui jane kichu kaila prabhura bahya jnana

TRANSLATION

Ramananda Raya recited verses from Srimad-Bhagavatam, and Svarupa Damodara Gosvami sang of Krsna's pastimes. In this way, they brought Sri Caitanya Mahaprabhu to external consciousness.

TEXT 57

ei-mata ardha-ratri kaila niryapana  
bhitara-prakosthe prabhure karaila sayana

TRANSLATION

After half the night had passed in this way, Ramanada Raya and Svarupa Damodara Gosvami made Sri Caitanya Mahaprabhu lie down on His bed in the inner room.

TEXT 58

ramananda-rayā tabe gela nija ghare  
svarupa-govinda dunhe suilena dvare

TRANSLATION

Then Ramananda Raya returned home, and Svarupa Damodara Gosvami, along with Govinda, lay down in front of the door to Sri Caitanya Mahaprabhu's room.

TEXT 59

saba ratri mahaprabhu kare jagarana  
ucca kari' kahe krsna-nama-sankirtana

TRANSLATION

Sri Caitanya Mahaprabhu remained awake throughout the entire night, chanting the Hare Krsna mantra very loudly.

TEXT 60

sabda na pana svarupa kapata kaila dure  
tina-dvara deoya ache, prabhu nahi ghare!

TRANSLATION

After some time, SvarOpa Damodara could no longer hear Sri Caitanya Mahaprabhu chanting. When he entered the room, he found the three doors locked, but Sri Caitanya Mahaprabhu had gone.

TEXT 61

cintita ha-ila sabe prabhure na dekhiya  
prabhu cahi' bule sabe deuti jvaliya

TRANSLATION

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-dvarera utara-disaya ache eka thani  
tara madhye padi' achena caitanya-gosani

TRANSLATION

After searching for some time, they came upon Sri Caitanya Mahaprabhu lying in a corner by the northern side of the Simha-dvara gate.

TEXT 63

dekhi' svarupa-gosani-adi anandita haila  
prabhura dasa dekhi' punah cintite lagila

TRANSLATION

At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarupa Damodara Gosvami, were very anxious.

TEXT 64

prabhu padi' achena dirgha hata panca-chaya  
acetana deha, nasaya svasa nahi vaya

TRANSLATION

Sri Caitanya Mahaprabhu was lying unconscious, and His body had become elongated to five or six cubits [eight or nine feet]. There was no breath from His nostrils.

TEXT 65-66

eka eka hasta-pada--dirgha tina tina-hata  
asthi-granthi bhinna, carma ache matra tata  
  
hasta, pada, griva, kati, asthi sandhi yata  
eka eka vitasti bhinna hanache tata

TRANSLATION

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-matra upare, sandhi ache dirgha hana  
dukhita ha-ila sabe prabhure dekhiya

TRANSLATION

It appeared that only skin covered His elongated joints. Seeing the Lord's condition, all the devotees were very unhappy.

TEXT 68

mukhe lala-phena prabhura uttana-nayana  
dekhiya sakala bhaktera deha chade prana

TRANSLATION

They almost died when they saw Sri Caitanya Mahaprabhu with His mouth full of saliva and foam and His eyes turned upward.

TEXT 69

svarupa-gosani tabe ucca kariya  
prabhura kane krsna-nama kahe bhakta-gana lana

TRANSLATION

When they saw this, Svarupa Damodara Gosvami and all the other devotees began to chant the holy name of Krsna very loudly into Sri Caitanya Mahaprabhu's ear.

TEXT 70

bahu-ksane krsna-nama hrdaye pasila  
'hari-bola' bali' prabhu garjiya uthila

TRANSLATION

After they chanted in this way for a long time, the holy name of Krsna entered the heart of Sri Caitanya Mahaprabhu, and He suddenly arose with a loud shout of "Hari bol."

TEXT 71

cetana paite asthi-sandhi lagila  
purva-praya yathavat sarira ha-ila

TRANSLATION

As soon as the Lord returned to external consciousness, all His joints contracted, and His entire body returned to normal.

TEXT 72

ei lila mahaprabhura raghunatha-dasa  
'gauranga-stava-kalpa vrkse' kariyache prakasa

TRANSLATION

Srila Raghunatha dasa Gosvami has described these pastimes elaborately in his book Gauranga-stava-kalpavrksa.

TEXT 73

kvacin misravase vraja-pati-sutasyoru-virahat  
slathac chri-sandhitvad dadhad-adhika-dairghyam bhuja-padoh  
luthan bhumau kakva vikala-vikalam gadgada-vaca  
rudan sri-gaurango hrdaya udayan mam madayati

TRANSLATION

"Sometimes Sri Caitanya Mahaprabhu would go to the house of Kasi Misra. There He would be greatly aggrieved, feeling separation from Krsna. 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 Sri Caitanya Mahaprabhu, awakening in my heart, maddens me."

TEXT 74

simha-dvare dekhi' prabhura vismaya ha-ila  
'kanha kara ki'--ei svarupe puchila

TRANSLATION

Sri Caitanya Mahaprabhu was very astonished to find Himself in front of the Simha-dvara. He asked Svarupa Damodara Gosvami, "Where am I? What am I doing here?"

TEXT 75

svarupa kahe,--`utha, prabhu, cala nija-ghare  
tathai tomare saba karimu gocare'

TRANSLATION

Svarupa Damodara 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 lana gela  
tanhara avastha saba kahite lagila

TRANSLATION

Thus all the devotees carried Sri Caitanya Mahaprabhu back to His residence. Then they all described to Him what had happened.

TEXT 77

sunil mahaprabhu bada haila camatkara

prabhu kahe,--`kichu smrti nahika amara

TRANSLATION

Hearing the description of His condition while lying near the Simha-dvara, Sri Caitanya Mahaprabhu was very astonished. He said, "I do not remember any of these things.

TEXT 78

sabe dekhi--haya mora krsna vidyamana  
vidyut-praya dekha diya haya antardhana'

TRANSLATION

"I can only remember that I saw My Krsna, but only for an instant. He appeared before Me, and then, like lightning, immediately disappeared."

TEXT 79

hena-kale jagannathera pani-sankha bajila  
snana kari' mahaprabhu darasane gela

TRANSLATION

Just then, everyone heard the blowing of the conchshell at the Jagannatha temple. Sri Caitanya Mahaprabhu immediately took His bath and went to see Lord Jagannatha.

TEXT 80

ei ta' kahilun prabhura adbhuta vikara  
yahara sravane loke lage camatkara

TRANSLATION

Thus I have described the uncommon transformations of the body of Sri Caitanya Mahaprabhu. When people hear about this, they are very astonished.

TEXT 81

loke nahi dekhi aiche, sastre nahi suni  
hena bhava vyakta kare nyasi-cudamani

TRANSLATION

No one has witnessed such bodily changes elsewhere, nor has anyone read of them in the revealed scriptures. Yet Sri Caitanya Mahaprabhu, the supreme sannyasi, exhibited these ecstatic symptoms.

TEXT 82

sastra-lokatita yei yei bhava haya  
itara-lokera tate na haya niscaya

TRANSLATION

These ecstasies are not described in the sastras, and they are inconceivable to common men. Therefore people in general do not believe in them.

TEXT 83

raghunatha-dasera sada prabhu-sange sthiti  
tanra mukhe suni' likhi kariya pratiti

TRANSLATION

Raghunatha dasa Gosvami lived continuously with Sri Caitanya Mahaprabhu. 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 mahaprabhu samudre yaite  
'cataka'-parvata dekhilena acambite

TRANSLATION

One day, while Sri Caitanya Mahaprabhu was going to the sea to bathe, He suddenly saw a sand dune named Cataka-parvata.

TEXT 85

govardhana-saila-jnane avista ha-ila  
parvata-disate prabhu dhana calila

TRANSLATION

Sri Caitanya Mahaprabhu mistook the sand dune for Govardhana Hill and ran toward it.

TEXT 86

hantayam adrir abala hari-dasa-varyo  
yad rama-krsna-carana-sparasa-pramodah  
manam tanoti saha-go-ganayos tayor yat  
pan iya-su yavasa-kandara-kanda-mulaih

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Krsna and Balarama, 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 Krsna and Balarama, Govardhana Hill appears very jubilant."

PURPORT

This is a quotation from Srimad-Bhagavatam (10.21.18). It was spoken by the gopis when Lord Krsna and Balarama entered the forest in the autumn. The gopis spoke among themselves and glorified Krsna and Balarama for Their pastimes.

TEXT 87

ei sloka padi' prabhu calena vayu-vege  
govinda dhaila pache, nahi paya lage

TRANSLATION

Reciting this verse, Sri Caitanya Mahaprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

TEXT 88

phukara padila, maha-kolahala ha-ila  
yei yahan chila sei uthiya dhaila

TRANSLATION

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

svarupa, jagadananda, pandita-gadadhara  
ramai, nandai, ara pandita sankara

TRANSLATION

Svarupa Damodara Gosvami, Jagadananda Pandita, Gadadhara Pandita, Ramai, Nandai and Sankara Pandita are some of the devotees who ran after Sri Caitanya Mahaprabhu.

TEXT 90

puri-bharati-gosani aila sindhu-tire  
bhagavan-acarya khanja calila dhire dhire

TRANSLATION

Paramananda Puri and Brahmananda Bharati also went toward the beach, and Bhagavan Acarya, who was lame, followed them very slowly.

TEXT 91

prathame calila prabhu,--yena vayu-gati  
stambha-bhava pathe haila, calite nahi sakti

TRANSLATION

Sri Caitanya Mahaprabhu 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-kupe mamsa--vranera akara  
tara upare romodgama--kadamba-prakara

TRANSLATION

The flesh at each of His pores erupted like pimples, and His hair, standing on end, appeared like kadamba flowers.

TEXT 93

prati-rome prasveda pade rudhirera dhara  
kanthe gharghara, nahi varnera uccara

TRANSLATION

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' asru vahaye apara  
samudre milila yena ganga-yamuna-dhara

TRANSLATION

The Lord's eyes filled up and overflowed with unlimited tears, like the Ganges and Yamuna meeting in the sea.

TEXT 95

vaivarnye sankha-praya sveta haila anga  
tabe kampa uthe,--yena samudre taranga

TRANSLATION

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

kanpita kanpita prabhu bhumete padila  
tabe ta' govinda prabhura nikate aila

TRANSLATION

While quivering in this way, Sri Caitanya Mahaprabhu fell down on the ground. Then Govinda approached Him.

TEXT 97

karangera jale kare sarvanga sincana  
bahirvasa lana kare anga samvijana

TRANSLATION

Govinda sprinkled water from a karanga waterpot all over the Lord's body, and then, taking His own outer garment, he began to fan Sri Caitanya Mahaprabhu.

TEXT 98

svarupadi-gana tahan asiya milila  
prabhura avastha dekhi' kandite lagila

TRANSLATION

When Svarupa Damodara and the other devotees reached the spot and saw the condition of Sri Caitanya Mahaprabhu, they began to cry.

TEXT 99

prabhura ange dekhe asta-sattvika vikara  
ascarya sattvika dekhi' haila camatkara

TRANSLATION

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.

PURPORT

The eight ecstatic symptoms are the state of being stunned, perspiration, standing of the hairs on end, faltering of the voice, trembling, fading of the body's color, tears and devastation.

TEXT 100

ucca sankirtana kare prabhura sravane  
sitale jale kare prabhura anga sammarjane

TRANSLATION

The devotees loudly chanted the Hare Krsna mantra near Sri Caitanya Mahaprabhu and washed His body with cold water.

TEXT 101

ei-mata bahu-bara kirtana karite  
'hari-bola' bali' prabhu uthe acambite

TRANSLATION

After the devotees had been chanting for a long time, Sri Caitanya Mahaprabhu suddenly stood up, shouting, "Hari bol!"

TEXT 102

sanande sakala vaisnava bale 'hari' 'hari'  
uthila mangala-dhvani catur-dik bhari'

TRANSLATION

When Sri Caitanya Mahaprabhu stood up, all the Vaisnavas loudly chanted, "Hari! Hari!" in great jubilation. The auspicious sound filled the air in all directions.

TEXT 103

uthi' mahaprabhu vismita, iti uti caya  
ye dekhite caya, taha dekhite na paya

TRANSLATION

Astonished, Sri Caitanya Mahaprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

TEXT 104

`vaisnava' dekhiya prabhura ardha-bahya ha-ila  
svarupa-gosanire kichu kahite lagila

TRANSLATION

When Sri Caitanya Mahaprabhu saw all the Vaisnavas, He returned to partial external consciousness and spoke to Svarupa Damodara.

TEXT 105

"govardhana haite more ke ihan anila?  
pana krsnera lila dekhite na paila

TRANSLATION

Sri Caitanya Mahaprabhu said, "Who has brought Me here from Govardhana Hill? I was seeing Lord Krsna's pastimes, but now I cannot see them.

TEXT 106

ihan haite aji mui genu govardhane  
dekhon,--yadi krsna karena godhana-carane

TRANSLATION

"Today I went from here to Govardhana Hill to find out if Krsna were tending His cows there.

TEXT 107

govardhane cadi' krsna bajaila venu  
govardhanera caudike care saba dhenu

TRANSLATION

"I saw Lord Krsna climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows.

TEXT 108

venu-nada suni' aila radha-thakurani  
saba sakhi-gana-sange kariya sajani

TRANSLATION

"Hearing the vibration of Krsna's flute, Srimati Radharani and all Her gopi friends came there to meet Him. They were all very nicely dressed.

TEXT 109

radha lana krsna pravesila kandarate  
sakhi-gana kahe more phula uthaite

TRANSLATION

"When Krsna and Srimati Radharani entered a cave together, the other gopis asked Me to pick some flowers.

TEXT 110

hena-kale tumi-saba kolahala kaila  
tahan haite dhari' more ihan lana aila

TRANSLATION

"Just then, all of you made a tumultuous sound and carried Me from there to this place.

TEXT 111

kene va anila more vrtha dukkha dite  
pana krsnera lila, na painu dekhite

TRANSLATION

"Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Krsna's pastimes, but I could not see them."

TEXT 112

eta bali' mahaprabhu karena krandana  
tanra dasa dekhi' vaisnava karena rodana

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu began to weep. When all the Vaisnavas saw the Lord's condition, they also wept.

TEXT 113

hena-kale aila puri, bharati,--dui-jana

dunhe dekhi' mahaprabhura ha-ila sambhrama

TRANSLATION

At that time, Paramananda Puri and Brahmananda Bharati arrived. Seeing them, Sri Caitanya Mahaprabhu became somewhat respectful.

TEXT 114

nipatta-bahya ha-ile prabhu dunhare vandila  
mahaprabhure dui-jana premalingana kaila

TRANSLATION

Sri Caitanya Mahaprabhu 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,--`dunhe kene aila eta dure'?  
puri-gosani kahe,--`tomara nrtya dekhibare'

TRANSLATION

Sri Caitanya Mahaprabhu said to Puri Gosvami and Brahmananda Bharati, "Why have you both come so far?" Puri Gosvami replied, "Just to see Your dancing."

TEXT 116

lajjita ha-ila prabhu purira vacane  
samudra-ghata aila saba vaisnava-sane

TRANSLATION

When He heard this, Sri Caitanya Mahaprabhu was somewhat ashamed. Then He went to bathe in the sea with all the Vaisnavas.

TEXT 117

snana kari' mahaprabhu gharete aila  
saba lana maha-prasada bhojana karila

TRANSLATION

After bathing in the sea, Sri Caitanya Mahaprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannatha.

TEXT 118

ei ta' kahilun prabhura divyonmada-bhava  
brahmao kahite nare yahara prabhava

TRANSLATION

Thus I have described the transcendental ecstatic emotions of Sri Caitanya Mahaprabhu. Even Lord Brahma cannot describe their influence.

TEXT 119

`cataka'-giri-gamana-lila raghunatha-dasa  
`gau ranga-sta va -kalpa vrkse' kariyach ena prakasa

TRANSLATION

In his book Gauranga-stava-kalpavrksa, Raghunatha dasa Gosvami has very vividly described Sri Caitanya Mahaprabhu's pastime of running toward the Cataka-parvata sand dune.

TEXT 120

samioe niladres cataka-giri-rajasya kalanad  
aye gosthe govardhana-giri-patim lokitum itah  
vrajann asmity uktva pramada iva dhavann avadrhto  
ganaih svair gaurango hrdaya udayan mam madayati

TRANSLATION

"Near Jagannatha Puri was a great sand dune known as Cataka-parvata. Seeing that hill, Sri Caitanya Mahaprabhu said, 'Oh, I shall go to the land of

Vraja to see Govardhana Hill.' Then He began running madly toward it, and all the Vaisnavas ran after Him. This scene awakens in my heart and maddens me."

PURPORT

This verse is quoted from the Gauranga-stava-kalpavrksa (8).

TEXT 121

ebe prabhu yata kaila alaukika-lila  
ke varnite pare sei mahaprabhura khela?

TRANSLATION

Who can properly describe all the uncommon pastimes of Sri Caitanya Mahaprabhu? They are all simply His play.

TEXT 122

sanksepe kahiya kari dik darasana  
yei iha sune, paya krsnera carana

TRANSLATION

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 Krsna's lotus feet.

TEXT 123

sri-rupa-raghnatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Fourteenth Chapter, describing Sri Caitanya Mahaprabhu's transcendental ecstatic emotions and His mistaking Cataka-parvata for Govardhana Hill.

Chapter Fifteen

The Transcendental Madness of Lord Sri Caitanya Mahaprabhu

The following is a summary of the Fifteenth Chapter of Antya-lila. After seeing the upala-bhoga ceremony of Lord Jagannatha, Sri Caitanya Mahaprabhu 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 Vrndavana, and when He began to think of Krsna engaging in His different pastimes, transcendental emotions excited Him again. On the night of the rasa dance, the gopis, bereaved by Krsna's absence, searched for Krsna from one forest to another. Sri Caitanya Mahaprabhu adopted the same transcendental thoughts as the gopis and was filled with ecstatic emotion. Svarupa Damodara Gosvami recited a verse from Gita-govinda just suitable to the Lord's emotions. Caitanya Mahaprabhu then exhibited the ecstatic transformations known as bhavodaya, bhava-sandhi, bhava-sabalya and so on. The Lord experienced all eight kinds of ecstatic transformations, and He relished them very much.

TEXT 1

durgame krsna-bhavabdhou

nimagnonmagna-cetasa  
gaurena harina prema-  
maryada bhuri darsita

TRANSLATION

The ocean of ecstatic love for Krsna is very difficult to understand, even for such demigods as Lord Brahma. By enacting His pastimes, Sri Caitanya

Mahaprabhu 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 Krsna.

TEXT 2

jaya jaya sri-krsna-caitanya adhisvara  
jaya nityananda purnananda-kalevara

TRANSLATION

All glories to Sri Krsna Caitanya, the Supreme Personality of Godhead! All glories to Lord Nityananda, whose body is always filled with transcendental bliss!

TEXT 3

jayadvaitacarya krsna-caitanya-priyatama  
jaya srivasa-adi prabhura bhakta-gana

TRANSLATION

All glories to Sri Advaita Acarya, who is very dear to Lord Caitanya! And all glories to the devotees of the Lord, headed by Srivasa Thakura!

TEXT 4

ei-mata mahaprabhu ratri-divase  
atma-sphurti nahi krsna-bhavavese

TRANSLATION

Thus Sri Caitanya Mahaprabhu forgot Himself throughout the entire day and night, being merged in an ocean of ecstatic love for Krsna.

TEXT 5

kabhu bhava magna, kabhu ardha-bahya-sphurti  
kabhu bahya-sphurti,--tina rite prabhu-sthiti

#### TRANSLATION

The Lord would maintain Himself in three kinds of consciousness: sometimes He merged totally in ecstatic emotion, sometimes He was in partial external consciousness and sometimes in full external consciousness.

#### TEXT 6

snana, darsana, bhोजना deha-svabhava haya  
kumarera caka yena satata phiraya

#### TRANSLATION

Actually, Sri Caitanya Mahaprabhu 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 Jagannatha, and taking lunch, went on automatically.

#### TEXT 7

eka-dina karena prabhu jagannatha darasana  
jagannathe dekhe saksat vrajendra-nandana

#### TRANSLATION

One day, while Sri Caitanya Mahaprabhu was looking at Lord Jagannatha in the temple, Lord Jagannatha appeared to be personally the son of Nanda Maharaja, Sri Krsna.

#### TEXT 8

eka-bare sphure prabhura krsnera panca-guna  
panca-gune kare pancendriya akarsana

#### TRANSLATION

When He realized Lord Jagannatha to be Krsna Himself, Sri Caitanya Mahaprabhu's five senses were immediately absorbed in attraction for the five attributes of Lord Krsna.

#### PURPORT

Sri Krsna's beauty attracted the eyes of Lord Caitanya Mahaprabhu. Krsna's singing and the vibration of His flute attracted the Lord's ears, the transcendental fragrance of Krsna's lotus feet attracted His nostrils, Krsna's transcendental sweetness attracted His tongue, and Krsna's bodily touch attracted the Lord's sensation of touch. Thus each of Sri Caitanya Mahaprabhu's five senses was attracted by one of the five attributes of Lord Krsna.

TEXT 9

eka-mana panca-dike panca-guna tane  
tanatani prabhura mana haila ageyane

TRANSLATION

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 Krsna. Thus the Lord became unconscious.

TEXT 10

hena-kale isvarera upala-bhoga sarila  
bhakta-gana mahaprabhure ghare lana aila

TRANSLATION

Just then, the upala-bhoga ceremony of Lord Jagannatha concluded, and the devotees who had accompanied Lord Caitanya to the temple brought Him back home.

TEXT 11

svarupa, ramananda,--ei dui-jana lana  
vilapa karena dunhara kanthete dhariya

TRANSLATION

That night, Sri Caitanya Mahaprabhu was attended by Svarupa Damodara Gosvami and Ramananda Raya. Keeping His hands around their necks, the Lord began to lament.

TEXT 12

krsnera viyoge radhara utkanthita mana  
visakhare kahe apana utkantha-karana

TRANSLATION

When Srimati Radharani was very agitated due to feeling great separation from Krsna, She spoke a verse to Visakha explaining the cause of Her great anxiety and restlessness.

TEXT 13

sei sloka padi' apane kare manastapa  
sloker a rtha sunaya dunhare kariya vilapa

TRANSLATION

Reciting that verse, Sri Caitanya Mahaprabhu expressed His burning emotions. Then, with great lamentation, He explained the verse to Svarupa Damodara and Ramananda Raya.

TEXT 14

saundaryamrta-sindhu-bhanga-lalana-cittadri-sampla vakah  
karnanandi-sanarma-ramya-vacannah kotindu-sitangakah  
saurabh yamrta-samplavavrta-iagat piyusa-ramyadharah  
sri-gopendra-sutah sa karsati balat pancendriyany ali me

TRANSLATION

Sri Caitanya Mahaprabhu said: " `Though the hearts of the gopis are like high-standing hills, they are inundated by the waves of the nectarean ocean of Krsna'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 My dear friend, that Krsna, who is the son of Nanda Maharaja and whose lips are exactly like nectar, is attracting My five senses by force.'

PURPORT

This verse is found in Govinda-lilamrta (8.3).

TEXT 15

krsna-rupa-sabda-sparsa, saurabh ya-adhara-rasa,  
yara madhurya kahana na yaya  
dekhi' lobhe panca-jana, eka asva--mora mana,  
cadi' panca panca-dike dhaya

TRANSLATION

"Lord Sri Krsna'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, suna mora dukkhera karana  
mora pancendriya-gana, maha-lampata dasyu-gana,  
sabe kahe,--hara' para-dhana

TRANSLATION

"O My dear friend, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Krsna

is the Supreme Personality of Godhead, but they still want to plunder Krsna's property.

TEXT 17

eka asva eka-ksane, panca panca dike tane,  
eka mana kon dike yaya?  
eka-kale sabe tne, gela ghodara parane,  
ei dukkha sahana na yaya

TRANSLATION

"My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each sense 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 na kari rosa, inha-sabara kahan dosa,  
krsna-rupadira maha akarsana  
rupadi panca pance tane, gela ghodara parane,  
mora dehe na rahe jivana

TRANSLATION

"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? Krsna's beauty, sounds, 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. Thus 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

krsna-rupamrta-sindhu, tahara taranga-bindu,  
eka-bindu jagat dubaya  
trijagate yata nari, tara citta-ucca-giri,  
taha dubai age uthi' dhaya

TRANSLATION

"The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Krsna'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

krsnera vacana-madhuri, nana-rasa-narma-dhari,  
tara anyaya kathana na yaya  
jagatera narira kane, madhuri-gune bandhi' tane,  
tanatani kanera prana yaya

TRANSLATION

"The sweetness of Krsna'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

krsna-anga susitala, ki kahimu tara bala,  
chataya jine kotindu-candana  
sas,aila narira vaksa, taha akarsite daksa,  
akarsaye nari-gana-mana

TRANSLATION

"Krsna's transcendental body is so cool that it cannot be compared even to sandalwood pulp or to millions upon millions of moons. It expertly attracts the breasts of all women, which resemble high hills. Indeed, the transcendental body of Krsna attracts the minds of all women within the three worlds.

TEXT 22

krsnanga--saurabhya-bhara, mrga-mada-mada-hara,  
nilotpamera hare garva-dhana  
jagat-narira nasa, tara bhitara pate vasa,  
nari-gane kare akarsana

TRANSLATION

"The fragrance of Krsna's body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them.

TEXT 23

krsnera adharamrta, tate karpura manda-smita,  
sva-madhurye hare narira mana  
anyatra chadaya lobha, na paile mane ksobha,  
vraja-nari-ganera mula-dhana"

TRANSLATION

"Krsna'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 Krsna's smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopis of Vrndavana."

TEXT 24

eta kahi' gaurahari, dui-janara kantha dhari',  
kahe,--`suna, svarupa-ramaraya  
kahan karon, kahan yana, kahan gele krsna pana,  
dunhe more kaha se upaya'

TRANSLATION

After speaking in this way, Sri Caitanya Mahaprabhu caught hold of the necks of Ramananda Raya and Svarupa Damodara. 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 Krsna? Please, both of you, tell Me how I can find Him."

TEXT 25

ei-mata gaura-prabhu prati dine-dine  
vilapa karena svarupa-ramananda-sane

TRANSLATION

Thus absorbed in transcendental pain, Sri Caitanya Mahaprabhu lamented day after day in the company of Svarupa Damodara Gosvami and Ramananda Raya.

TEXT 26

sei dui-jana prabhure kare asvasana  
svarupa gaya, raya kare sloka pathana

TRANSLATION

Svarupa Damodara Gosvami would sing appropriate songs, and Ramananda Raya would recite suitable verses to enhance the ecstatic mood of the Lord. In this way they were able to pacify Him.

TEXT 27

karnamrta, vidyapati, sri-gita-govinda  
ihara sloka-gite prabhura karaya ananda

TRANSLATION

The Lord especially liked to hear Bilvamangala Thakura's Krsna-karnamrta, the poetry of Vidyapati and Sri Gita-govinda by Jayadeva Gosvami. Sri Caitanya Mahaprabhu felt great pleasure in His heart when His associates chanted verses from these books.

TEXT 28

eka-dina mahaprabhu samudra-tire yaite  
puspera udyana tatha dekhena acambite

TRANSLATION

One day, while going to the beach by the sea, Sri Caitanya Mahaprabhu suddenly saw a flower garden.

TEXT 29

vrndavana-bhrame tahan pasila dhana  
premavese bule tahan krsna anvesiya

TRANSLATION

Lord Caitanya mistook that garden for Vrndavana and very quickly entered it. Absorbed in ecstatic love of Krsna, He wandered throughout the garden, searching for Him.

TEXT 30

rase radha lana krsna antardhana kaila  
pache sakhi-gana yaiche cahi' bedaila

TRANSLATION

After Krsna disappeared with Radharani during the rasa dance, the gopis wandered in the forest looking for Him. In the same way, Sri Caitanya Mahaprabhu wandered in that garden by the sea.

TEXT 31

sei bhavavese prabhu prati-taru-lata  
sloka padi' padi' cahi' bule yatha tatha

TRANSLATION

Absorbed in the ecstatic mood of the gopis, Sri Caitanya Mahaprabhu wandered here and there. He began to inquire after Krsna by quoting verses to all the trees and creepers.

PURPORT

Sri Caitanya Mahaprabhu then quoted the following three verses from Srimad- Bhagavatam (10.30.9,7,8).

TEXT 32

cu ta-priyala-panasasana-kovidara -  
jamb v-arka-bilva -bakulamra-kadamba-nioah.  
ye'nye parartha-bhavaka yamunopakulah  
samsantu krsna-padavim rahitatmanam nah

TRANSLATION

tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nipa tree and all other trees living on the bank of the Yamuna for the welfare of others, please let us know where Krsna has gone. We have lost our minds and are almost dead.

TEXT 33

kaccit tulasi kalyani  
govinda-carana-pri ye  
saha tvali-kulair bibhrad  
drstas te'ti-priyo'cyutah

TRANSLATION

"O all-auspicious tulasi plant, you are very dear to Govinda's lotus feet, and He is very dear to you. Have you seen Krsna walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?"

TEXT 34

malaty adarsi vah kaccin  
mallike jati yuthike  
pritim vo janayan yatah  
kara-sparsena madhavah

TRANSLATION

"O plants of malati flowers, mallika flowers, jati and yuthika flowers, have you seen Krsna passing this way, touching you with His hand to give you pleasure?"

TEXT 35

amra, panasa, piyala, jambu, kovidara  
tirtha-vasi sabe, kara para-upakara

TRANSLATION

Sri Caitanya Mahaprabhu continued: " `O mango tree, O jackfruit tree, O piyala, jambu and kovidara trees, you are all inhabitants of a holy place. Therefore kindly act for the welfare of others.

TEXT 36

krsna tomara ihan aila, paila darasana?  
krsnera uddesa kahi' rakhaha jivana

TRANSLATION

" `Have you seen Krsna coming this way? Kindly tell us which way He has gone and save our lives.'

TEXT 37

uttara na pana punah kare anumana  
ei saba--purusa-jati, krsnera sakhara samana

TRANSLATION

"When the trees did not reply, the gopis guessed, `Since all of these trees belong to the male class, all of them must be friends of Krsna.

TEXT 38

e kene kahibe krsnera uddesa amaya?  
e--stri-jati lata, amara sakhi-praya

TRANSLATION

" `Why should the trees tell us where Krsna has gone? Let us rather inquire from the creepers; they are female and therefore are like friends to us.

TEXT 39

avasya kahibe,--panache krsnera darsane  
eta anumani' puche tulasy-adi-gane

TRANSLATION

" `They will certainly tell us where Krsna has gone, since they have seen Him personally.' Guessing in this way, the gopis inquired from the plants and creepers, headed by tulasi.

TEXT 40

"tulasi, malati, yuthi, madhavi, mallike  
tomara priya krsna aila tomara antike?"

TRANSLATION

" `O tulasi! O malati! O yuthi, madhavi and mallika! Krsna is very dear to you. Therefore He must have come near you.

TEXT 41

tumi-saba--hao amara sakhira samana  
krsnoddesa kahi' sabe rakhaha parana"

TRANSLATION

" `You are all just like dear friends to us. Kindly tell us which way Krsna has gone and save our lives.'

TEXT 42

uttara na pana punah bhavena antare  
`eha--krsna-dasi, bhaye na kahe amare'

TRANSLATION

"When they still received no reply, the gopis thought, `These plants are all Krsna's maidservants, and out of fear they will not speak to us.'

TEXT 43

age mrgi-gana dekhi' krsnanga-gandha pana  
tara mukha dekhi' puchena nirnaya kariya

TRANSLATION

"The gopis then came upon a group of she-deer. Smelling the aroma of Krsna's body and seeing the faces of the deer, the gopis inquired from them to ascertain if Krsna was nearby.

TEXT 44

apy ena-patny upagatah priyayeha gatrais  
tanvan drsam sakhi sunirvrtim acyuto vah  
kantanga-sa nga-kuca-ku nkuma-ra njita yah  
kunda-srajah kula-pater iha vati gandhah

TRANSLATION

" `O wife of the deer, Lord Krsna has been embracing His beloved, and thus the kunkuma 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 Krsna passing this way with His dearest companion, increasing the pleasure of the eyes of all of you?'

PURPORT

This verse is quoted from Srimad-Bhagavatam (10.30.11).

TEXT 45

"kaha, mrgi, radha-saha sri-krsna sarvatha  
tomaya sukha dite aila? nahika anyatha

TRANSLATION

"`O dear doe, Sri Krsna is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Srimati Radharani. We think They must certainly have come this way.

TEXT 46

radha-priya-sakh i amara, nahi bahiranga  
dura haite jani tara yaiche anga-gandha

TRANSLATION

" `We are not outsiders. Being very dear friends of Srimati Radharani, we can perceive the bodily fragrance of Krsna from a distance.

TEXT 47

radha-anga-sange kuca-kunkuma-bhusita  
krsna-kunda-mala-gandhe vayu--suvasita

TRANSLATION

" `Krsna has been embracing Srimati Radharani, and the kunkuma 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

krsna ihan chadi' gela, ihon--virahini  
kiba utara dibe ei--na sune kahini"

TRANSLATION

" `Lord Krsna has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?'

TEXT 49

age vrksa-gana dekhe puspa-phala-bhare  
sakha saba padiyache prthivi-upare

TRANSLATION

"The gopis then came upon many trees so laden with fruits and flowers that their branches bent down to the ground.

TEXT 50

krsne dekhi' ei saba karena namaskara  
krsna-gamana puche tare kariya nirdhara

TRANSLATION

"The gopis thought that because all the trees must have seen Krsna pass by they were offering respectful obeisances to Him. To be certain, the gopis inquired from the trees.

TEXT 51

bahum priyamsa upadhaya grhita-padmo  
ramanujas tulasikali-kulair madandhaih  
anviyamana iha vas taravah pranamam  
kimvabhinandati caran prana yavalokaih

TRANSLATION

"`O trees, kindly tell us whether Balarama's younger brother, Krsna, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Srimati Radharani, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasi leaves.'

PURPORT

This verse is quoted from Srimad-Bhagavatam (10.30.12).

TEXT 52

priya-mukhe bhrnga pade, taha nivarite  
lila-padma calaite haila anya-citte

TRANSLATION

" `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

tomara praname ki kairachena avadhana?  
kiba nahi karena, kaha vacana-pramana

TRANSLATION

"`Did He or did He not pay attention while You offered Him obeisances? Kindly give evidence supporting your words.

TEXT 54

krsnera viyoge ei sevaka dukkhita  
kiba utara dibe? ihara nahika samvit"

TRANSLATION

" `Separation from Krsna has made these servants very unhappy. Having lost consciousness, how can they answer us?'

TEXT 55

eta bali' age cale yamunara kule  
dekhe,--tahan krsna haya kadamera tale

TRANSLATION

"Saying this, the gopis stepped onto the beach by the Yamuna River. There they saw Lord Krsna beneath a kadamba tree.

TEXT 56

koti-manmatha-mohana murali-vadana  
apara saundarye hare jagan-netra-mana

TRANSLATION

"Standing there with His flute to His lips, Krsna, who enchants millions upon millions of Cupids, attracted the eyes and minds of all the world with His unlimited beauty."

TEXT 57

saundarya dekhiya bhume pade murccha pana  
hena-kale svarupadi milila asiya

TRANSLATION

When Sri Caitanya Mahaprabhu saw the transcendental beauty of Krsna, He fell down on the ground unconscious. At that time, all the devotees, headed by Svar\pa Damodara Gosvami, joined Him in the garden.

TEXT 58

purvavat sarvange sattvika-bhava-sakala  
antare ananda-asvada, bahire vihvala

TRANSLATION

Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Sri Caitanya Mahaprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within.

TEXT 59

purvavat sabe mili' karaila cetana  
uthiya caudike prabhu karena darsana

TRANSLATION

Once again all the devotees brought Sri Caitanya Mahaprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

TEXT 60

"kahan gela krsna? ekhani painu darasana!  
tanhara saundarya mora harila netra-mana!

TRANSLATION

Caitanya Mahaprabhu said, "Where has My Krsna gone? I saw Him just now, and His beauty has captured My eyes and mind.

TEXT 61

punah kene na dekhiye murali-vadana!  
tanhara darsana-lobhe bhramaya nayana"

TRANSLATION

"Why can't I again see Krsna holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more."

TEXT 62

visakhare rdha yaiche sloka kahila  
sei sloka mahaprabhu padite lagila

TRANSLATION

Sri Caitanya Mahaprabhu then recited the following verse, which was spoken by Srimati Radharani to Her dear friend Visakha.

TEXT 63

navmbuda-lasad-dyutir nava-tadin-manolnambarah  
suci tra-murali-sph urac-charad-amanda -candra nanah  
mayura-dala-bhusitah subhaga-tara-hara-prabhah  
sa me madana-mohanah sakhi tanoti netra-sprhm

TRANSLATION

"My dear friend, the luster of Krsna's body is more brilliant than 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, Madanamohana, the enchanter of Cupid, is increasing the desire of my eyes to see Him."

PURPORT

This verse is also found in the Govinda-lilamrta (8.4).

TEXT 64

nava-ghana-snigdha- varna, dalitanjana-cikkana,  
indivara-nindi sukomala  
jini' upamana-gana, hare sabara netra-mana,  
krsna-kanti parama prabala

TRANSLATION

Caitanya Mahaprabhu continued: "Sri Krsna'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 mind of everyone, and it is so powerful that it defies all comparison.

TEXT 65

kaha, sakhi, ki kari upaya?  
krsnadbhuta balahaka, mora netra-cataka,  
na dekhi' piyase mari; yaya

TRANSLATION

"My dear friend, please tell me what I should do. Krsna is as attractive as a wonderful cloud, and My eyes are just like cataka birds, which are dying of thirst because they do not see such a cloud.

TEXT 66

saudamini pitambara, sthira nahe nirantara,  
mukta-hara baka-panti bhala  
indra-dhanu sikhi-pakha, upare diyache dekha;,  
ara dhanu vaijayanti-mala

TRANSLATION

"Krsna's yellow dress looks 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 vaijayanti garland [containing flowers of five colors] resemble rainbows.

TEXT 67

muralira kala-dhvani, madhura garjana suni;,  
vrndavane nace mayura-caya  
akalanka purna-kala, lavanya-jyotsna jhalamala,  
citra-candrera tahate udaya

TRANSLATION

"The luster of Krsna's body is as beautiful as 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 Vrndavana hear that vibration, they all begin to dance.

TEXT 68

lilamrta-varisane, since caudda bhuvane'  
hena megha yabe dekha dila  
durdaiva-jhanjha-pavane, meghe nila anya-sthane,  
mare cataka, pite na paila

TRANSLATION

"The cloud of Krsna'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 cataka bird of My eyes is almost dead from thirst."

TEXT 69

punah kahe,--`haya haya, pada pada rama-ra-ya',  
kahe prabhu gadgada akhyane  
ramananda pade sloka, suni' prabhura harsa-soka,  
apane prabhu karena vyakhyane

TRANSLATION

In a faltering voice, Sri Caitanya Mahaprabhu again said, "Alas, go on reading, Rama Raya." Thus Ramananda Raya began to read 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

viksyalakavrta-mukham tava kundala-sri-  
ganda-sthaladhara-sudham hasitavalokam  
dattabhayam ca bhuja-danda-yugam vilokya  
vaksah sriyaika-ramanam ca bhavama dasyah

TRANSLATION

" `Dear Krsna, 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.'

PURPORT

This verse quoted from Srimad-Bhagavatam (10.29.39) was spoken by the gopis when they arrived before Krsna for the rasa dance.

TEXT 71

krsna jini' padma-canda, patiyache mukha phanda,  
tate adhara-madhu-smita cara  
vraja-nari asi' asi', phande padi' haya dasi,  
chadi' laja-pati-ghara-dvara

TRANSLATION

"After conquering the moon and the lotus flower, Krsna wished to capture the doelike gopis. Thus He spread the noose of His beautiful face, and within that noose He placed the bait of His sweet smile to misguide the gopis. The gopis fell prey to that trap and became Krsna's maidservants, giving up their homes, families, husbands and prestige.

TEXT 72

bandhava krsna kare vyadhera acara  
nahi mane dharmadharmā, hare nari-mrgi-marma,  
kare nana upaya tahara

TRANSLATION

"My dear friend, Krsna 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 gopis.

TEXT 73

ganda-sthala jhālamala, nace makara-kundala,  
sei nrtye hare nari-caya  
sasmita kataksa-bane, ta-sabara hrdaye hane,  
nari-vadhe nahi kichu bhaya

TRANSLATION

"The earrings dancing on Krsna's cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Krsna 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 suvistara, laksmi-srivatsa-alankara,  
krsnera ye dakatiya vaksa  
  
vraja-devi laksa laksa, ta-sabara mano-vaksa,  
hari-dasi karibare daksa

TRANSLATION

"On Krsna's chest are the ornaments of Srivatsa and the mark 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 dirghargala, krsnera bhuja-yugala,  
bhuja nahe,--krsna-sarpa-kaya  
dui saila-chidre paise, narira hrdaye damse,  
mare nari se visa-jvalaya

TRANSLATION

"The two very beautiful arms of Krsna 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.

PURPORT

In other words, the gopis become very agitated by lusty desires; they are burning due to the poisonous bite inflicted by the black snakes of Krsna's beautiful arms.

TEXT 76

krsna-kara-pada-tala, koti-candra-susitala,  
jini' karpura-vena-mula-candana  
eka-bara yara sparse, smara-jvala-visa nase,  
yara sparse lubdha nari-mana

TRANSLATION

"The combined cooling effect of camphor, roots of khasakhasa and sandalwood is surpassed by the coolness of Krsna'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 Krsna is immediately vanquished."

TEXT 77

eteka vilapa kari' premavese gaurahari,  
ei arthe pade eka sloka  
sei sloka padi' radha, visakhare kahe badha,  
ughadiya hrdayera soka

TRANSLATION

Lamenting in ecstatic love, Sri Caitanya Mahaprabhu then recited the following verse, which was spoken by Srimati Radharani while exposing the lamentation of Her heart to Her friend Srimati Visakha.

TEXT 78

harinmani-kavatika-pratata-hari-vaksah-sthalah  
smararta-taruni-mana h-ka lusa-hari-dor-argalah  
sudhamsu-hari-candanotpala-sitabhra-sitangakah  
sa me madana-mohanah sakhi tanoti vaksah-sprham

TRANSLATION

"My dear friend, Krsna's chest is as broad and attractive as a door made of indranila gems, and His two arms, 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."

PURPORT

This verse is also found in the Govinda-lilamrta (8.7).

TEXT 79

prabhu kahe,--"krsna muni ekhana-i painu  
apanara durdaive punah harainu

TRANSLATION

Sri Caitanya Mahaprabhu then said, "I just now had Krsna, but unfortunately I have lost Him again.

TEXT 80

cancala-svabhava krsnera, na raya eka-sthane  
dekha diya mana hari' kare antardhane

TRANSLATION

"By nature, Krsna is very restless; He does not stay in one place. He meets with someone, enchants his mind and then disappears.

TEXT 81

tasam tat-saubhaga-madam  
viksya manam ca kesavah  
prasama ya prasada ya  
tatraiva ntaradh iyata

TRANSLATION

"`The gopis became proud of their great fortune. To subdue their sense of superiority and show them special favor, Kesava, the subduer of even Lord Brahma and Lord Siva, disappeared from the rasa dance.",

PURPORT

This verse quoted from Srimad-Bhagavatam (10.29.48) was spoken by Sukadeva Gosvami to Maharaja Pariksit.

TEXT 82

svarupa-gosanire kahena,--"gao eka gita  
yate amara hrdayera haye ta' `samvit"

TRANSLATION

Sri Caitanya Mahaprabhu then said to Svarupa Damodara Gosvami:  
"Please sing a song that will bring consciousness to My heart."

TEXT 83

svarupa-gosani tabe madhura kariya  
gita-govindera pada gaya prabhure sunana

TRANSLATION

Thus for the pleasure of Sri Caitanya Mahaprabhu, Svarupa Damodara Gosvami began very sweetly singing the following verse from Gita-govinda.

TEXT 84

rase harim iha vihita-vilasam  
smarati mano mama krta-parihasam

TRANSLATION

"Here in the arena of the rasa dance, I remember Krsna, who is always fond of joking and performing pastimes."

PURPORT

This verse is quoted from Gita-govinda (2.3).

TEXT 85

svarupa-gosani yabe ei pada gahila  
uthi' premavese prabhu nacite lagila

TRANSLATION

When Svarupa Damodara Gosvami sang this special song, Sri Caitanya Mahaprabhu immediately got up and began to dance in ecstatic love.

TEXT 86

`asta-sattvika' bhava ange prakata ha-ila  
harsadi `vyabhicari' saba uthalila

TRANSLATION

At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya's body. The thirty-three symptoms of vyabhicari-bhava, beginning with lamentation and jubilation, became prominent as well.

TEXT 87

bhavoda ya, bhava-sandhi, bha va-sabalya  
bhava-bhava maha-yuddhe sabara prabalya

TRANSLATION

All the ecstatic symptoms, such as bhavodaya, bhava-sandhi and bhavasabalya, awakened in the body of Sri Caitanya Mahaprabhu. A great fight arose between one emotion and another, and each of them became prominent.

TEXT 88

sei pada punah punah karaya gayana  
punah punah asvadaye, karena nartana

TRANSLATION

Lord Caitanya Mahaprabhu had Svarupa Damodara 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 nrtya yadi ha-ila bahu-ksana  
svarupa-gosani pada kaila samapana

TRANSLATION

After the Lord had been dancing for a long time, Svarupa Damodara Gosvami stopped singing the verse.

TEXT 90

`bal' `bal' bali' prabhu kahena bara-bara  
na gaya svarupa-gosani srama dekhi' tanra

TRANSLATION

Over and over again Sri Caitanya Mahaprabhu said, "Go on! Sing! Sing!" But Svarupa Damodara, seeing the Lord's fatigue, did not resume singing.

TEXT 91

`bal' `bal' prabhu balena, bhakta-gana suni'  
caudikete sabe meli' kare hari-dhvani

TRANSLATION

When the devotees heard Sri Caitanya Mahaprabhu say, "Go on singing!" they all gathered around Him and began to chant the holy name of Hari in unison.

TEXT 92

ramananda-rayā tabe prabhure vasaila  
vijanadi kari' prabhura srama ghucaila

TRANSLATION

At that time, Ramananda Raya made the Lord sit down and dissipated His fatigue by fanning Him.

TEXT 93

prabhure lana gela sabe samudrera tire  
snana karana punah tanre lana aila ghare

TRANSLATION

Then all the devotees took Sri Caitanya Mahaprabhu to the beach and bathed Him. Finally they brought Him back home.

TEXT 94

bhojana karana prabhure karaila sayana  
ramananda-adi sabe gela nija-sthana

TRANSLATION

After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Ramananda Raya, returned to their respective homes.

TEXT 95

ei ta' kahilun prabhura udyana-vihara  
vrndavana-bhrame yahan pravesā tanhara

TRANSLATION

Thus I have described Sri Caitanya Mahaprabhu's pastimes in the garden, which He entered, mistaking it for Vrndavana.

TEXT 96

pralapa sahita ei unmada-varnana  
sri-rupa-gosani iha kariyachena varnana

TRANSLATION

There He exhibited transcendental madness and ecstatic ravings, which Sri Rupa Gosvami has described very nicely in his Stava-mala as follows.

TEXT 97

payorases tire sphurad-upavanali-kalanaya  
muhur vrndaran ya-smarana-janita-prema-vivasah  
kvacit krsnavrtti-pracala-rasano bhakti-rasikah  
sa caitanyah kim me punarapi drsor yasyati padam

TRANSLATION

,`Sri Caitanya Mahaprabhu 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 Vrndavana. Thus He would be completely overwhelmed by ecstatic love of Krsna and begin to dance and chant the holy name. His tongue worked incessantly as He chanted, `Krsna! Krsna!' Will He again become visible before the path of My eyes?"

PURPORT

This quotation is from the first Caitanyastaka, verse 6, in Srila Rupa Gosvami's Stava-mala.

TEXT 98

ananta caitanya-lila na yaya likhana  
din-matra dekhana taha kariye sucana

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are unlimited; it is not possible to write of them properly. I can only give an indication of them as I try to introduce them.

TEXT 99

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Srt Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Fifteenth Chapter, describing Sri Caitanya Mahaprabhu's pastimes in the garden by the sea.

## Chapter Sixteen

### Lord Sri Caitanya Mahaprabhu Tastes Nectar from the Lips

The Sixteenth Chapter is summarized by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. When the Bengali devotees of the Lord returned to Jagannatha Puri, a gentleman named Kalidasa who was an uncle of Raghunatha dasa Gosvami went with them to see Sri Caitanya Mahaprabhu. Kalidasa had tasted the remnants of food of all the Vaisnavas in Bengal, even Jhadu Thakura. Because of this, he received the shelter of Sri Caitanya Mahaprabhu at Jagannatha Puri.

When Kavi-karnapura was only seven years old, he was initiated by Sri Caitanya Mahaprabhu into the Hare Krsna maha-mantra. He later became the greatest poet among the Vaisnava acaryas.

When Sri Caitanya Mahaprabhu 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 prasada. Thus they all tasted adharamrta, the nectar from the lips of Lord Sri Krsna.

#### TEXT 1

vande sri-krsna-caitanyam  
krsna-bhavamrtam hi yah  
asvadyasvadayan bhaktan  
prema-diksam asiksayat

#### TRANSLATION

Let me offer my respectful obeisances unto Sri Caitanya Mahaprabhu, who personally tasted the nectar of ecstatic love for Krsna and then instructed His devotees how to taste it. Thus He enlightened them about ecstatic love of Krsna to initiate them into transcendental knowledge.

#### TEXT 2

jaya jaya sri-caitanya jaya nityananda  
jayadvaita-candra jaya gaura-bhakta-vrnda

#### TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of the Lord!

TEXT 3

ei-mata mahaprabhu rahena nilacale  
bhakta-gana-sange sada prema-vihvale

TRANSLATION

Sri Caitanya Mahaprabhu thus stayed at Jagannatha Puri in the association of His devotees, always merged in ecstatic devotional love.

TEXT 4

varsantare aila saba gaudera bhakta-gana  
purvavat asi' kaila prabhura milana

TRANSLATION

The next year, as usual, all the devotees from Bengal went to Jagannatha Puri, and, as in previous years, there was a meeting between Sri Caitanya Mahaprabhu and the devotees.

TEXT 5

tan-sabara sange aila kalidasa nama  
krsna-nama vina tenho nahi kahe ana

TRANSLATION

Along with the devotees from Bengal came a gentleman named Kalidasa. He never uttered anything but the holy name of Krsna.

TEXT 6

maha-bhagavata tenho sarala udara  
krsna-nama-`sankete' calaya vyavahara

TRANSLATION

Kalidasa was a very advanced devotee, yet he was simple and liberal. He would chant the holy name of Krsna while performing all his ordinary dealings.

TEXT 7

kautukete tenho yadi pasaka khelaya

`hare krsna' `krsna' kari' pasaka calaya

TRANSLATION

When he used to throw dice in jest, he would throw the dice while chanting Hare Krsna.

PURPORT

In this connection Srila Bhaktisiddhanta Sarasvati Thakura warns the men of this age not to imitate the jesting of a maha-bhagavata like Kalidasa. If someone imitates him by playing with dice or gambling while chanting the Hare Krsna maha- mantra, he will certainly become a victim of offenses unto the holy name. As it is said, hari-nama-bale pape pravrtti: one must not commit sinful activities on the strength of chanting the Hare Krsna mantra. Playing with dice is certainly gambling, but it is clearly said here that Kalidasa did this only in jest. A maha-bhagavata can do anything, but he never forgets the basic principles. Therefore it is said, vaisnavera kriya-mudra vijneha na bujhaya: "No one can understand the activities of a pure devotee." We should not imitate Kalidasa.

TEXT 8

raghunatha-dasera tenho haya jnati-khuda  
vaisnavera ucchista khaite tenho haila buda

TRANSLATION

Kalidasa was an uncle of Raghunatha dasa Gosvami. Throughout his entire life, even in his old age, he tried to eat the remnants of food left by Vaisnavas.

TEXT 9

gauda-dese haya yata vaisnavera gana  
sabara ucchista tenho karila bhojana

TRANSLATION

Kalidasa ate the remnants of food of as many Vaisnavas as there were in Bengal.

TEXT 10

brahmana-vaisnava yata--chota, bada haya  
uttama-vastu bheta lana tanra thani yaya

TRANSLATION

He would go to all the Vaisnavas born in brahmana families, be they neophyte or advanced devotees, and present them gifts of first-class eatables.

TEXT 11

tanra thani sesa-patra layena magiya  
kahan na paya, tabe rahe lukana

TRANSLATION

He would beg remnants of food from such Vaisnavas, and if he did not receive any, he would hide.

TEXT 12

bhojana karile patra phelana yaya  
lukana sei patra ani' cati' khaya

TRANSLATION

After the Vaisnavas finished eating, they would throw away their dishes or leaves, and Kalidasa would come out of hiding, take the leaves and lick up the remnants.

TEXT 13

sudra-vaisnavera ghare yaya bheta lana  
ei-mata tanra ucchista khaya lukana

TRANSLATION

He would also take gifts to the homes of Vaisnavas born in sudra families. Then he would hide and eat the remnants of food they threw away in this manner.

TEXT 14

bhunimali-jati, `vaisnava'--`jhadu' tanra nama  
amra-phala lana tenho gela tanra sthana

TRANSLATION

There was a great Vaisnava named Jhadu Thakura, who belonged to the bhunimali caste. Kalidasa went to his home, taking mangoes with him.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks that both Kalidasa and Jhadu Thakura are worshiped at a place called Sripatabati, in the

village known as Bhedo or Bhaduya. This village is situated about three miles south of the village of Krsnapura, the birthplace of Raghunatha dasa Gosvami, which is about one mile west of the Byandel junction of the Burdwan line. A post office there is named Devananda-pura. Jhadu Thakura used to worship the Deity of Sri Madana-gopala. The Deity is still worshiped by one Ramaprasada dasa, who belongs to the ramayet community. It is said that the Deity worshiped by Kalidasa had been worshiped until now in the village of Sankhya on the bank of the Sarasvati River, but the Deity has been taken away by a gentleman named Matilala Cattopadhyaya from the village of Triveni. The Deity is now being worshiped at his place.

TEXT 15

amra bheta diya tanra carana vandila  
tanra patnire tabe namaskara kaila

TRANSLATION

Kalidasa presented the mangoes to Jhadu Thakura and offered him respectful obeisances. Then he also offered respectful obeisances to the Thakura's wife.

TEXT 16

patni-sahita tenho achena vasiya  
bahu sammana kaila kalidasere dekhiya

TRANSLATION

When Kalidasa went to Jhadu Thakura, he saw that saintly person sitting with his wife. As soon as Jhadu Thakura saw Kalidasa, he likewise offered his respectful obeisances unto him.

TEXT 17

istagosthi kata-ksana kari' tanra sane  
jhadu-thakura kahe tanre madhura vacane

TRANSLATION

After a discussion for some time with Kalidasa, Jhadu Thakura said something to him in sweet words.

TEXT 18

"ami--nica-jati, tumi,--atithi sarvottama  
kon prakare karimu ami tomara sevana?"

TRANSLATION

"I belong to a low caste, and you are a very respectable guest. How shall I serve you?"

TEXT 19

ajna deha',--brahmana-ghare anna lana diye  
tahan tumi prasada pao, tabe ami jiye"

TRANSLATION

"If you will permit me, I shall send some food to a brahmana's house, and there you may take prasada. If you do so, I shall then live very comfortably."

TEXT 20

kalidasa kahe,--"thakura, krpa kara more  
tomara darsane ainu mui patita pamare

TRANSLATION

Kalidasa 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 painu darasana  
krtartha ha-inu, mora saphala jivana

TRANSLATION

"Simply by seeing you, I have become purified. I am very obligated to you, for my life is now successful."

TEXT 22

eka vancha haya,--yadi krpa kari' kara  
pada-raja deha', pada mora mathe dhara"

TRANSLATION

"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

thakura kahe,--"aiche vat kahite na yuyaya  
ami--nica-jati, tumi--susajjana raya"

TRANSLATION

Jhadu Thakura 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 kalidasa sloka padi' sunaila  
suni' jhadu-thakurera bada sukha ha-ila

TRANSLATION

Kalidasa then recited some verses, which Jhadu Thakura was very happy to hear.

TEXT 25

na me'bhaktas catur-vedi  
mad-bhaktah sva-pacah priyah  
tasmai deyam tato grahyam  
sa ca pujyo yatha hy aham

TRANSLATION

" `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.' "

PURPORT

This verse spoken by the Supreme Personality of Godhead is found in Hari- bhakti-vilasa.

TEXT 26

viprad dvi-sad-guna-yutad aravinda-nabha-  
padaravinda-vimukhat sva-pacam varistham  
manye tad-arpita-mano-vacanehitartha-  
pranam punati sa kulam na tu bhuri-manah

TRANSLATION

" `A person may be born in a brahmana family and have all twelve brahminical qualities, but if in spite of being qualified he is not devoted to the lotus feet of Lord Krsna, who has a navel shaped like a lotus, he is not as good as a candala who has dedicated his mind, words,

activities, wealth and life to the service of the Lord. Simply to take birth in a brahmana family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a sva-paca or candala is a devotee, he delivers not only himself but his whole family, whereas a brahmana who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.'

PURPORT

This and the following verse are quoted from Srimad-Bhagavatam (7.9.10 and 3.33.7).

TEXT 27

aho bata sva-paco'to gariyan  
yaj-jihvagre vartate nama tubhyam  
tepus tapas te juhuvuh sasnur arya  
brahmanucur nama grnanti ye te

TRANSLATION

" `My dear Lord, anyone who always keeps Your holy name on his tongue is greater than an initiated brahmana. 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, he has already taken his bath in all the holy places of pilgrimage, and it is he who is factually the Aryan."'

TEXT 28

sunī' thakura kahe,--"sastra ei satya kaya  
sei srestha, aiche yante krsna-bhakti haya

TRANSLATION

Hearing these quotations from the revealed scripture Srimad-Bhagavatam, Jhadu Thakura replied, "Yes, this is true, for it is the version of sastra. It is true, however, for one who is genuinely advanced in devotion to Krsna.

TEXT 29

ami--nica-jati, amara nahi krsna-bhakti  
anya aiche haya, amaya nahi aiche sakti"

TRANSLATION

"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 Krsna."

#### PURPORT

In his statement, Jhadu Thakura presents himself as being born in a low-caste family and not having the qualifications of a bona fide devotee of Lord Krsna. He accepts the statements declaring a lowborn person highly exalted if he is a Vaisnava. However, he feels that these descriptions from Srimad-Bhagavatam appropriately describe others, but not himself. Jhadu Thakura's attitude is quite befitting a real Vaisnava, for a Vaisnava 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 that he is indeed low. Sanatana Gosvami once said that he belonged to a lowcaste family, for although he was born in a brahmana family, he had associated with mleccas and yavanas in his service as a government minister. Similarly, Jhadu Thakura presented himself as someone who belonged to a low caste, but he was actually elevated above many persons born in brahmana families. Not only is there evidence for this in Srimad-Bhagavatam, as quoted by Kalidasa in verses For example, in the Mahabharata, Vana-parva, Chapter 180, it is stated: sudre tu yad bhavel laksma

dvije tac ca na vidyate  
na vai sudro bhavec chudro  
brahmano na ca brahmanah

"If the characteristics of a brahmana are found in a sudra and not in a brahmana, that sudra should not be known as a sudra, and that brahmana should not be known as a brahmana."

Similarly, in the Vana-parva, Chapter 211, it is said:  
sudra-yonau hi jatasya  
sad-gunanupatisthatah  
arjave vartamanasya  
brahmanyam abhijayate

"If a person born in a sudra family has developed the qualities of a brahmana, such as satya [truthfulness], sama [peacefulness], dama [self-control] and arjava [simplicity], he attains the exalted position of a brahmana."

In the Anusasana-parva, Chapter 163, it is said:  
sthito brahmana-dharmena  
brahman yam upajiva ti  
ksatriyo vatha vaisyo va  
brahma-bhuyah sa gacchati  
ebhis tu karmabhir devi  
subhair acaritais tatha  
sudro brahmanatam yati  
vaisyah ksatriyatam vrajet  
na yonir napi samskaro  
na srutam na ca santatih  
karanani dvijatvasya  
vrttam eva tu karanam

"if one is factually situated in the occupation of a brahmana, he must be considered a brahmana, even if born of a ksatriya or vaisya family."

"O Devi, if even a sudra is actually engaged in the occupation and pure behavior of a brahmana, he becomes a brahmana. Moreover, a vaisya can become a ksatriya.

"Therefore, neither the source of one's birth, nor his reformation, nor his education is the criterion of a brahmana. The vrtta, or occupation, is the real standard by which one is known as a brahmana." 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 brahmana despite the family in which he is born. That is the verdict of all the sastras.

In the Srimad-Bhagavatam, (7.11.35), it is said:

yasya yal laksanam proktam  
pumso varnabhivyanjakam  
yad anyatrapi drsyeta  
tat tenaiva vinirdiset

This is a statement by Narada Muni to Maharaja Yudhisthira, wherein Narada says that the symptoms of a brahmana, ksatriya and vaisya are all described in sastra. Therefore, if one is found exhibiting the symptoms and qualities of a brahmana and serving in a brahminical occupation, even if he is not born a brahmana or ksatriya, he should be considered according to his qualifications and occupation.

Similarly, in the Padma purana it is said:

na sudra bhagavad-bhaktas  
te tu bhagavata matah  
sarva-varnesu te sudra  
ye na bhakta janardane

"A devotee should never be considered a sudra. All the devotees of the Supreme Personality of Godhead should be recognized as bhagavatas. if one is not a devotee of Lord Krsna, however, even if born of a brahmana, ksatriya or vaisya family, he should be considered a sudra."

In the Padma Purana it is also said:

sva-pakam iva nekseta  
loke vipram avaisnavam  
vaisnavo varno-bahyo'pi  
punati bhuvana-tra yam

"If a person born in a brahmana family is an avaisnava, a nondevotee, one should not see his face, exactly as one should not look upon the face of a candala, or dog-eater. However, a vaisnava found in varnas other than brahmana can purify all the three worlds."

The Padma Purana further says:

sudram va bhagavad-bhaktam  
nisadam sva-pacam tatha  
viksate jati-samanyat  
sa yati narakam dhruvam

"One who considers a devotee of the Supreme Personality of Godhead who was born in a family of sudras, nisadas or candalas to belong to that particular caste certainly goes to hell."

A brahmana must be a Vaisnava and a learned scholar. Therefore in India it is customary to address a brahmana as pandita. Without knowledge of Brahman, one cannot understand the Supreme Personality of Godhead. Therefore a Vaisnava is already a brahmana, whereas a brahmana may become a Vaisnava. in the Garuda Purana it is said:

bhaktir asta-vidha hy esa  
yasmin mlecche'pi vartate  
sa viprendro muni-sresthah  
sa jnani sa ca panditah

"If even a mleccha becomes a devotee, he is to be considered the best of the brahmanas and a learned pandita."

Similarly, Tattva-sagara says:  
yatha kancanatam yati  
kamsyam rasa-vidhanatah  
tatha diksa-vidhanena  
dvijatvam jayate nram

"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 brahmana immediately." All this evidence found in the revealed scriptures proves that according to the Vedic version, a Vaisnava is never to be considered an abrahmana, or non-brahmana. A Vaisnava 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 Krsna, he has become purified and has attained the stage of brahmana (dvijatvam jayate nram).

#### TEXT 30

tare namaskari' kalidasa vidaya magila  
jhadu-thakura tabe tanra anuvraji, aila

#### TRANSLATION

Kalidasa again offered his obeisances to Jhadu Thakura and asked his permission to go. The saint Jhadu Thakura followed him as he left.

#### TEXT 31

tanre vidaya diya thakura yadi ghare aila  
tanra carana-cihna yei thani padila

#### TRANSLATION

After bidding farewell to Kalidasa, Jhadu Thakura returned to his home, leaving the marks of his feet plainly visible in many places.

#### TEXT 32

sei dhuli lana kalidasa sarvange lepila

tanra nikata eka-sthane lukana rahila

TRANSLATION

Kalidasa smeared the dust from those footprints all over his body. Then he hid in a place near Jhadu Thakura's home.

TEXT 33

jhadu-thakura ghara yai' dekhi' amra-phala  
manasei krsna-candre arpila sakala

TRANSLATION

Upon returning home, Jhadu Thakura saw the mangoes Kalidasa had presented. Within his mind he offered them to Krsna-candra.

TEXT 34

kalara patuya-khola haite amra nikasiya  
tanra patni tanre dena, khayena cusiya

TRANSLATION

Jhadu Thakura's wife then took the mangoes from their covering of banana tree leaves and bark and offered them to Jhadu Thakura, who began to suck and eat them.

TEXT 35

cusi, cusi, cosa anthi phelila patuyate  
tare khaoyana tanra patni khaya pascate

TRANSLATION

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

anthi-cosa sei patuya-kholate bhariya  
bahire ucchista-garte phelaila lana

TRANSLATION

After she finished eating, she filled the banana leaves and bark with the seeds, picked them up and threw them in the ditch where all the refuse was thrown.

TEXT 37

sei khola, anthi, cokala cuse kalidasa  
cusite cusite haya premete ullasa

TRANSLATION

Kalidasa licked the banana bark and the mango seeds and skins, and while licking them he was overwhelmed in jubilation by ecstatic love.

TEXT 38

ei-mata yata vaisnava vaise gauda-dese  
kalidasa aiche sabara nila avasese

TRANSLATION

In this way Kalidasa ate the remnants of food left by all the Vaisnavas residing in Bengal.

TEXT 39

sei kalidasa yabe nilacale aila  
mahaprabhu tanra upara maha-krpa kaila

TRANSLATION

When Kalidasa visited Jagannatha Puri, Nilacala, Sri Caitanya Mahaprabhu bestowed great mercy upon him.

TEXT 40

prati-dina prabhu yadi ya'na darasane  
jala-karanga lana govinda yaya prabhu-sane

TRANSLATION

Sri Caitanya Mahaprabhu had been regularly visiting the temple of Jagannatha every day, and at that time Govinda, His personal servant, used to carry His waterpot and go with Him.

TEXT 41

simha-dvarera utara-dike kapatara ade  
baisa `pahaca'-tale ache eka nimna gade

TRANSLATION

On the northern side of the Simha-dvara, behind the door, there are twentytwo steps leading to the temple, and at the bottom of those steps is a ditch.

TEXT 42

sei gade karena prabhu pada-praksalane  
tabe karibare yaya isvara-darasane

TRANSLATION

Sri Caitanya Mahaprabhu would wash His feet in this ditch, and then He would enter the temple to see Lord Jagannatha.

TEXT 43

govindere mahaprabhu kairache niyama  
'mora pada-jala yena na laya kona jana'

TRANSLATION

Sri Caitanya Mahaprabhu ordered His personal servant Govinda that no one should take the water that had washed His feet.

TEXT 44

prani-matra la-ite na paya sei jala  
antaranga bhakta laya kari' kona chala

TRANSLATION

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 tanha pada praksalite  
kalidasa asi' tahan patilena hate

TRANSLATION

One day as Sri Caitanya Mahaprabhu was washing His feet in that place, Kalidasa came and extended his palm to take the water.

TEXT 46

eka anjali, dui anjali, tina anjali pila  
tabe mahaprabhu tanre nisedha karila

TRANSLATION

Kalidasa drank one palmful and then a second and a third. Then Sri Caitanya Mahaprabhu forbade him to drink more.

TEXT 47

"atahpara ara na kariha punar-bara  
etavata vancha-purana karilun toma-ra"

TRANSLATION

"Do not act in this way any more. I have fulfilled your desire as far as possible."

TEXT 48

sarvajna-siromani caitanya isvara  
vaisnave tanhara visvasa, janena antara

TRANSLATION

Sri Caitanya Mahaprabhu is the most exalted, omniscient Supreme Personality of Godhead, and therefore He knew that Kalidasa, in the core of his heart, had full faith in Vaisnavas.

TEXT 49

sei-guna lana prabhu tanre tusta ha-ila  
anyera durlabha prasada tanhare karila

TRANSLATION

Because of this quality, Sri Caitanya Mahaprabhu satisfied him with mercy not attainable by anyone else.

TEXT 50

baisa `pahaca'-pache upara daksina-dike  
eka nrsimha-murti achena uthite vama-bhage

TRANSLATION

On the southern side, behind and above the twenty-two steps, is a Deity of Lord Nrsimhadeva. It is on the left as one goes up the steps toward the temple.

TEXT 51

prati-dina tanre prabhu karena namaskara  
namaskari' ei sloka pade bara-bara

TRANSLATION

Sri Caitanya Mahaprabhu, His left side toward the Deity, offered obeisances to Lord Nrsimha as He proceeded toward the temple. He recited the following verses again and again while offering obeisances.

TEXT 52

namas te nara-simhaya  
prahladahlada-da yine  
hiranyakasipor vaksah-  
sila-tanka-nakhalaye

TRANSLATION

"I offer my respectful obeisances unto You, Lord Nrsimhadeva. You are the giver of pleasure to Maharaja Prahlada, and Your nails cut the chest of Hiranyakasipu like a chisel cutting stone.

PURPORT

This and the following verse are quoted from the Nrsimha Purana.

TEXT 53

ito nrsimhah parato nrsimho  
yato yato yami tato nrsimhah  
bahir nrsimho hrdaye nrsimho  
nrsimham adim saranam prapadye

TRANSLATION

"Lord Nrsimhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nrsimhadeva. He is outside and within My heart. Therefore I take shelter of Lord Nrsimhadeva, the original Supreme Personality of Godhead."

TEXT 54

tabe prabhu karila jagannatha darasana  
ghare asi' madhyahna kari' karila bhojana

TRANSLATION

Having offered obeisances to Lord Nrsimhadeva, Sri Caitanya Mahaprabhu visited the temple of Lord Jagannatha. Then He returned to His residence, finished His noon duties and took His lunch.

TEXT 55

bahir-dvare ache kalidasa pratyasa kariya  
govindere thare prabhu kahena janiya

TRANSLATION

Kalidasa was standing outside the door, expecting the remnants of food from Sri Caitanya Mahaprabhu. Knowing this, Mahaprabhu gave an indication to Govinda.

TEXT 56

mahaprabhura ingita govinda saba jane  
kalidasere dila prabhura sesa-patra-dane

TRANSLATION

Govinda understood all the indications of Sri Caitanya Mahaprabhu. Therefore he immediately delivered the remnants of Sri Caitanya Mahaprabhu's food to Kalidasa.

TEXT 57

vaisnavera sesa-bhaksanera eteka mahima  
kalidase paoyaila prabhura krpa-sima

TRANSLATION

Taking the remnants of the food of Vaisnavas is so valuable that it induced Sri Caitanya Mahaprabhu to offer Kalidasa His supreme mercy.

TEXT 58

tate `vaisnavera jhuta' khao chadi' ghrna-laja  
yaha haite paiba nija vanchita saba kaja

TRANSLATION

Therefore, giving up hatred and hesitation, try to eat the remnants of the food of Vaisnavas, for you will thus be able to achieve your desired goal of life.

TEXT 59

krsnera ucchista haya `maha-prasada' nama  
`bhakta-sesa' haile `maha-maha-prasadakhya-na'

TRANSLATION

The remnants of food offered to Lord Krsna are called maha-prasada. After this same maha-prasada has been taken by a devotee, the remnants are elevated to maha-maha-prasada.

TEXT 60

bhakta-pada-dhuli ara bhakta-pada-jala  
bhakta-bhukta-avasesa,--tina maha-bala

TRANSLATION

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-seva haite krsna-prema haya  
punah punah sarva-sastre phukariya kaya

TRANSLATION

By rendering service to these three, one attains the supreme goal of ecstatic love for Krsna. In all the revealed scriptures this is loudly declared again and again.

TEXT 62

tate bara bara kahi,--suna bhakta-gana  
visvasa kariya kara e-tina sevana

TRANSLATION

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 krsna-nama-premera ullasa  
krsnera prasada, tate `saksi' kalidasa

TRANSLATION

From these three one achieves the highest goal of life--ecstatic love of Krsna. This is the greatest mercy of Lord Krsna. The evidence is Kalidasa himself.

TEXT 64

nilacale mahaprabhu rahe ei-mate  
kalidase maha-krpa kaila alaksite

TRANSLATION

In this way Sri Caitanya Mahaprabhu remained at Jagannatha Puri, Nilacala, and He invisibly bestowed great mercy upon Kalidasa.

TEXT 65

se vatsara sivananda patni lana aila  
'puridasa'-chota-putre sangete anila

TRANSLATION

That year, Sivananda Sena brought with him his wife and youngest son, Puridasa.

TEXT 66

putra sange lana tenho aila prabhu-sthane  
putrere karaila prabhura carana vandane

TRANSLATION

Taking his son, Sivananda Sena went to see Sri Caitanya Mahaprabhu at His residence. He made his son offer respectful obeisances at the lotus feet of the Lord.

TEXT 67

'krsna kaha' bali' prabhu balena bara bara  
tabu krsna-nama balaka na kare uccara

TRANSLATION

Sri Caitanya Mahaprabhu asked the boy again and again to chant the name of Krsna, but the boy would not utter the holy name.

TEXT 68

sivananda balakere bahu yatna karila  
tabu sei balaka krsna-nama na kahila

TRANSLATION

Although Sivananda Sena tried with much endeavor to get his boy to speak Krsna's holy name, the boy would not utter it.

TEXT 69

prabhu kahe,--"ami nama jagate laoyailun  
sthavare paryanta krsna-nama kahailun

TRANSLATION

Sri Caitanya Mahaprabhu said, "I have induced the whole world to take to the holy name of Krsna. I have induced even the trees and immovable plants to chant the holy name.

TEXT 70

ihare narilun krsna-nama kahaite!"  
suniya svarupa-gosani lagila kahite

TRANSLATION

"But I could not induce this boy to chant the holy name of Krsna." Hearing this, Svarupa Damodara Gosvami began to speak.

TEXT 71

"tumi krsna-nama-mantra kaila upadese  
mantra pana ka'ra age na kare prakase

TRANSLATION

"My Lord," he said, "You have given him initiation into the name of Krsna, but after receiving the mantra he will not express it in front of everyone.

TEXT 72

mane mane jape, mukhe na kare akhyana  
ei ihara manah-katha--kari anumana"

TRANSLATION

"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

ara dina kahena prabhu,--`pada, puridasa'  
ei sloka kari' tenho karila prakasa

TRANSLATION

Another day, when Sri Caitanya Mahaprabhu said to the boy, "Recite, My dear Puridasa," the boy composed the following verse and expressed it before everyone.

TEXT 74

sravasoh kuvalayam aksnor anjanam  
uraso mahendra-mani-dama  
vrndavana-ramaninam mandanam  
akhilam harir jayati

TRANSLATION

"Lord Sri Krsna is just like a bluish lotus flower for the ears; He is ointment for the eyes, a necklace of indranila gems for the chest, and universal ornaments for the gopi damsels of Vrndavana. Let that Lord Sri Hari, Krsna, be glorified."

TEXT 75

sata vatsarera sisu, nahi adhyayana  
aiche sloka kare,--lokeram camatkara mana

TRANSLATION

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 krpara mahima  
brahmadi deva yara nahi paya sima

TRANSLATION

This is the glory of Sri Caitanya Mahaprabhu's causeless mercy, which even the demigods, headed by Lord Brahma, cannot estimate.

TEXT 77

bhakta-gana prabhu-sange rahe cari-mase  
prabhu ajna dila sabe gela gauda-dese

TRANSLATION

All the devotees remained with Sri Caitanya Mahaprabhu continuously for four months. Then the Lord ordered them back to Bengal, and therefore they returned.

TEXT 78

tan-sabara sange prabhura chila bahya-jnana  
tanra gele punah haila unmada pradhana

TRANSLATION

As long as the devotees were in Nilacala, Jagannatha Puri, Srt Caitanya Mahaprabhu maintained His external consciousness, but after their departure His chief engagement was again the madness of ecstatic love for Krsna.

TEXT 79

ratri-dine sphure krsnera rupa-gandha-rasa  
saksad-anubhave,--yena krsna-upasparsa

TRANSLATION

Throughout the entire day and night, Sri Caitanya Mahaprabhu directly relished Krsna's beauty, fragrance and mellow as if He were touching Krsna hand to hand.

TEXT 80

eka-dina prabhu gela jagannatha-darasane  
simha-dvare dala-i asi' karila vandane

TRANSLATION

One day, when Sri Caitanya Mahaprabhu went to visit the temple of Lord Jagannatha, the gatekeeper at Simha-dvara approached Him and offered respectful obeisances.

TEXT 81

tare bale,--`kotha krsna, mora prana-natha?  
more krsna dekhao' bali' dhare tara hata

TRANSLATION

The Lord asked him, "Where is Krsna, My life and soul? Please show Me Krsna." Saying this, He caught the doorkeeper's hand.

TEXT 82

seha kahe,--`inha haya vrajendra-nandana  
aisa tumi mora sange, karana darasana'

TRANSLATION

The doorkeeper replied, "The son of Maharaja Nanda is here; please come along with me, and I shall show You."

TEXT 83

`tumi mora sakha, dekhaha--kahan prana-natha?'  
eta bali' jagamohana gela dhari' tara hata

TRANSLATION

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 Jagannatha.

TEXT 84

seha bale,--`ei dekha sri-purusottama  
netra bhariya tumi karaha darasana'

TRANSLATION

"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

garudera pache rahi' karena darasana  
dekhena,--jagannatha haya murali-vadana

TRANSLATION

Sri Caitanya Mahaprabhu stayed behind the huge column called the Garuda-stambha and looked upon Lord Jagannatha, but as He looked He saw that Lord Jagannatha had become Lord Krsna, with His flute to His mouth.

TEXT 86

ei lila nija-granthe raghunatha-dasa  
'gauranga-stava-kalpavrkse' kariyachena prakasa

TRANSLATION

In his book known as Gauranga-stava-kalpavrksa, Raghunatha dasa Gosvami has described this incident very nicely.

TEXT 87

kva me kantah krsnas tvaritam iha tam lokaya sakhe  
tvam eveti dvaradhipam abhivadann unmada iva  
drutam gaccha drastum priyam iti tad-uktena dhrta-tad-  
bhujantar gaurango hrdaya udayan mam madayati

TRANSLATION

" `My dear friend the doorkeeper, where is Krsna, the Lord of My heart? Kindly show Him to Me quickly.' With these words, Lord Sri Caitanya Mahaprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily, `Come, see Your beloved!' May that Lord Sri Caitanya Mahaprabhu rise within my heart and thus make me mad also."

TEXT 88

hena-kale `gopala-vallabha'-bhoga lagaila  
sankha-ghanta-adi saha arati bajila

TRANSLATION

The offering of food known as gopala-vallabha-bhoga was then given to Lord Jagannatha, and arati was performed with the sound of the conch and the ringing of bells.

TEXT 89

bhoga sarile jagannathera sevaka-gana  
prasada lana prabhu-thani kaila agamana

TRANSLATION

When the arati finished, the prasada was taken out, and the servants of Lord Jagannatha came to offer some to Sri Caitanya Mahaprabhu.

TEXT 90

mala parana prasada dila prabhura hate  
asvada dure rahu, yara gandhe mana mate

TRANSLATION

The servants of Lord Jagannatha first garlanded Sri Caitanya Mahaprabhu and then offered Him Lord Jagannatha's prasada. The prasada was so nice that its aroma alone, to say nothing of its taste, would drive the mind mad.

TEXT 91

bahu-mulya prasada sei vastu sarvottama  
tara alpa khaoyaite sevaka karila yatana

TRANSLATION

The prasada was made of very valuable ingredients. Therefore the servant wanted to feed Sri Caitanya Mahaprabhu a portion of it.

TEXT 92

tara alpa lana prabhu jihvate yadi dila  
ara saba govindera ancale bandhila

TRANSLATION

Sri Caitanya Mahaprabhu tasted a portion of the prasada. Govinda took the rest and bound it in the end of his wrapper.

TEXT 93

koti-amrta-svada pana prabhura camatkara  
sarvange pulaka, netre vahe asru-dhara

TRANSLATION

To Sri Caitanya Mahaprabhu the prasada 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 svada kahan haite aila?  
krsnera adharamrta ithe sancarila'

TRANSLATION

Sri Caitanya Mahaprabhu considered, "Where has such a taste in this prasada come from? Certainly it is due to its having been touched by the nectar of Krsna's lips."

TEXT 95

ei buddhye mahaprabhura premavesa haila  
jagannathera sevaka dekhi' samvarana kaila

TRANSLATION

Understanding this, Sri Caitanya Mahaprabhu felt an emotion of ecstatic love for Krsna, but upon seeing the servants of Lord Jagannatha, He restrained Himself.

TEXT 96

`sukrti-labhya phela-lava'--balena bara-bara  
isvara-sevaka puche,--`ki artha ihara'?

TRANSLATION

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 Jagannatha temple inquired, "What is the meaning of this?"

PURPORT

The remnants of Krsna's food are mixed with His saliva. In the Mahabharata and the Skanda Purana it is stated:

maha-prasade govinde  
nama-brahmani vaisnave  
svalpa-punyavatam rajan  
visvaso naiva jayate

"Persons who are not very highly elevated in pious activities cannot believe in the remnants of food [prasada] of the Supreme Personality of Godhead, nor in Govinda, the holy name of the Lord, nor in the Vaisnavas."

TEXT 97

prabhu kahe,--"ei ye dila krsnadharamrta  
brahmadi-durlabha ei nindaye `amrta'

TRANSLATION

Sri Caitanya Mahaprabhu replied, "These are remnants of food that Krsna has eaten and thus turned to nectar with His lips. It surpasses heavenly nectar, and even such demigods as Lord Brahma find it difficult to obtain.

TEXT 98

krsnera ye bhukta-sesa, tara `phela'-nama  
tara eka `lava' ye paya, sei bhagyavan

TRANSLATION

"Remnants left by Krsna are called phela. Anyone who obtains even a small portion must be considered very fortunate.

TEXT 99

samanya bhagya haite tara prapti nahi haya  
krsnera yante purna-krpa, sei taha paya

TRANSLATION

"One who is only ordinarily fortunate cannot obtain such mercy.  
Only persons who have the full mercy of Krsna can receive such remnants.

TEXT 100

`sukrti'-sabde kahe `krsna-krpa-hetu punya'  
sei yanra haya, `phela' paya sei dhanya"

TRANSLATION

"The word `sukrti' refers to pious activities performed by the  
mercy of Krsna. 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 ta-sabare vidaya dila  
upala-bhoga dekhiya prabhu nija-vasa aila

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu bade farewell to all the  
servants. After seeing the next offering of food to Lord Jagannatha, a  
function known as upala-bhoga, He returned to His own quarters.

TEXT 102

madhyahna kariya kaila bhiksa nirvahana  
krsnadharamrta sada antare smarana

TRANSLATION

After finishing His noon duties, Sri Caitanya Mahaprabhu ate His  
lunch, but He constantly remembered the remnants of Krsna's food.

TEXT 103

bahya-krtya karena, preme garagara mana  
kaste samvarana karena, avesa saghana

TRANSLATION

Sri Caitanya Mahaprabhu 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

sandhya-kṛtya kari' punah nija-gana-sange  
nibhrte vasila nana-kṛsna-katha-range

TRANSLATION

After finishing His evening duties, Sri Caitanya Mahaprabhu sat down with His personal associates in a secluded place and discussed the pastimes of Kṛṣṇa in great jubilation.

TEXT 105

prabhura ingite govinda prasada anila  
puri-bharatire prabhu kichu pathaila

TRANSLATION

Following the indications of Sri Caitanya Mahaprabhu, Govinda brought the prasada of Lord Jagannatha. The Lord sent some to Paramananda Puri and Brahmananda Bharati.

TEXT 106

ramananda-sarvabhauma -svarupadi-gane  
sabare prasada dila kariya bantane

TRANSLATION

Sri Caitanya Mahaprabhu then gave shares of the prasada to Ramananda Raya, Sarvabhauma Bhattacharya, Svarupa Damodara Gosvami and all the other devotees.

TEXT 107

prasadera saurabhya-madhurya kari' asvadana  
alaukika asvade sabara vismita haila mana

TRANSLATION

As they tasted the uncommon sweetness and fragrance of the prasada, everyone's mind was struck with wonder.

TEXT 108-109

prabhu kahe,--"ei saba haya `prakrta' dravya  
aiksava, karpura, marica, elaica, lavanga, gavya

rasavasa, gudatvaka-adi yata saba  
`prakrta' vastura svada sabara anubhava

TRANSLATION

Sri Caitanya Mahaprabhu 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.

PURPORT

The word prakrta refers to things tasted for the sense gratification of the conditioned soul. Such things are limited by the material laws. Sri Caitanya Mahaprabhu 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 asvada, gandha lokatita  
asvada kariya dekha,--sabara pratita

TRANSLATION

"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

asvada dure rahu, yara gandhe mate mana  
apana vina anya madhurya karaya vismarana

TRANSLATION

"Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own.

TEXT 112

tate ei dravye krsnadhara-sparsa haila  
adharera guna saba ihate sancarila

TRANSLATION

"Therefore, it is to be understood that the spiritual nectar of Krsna's lips has touched these ordinary ingredients and transferred to them all their spiritual qualities.

PURPORT

Since everyone had previously tasted these ingredients, why had they become extraordinary and spiritually tasteful? This was proof that food, prasada, becomes uncommonly flavorful and tasteful by touching Krsna's lips.

TEXT 113

alaukika-gandha-svada, anya-vismarana  
maha-madaka haya ei krsnadarera guna

TRANSLATION

"An uncommon, greatly enchanting fragrance and taste that make one forget all other experiences are attributes of Krsna's lips.

TEXT 114

aneka `sukrte' iha hanache sampraoti  
sabe ei asvada kara kari' maha-bhakti"

TRANSLATION

"This prasada 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 kaila asvadana  
asvadite preme matta ha-ila sabara mana

TRANSLATION

Loudly chanting the holy name of Hari, all of them tasted the prasada. As they tasted it, their minds became mad in the ecstasy of love.

TEXT 116

premavese mahaprabhu yabe ajna dila  
ramananda-rama sloka padite lagila

TRANSLATION

In ecstatic love, Sri Caitanya Mahaprabhu ordered Ramananda Raya to recite some verses. Thus Ramanada Raya spoke as follows.

TEXT 117

surata-varadhanam soka-nasanam  
svarita-venuna susthu-cumbitam  
itara-raga-vismaranam nram  
vitara vira nas te'dharamrtam

TRANSLATION

"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."

PURPORT

This is a quotation from Srimad-Bhagavatam (10.31.14).

TEXT 118

sloka suni' mahaprabhu maha-tusta haila  
radhara utkantha-sloka padite lagila

TRANSLATION

Upon hearing Ramananda Raya quote this verse, Sri Caitanya Mahaprabhu was very satisfied. Then He recited the following verse, which had been spoken by Srimati Radharani in great anxiety.

TEXT 119

vrajatula-kulanganetara-rasali-trsna- hara-  
pradiviyad-adharamrtah sukrti-labhya-phela-la vah  
sudha-jid-ahivallika-sudala- vitika-carvitah  
sa me madana-mohanah sakhi tanoti jihva-sprham

TRANSLATION

"My dear friend, the all-surpassing nectar from the lips of the Supreme Personality of Godhead, Krsna, can be obtained only after many, many pious activities. For the beautiful gopis of Vrndavana, 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."

PURPORT

This verse is found in the Govinda-lilamrta (8.8).

TEXT 120

eta kahi' gaura-prabhu bhavavista hana  
dui slokera artha kare pralapa kariya

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu was overwhelmed by ecstatic loving emotions. Talking like a madman, He began to explain the meaning of the two verses.

TEXT 121-122

tanu-mana karaya ksobha, badaya surata-lobha,  
harsa-sokadi-bhara vinasaya  
pasaraya anya rasa, jagat kare atma-vasa,  
lajja, dharma, dhairya kare ksaya

nagara, suna tomara adhara-carita  
mataya narira mana, jihva kare akarsana,  
vicarite saba viparita

TRANSLATION

"My dear lover," He said, "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 perplexing.

TEXT 123

achuka narira kaya, kahite vasiye laja,  
tomara adhara bada dhrsta-rama  
puruse kare akarsana, apana piyaite mana,  
anya-rasa saba pasaraya

TRANSLATION

"My dear Krsna, since You are a male, it is not very extraordinary that the attraction of Your lips can disturb the minds of women. I am ashamed to say this, but Your 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 dure, acetana sacetana kare,  
tomara adhara--bada vajikara  
tomara venu suskendhana, tara janmaya indriya-mana,

tare apana piyaya nirantara

TRANSLATION

"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 make it drink their nectar. They create a mind and senses in the dry wooden flute and give it transcendental bliss.

TEXT 125

venu dhrsta-purusa hana, purusadhara piya piya,  
gopi-gane janaya nija-pana  
'aho suna, gopi-gana, bale pino tomara dhana,  
tomara yadi thake abhimana

TRANSLATION

"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 gopis, 'O gopis, 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;, lajja bhaya, dharma, chadi;,  
chadi' dimu, kara asi' pana  
nahe pimu nirantara, tomaya mora nahika dara,  
anye dekhon trnera samana

TRANSLATION

"Thereupon, the flute said angrily to Me, 'Give up Your shame, fear and religion and come drink the lips of Krsna. 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 Krsna'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

adharamrta nija-svare, sancariya sei bale,  
akarsaya trijagat-jana  
amara dharma-bhaya kari', rahi' yadi dhairya dhari;,  
tabe amaya kare vidambana

TRANSLATION

"The nectar of Krsna's lips, combined with the vibration of His flute, attracts all the people of the three worlds. However, if we gopis remain patient out of respect for religious principles, the flute then criticizes us.

TEXT 128

nivi khasaya guru-age, lajja-dharma karaya tyage,  
kese dhari' yena lana yaya  
ani' karaya tomara dasi, suni' loka kare hasi',  
ei-mata narire nacaya

TRANSLATION

"The nectar of Your lips and 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 surrender 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

suska bansera lathikhana, eta kare apamana,  
ei dasa karila, gosani  
na sahi' ki karite pari, tahe rahi mauna dhari',  
corara make daki' kandite nai

TRANSLATION

"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 riti, ara suna kuniti,  
se adhara-sane yara mela  
sei bhaks ya-bhojya-pana, haya amrta-samana,  
nama tara haya `krsna-phela'

TRANSLATION

"That is the policy of these lips. Just consider the other injustices. Everything that touches those lips--including food, drink or betel--becomes just like nectar. It is then called krsna-phela, or remnants left by Krsna.

TEXT 131

se phelara eka lava, na paya devata saba,  
e dambhe keba patiyaya?  
bahu-janma punya kare, tabe `sukrti' nama dhare,  
se `sukrte' tara lava paya

TRANSLATION

"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

krsna ye khaya tambula, kahe tara nahi rnula,  
tahe ara dambha-paripati  
tara yeba udgara, tare kaya `amrta-sa-ra',  
gopira mukha kare `alabati'

TRANSLATION

"The betel chewed by Krsna is priceless, and the remnants of such chewed betel from His mouth are said to be the essence of nectar. When the gopis accept these remnants, their mouths become like His spittoons.

TEXT 133

e-saba--tomara kutinati, chada ei paripati,  
venu-dvare kanhe hara' prana  
apanara hasi lagi;, naha narira vadha-bha-gi,  
deha' nijadharamrta-dana"

TRANSLATION

"Therefore, My dear Krsna, please give up all the tricks You have set up so expertly. Do not try to kill the life of the gopis 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

kahite kahite prabhura mana phiri' gela  
krodha-amsa santa haila, utkantha badila

TRANSLATION

While Sri Caitanya Mahaprabhu was talking like this, His mind changed. His anger subsided, but His mental agitation increased.

TEXT 135

parama durlabha ei krsnadharamrta  
taha yei paya, tara saphala jivita

TRANSLATION

Sri Caitanya Mahaprabhu continued, "This nectar from Krsna's lips is supremely difficult to obtain, but if one gets some, his life becomes successful.

TEXT 136

yogya hana keha karite na paya pana  
tathapi se nirlajja, vrtha dhare prana

TRANSLATION

"When a person competent to drink that nectar does not do so, that shameless person continues his life uselessly.

TEXT 137

ayogya hana taha keha sada pana kare  
yogya jana nahi paya, lobhe matra mare

TRANSLATION

"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

tate jani,--kona tapasyara ache bala  
ayogyere deoyaya krsnadharamrta-phala

TRANSLATION

"It is therefore to be understood that such an unfit person must have obtained the nectar of Krsna's lips on the strength of some austerity."

TEXT 139

`kaha rama-rama, kichu sunite haya mana'  
bhava jani' pade raya gopira vacana

TRANSLATION

Again Sri Caitanya Mahaprabhu said to Ramananda Raya, "Please say something. I want to hear." Understanding the situation, Ramananda Raya recited the following words of the gopis.

TEXT 140

gopyah kim acarad ayam kusalam sma venur  
damodaradhara-sudham api gopikanam  
bhunkte svayam yad avasista-rasam hradinyo  
hrsyat-tvaco'sru mumucus taravo yatharyah

TRANSLATION

"My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for the gopis 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."

PURPORT

This is a verse quoted from Srimad-Bhagavatam (10.21.9) regarding a discussion the gopis had among themselves. As the autumn season began in Vrndavana, Lord Krsna was tending the cows and blowing on His flute. The gopis then began to praise Krsna and discuss the fortunate position of His flute.

TEXT 141

ei sloka suni' prabhu bhavavista hana  
utkanthate artha kare pralapa kariya

TRANSLATION

Upon hearing the recitation of this verse, Sri Caitanya Mahaprabhu 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 kanya-gana,  
avasya kariba parinaya  
se-sambandhe gopi-gana, yare mane nija-dhana,  
se sudha anyera labhya naya

TRANSLATION

"Some gopis said to other gopis, 'Just see the astonishing pastimes of Krsna, the son of Vrajendra! He will certainly marry all the gopis of Vrndavana. Therefore, the gopis know for certain that the nectar of Krsna's lips is their own property and cannot be enjoyed by anyone else.'

TEXT 143

gopi-gana, kaha saba kariya vicare  
kon tirtha, kon tapa, kon siddha-mantra-japa,  
ei venu kaila janmantare?

TRANSLATION

" 'My dear gopis, 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 krsnadhara-sudha, ye kaila amrta mudha,  
yara asaya gopi dhare prana  
ei venu ayogya ati, sthavara 'purusa-jati',  
sei sudha sada kare pana

TRANSLATION

" '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 Krsna's lips, which surpasses nectarean sweetness of every description. Only in hope of that nectar do the gopis continue to live.

TEXT 145

yara dhana, na kahe tare, pana kare balatkare,  
pite tare dakiya janaya  
tara tapasyara phala, dekha ihara bhagya-bala,  
ihara ucchista maha-jane khaya

TRANSLATION

" 'Although the nectar of Krsna's lips is the absolute property of the gopis, the flute, which is just an insignificant stick, is forcibly drinking that nectar and loudly inviting the gopis to come drink it also. Just imagine the strength of the flute's austerities and good fortune. Even great devotees drink the nectar of Krsna's lips after the flute has done so.

TEXT 146

manasa-ganga, kalindi, bhuvana-pavani nadi,  
krsna yadi tate kare snana  
venura jhutadhara-rasa, hana lobhe paravasa,  
sei kale harse kare pana

TRANSLATION

" `When Krsna takes His bath in universally purifying rivers like the Yamuna 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 nari rahu dure, vrksa saba tara tire,  
tapa kare para-upakari  
nadira sesa-rasa pana, mula-dvare akarsiya,  
kene piye, bujhite na pari

TRANSLATION

" `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 Krsna's lips by drawing water from the river with their roots. We cannot understand why they drink like that.

TEXT 148

nijankure pulakita, puspe hasya vikasita,  
madhu-mise vahe asru-dhara  
venure mani' nija-jati, aryera yena putra-nati,  
'vaisnava' haile ananda- vikara

TRANSLATION

" `The trees on the bank of the Yamuna 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 Vaisnava son or grandson feel transcendental bliss, the trees feel blissful because the flute is a member of their family.'

TEXT 149

venura tapa jani yabe, sei tapa kari tabe,  
e--a yogya, amara--yog ya nari  
ya na pana dukkhe mari, ayogya piye sahite nari,  
taha lagi' tapasya vicari

TRANSLATION

"The gopis 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 Krsna's lips. Seeing this, we qualified gopis are dying of unhappiness. Therefore, we must consider the austerities the flute underwent in his past life.'"

TEXT 150

eteka pralapa kari', premavese gaurahari,  
sange lana svarupa-rama-raya  
kabhu nace, kabhu gaya, bhavavese murccha yaya,  
ei-rupe ratri-dina yaya

TRANSLATION

While thus speaking like a madman, Sri Caitanya Mahaprabhu became full of ecstatic emotion. In the company of His two friends, Svarupa Damodara Gosvami and Ramananda Raya, He sometimes danced, sometimes sang and sometimes became unconscious in ecstatic love. Sri Caitanya Mahaprabhu passed His days and nights in this way.

TEXT 151

svarupa, rupa, sanatana, raghunathera sri-carana,  
sire dhari' kari yara asa  
caitanya-caritamrta, amrta haite paramrta,  
gaya dina-hina krsnadasa

TRANSLATION

Expecting the mercy of Svarupa, Rupa, Sanatana and Raghunatha dasa, and taking their lotus feet on my head, I, the most fallen Krsnadasa, continue chanting the epic Sri Caitanya-caritamrta, which is sweeter than the nectar of transcendental bliss.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Sixteenth Chapter, describing the nectar flowing from Sri Krsna's lotus lips.

Chapter Seventeen

The Bodily Transformations of Lord Sri Caitanya Mahaprabhu

Srila Bhaktivinoda Thakura gives the following summary of this Seventeenth Chapter in his Amrta-pravaha-bhasya. Absorbed in transcendental ecstasy, Sri Caitanya Mahaprabhu 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 Tailanga. There He remained unconscious, assuming the aspect of a tortoise.

TEXT 1

likhyate srila-gaurendor  
atyadbhutam alaukikam  
yair drstam tan-mukhac chrutva  
di vyonmada- vicestitam

TRANSLATION

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 sri-caitanya jaya nityananda  
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

ei-mata mahaprabhu ratri-divase  
unmadera cesta, pralapa kare premavese

TRANSLATION

Absorbed in ecstasy, Sri Caitanya Mahaprabhu acted and talked like a madman day and night.

TEXT 4

eka-dina prabhu svarupa-ramananda-sange  
ardha-ratri gonaila krsna-katha-range

TRANSLATION

In the company of Svarupa Damodara Gosvami and Ramananda Raya, Sri Caitanya Mahaprabhu once passed half the night talking about the pastimes of Lord Krsna.

TEXT 5

yabe yei bhava prabhura karaye udaya  
bhavanurupa gita gaya svarupa-mahasaya

TRANSLATION

As they talked of Krsna, Svarupa Damodara Gosvami would sing songs exactly suitable for Sri Caitanya Mahaprabhu's transcendental emotions.

TEXT 6

vidyapati, candidasa, sri-gita-govinda  
bhavanurupa sloka padena raya-ramananda

TRANSLATION

Ramananda Raya would quote verses from the books of Vidyapati and Candidasa, and especially from the Gita-govinda by Jayadeva Gosvami, to complement the ecstasy of Sri Caitanya Mahaprabhu.

TEXT 7

madhye madhye apane prabhu sloka padiya  
sloker a artha karena prabhu vilapa kariya

TRANSLATION

At intervals, Sri Caitanya Mahaprabhu would also recite a verse. Then, in great lamentation, He would explain it.

TEXT 8

ei-mate nana-bhave ardha-ratri haila  
gosanire sayana karai' dunhe ghare gela

TRANSLATION

Sri Caitanya Mahaprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, both Svarupa Damodara and Ramananda Raya returned to their homes.

TEXT 9

gambhirara dvare govinda karila sayana  
saba-ratri prabhu karena ucca-sankirtana

TRANSLATION

Sri Caitanya Mahaprabhu's personal servant, Govinda, lay down at the door of His room, and the Lord very loudly chanted the Hare Krsna maha-mantra all night.

TEXT 10

acambite sunena prabhu krsna-venu-gana  
bhavavese prabhu tahan karila prayana

TRANSLATION

Suddenly, Sri Caitanya Mahaprabhu heard the vibration of Krsna's flute. Then, in ecstasy, He began to depart to see Lord Krsna.

TEXT 11

tina-dvare kapata aiche ache ta' lagiya  
bhavavese prabhu gela bahira hana

TRANSLATION

All three doors were fastened as usual, but Sri Caitanya Mahaprabhu, in great ecstasy, nevertheless got out of the room and left the house.

TEXT 12

simha-dvara-daksine ache tailangi-gabhi-gana  
tahan yai' padila prabhu hana acetana

TRANSLATION

He went to a cow shed on the southern side of the Simha-dvara. There the Lord fell down unconscious among cows from the district of Tailanga.

TEXT 13

etha govinda mahaprabhura sabda na pana  
svarupere bolaila kapata khuliya

TRANSLATION

Meanwhile, not hearing any sounds from Sri Caitanya Mahaprabhu, Govinda immediately sent for Svarupa Damodara and opened the doors.

TEXT 14

tabe svarupa-gosani sange lana bhakta-gana

deuti jvaliya karena prabhura anvesana

TRANSLATION

Then Svarupa Damodara Gosvami lit a torch, and went out with all the devotees to search for Sri Caitanya Mahaprabhu.

TEXT 15

iti-uti anvesiya simha-dvare gela  
gabhi-gana-madhye yai' prabhure paila

TRANSLATION

After searching here and there, they finally came to the cow shed near the Simha-dvara. There they saw Sri Caitanya Mahaprabhu lying unconscious among the cows.

TEXT 16

petera bhitara hasta-pada--kurmera akara  
mukhe phena, pulakanga, netre asru-dhara

TRANSLATION

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 padiyachena,--yena kusmanda-phala  
bahire jadima, antare ananda-vihvala

TRANSLATION

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

gabhi saba caudike sunke prabhura sri-anga  
dura kaile nahi chade prabhura sri-anga-sanga

TRANSLATION

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 Sri Caitanya Mahaprabhu.

TEXT 19

aneka karila yatna, na haya cetana  
prabhure uthana ghare anila bhakta-gana

TRANSLATION

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' sravane kare nama-sankirtana  
aneka-ksane mahaprabhu paila cetana

TRANSLATION

All the devotees began to chant the Hare Krsna mantra very loudly, and after a considerable time, Sri Caitanya Mahaprabhu regained consciousness.

TEXT 21

cetana ha-ile hasta-pada bahire aila  
purvavat yatha-yogyā sarira ha-ila

TRANSLATION

When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal.

TEXT 22

uthiya vasilena prabhu, cahena iti-uti  
svarupe kahena,--"tumi ama anila kati?"

TRANSLATION

Sri Caitanya Mahaprabhu stood up, and then sat down again. Looking here and there, He inquired from Svarupa Damodara, "Where have you brought Me?"

TEXT 23

venu-sabda suni' ami gelana vrndavana  
dekhi,--gosthe venu bajaya vrajendra-nandana

TRANSLATION

"After hearing the vibration of a flute, I went to Vrndavana, and there I saw that Krsna, the son of Maharaja Nanda, was playing on His flute in the pasturing grounds.

TEXT 24

sanketa-venu-nade radha ani' kunja-ghare  
kunjere calila krsna krida karibare

TRANSLATION

"He brought Srimati Radharani to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her.

TEXT 25

tanra pache pache ami karinu gamana  
tanra bhusa-dhvanite amara harila sravana

TRANSLATION

"I entered the bower just behind Krsna, My ears captivated by the sound of His ornaments.

TEXT 26

gopi-gana-saha vihara, hasa, parihasa  
kantha-dhvani-ukti suni' mora karnollasa

TRANSLATION

"I saw Krsna and the gopis enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears.

TEXT 27

hena-kale tumi-saba kolahala kari'  
ama inha lana aila balatkara kari'

TRANSLATION

"Just then, all of you made a tumultuous sound and brought Me back here by force.

TEXT 28

sunite na painu sei amrta-sama vani  
sunite na painu bhusana-muralira dhvani"

TRANSLATION

"Because you brought Me back here, I could no longer hear the nectarean voices of Krsna and the gopis, nor could I hear the sounds of their ornaments or the flute."

TEXT 29

bhavavese svarupe kahena gadgada-vani  
'karna trsnaya mare, pada rasayana, suni'

TRANSLATION

In great ecstasy, Sri Caitanya Mahaprabhu said to Svarupa Damodara in a faltering voice, "My ears are dying of thirst. Please recite something to quench this thirst. Let me hear it."

TEXT 30

svarupa-gosani prabhura bhava janiya  
bhagavatera sloka pade madhura kariya

TRANSLATION

Understanding the ecstatic emotions of Sri Caitanya Mahaprabhu, Svarupa Damodara, in a sweet voice, recited the following verse from SrimadBhagavatam.

TEXT 31

ka stry anga te kala-padamrta-venu-gita-  
sammohitarya-caritan na calet trilokyam  
trailokya-saubhagam idam ca niriksya rupam  
yad go-dvija-druma-mrgah pulakany abibhran

TRANSLATION

" `My dear Lord Krsna, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot 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.'

PURPORT

This verse is from Srimad-Bhagavatam (10.29.40).

TEXT 32

sunī' prabhu gopi-bhave avista ha-ila  
bhagavatera slokera artha karite lagila

TRANSLATION

Upon hearing this verse, Sri Caitanya Mahaprabhu, overwhelmed with the ecstasy of the gopis, began to explain it.

TEXT 33

haila gopi-bhavavesa, kaila rase paravesa,  
krsnera sunī' upekṣa-vacana  
krsnera mukha-hasya-vani, tyage taha satya mani',  
rose krsne dena olahana

TRANSLATION

Sri Caitanya Mahaprabhu said, "The gopis entered the arena of the rasa 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

"nagara, kaha, tumi kariya niscaya  
ei trijagat bhari', ache yata yogya nari,  
tomara venu kahan na akarsaya?"

TRANSLATION

"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

kaila jagate venu-dhvani, siddha-mantra yogini,  
duti hana mohe nari-mana  
mahotkantha badana, arya-patha chadana,  
ani' tomaya kare samarpana

TRANSLATION

"When You play Your flute, it acts like a messenger in the form of a yogini 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

dharmā chadaya venu-dvare, hane kataksa-kama-sare,  
lajja, bhaya, sakala chadaya  
ebe amaya kari' rosa, kahi' pati-tyage `dosa',  
dharmika hana dharmā sikhaya!

TRANSLATION

" `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-katha, anya-mana, bahire anya acarana,  
ei saba satha-paripati  
tumi jana parihasa, haya narira sarva-nasa,  
chada ei saba kutinati

TRANSLATION

" `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

venu-nada amṛta-ghole, amṛta-samana mitha bole,  
amṛta-samana bhusana-sinjita  
tina amṛte hare kana, hare mana, hare prana,  
kemane nari dharibeka cita?"

TRANSLATION

" `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' krodhavesē, bhavera tarange bhase,  
utkantha-sagare dube mana

radhara utkantha-vani, padi' apane vakhani,  
krsna-madhurya kare asvadana

TRANSLATION

Sri Caitanya Mahaprabhu 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 Srimati Radharani expressing the same emotion. Then He personally explained the verse and thus tasted the sweetness of Krsna.

TEXT 40

nadaj-jalada-nisvanah sravana-karsi-sac-chinjitah  
sanarma-rasa-sucakaksara-padartha-bhang y-uktikah  
ramadika- varangana-hrda ya-hari- vamsi-kalah  
sa me madana-mohanah sakhi tanoti karna-sprham

TRANSLATION

Sri Caitanya Mahaprabhu continued, " `My dear friend, the Supreme Personality of Godhead, Krsna, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments, He attracts the ears of the gopis, 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.'

PURPORT

This verse is found in the Govinda-lilamrta (8.5).

TEXT 41

"kanthera gambhira dhvani, navaghana-dhvani jini',  
yara guno kokila lajaya  
tara eka sruti-kane, dubaya jagatera kane,  
punah kana bahudi' na aya

TRANSLATION

"Krsna'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 upaya?

krsnera se sabda-gune, harile amara kane,  
ebe na paya, trsnaya mari' yaya

TRANSLATION

"My dear friend, please tell me what to do. My ears have been plundered by the qualities of Krsna's sound. Now, however, I cannot hear His transcendental sound, and I am almost dead for want of it.

TEXT 43

nupura-kinkini-dhvani, hamsa-sarasa jini',  
kankana-dhvani catake lajaya  
eka-bara yei sune, vyapi rahe' tara kane,  
anya sabda se-kane na yaya

TRANSLATION

"The tinkling of Krsna's ankle bells surpasses the songs of even the swan and crane, and the sound of His bangles puts the singing of the cataka bird to shame. Having allowed these sounds to enter the ears even once, one cannot tolerate hearing anything else.

TEXT 44

se sri-mukha-bhasita, amrta haite paramrta,  
smita-karpura tahate misrita  
sabda, artha,--dui-sakti, nana-rasa kare vyakti,  
pratyaksara--narma- vibhusita

TRANSLATION

"Krsna'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 Krsna's words create various transcendental mellows.

TEXT 45

se amrtera eka-kana, karna-cakora-jivana,  
karna-cakora jiye sei ase  
bhagya-vase kabhu paya, abhagye kabhu na paya,  
na paile maraye piyase

TRANSLATION

"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

yeba venu-kala-dhvani, eka-bara taha suni',  
jagan-nari-citta aulaya  
nivi-bandha pade khasi;, vina-mule haya dasi,  
bauli hana krsna-pase dhaya

TRANSLATION

"The transcendental vibration of Krsna'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 Krsna. Indeed, they run toward Krsna exactly like madwomen.

TEXT 47

yeba laksmi-thakurani, tenho ye kakali suni',  
krsna-pasa aise pratyasaya  
na paya krsnera sanga, bade trsna-taranga,  
tapa kare, tabu nahi paya

TRANSLATION

"When she hears the vibration of Krsna'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 sabdamrta cari, yara haya bhagya bha-ri,  
sei karne iha kare pana  
iha yei nahi sune, se kana janmila kene,  
kanakadi-sama sei kana"

TRANSLATION

"Only the most fortunate can hear these four nectarean sounds--Krsna'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 vilapa, uthila udvega, bhava,  
mane kaho nahi alambana

udvega, visada, ma ti, autsuk ya, trasa, dhrti, smrti,  
nana-bhavera ha-ila milana

TRANSLATION

While Sri Caitanya Mahaprabhu 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

bhava-sabalye radhara ukti, lila-suke haila sphurti,  
sei bhava pade eka sloka  
unmadera samarthye, sei slokera kare arthe,  
yei artha nahi jane loka

TRANSLATION

The aggregate of all these ecstasies awoke a statement by Srimati Radharani in the mind of Bilvamangala Thakura [Lila-suka]. In the same ecstatic mood, Sri Caitanya Mahaprabhu 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 krnumah kasya brumah krtam krtam asaya  
kathayata katham anyam dhanyam aho hrdaye sayah  
madhura-madhura-smerakare mano-na yanotsave  
krpana-krpana krsne trsna ciram bata lambate

TRANSLATION

Sri Caitanya Mahaprabhu said, " `Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Krsna be finished now. Please say something auspicious, but do not speak about Krsna. Alas, Krsna is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Krsna, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Krsna is increasing moment by moment!'

PURPORT

This statement by Srimati Radharani is quoted from Krsna-karnamrta (42).

TEXT 52

"ei krsnera viraha, udvege mana sthira nahe,  
prapty-upaya-cintana na yaya

yeba tumi sakhi-gana, visade baula mana,  
kare puchon, ke kahe upaya?

TRANSLATION

"The anxiety caused by separation from Krsna 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

ha ha sakhi, ki kari upaya!  
kanha karon, kahan yana, kahan gele krsna pana,  
krsna vina prana mora ya-ya"

TRANSLATION

"O My dear friends, how shall I find Krsna? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Krsna, My life is leaving Me."

TEXT 54

ksane mana sthira haya, tabe mane vicaraya,  
balite ha-ila bhavodgama  
pingalara vacana-smrti, karaila bhava-mati,  
tate kare artha-nirdharana

TRANSLATION

Suddenly, Sri Caitanya Mahaprabhu became calm and considered His state of mind. He remembered the words of Pingala, and this aroused an ecstasy that moved Him to speak. Thus He explained the meaning of the verse.

PURPORT

Pingala was a prostitute who said, "To hope against hope produces only misery. Utter hopelessness is the greatest happiness." Remembering this statement, Sri Caitanya Mahaprabhu became ecstatic. The story of Pingala is found in Srimad- Bhagavatam, Eleventh Canto, Eighth Chapter, verses 22-44, as well as in Mahabharata, Santi-parva, Chapter 174.

TEXT 55

"dekhi ei upa ye, krsna-asa chadi' diye,  
asa chadile sukhi haya mana  
chada' krsna-katha adhanya, kaha anya-katha dhanya,  
yate haya krsna-vismarana,,

TRANSLATION

Sri Caitanya Mahaprabhu said, " `If I give up hope of meeting Krsna, I shall then be happy. Therefore, let us stop this most inglorious discussion of Krsna. It would be better for us to talk of glorious topics and forget Him.'

TEXT 56

kahitei ha-ila smrti, citte haila krsna-sphurti,  
sakhire kahe hana vismite  
"yare cahi chadite, sei suna ache citte,  
kona rite na pari chadite"

TRANSLATION

"While speaking in this way, Srimati Radharani suddenly remembered Krsna. 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

radha-bhavera svabhava ana, krsne karaya `kama'-jnana,  
kama-jnane trasa haila citte  
kahe--"ye jagat mare, se pasila antare,  
ei vairi na deya pasarite"

TRANSLATION

"Srimati Radharani's ecstasy also made Her think of Krsna 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 pravinye, jiti' an ya bhava-sainye,  
udaya haila nija-rajya-mane  
mane ha-ila lalasa, na haya apana-vasa,  
dukkhe mane karena bhartsane

TRANSLATION

"Then great eagerness conquered all the other soldiers of ecstasy, and an uncontrollable desire arose in the kingdom of Srimati Radharani's mind. Greatly unhappy, She then chastised Her own mind.

TEXT 59

"mana mora vama-dina, jala vina yena mina,  
krsna vina ksane mari' yaya

madhura-has ya-vadane, mana -netra-rasayane,  
krsna-trsna daviguna badaya

TRANSLATION

" `If I do not think of Krsna, My impoverished mind will die within a moment like a fish out of water. But when I see Krsna's sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles.

TEXT 60

ha ha krsna prana-dhana, ha ha padma-locana,  
ha ha divya sad-guna-sagara!  
ha ha syama-sundara, ha ha pitambara-dhara,  
ha ha rasa-vilasa nagara

TRANSLATION

" `Alas! Where is Krsna, 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 rasa dance?

TEXT 61

kahan gele toma pai, tumi kaha,--tahan yai",  
eta kahi' calila dhana  
svarupa uthi' kole kari', prabhure anila dhari',  
niia-sthane vasaila laina

TRANSLATION

" `Where shall I go? Where can I find You? Please tell Me. I shall go there.'" Speaking in this way, Sri Caitanya Mahaprabhu began running. Svarupa Damodara Gosvami, however, stood up, caught Him and took Him on his lap. Then Svarupa Damodara brought Him back to His place and made Him sit down.

TEXT 62

ksaneke prabhura bahya haila, svarupere ajna dila,  
"svarupa, kichu kara madhura ga-na"  
svarupa gaya vidyapati, gita-govinda-giti,  
suni' prabhura judaila kana

TRANSLATION

Suddenly Sri Caitanya Mahaprabhu returned to external consciousness and said to Svarupa Damodara Gosvami, "My dear Svarupa, please sing some

sweet songs." The Lord's ears were satisfied when He heard Svarupa Damodara sing songs from Gita-govinda and those by the poet Vidyapati.

TEXT 63

ei-mata mahaprabhu prati-ratri-dine  
unmada cestita haya pralapa-vacane

TRANSLATION

Each day and night, Sri Caitanya Mahaprabhu would become deranged in this way and talk like a madman.

TEXT 64

eka-dine yata haya bhavera vikara  
sahasra-mukhe varne yadi, nahi paya para

TRANSLATION

Even Anantadeva, who possesses thousands of mouths, cannot fully describe the ecstatic transformations that Sri Caitanya Mahaprabhu experienced in a single day.

TEXT 65

jiva dina ki karibe tahara varnana?  
sakha-candra-nyaya kari' dig-darasana

TRANSLATION

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

iha yei sune, tara judaya mana-kana  
alaukika gudha-prema-cesta haya jnana

TRANSLATION

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 Krsna.

TEXT 67

adbhuta nigudha premera madhurya-mahima

apani asvadi' prabhu dekhaila sima

TRANSLATION

Ecstatic love for Krsna is wonderfully deep. By personally tasting the glorious sweetness of that love, Sri Caitanya Mahaprabhu showed us its extreme limit.

TEXT 68

adbhuta-da yalu caitanya--adbhuta-vadan ya!  
aiche dayalu data loke nahi suni anya

TRANSLATION

Sri Caitanya Mahaprabhu is wonderfully merciful and wonderfully magnanimous. We have heard of no one else within this world so merciful and charitable.

TEXT 69

sarva-bhave bhaja, loka, caitanya-carana  
yaha haite paiba krsna-premamrta-dhana

TRANSLATION

Worship the lotus feet of Sri Caitanya Mahaprabhu in all respects. Only in this way will you achieve the nectarean treasure of ecstatic love for Krsna.

TEXT 70

ei ta' kahilun `kurmakrti'-anubhava  
unmada-cestita tate unmada-pralapa

TRANSLATION

Thus I have described Sri Caitanya Mahaprabhu's ecstatic transformation of becoming like a tortoise. In that ecstasy, He talked and acted like a madman.

TEXT 71

ei lila sva-granthe raghunatha-dasa  
gauranga-stava-kalpavrkse kairachena prakasa

TRANSLATION

Srila Raghunatha dasa Gosvami has fully described this pastime in his book Gau ranga-stava-kal pavrksa.

TEXT 72

anudghatya dvara-trayam uru ca bhitti-trayam aho  
vilanghyoccaih kalingika-surabhi-madhye nipatitah  
tanudyat-sankocat kamatha iva krsnoru-virahad  
virajan gaurango hrdaya udayan mam madayati

TRANSLATION

"How wonderful it is! Sri Caitanya Mahaprabhu 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 Krsna, He fell down amidst the cows of the Tailanga district and retracted all the limbs of His body like a tortoise. Sri Caitanya Mahaprabhu, who appeared in that way, rises in my heart and maddens me."

TEXT 73

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Seventeenth Chapter, describing Sri Caitanya Mahaprabhu'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 Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. On an autumn evening when the moon was full, Sri Caitanya Mahaprabhu walked along the seashore near the Aitota temple. Mistaking the sea for the Yamuna River, He jumped into it, hoping to see the water pastimes of Krsna and Srimati Radharani and the other gopis. As He floated in the sea, however, He was washed away to the Konarka temple, where a fisherman, thinking that the Lord's body was a big fish, caught Him in his net and brought Him ashore. Sri Caitanya Mahaprabhu 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 Krsna. 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 Svarupa Damodara Gosvami and the other devotees on the beach, who had been looking everywhere for the Lord.

After some inquiries, Svarupa Damodara could understand that the fisherman had caught Lord Sri Caitanya Mahaprabhu in his net. Since the fisherman was afraid of being haunted by a ghost, Svarupa Damodara gave him a slap and chanted Hare Krsna, which immediately pacified him. Thereafter, when the devotees chanted the Hare Krsna maha-mantra loudly, Sri Caitanya Mahaprabhu came to His external consciousness. Then they brought Him back to His own residence.

TEXT 1

saraj-jyotsna-sindhor a vakalana ya jata- yamuna-  
bhramad dhavan yo'smin hari-viraha-taparnava iva  
nimagno murcchalah payasi nivasan ratrim akhilam  
prabhate praptah svair avatu sa saci-sunur iha nah

TRANSLATION

In the brilliant autumn moonlight, Sri Caitanya Mahaprabhu mistook the sea for the River Yamuna. Greatly afflicted by separation from Krsna, 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 Sri Caitanya Mahaprabhu, the son of mother Saci, protect us by His transcendental pastimes.

TEXT 2

jaya jaya sri-caitanya jaya nityananda  
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

Text 5] Rescuing the Lord from the Sea 1Z1

ei-mate mahaprabhu nilacale vaise  
ratri-dine krsna-vicchedarnave bhasa

TRANSLATION

While thus living at Jagannatha Puri, Sri Caitanya Mahaprabhu floated all day and night in an ocean of separation from Krsna.

TEXT 4

sarat-kalera ratri, saba candrika-ujjala  
prabhu nija-gana lana bedana ratri-sakala

TRANSLATION

During a night of the autumn season when a full moon brightened everything, Sri Caitanya Mahaprabhu wandered all night long with His devotees.

TEXT 5

udyane udyane bhramena kautuka dekhite  
rasa-lilara gita-sloka padite sunite

TRANSLATION

He walked from garden to garden, seeing the pastimes of Lord Krsna and hearing and reciting songs and verses concerning the rasa-lila.

TEXT 6

prabhu premavese karena gana, nartana  
kabhu bhavavese rasa-lilanukarana

TRANSLATION

He sang and danced in ecstatic love and sometimes imitated the rasa dance in emotional ecstasy.

TEXT 7

kabhu bhavonmade prabhu iti-uti dhaya  
bhume padi' kabhu murccha, kabhu gadi' yaya

TRANSLATION

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

rasa-lilara eka sloka yabe pade, sune  
purvavat tabe artha karena apane

TRANSLATION

When He heard Svarupa Damodara recite a verse concerning the rasa-lila or He Himself recited one, He would personally explain it, as He had previously done.

TEXT 9

ei-mata rasa-lilaya haya yata sloka  
sabara artha kare, paya kabhu harsa-soka

TRANSLATION

In this way, He explained the meaning of all the verses concerning the rasalila. Sometimes He would be very sad and sometimes very happy.

TEXT 10

se saba slokera artha, se saba `vika-ra'  
se saba varnite grantha haya ati-vistara

TRANSLATION

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

dvadasa vatsare ye ye lila ksane-ksane  
ati-bahulya-bhaye grantha na kailun likhane

TRANSLATION

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

purve yei dekhanachi dig-darasana  
taiche janiha `vikara' `pralapa' varnana

TRANSLATION

As I have previously indicated, I am describing the mad speeches and bodily transformations of the Lord onIy in brief.

TEXT 13

sahasra-vadane yabe kahaye `ananta'  
eka-dinera lilara tabu nahi paya anta

TRANSLATION

If Ananta, with His one thousand hoods, tried to describe even one day,s pastimes of Sri Caitanya Mahaprabhu, He would find them impossible to describefully.

TEXT 14

koti-yuga paryanta yadi likhaye ganesa  
eka-dinera lilara tabu nahi paya sesa

TRANSLATION

If Ganesa, Lord Siva'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-vikara dekhi' krsnera camatkara!  
krsna yara na paya anta, keba chara ara?

TRANSLATION

Even Lord Krsna is struck with wonder at seeing the transformations of ecstasy in His devotees. If Krsna Himself cannot estimate the limits of such emotions, how could others?

TEXT 16-17

bhakta-premara yata dasa, ye gati prakara  
yata dukkha, yata sukha, yateka vikara

krsna taha samyak na pare janite  
bhakta-bhava angikare ta-ha asvadite

TRANSLATION

Krsna 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

krsnere nacaya prema, bhaktere nacaya  
apane nacaye,--tine nace eka-thani

TRANSLATION

Ecstatic love of Krsna makes Krsna and His devotees dance, and it also dances personally. In this way, all three dance together in one place.

TEXT 19

premara vikara varnite cahe yei jana  
canda dharite cahe, yena hana `vamana'

TRANSLATION

One who wants to describe the transformations of ecstatic love of Krsna is like a dwarf trying to catch the moon in the sky.

TEXT 20

vayu yaiche sindhu-jalera hare eka `kana'  
krsna-prema-kana taiche jivera sparsana

TRANSLATION

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 Krsna.

TEXT 21

ksane ksane uthe premara taranga ananta  
jiva chara kahan tara paibeka anta?

TRANSLATION

Endless waves arise moment after moment in that ocean of love. How could an insignificant living entity estimate their limits?

TEXT 22

sri-krsna-caitanya yaha karena asvadana  
sabe eka jane taha svarupadi `gana'

TRANSLATION

Only a person on the level of Svarupa Damodara Gosvami can fully know what Lord Sri Caitanya Mahaprabhu tastes in His love for Krsna.

TEXT 23

jiva hana kare yei tahara varnana  
apana sodhite tara chonye eka `kana'

TRANSLATION

When an ordinary living entity describes the pastimes of Sri Caitanya Mahaprabhu, he purifies himself by touching one drop of that great ocean.

TEXT 24

ei-mata rasera sloka-sakala-i padila  
sese jala-kelira sloka padite lagila

TRANSLATION

Thus all the verses about the rasa-lila dance were recited. Then finally the verse concerning the pastimes in the water was recited.

TEXT 25

tabhir yutah sramam apohitumanga-sanga-  
ghrsta-srajah sa kuca-kunkuma-ranjitayah  
gandharva-palibhir anudruta avisad vah  
sranto gajibhir ibha-rad iva bhinna-setuh

TRANSLATION

"As an independent leader among elephants enters the water with its female elephants, Krsna, who is transcendental to the Vedic principles of morality, entered the water of the Yamuna with the gopis. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kunkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Krsna like celestial beings of Gandharvaloka. In this way, Lord Krsna mitigated the fatigue of the rasa dance."

PURPORT

This verse is from Srimad-Bhagavatam (10.33.23).

TEXT 26

ei-mata mahaprabhu bhramite bhramite  
aitota haite samudra dekhena acambite

TRANSLATION

While thus wandering near the temple of Aitota, Sri Caitanya Mahaprabhu suddenly saw the sea.

TEXT 27

candra-kantye uchalita taranga ujjvala

jhalamala kare,--yena `yamunara jala,

TRANSLATION

Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the River Yamuna.

TEXT 28

yamunara bhrame prabhu dhana calila  
alaksite yai' sindhu-jale jhanpa dila

TRANSLATION

Mistaking the sea for the Yamuna, the Lord ran swiftly and jumped into the water, unseen by the others.

TEXT 29

paditei haila murccha, kichui na jane  
kabhu dubaya, kabhu bhasaya tarangera gane

TRANSLATION

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

tarange vahiya phire,--yena suska katha  
ke bujhite pare ei caitanyera nata?

TRANSLATION

The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Sri Caitanya Mahaprabhu?

TEXT 31

konarkera dike prabhure tarange lana yaya  
kabhu dubana rakhe, kabhu bhasana lana yaya

TRANSLATION

Keeping the Lord sometimes submerged and sometimes afloat, the waves carried Him toward the Konarka temple.

PURPORT

Konarka, generally known as Arka-tirtha, is a temple of Lord Surya, the sun-god. It is situated on the seashore, nineteen miles north of Jagannatha Puri. It was constructed of black stone in the beginning of the thirteenth century of the Saka Era, and it shows expert craftsmanship and architecture.

TEXT 32

yamunate jala-keli gopi-gana-sange  
krsna karena--mahaprabhu magna sei range

TRANSLATION

Lord Krsna performed pastimes with the gopis in the waters of the Yamuna, and Sri Caitanya Mahaprabhu fully merged in those pastimes.

TEXT 33

ihan svarupadi-gana prabhu na dekhiya  
'kahan gela prabhu?' kahe camakita hana

TRANSLATION

Meanwhile, all the devotees, headed by Svarupa Damodara, lost sight of Sri Caitanya Mahaprabhu. Astonished, they began searching for Him, asking, "Where has the Lord gone?"

TEXT 34

mano-vege gela prabhu, dekhite narila  
prabhure na dekhiya samsaya karite lagila

TRANSLATION

Sri Caitanya Mahaprabhu had run off at the speed of mind. No one could see Him. Thus everyone was puzzled as to His whereabouts.

TEXT 35

`jagannatha dekhite kiba devalaye gela?  
anya udyane kiba unmade padila?

TRANSLATION

"Has the Lord gone to the temple of Jagannatha, or has He fallen down in madness in some garden?"

TEXT 36

gundica-mandire gela, kiba narendrere?

cataka-parvate gela, kiba konarkere?'

TRANSLATION

"Perhaps He went to the Gundica temple, or to Lake Narendra, or to the Cataka-parvata. Maybe He went to the temple at Konarka."

TEXT 37

eta bali' sabe phire prabhure cahiya  
samudrera tire aila kata jana lana

TRANSLATION

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

cahiye bedaite aiche ratri-sesa haila  
'antardhana ha-ila prabhu',--niscaya karila

TRANSLATION

While they were searching for the Lord, the night ended, and thus they all decided, "Lord Sri Caitanya Mahaprabhu has now disappeared."

TEXT 39

prabhura vicchede kara dehe nahi prana  
anista-sanka vina kara mane nahi ana

TRANSLATION

In separation from the Lord, everyone felt as though he had lost his very life. They concluded that there must have been some mishap. They could not think of anything else.

TEXT 40

"anista-sankini bandhu-hrdayani bhavanti hi"

TRANSLATION

"A relative or intimate friend is always fearful of some injury to his beloved.

PURPORT

This is a quotation from the Abhijnana-sakuntala-nataka.

TEXT 41

samudrera tire asi' yukati karila  
cirayu-parvata-dike kata-jana gela

TRANSLATION

When they arrived at the seashore, they conferred among themselves.  
Then some of them sought out Sri Caitanya Mahaprabhu at Cataka-parvata.

TEXT 42

purva-disaya cale svarupa lana kata jana  
sindhu-tire-nire karena prabhura anvesana

TRANSLATION

Svarupa Damodara proceeded east with others, looking for the Lord  
on the beach or in the water.

TEXT 43

visade vihvala sabe, nahika `cetana'  
tabu preme bule kari' prabhura anvesana

TRANSLATION

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

dekkena--eka jaliya aise kandhe jala kari'  
hase, kande, nace, gaya, bale `hari' `hari'

TRANSLATION

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

jaliyara cesta dekhi' sabara camatkara  
svarupa-gosani tare puchena samacara

TRANSLATION

Seeing the activities of the fisherman, everyone was astonished. Svarupa Damodara Gosvami, therefore, asked him for information.

TEXT 46

"kaha, jaliya, ei dike dekhila eka-jana?  
tomara ei dasa kene,--kahata' karana?"

TRANSLATION

"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

jaliya kahe,--"ihan eka manusya na dekhila  
jala vahite eka mrtaka mora jale aila

TRANSLATION

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

bada matsya bali' ami uthailun yatane  
mrtaka dekhite mora bhaya haila mane

TRANSLATION

"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

jala khasaite tara anga-sparsa ha-ila  
sparsa-matre sei bhuta hrdaye pasila

TRANSLATION

"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 vani, roma uthila sakala

TRANSLATION

"I shivered in fear and shed tears. My voice faltered, and all the hairs on my body stood up.

TEXT 51

kiba brahma-daitya, kiba bhuta, kahane na yaya  
darsana-matre manusyera paise sei kaya

TRANSLATION

"I do not know whether it was the ghost of a dead brahmana or an ordinary man, but as soon as one looks upon it, it enters his body.

TEXT 52

sarira dighala tara--hata panca-sata  
ekeka-hasta-pada tara, tina tina hata

TRANSLATION

"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 chutile carma kare nada-bade  
taha dekhi' prana ka'ra nahi rahe dhade

TRANSLATION

"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

mada-rupa dhari' rahe uttana-nayana  
kabhu gon-gon kare, kabhu rahe acetana

TRANSLATION

"That ghost has taken the form of a corpse, but he keeps his eyes open. Sometimes he utters the sounds 'gon-gon,' and sometimes he remains unconscious.

TEXT 55

saksat dekhechon,--more paila sei bhuta

mui maile mora kaiche jive stri-put

TRANSLATION

"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' bhutera katha kahana na yaya  
ojha-thani yaichon,--yadi se bhuta chadaya

TRANSLATION

"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

eka ratrye buli' matsya mariye nirjane  
bhuta-preta amara na lage `nrsimha'-smarane

TRANSLATION

"I wander alone at night killing fish in solitary places, but because I remember the hymn to Lord Nrsimha, ghosts do not touch me."

TEXT 58

ei bhuta nrsimha-name capaye dvigune  
tahara akara dekhite bhaya lage mane

TRANSLATION

"This ghost, however, overcomes me with redoubled strength when I chant the Nrsimha mantra. When I even see the form of this ghost, great fear arises in my mind."

TEXT 59

otha na yaiha, ami nisedhi tomare  
tahan gele sei bhuta lagibe sabare"

TRANSLATION

"Do not go near there. I forbid you. If you go, that ghost will catch you all."

TEXT 60

eta suni' svarupa-gosani saba tattva jani'  
jaliyare kichu kaya sumadhura vani

TRANSLATION

Hearing this, Svarupa Damodara could understand the full truth of the matter. He spoke sweetly to the fisherman.

TEXT 61

`ami--bada ojha jani bhuta chadaite'  
mantra padi' sri-hasta dila tahara mathate

TRANSLATION

"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 the top of the fisherman's head.

TEXT 62

tina capada mari' kahe,--`bhuta palaila  
bhaya na paiha'--bali' susthira karila

TRANSLATION

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, are bhaya,--dviguna asthira  
bhaya-amsa gela,--se haila kichu dhira

TRANSLATION

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

svarupa kahe,--"yanre tumi kara `bhuta'-jnana  
bhuta nahe--tenho krsna-caitanya bhagavan

TRANSLATION

Svarupa Damodara said to the fisherman, "My dear sir, the person whom you are thinking a ghost is not actually a ghost but the Supreme Personality of Godhead, Sri Krsna Caitanya Mahaprabhu.

TEXT 65

prema-vese padila tenho samudrera jale  
tanre tumi uthaila apanara jale

TRANSLATION

"Because of ecstatic love, the Lord fell into the sea, and you have caught Him in your net and rescued Him.

TEXT 66

tanra sparse ha-ila tomara krsna-premodaya  
bhuta-preta-jnane tomara haila maha-bhaya

TRANSLATION

"Simply touching Him has awakened your dormant love of Krsna, but because you thought Him a ghost, you were very much afraid of Him.

TEXT 67

ebe bhaya gela, tomara mana haila sthira  
kahan tanre uthanacha, dekhaha ama-re,,

TRANSLATION

"Now that your fear has gone and your mind is peaceful, please show me where He is."

TEXT 68

jaliya kahe,--"prabhure dekhyachon bara-bara  
tenho nahena, ei ati-vikrta aka-ra"

TRANSLATION

The fisherman replied, "I have seen the Lord many times, but this is not He. This body is very deformed."

TEXT 69

svarupa kahe,--"tanra haya premera vikara  
asthi-sandhi chade, haya ati dirghakara"

TRANSLATION

Svarupa Damodara said, "The Lord's body becomes transformed in His love for God. Sometimes the joints of His bones separate, and His body becomes very elongated."

TEXT 70

suni, sei jaliya anandita ha-ila  
saba lana gela, mahaprabhure dekhaila

TRANSLATION

Hearing this, the fisherman was very happy. He brought all the devotees with him and showed them the body of Sri Caitanya Mahaprabhu.

TEXT 71

bhumite padi' ache prabhu dirgha saba kaya  
jale sveta-tanu, valu lagiyache gaya

TRANSLATION

The Lord was lying on the ground, His body elongated and bleached white by the water. He was covered from head to foot with sad.

TEXT 72

ati-dirgha sithila tanu-carma natkaya  
dura patha uthana ghare anana na yaya

TRANSLATION

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

ardra kaupina dura kari' suska parana  
bahirvase soyaila valuka chadana

TRANSLATION

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 sankirtane  
ucca kari' krsna-nama kahena prabhura kane

TRANSLATION

They all performed sankirtana, loudly chanting the holy name of Krsna into the Lord's ear.

TEXT 75

kata-ksane prabhura kane sabda parasila  
hunkara kariya prabhu tabahi uthila

TRANSLATION

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

uthitei asthi saba lagila nija-sthane  
'ardha-bahye' iti-uti karena darasane

TRANSLATION

As soon as He got up, His bones assumed their proper places. With halfexternal consciousness, the Lord looked here and there.

TEXT 77

tina-dasaya mahaprabhu rahena sarva-kala  
'an tar-dasa;', 'bah ya-dasa', 'a rdha-bah ya' ara

TRANSLATION

The Lord remains in one of three different states of consciousness at all times: internal, external, and half-external.

TEXT 78

antar-dasara kichu ghora, kichu bahya-jnana  
sei dasa kahe bhakta 'ardha-bahya'-nama

TRANSLATION

When the Lord is deeply absorbed in internal consciousness but He nevertheless exhibits some external consciousness, devotees call His condition ardha-bahya, or half-external consciousness.

TEXT 79

`ardha-bahye' kahena prabhu pralapa-vacane  
akase kahena prabhu, sunena bhakta-gane

TRANSLATION

In this half-external consciousness, Sri Caitanya Mahaprabhu talked like a madman. The devotees could distinctly hear Him speaking to the sky.

TEXT 80

"kalindi dekhiya ami gelana vrndavana  
dekhi,--jala-krida karena vrajendra-nandana

TRANSLATION

"Seeing the River Yamuna," He said, "I went to Vrndavana. There I saw the son of Nanda Maharaja performing His sporting pastimes in the water.

TEXT 81

radhikadi gopi-gana-sange ekatra meli'  
yamunara jale maha-range karena keli

TRANSLATION

"Lord Krsna was in the water of the Yamuna in the company of the gopis, headed by Srimati Radharani. They were performing pastimes in a great sporting manner.

TEXT 82

tire rahi' dekhi ami sakhi-gana-sange  
eka-sakhi sakhi-gane dekhaya sei range

TRANSLATION

"I saw this pastime as I stood on the bank of the Yamuna in the company of the gopis. One gopi was showing some other gopis the pastimes of Radha and Krsna in the water.

TEXT 83

patta-vastra, alankare, samarpiya sakhi-kare,  
suksma-su kla-vas tra -paridhana  
krsna lana kanta-gana, kaila jalavagahana,

jala-keli racila suthama

TRANSLATION

"All the gopis entrusted their silken garments and ornaments to the care of their friends and then put on fine white cloth. Taking His beloved gopis with Him, Lord Krsna bathed and performed very nice pastimes in the water of the Yamuna.

TEXT 84

sakhi he, dekha krsnera jala-keli-range  
krsna matta kari-vara, cancala kara-puskara,  
gopi-gana karinira sange

TRANSLATION

"My dear friends, just see Lord Krsna's sporting pastimes in the water. Krsna's restless palms resemble lotus flowers. He is just like a chief of mad elephants, and the gopis who accompany Him are like she-elephants.

TEXT 85

arambhila jala-keli, anyo'nye jala phelapheli,  
hudahudi, varse jala-dhara  
sabe jaya-parajaya, nahi kichu niscaya,  
jala-yuddha badila apara

TRANSLATION

"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

varse sthira tadid-gana, since syama nava-ghana,  
ghana varse tadit-upare  
sakhi-ganera nayana, trsita cataka-gana,  
sei amrta sukhe pana kare

TRANSLATION

"The gopis were like steady streaks of lightning, and Krsna resembled a blackish cloud. The lightning began sprinkling water upon the cloud, and the cloud upon the lightning. Like thirsty cataka birds, the eyes of the gopis joyously drank the nectarean water from the cloud.

TEXT 87

prathame yuddha jalajali', tabe yuddha `karakari',  
tara pache yuddha `mukhamukhi'  
tabe yuddha `hrdahradi', tabe haila `radaradi',  
tabe haila yuddha `nakhanakhi'

TRANSLATION

"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 gopi dekhe,  
sahasra-pade nikata gamane  
  
sahasra-mukha-cumbane, sahasra-vapu-sangame,  
gopi-narma sune sahasra-kane

TRANSLATION

"Thousands of hands splashed water, and the gopis saw Krsna with thousands of eyes. With thousands of legs they came near Him and kissed Him with thousands of faces. Thousands of bodies embraced Him. The gopis heard His joking words with thousands of ears.

TEXT 89

krsna radha lana bale, gela kantha-daghna lale,  
chadila tahan, yahan agadha pani  
tenho krsna-kantha dhari;, bhase jalera upari,  
gajotkhate yaiche kamalini

TRANSLATION

"Krsna forcibly swept Radharani away and took Her into water up to Her neck. Then He released Her where the water was very deep. She grasped

Krsna's neck, however, and floated on the water like a lotus flower plucked by the trunk of a elephant.

TEXT 90

yata gopa-sundari, krsna tata rupa dhari',  
sabara vastra karila harane  
yamuna-jala nirmala, anga kare jhalamala,  
sukhe krsna kare darasane

TRANSLATION

"Krsna expanded Himself into as many forms as there were gopis and then took away all the garments that covered them. The water of the River Yamuna was crystal clear, and Krsna saw the glittering bodies of the gopis in great happiness.

TEXT 91

padmini-lata--sakhi-caya, kaila karo sahaya,  
taranga-haste patra samarpila  
keha mukta-kesa-pasa, age kaila adhovasa,  
haste keha kanculi dharila

TRANSLATION

"The lotus stems were friends of the gopis 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 Yamuna, to cover the gopis' bodies. Some gopis 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

krsnera kalaha radha-sane, gopi-gana sei-ksane,  
hemabja-vane gela lukaite  
akantha-vapu jale paise, mukha-matra jale bhasa,  
padme-mukhe na pari cinite

TRANSLATION

"Then Krsna quarreled with Radharani, and all the gopis 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

etha krsna radha-sane, kaila ye achila mane,  
gopi-gana anvesite gela  
tabe radha suksma-mati, janiya sakhira sthiti,  
sakhi-madhye asiya milila

TRANSLATION

"In the absence of the other gopis, Lord Krsna behaved with Srimati Radharani as freely as He desired. When the gopis began searching for Krsna, Srimati Radharani, being of very fine intelligence and thus knowing the situation of Her friends, immediately mingled in their midst.

TEXT 94

yata hemabja jale bhasa, tata nilabla tara pase,  
asi' asi' karaye milana  
nilabje hemabje theke, yuddha haya pratyake,  
kautuke dekhe tire sakhi-gana

TRANSLATION

"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 gopis on the bank of the Yamuna watched with great amusement.

TEXT 95

cakravaka-mandala, prthak prthak yugala,  
jala haite karila udgama  
uthila padma-mandala, prthak prthak yugala,  
cakravake kaila acchadana

TRANSLATION

"When the raised breasts of the gopis, which resembled the globe-like bodies of cakravaka birds, emerged from the water in separate couples, the bluish lotuses of Krsna's hands rose to cover them.

TEXT 96

uthila bahu raktotpala, prthak prthak yugala,  
padma-ganera kaila nivarana  
'padma' cahe luti' nite, 'utpala' cahe rakhite',  
'cakravaka' lagi' dunhara rana

TRANSLATION

"The hands of the gopis, which resembled red lotus flowers, arose from the water in pairs to obstruct the bluish flowers. The blue lotuses tried to plunder the white cakravaka birds, and the red lotuses tried to protect them. Thus there was a fight between the two.

TEXT 97

padmotpala--acetana, cakra vaka--sacetana,  
cakravake padma asvadaya  
ihan dunhara ulta sthiti, dharma haila vipariti,  
krsnera rajye aiche nyaya haya

TRANSLATION

"Blue and red lotus flowers are unconscious objects, whereas cakravakas are conscious and alive. Nevertheless, in ecstatic love, the blue lotuses began to taste the cakravakas. This is a reversal of their natural behavior, but in Lord Krsna's kingdom such reversals are a principle of His pastimes.

PURPORT

Generally the cakravaka bird tastes the lotus flower, but in Krsna's pastimes the lotus, which is usually lifeless, tastes the cakravaka bird.

TEXT 98

mitrera mitra saha-vasi cakravake lute asi',  
krsnera rajye aiche vyavahara  
aparicita satrura mitra, rakhe utpala,--e bada citra,  
ei bada `virodha-alankara'

TRANSLATION

"The blue lotuses are friends of the sun-god, and though they all live together, the blue lotuses plunder the cakravakas. The red lotuses, however, blossom at night and are therefore strangers or enemies to the cakravakas. Yet

in Krsna's pastimes the red lotuses, which are the hands of the gopis, protect their cakravaka breasts. This is a metaphor of contradiction."

PURPORT

Because the blue lotus flower blossoms with the rising of the sun, the sun is the friend of the blue lotus. The cakravaka birds also appear when the sun rises, and therefore the cakravakas and blue lotuses meet. Although the blue lotus is a friend of the sun, in Krsna's pastimes it nevertheless plunders their mutual friend the cakravaka. Normally, cakravakas move about whereas lotuses stand still, but herein Krsna's hands, which are compared to blue lotuses, attack the breasts of the gopis, which are compared to cakravakas. This is called a reverse analogy. At night the red lotus blossoms, whereas in sunlight it closes. Therefore the red lotus is an enemy to the sun and is unknown to the sun's friend the cakravaka. The gopis' breasts, however, are compared to cakravakas and their hands to red lotuses protecting them. This is a wonderful instance of reverse analogy.

TEXT 99

atisayokti, virodhabhasa, dui alankara prakasa,  
kari' krsna prakata dekhaila  
yaha kari' asvadana, anandita mora mana,  
netra-karna- yugma judaila

TRANSLATION

Sri Caitanya Mahaprabhu continued, "In His pastimes, Krsna 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 krida kari;; tire aila sri-hari,  
sange lana saba kanta-gana  
gandha-taila-mardana, amalaki-udvartana,  
seva kare tire sakhi-gana

TRANSLATION

"After performing such wonderful pastimes, Lord Sri Krsna got up on the shore of the Yamuna River, taking with Him all His beloved gopis. Then the gopis on the riverbank rendered service by massaging Krsna and the other gopis with scented oil and smearing paste of amalaki fruit on their bodies.

TEXT 101

punarapi kaila snana, suska-vastra paridhana,  
ratna-mandire kaila agamana  
vrnda-krta sambhara, gandha-puspa-alankara,  
vanya-vesa karila racana

TRANSLATION

"Then they all bathed again, and after putting on dry clothing, they went to a small jeweled house, where the gopi Vrnda arranged to dress them in forest clothing by decorating them with fragrant flowers, green leaves and all kinds of other ornaments.

TEXT 102

vrndavane taru-lata, adbhuta tahara katha,  
bara-masa dhare phula-phala  
vrndavane devi-gana, kunja-dasi yata jana,  
phala padi' aniya sakala

TRANSLATION

"In Vrndavana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The gopis and maidservants in the bowers of Vrndavana pick these fruits and flowers and bring them before Radha and Krsna.

TEXT 103

uttama samskara kari;, bada bada thali bhari',  
ratna-mandire pindara upare  
bhaksanera krama kari', dhariyache sari sari,  
age asana vasibara tare

TRANSLATION

"The gopis 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 narikela nana-lati, eka amra nana bhati,  
kala, koli--vividha-prakara  
panasa, kharjura, kamala, naranga, jama, santara,  
draksa, badama, meoya yata ara

TRANSLATION

"Among the fruits were many varieties of coconut and mango, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, santaras, grapes, almonds and all kinds of dried fruit.

TEXT 105

kharamuja, ksirika, tala, kesura, pani-phala, mrnala,  
bilva, p ilu, dadimbadi yata  
kona dese kara khyati, vrndavane saba-prapti,  
sahasra-jati, lekha yaya kata?

TRANSLATION

"There were cantaloupes, ksirikas, palmfruits, kesuras, waterfruits, lotus fruits, bel, pilu, pomegranate and many others. Some of them are variously known in different places, but in Vrndavana they are always available in so many thousands of varieties that no one can fully describe them.

TEXT 106

gangajala, amrtakeli, piyusagranthi, karpurakeli,  
sa rapuri, amrti, padmacini  
khanda-ksirisara-vrksa, ghare kari' nana bhaksya,  
radha yaha krsna lagi' ani

TRANSLATION

"At home Srimati Radharani had made various types of sweetmeats from milk and sugar, such as gangajala, amrtakeli, piyusagranthi,

karpurakeli, sarapuri, amrti, padmacini and khanda-ksirisara-vrksa. She had then brought them all for Krsna.

TEXT 107

bhaksyera paripati dekhi;, krsna haila maha-sukhi,  
vasi' kaila vanya bhojana  
sange lana sakhi-gana, radha kaila bhojana,  
dunhe kaila mandire sayana

TRANSLATION

"When Krsna saw the very nice arrangement of food, He happily sat down and had a forest picnic. Then, after Srimati Radharani and Her gopi friends partook of the remnants, Radha and Krsna lay down together in the jeweled house.

TEXT 108

keha kare vijana, keha pada-samvahana,  
keha karaya tambula bhaksana  
radha-krsna nidra gela, sakhi-gana sayana kaila,  
dekhi' amara sukhi haila mana

TRANSLATION

"Some of the gopis fanned Radha and Krsna, others massaged Their feet, and some fed Them betel leaves to chew. When Radha and Krsna fell asleep, all the other gopis also lay down. When I saw this, My mind was very happy.

TEXT 109

hena-kale more dhari, maha-kolahala kari;,  
tumi-saba ihan lana aila  
kanha yamuna, vrndavana, kanha krsna, gopi-gana,  
sei sukha bhanga karaila.i"

TRANSLATION

"Suddenly, all of you created a great tumult and picked Me up and brought Me back here. Where now is the River Yamuna? Where is Vrndavana? Where are Krsna and the gopis? You have broken My happy dream!"

TEXT 110

eteka kahite prabhura kevala `bahya' haila  
svarupa-gosanire dekhi' tanhare puchila

TRANSLATION

Speaking in this way, Sri Caitanya Mahaprabhu fully returned to external consciousness. Seeing Svarupa Damodara Gosvami, the Lord questioned him.

TEXT 111

`ihan kene tomara amare lana aila?'  
svarupa-gosani tabe kahite lagila

TRANSLATION

"Why have you brought Me here?" He asked. Then Svarupa Damodara answered Him.

TEXT 112

"yamunara bhrame tumi samudre padila  
samudrera tarange asi, eta dura aila.i

TRANSLATION

"You mistook the sea for the Yamuna River," he said, "and You jumped into it. You have been carried this far by the waves of the sea.

TEXT 113

ei jaliya jale kari' toma uthaila  
tomara parase ei preme matta ha-ila

TRANSLATION

"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 Krsna.

TEXT 114

saba ratri sabe bedai tomare anvesiya  
jaliyara mukhe suni' painu asiya

TRANSLATION

"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 murccha-chale vrndavane dekha krida

tomara murccha dekhi' sabe mane pai pida

TRANSLATION

"While apparently unconscious, You witnessed the pastimes in Vrndavana, but when we saw You unconscious, we suffered great agony in our minds.

TEXT 116

krsna-nama la-ite tomara `ardha-bahya' ha-ila  
tate ye pralapa kaila, taha ye sunila"

TRANSLATION

"When we chanted the holy name of Krsna, however, You came to semiconsciousness, and we have all been hearing You speak like a madman."

TEXT 117

prabhu kahe,--"svapne dekhi' gelana vrndavane  
dekhi,--krsna rasa karena gopigana-sane

TRANSLATION

Sri Caitanya Mahaprabhu said, "In My dream I went to Vrndavana, where I saw Lord Krsna perform the rasa dance with all the gopis.

TEXT 118

jala-krida kari' kaila vanya-bhojane  
dekhi' ami pralapa kailun--hena laya mane"

TRANSLATION

"After sporting in the water, Krsna enjoyed a picnic. I can understand that after seeing this, I must certainly have talked like a madman."

TEXT 119

tabe svarupa-gosani tanre snana karana  
prabhure lana ghara aila anandita hana

TRANSLATION

Thereafter, Svarupa Damodara Gosvami had Lord Sri Caitanya Mahaprabhu bathe in the sea, and then he very happily brought Him back home.

TEXT 120

ei ta' kahilun prabhura samudra-patana  
iha yei sune, paya caitanya-carana

TRANSLATION

Thus I have described the incident of Lord Sri Caitanya Mahaprabhu's falling into the ocean. Anyone who listens to this pastime will certainly attain shelter at the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 121

sri-rupa-raghunatha pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Eighteenth Chapter, describing Lord Sri Caitanya Mahaprabhu's falling into the water of the sea.

Chapter Nineteen

The Inconceivable Behavior of Lord Sri Caitanya Mahaprabhu

The following summary of Chapter Nineteen is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya.

Every year, Sri Caitanya Mahaprabhu asked Jagadananda Pandita to visit His mother in Navadvipa with gifts of cloth and prasada. After one such visit, Jagadananda Pandita returned to Puri with a sonnet that Advaita Acarya had written. When Sri Caitanya Mahaprabhu 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, Svarupa Damodara asked Sankara pandita to stay at night in the same room with the Lord.

This chapter further describes how Lord Sri Caitanya Mahaprabhu entered the Jagannatha-vallabha garden during the full-moon night of Vaisakha (April-May) and experienced various transcendental ecstasies. Overwhelmed with ecstatic love at suddenly seeing Lord Sri Krsna beneath an asoka tree, He exhibited various symptoms of spiritual madness.

vande tam krsna-caitanyam  
matr-bhak ta-siromanim  
pralapya mukha-sangharsi  
madhudyane lalasa yah

TRANSLATION

Lord Sri Caitanya Mahaprabhu, 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 Jagannatha-vallabha garden to perform His pastimes. I offer my respectful obeisances unto Him.

TEXT 2

jaya jaya sri-caitanya jaya nityananda  
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya Mahaprabhu!

TEXT 3

ei-mate mahaprabhu krsna-premavese  
unmada-pralapa kare ratri-divase

TRANSLATION

In the ecstasy of love of Krsna, Sri Caitanya Mahaprabhu thus behaved like a madman, talking insanelly all day and night.

TEXT 4

prabhura atyanta priya pandita-jagadananda  
yahara caritre prabhu payena ananda

TRANSLATION

Jagadananda Pandita was a very dear devotee of Sri Caitanya Mahaprabhu. The Lord derived great pleasure from his activities.

TEXT 5

prati-vatsara prabhu tanre pathana nadiyate  
viccheda-dukhkita jani' janani asvasite

TRANSLATION

Knowing His mother to be greatly afflicted by separation, the Lord would send Jagadananda Pandita to Navadvipa every year to console her.

TEXT 6

"nadiya calaha, matare kahiha namaskara  
amara name pada-padma dhariha tanhara

TRANSLATION

Sri Caitanya Mahaprabhu told Jagadananda Pandita, "Go to Nadia and offer My obeisances to My mother. Touch her lotus feet in My name.

TEXT 7

kahiha tanhare--`tumi karaha smarana  
nitya asi' ami tomara vandiye carana

TRANSLATION

"Tell her for Me, `Please remember that I come here every day and offer My respects to your lotus feet.

TEXT 8

ye-dine tomara iccha karaite bhojana  
se-dine asi' avasya kariye bhaksana

TRANSLATION

"`Any day you desire to feed Me, I certainly come and accept what you offer.

TEXT 9

tomara seva chadi' ami karilun sannyasa  
`baula' hana ami kailun dharma-nasa

TRANSLATION

" `I have given up service to you and have accepted the vow of sannyasa. I have thus become mad and have destroyed the principles of religion.

TEXT 10

ei aparadha tumi na la-iha amara

tomara adhina ami--putra se tomara

TRANSLATION

" `Mother, please do not take this as an offense, for I, your son, am completely dependent upon you.

TEXT 11

nilacale achi ami tomara ajnate  
yavat jiba, tavat ami nariba chadite'

TRANSLATION

"`I am staying here at Nilacala, Jagannatha Puri, according to your order. As long as I live, I shall not leave this place."'

TEXT 12

gopa-lilaya paila yei prasada-vasane  
matare pathana taha purira vacane

TRANSLATION

Following the order of Paramananda Puri, Sri Caitanya Mahaprabhu sent His mother the prasada clothing left by Lord Jagannatha after His pastimes as a cowherd boy.

TEXT 13

jagannathera uttama prasada aniya yatane  
matare prthak pathana, ara bhakta-gane

TRANSLATION

Sri Caitanya Mahaprabhu very carefully brought first-class prasada from Lord Jagannatha and sent it in separate packages to His mother and the devotees at Nadia.

TEXT 14

matr-bhakta-ganera prabhu hana siromani  
sannyasa kariya sada sevena janani

TRANSLATION

Sri Caitanya Mahaprabhu is the topmost gem of all devotees of mothers. He rendered service to His mother even after He had accepted the vow of sannyasa.

TEXT 15

jagadananda nadiya giya matare milila  
prabhura yata nivedana, sakala kahila

TRANSLATION

Jagadananda Pandita thus returned to Nadia, and when he met Sacimata, he conveyed to her all the Lord's salutations.

TEXT 16

acaryadi bhakta-gane milila prasada diya  
mata-thani ajna la-ila maseka rahiya

TRANSLATION

He then met all the other devotees, headed by Advalta Acarya, and gave them the prasada of Jagannatha. After staying for one month, he took permission from mother Saci to leave.

TEXT 17

acaryera thani giya ajna magila  
acarya-gosani prabhure sandesa kahila

TRANSLATION

When he went to Advaita Acarya and also asked His permission to return, Advaita Prabhu gave him a message to deliver to Sri Caitanya Mahaprabhu.

TEXT 18

taraja-praheli acarya kahena thare-thore  
prabhu matra bujhena, keha bujhite na pare

TRANSLATION

Advaita Acarya had written a sonnet in equivocal language with an import that Sri Caitanya Mahaprabhu could understand but others could not.

TEXT 19

"prabhure kahiha amara koti namaskara  
ei nivedana tanra carane amara

TRANSLATION

In His sonnet, Advaita Prabhu first offered His obeisances hundreds and thousands of times unto the lotus feet of Lord Sri Caitanya Mahaprabhu. He then submitted the following statement at His lotus feet.

TEXT 20

baulake kahiha,--loka ha-ila baula  
baulake kahiha,--hate na vikaya caula

TRANSLATION

"Please inform Sri Caitanya Mahaprabhu, 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

baulake kahiha,--kaye nahika aula  
baulake kahiha,--iha kahiyaache baula"

TRANSLATION

"Those now mad in ecstatic love are no longer interested in the material world. Tell Sri Caitanya Mahaprabhu that Advaita Prabhu, who has also become a madman in ecstatic love, has spoken these words."

TEXT 22

eta suni' jagadananda hasite lagila  
nilacale asi' tabe prabhure kahila

TRANSLATION

When he heard Advaita Acarya's statement, Jagadananda Pandita began to laugh, and when he returned to Jagannatha Puri, Nilacala, he informed Caitanya Mahaprabhu of everything.

TEXT 23

taraja suni' mahaprabhu isat hasila  
'tanra yei ajna'--bali' mauna dharila

TRANSLATION

After hearing the equivocal sonnet by Advaita Acarya, Sri Caitanya Mahaprabhu quietly smiled. "That is His order," He said. Then He fell silent.

TEXT 24

janiyao svarupa gosani prabhure puchila  
'ei tarajara artha bujhite narila'

TRANSLATION

Although he knew the secret, SvarOpa Damodara Gosvami inquired from the Lord, "What is the meaning of this sonnet? I could not understand it."

TEXT 25

prabhu kahena,--'acarya haya pujaka prabala  
agama-sastrera vidhi-vidhane kusala

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Advaita Acarya is a great worshiper of the Lord and is very expert in the regulative principles enjoined in the Vedic literatures.

TEXT 26

upasana lagi' devera karena avahana  
puja lagi' kata kala karena nirodhana

TRANSLATION

"Advaita Acarya invites the Lord to come and be worshiped, and to perform the worship He keeps the Deity for some time.

TEXT 27

puja-nirvahana haile pache karena visarjana  
tarajara na jani artha, kiba tanra mana

TRANSLATION

"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

maha- yogesvara acarya--tarajate samartha  
amiha bujhite nari tarajara artha'

TRANSLATION

"Advaita Acarya is a great mystic. No one can understand Him. He is expert in writing sonnets that even I Myself cannot understand."

TEXT 29

suniya vismita ha-ila saba bhakta-gana  
svarupa-gosani kichu ha-ila vimana

TRANSLATION

Hearing this, all the devotees were astonished, especially Svarupa Damodara, who became somewhat morose.

TEXT 30

sei dina haite prabhura ara dasa ha-ila  
krsnera viccheda-dasa dviguna badila

TRANSLATION

From that day on, Sri Caitanya Mahaprabhu's emotional state changed markedly; His feelings of separation from Krsna doubled in intensity.

TEXT 31

unmada-pralapa-cesta kare ratri-dine  
radha-bhavavese viraha bade anuksane

TRANSLATION

As His feelings of separation in the ecstasy of Srimati Radharani increased at every moment, the Lord's activities, both day and night, were now wild, insane performances.

TEXT 32

acambite sphure krsnera mathura-gamana  
udghurna-dasa haila unmada-laksana

TRANSLATION

Suddenly there awoke within Sri Caitanya Mahaprabhu the scene of Lord Krsna's departure to Mathura, and He began exhibiting the symptom of ecstatic madness known as udghurna.

TEXT 33

ramanandera gala dhari' karena pralapana  
svarupe puchena mani' nija-sakhi-gana

TRANSLATION

Sri Caitanya Mahaprabhu spoke like a madman, holding Ramanada Raya by the neck, and He questioned Svarupa Damodara, thinking him to be His gopi friend.

TEXT 34

purve yena visakhare radhika puchila  
sei sloka padi' pralapa karite lagila

TRANSLATION

Just as Srimati Radharani inquired from Her personal friend Visakha, Sri Caitanya Mahaprabhu, reading that very verse, began speaking like a madman.

TEXT 35

kva nanda-kula-candramah kva sikhi-candrakalankrtih  
kva mandra-murali-ravah kva nu surendra-nila-dyutih  
kva rasa-rasa-tandavi kva sakhi jiva-raksausadhir  
nidhir mama suhrttamah kva bata hanta ha dhig-vidhim

TRANSLATION

" `My dear friend, where is Krsna, who is like the moon rising from the ocean of Maharaja Nanda's dynasty? Where is Krsna, His head decorated with a peacock feather? Where is He? Where is Krsna, whose flute produces such a deep sound? Oh, where is Krsna, whose bodily luster is like the luster of the blue indranila jewel? Where is Krsna, who is so expert in rasa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Krsna, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.'

PURPORT

This verse is found in the Lalita-madhava (3.25) of Srila Rupa Gosvami.

TEXT 36

"vrajendra-kula--dugdha-sindhu, krsna tahe purna indu,  
janmi' kaila jagat ujora  
kanty-amrta yeba piye, nirantara piya jiye,  
vraja-janera nayana-cakora

TRANSLATION

"The family of Maharaja Nanda is just like an ocean of milk, wherein Lord Krsna 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, kotha krsna, karaha darasana  
ksaneke yahara mukha, na dekhile phate buka,  
sighra dekhaha, na rahe jivana

TRANSLATION

"My dear friend, where is Krsna? 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 ramani, kamarka-tapta-kumudini,  
nija-karamrta diya dana  
praphullita kare yei, kahan mora candra sei,  
dekhaha, sakhi, rakha mora prana

TRANSLATION

"The women of Vrndavana are just like lilies growing hot in the sun of lusty desires. But moonlike Krsna 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

kahan se cudara thama, sikhi-pinchera udana,  
nava-meghe yena indra-dhanu  
pitambara--tadid-dyuti, mukta-mala--baka-panti,  
navambuda jini' syama-tanu

TRANSLATION

"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 Krsna triumphs over the new blackish rain cloud.

TEXT 40

eka-bara yara nayane lage, sada tara hrdaye jage,

krsna-tanu--yena amra-atha  
nari-mane paise haya, yatne nahi bahiraya,  
tanu nahe,--seya-kulera kanta

TRANSLATION

"If a person's eyes even once capture that beautiful body of Krsna's, it remains always prominent within his heart. Krsna'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 Krsna's extraordinary body is like a thorn of the seya berry tree.

TEXT 41

jiniya tamala-dyuti, indranila-sama kanti,  
se kantite jagat mataya  
srngara-rasa-sara chani', tate candra-jyotsna sa-ni',  
jani vidhi niramila taya

TRANSLATION

"Krsna's bodily luster shines like the indranila gem and surpasses the luster of the tamala 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

kahan se murali-dhvani, navabhra-garjita jini',  
jagat akarse sravane yahara  
uthi' dhaya vraja-jana, trsita cataka-gana,  
asi' piye kanty-amrta-dhara

TRANSLATION

"The deep vibration of Krsna's flute surpasses the thundering of new clouds and attracts the aural reception of the entire world. Thus the inhabitants of Vrndavana rise and pursue that sound, drinking the showering nectar of Krsna's bodily luster like thirsty cataka birds.

TEXT 43

mora sei kala-nidhi, prana-raksa-mahausadhi,  
sakhi, mora tenho suhrttama  
deha jiye tanha vine, dhik ei jivane,  
vidhi kare eta vidambana!"

TRANSLATION

"Krsna 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 jite nahi caya, ta-re kene jiyaya',  
vidhi-prati uthe krodha-soka  
vidhire kare bhartsana, krsne dena olahana,  
padi' bhagavatera eka sloka

TRANSLATION

"Why does Providence continue the life of one who does not wish to live" This thought aroused anger and lamentation. Sri Caitanya Mahaprabhu then

read a verse from Srimad-Bhagavatam that chastises Providence and makes an accusation against Krsna.

TEXT 45

aho vidhatas tava na kvacid daya  
samyojya maitrya pranayena dehinah  
tams cakrtarthan viyunanksy aparthakam  
vicestitam te'rbhaka-cestitam yatha

TRANSLATION

" `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.'

PURPORT

This verse, quoted from Srimad-Bhagavatam (10.39.19), was chanted by the damsels of Vraja when Krsna left Vrndavana for Mathura with Akrura and Balarama. The gopis lamented that providence had made it possible for them to meet Krsna and Balarama in affection and love and had then separated them.

TEXT 46

"na janis prema-marma, vyartha karis parisrama,  
tora cesta--balaka-samana  
`tora yadi lag paiye, tabe tore siksa diye,  
emana yena na karis vidhana

TRANSLATION

"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 bada-i nithura  
anyo'nya durlabha jana, preme karana sammilana,  
'akrtarthan' kene karis dura?

TRANSLATION

"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 akaruna, dekhana krsnanana,  
netra-mana lobhaila mora  
ksaneke karite pana, kadi' nila anya sthana  
papa kaili 'datta-apahara'

TRANSLATION

"O Providence, you are so unkind! You reveal the beautiful face of Krsna and make the mind and eyes greedy, but after they have drunk that nectar for only a moment, you whisk Krsna away to another place. This is a great sin because you thus take away what you have given as charity.

TEXT 49

'akrura kare tomara dosa, amaya kene kara rosa',  
iha yadi kaha 'duraca-ra,  
tui akrura-murti dhari', krsna nili curi kari',  
anyera nahe aiche vyavahara

TRANSLATION

"O misbehaved Providence! If you reply to us, 'Akrura is actually at fault; why are you angry with me?' then I say to you, 'Providence, you have taken the form of Akrura and have stolen Krsna away. No one else would behave like this.'

TEXT 50

apanara karma-dosa, tore kiba kari rosa,  
toya-moya sambandha vidura  
ye amara prana-natha, ekatra rahi yanra satha,  
sei krsna ha-ila nithura!

TRANSLATION

"But this is the fault of My own destiny. Why should I needlessly accuse you? There is no intimate relationship between you and Me. Krsna, 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 yanre, sei apana-hate mare,  
nari-vadhe krsnera nahi bhaya  
tanra lagi' ami mari, ulati' na cahe hari,  
ksana-matre bhangila pranaya

TRANSLATION

"He for whom I have left everything is personally killing Me with His own hands. Krsna 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

krsne kene kari rosa, apana durdaiva-dosa,  
pakila mora ei papa-phala  
ye krsna--mora premadhina, tare kaila udasina,  
ei mora abhagya prabala"

TRANSLATION

"Yet why should I be angry with Krsna? It is the fault of My own misfortune. The fruit of my sinful activities has ripened, and therefore Krsna, who has always been dependent on My love, is now indifferent. This means that My misfortune is very strong."

TEXT 53

ei-mata gaura-rayā, visade kare haya haya,  
'ha ha krsna, tumi gela kati?'  
gopi-bhava hrdaye, tara vakye vilapaye,  
'govinda damodara madhaveti'

TRANSLATION

In this way, Sri Caitanya Mahaprabhu lamented in the mood of separation, "Alas, alas! O Krsna, where have You gone?" Feeling in His heart the ecstatic emotions of the gopis, Sri Caitanya Mahaprabhu agonized in their words, saying, "O Govinda! O Damodara! O Madhava!"

TEXT 54

tabe svarupa-rama-rayā, kari' nana upaya,  
mahaprabhura kare asvasana  
gayena sangama-gita, prabhura phiraila cita,  
prabhura kichu sthira haila mana

TRANSLATION

Svarupa Damodara ad Ramananda Raya 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-ratri gela  
gambhirate svarupa-gosani prabhure soyaila

TRANSLATION

As Sri Caitanya Mahaprabhu lamented in this way, half the night passed. Then Svarupa Damodara made the Lord lie down in the room known as the Gambhira.

TEXT 56

prabhure soyana ramananda gela ghare  
svarupa, govinda suila gambhirara dvare

TRANSLATION

After the Lord was made to lie down, Ramananda Raya returned home, and Svarupa Damodara and Govinda lay down at the door of the Gambhira.

TEXT 57

premavese mahaprabhura gara-gara mana  
nama-sankirtana kari' karena jagarana

TRANSLATION

Sri Caitanya Mahaprabhu stayed awake all night, chanting the Hare Krsna maha-mantra, His mind overwhelmed by spiritual ecstasy.

TEXT 58

virahe vyakula prabhu udvege uthila  
gambhirara bhittyē mukha ghasite lagila

TRANSLATION

Feeling separation from Krsna, Sri Caitanya Mahaprabhu was so distraught that in great anxiety He stood up and began rubbing His face against the walls of the Gambhira.

TEXT 59

mukhe, gande, nake ksata ha-ila apara  
bhavavese na janena prabhu, pade rakta-dhara

TRANSLATION

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-ratri karena bhava mukha sangharsana  
gon-gon-sabda karena,--svarupa sunila takhana

TRANSLATION

In ecstasy, Sri Caitanya Mahaprabhu rubbed His face against the walls all night long, making a peculiar sound, "gon-gon," which Svarupa Damodara could hear through the door.

TEXT 61

dipa jvali' ghare gela, dekhi' prabhura mukha  
svarupa, govinda dunhara haila bada dukha

TRANSLATION

Lighting a lamp, Svarupa Damodara and Govinda entered the room. When they saw the Lord's face, both of them were full of sorrow.

TEXT 62

prabhure sayyate ani' susthira karaila  
'kanhe kaila ei tumi?'--svarupa puchila

TRANSLATION

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 na pari rahite

dvara cahi' buli' sighra bahira ha-ite

TRANSLATION

Sri Caitanya Mahaprabhu 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

dvara nahi' pana mukha lage cari-bhite  
ksata haya, rakta pade, na pai yaite"

TRANSLATION

"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

unmada-dasaya prabhura sthira nahe mana  
yei kare, yei bole saba,--unmada-laksana

TRANSLATION

In this state of madness, Sri Caitanya Mahaprabhu's mind was unsteady. Whatever He said or did was all symptomatic of madness.

TEXT 66

svarupa-gosani tabe cinta paila mane  
bhakta-gana lana vicara kaila ara dine

TRANSLATION

Svarupa Damodara 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 sadhila  
sankara-pandite prabhura sange soyaila

TRANSLATION

After consulting with one another, they entreated Sri Caitanya Mahaprabhu to allow Sankara Pandita to lie down in the same room with Him.

TEXT 68

prabhu-pada-tale sankara karena sayana  
prabhu tanra upara karena pada-prasarana

TRANSLATION

Thus Sankara Pandita lay at the feet of Sri Caitanya Mahaprabhu,  
and the Lord placed His legs upon Sankara's body.

TEXT 69

`prabhu-padopadhana' bali' tanra nama ha-ila  
purve vidure yena sri-suka varnila

TRANSLATION

Sankara became celebrated by the name "the pillow of Sri Caitanya  
Mahaprabhu." He was like Vidura, as Sukadeva Gosvami previously  
described him.

TEXT 70

iti bruvanam viduram vinitam  
sahasra-sirsnas caranopadhanam  
prahrsta-roma bhagavat-kathayam  
praniyamano munir abhyacasta

TRANSLATION

"When submissive Vidura, the resting place of the legs of Lord  
Krsna, had thus spoken to Maitreya, Maitreya began speaking, his hair  
standing on end due to the transcendental pleasure of discussing topics  
concerning Lord Krsna."

PURPORT

This is a quotation from Srimad-Bhagavatam (3.13.5).

TEXT 71

sankara karena prabhura pada-samvahana  
ghumana padena, taiche karena sayana

TRANSLATION

Sankara massaged the legs of Sri Caitanya Mahaprabhu, but while  
massaging he would fall asleep and thus lie down.

TEXT 72

ughada-ange padiya sankara nidra yaya

prabhu uthi' apana-kantha tahare jadaya

TRANSLATION

He would lie asleep without a covering on his body, and Sri Caitanya Mahaprabhu would get up and wrap him with His own quilt.

TEXT 73

nirantara ghumaya sankara sighra-cetana  
vasi' pada capi' kare ratri-jagarana

TRANSLATION

Sankara Pandita would always fall asleep, but he would quickly awaken, sit up and again begin massaging the legs of Sri Caitanya Mahaprabhu. In this way he would stay awake the entire night.

TEXT 74

tanra bhaye narena prabhu bahire yaite  
tanra bhaye narena bhittye mukhabja ghasite

TRANSLATION

Out of fear of Sankara, Sri Caitanya Mahaprabhu could neither leave His room nor rub His lotuslike face against the walls.

TEXT 75

ei lila mahaprabhura raghunatha-dasa  
gauranga-stava-kalpavrkse kariyache prakasa

TRANSLATION

This pastime of Sri Caitanya Mahaprabhu's has been described very nicely by Raghunatha dasa Gosvami in his book known as Gauranga-stavakalpavrkasa.

TEXT 76

svakiyasya pranarbuda-sadrsa-gosthasya virahat  
pralapan unmadat satatam ati kurvan vikala-dhih  
dadhad bhittau sasvad vadana-vidhu-gharsena rudhiram  
ksatottham gaurango hrdaya udayan mam madayati

TRANSLATION

"Because of separation from His many friends in Vrndavana, who were like His own life, Sri Caitanya Mahaprabhu 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 Sri Caitanya Mahaprabhu rise in my heart and make me mad with love."

TEXT 77

ei-mata mahaprabhu ratri-divase  
prema-sindhu-magna rahe, kabhu dube, bhase

TRANSLATION

Sri Caitanya Mahaprabhu in this way stayed immersed day and night in an ocean of ecstatic love for Krsna. Sometimes He was submerged, and sometimes He floated.

TEXT 78

eka-kale vaisakhera purnamasi-dine  
ratri-kale mahaprabhu calila udyane

TRANSLATION

One full-moon night in the month of Vaisakha [April and May], Sri Caitanya Mahaprabhu went to a garden.

TEXT 79

jagannatha-vallabha' nama udyana-pradhane  
pravesa karila prabhu lana bhakta-gane

TRANSLATION

The Lord, along with His devotees, entered one of the nicest gardens, called Jagannatha-vallabha.

TEXT 80

praphullita vrksa-valli,--yena vrndavana  
suka, sari, pika, bhrnga kare alapana

TRANSLATION

In the garden were fully blossomed trees and creepers exactly like those in Vrndavana. Bumblebees and birds like the suka, sari and pika talked with one another.

TEXT 81

puspa-gandha lana vahe malaya-pavana

`guru' hana taru-lataya sikhaya nacana

TRANSLATION

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

purna-candra-candrikaya parama ujjvala  
taru-latadi jyotsnaya kare jhalamala

TRANSLATION

Brightly illuminated by the full moon, the trees and creepers glittered in the light.

TEXT 83

chaya rtu-gana yahan vasanta pradhana  
dekhi' anandita haila gaura bhagavan

TRANSLATION

The six seasons, especially spring, seemed present there. Seeing the garden, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, was very happy.

TEXT 84

"lalita-lavanga-lata" pada gaoyana  
nrtya kari' bulena prabhu nija-gana lana

TRANSLATION

In this atmosphere, the Lord had His associates sing a verse from the Gitagovinda, beginning with the words "lalita-lavanga-lata," as He danced and wandered about with them.

TEXT 85

prati-vrksa-valli aiche bhramite bhramite  
asokera tale krsne dekhena acambite

TRANSLATION

As He thus wandered around every tree and creeper, He came beneath an asoka tree and suddenly saw Lord Krsna.

TEXT 86

krsna dekhi' mahaprabhu dhana calila  
age dekhi' hasi' krsna antardhana ha-ila

TRANSLATION

When He saw Krsna, Sri Caitanya Mahaprabhu began running very swiftly, but Krsna smiled and disappeared.

TEXT 87

age paila krsne, tanre punah harana  
bhumete padila prabhu murcchita hana

TRANSLATION

Having first gotten Krsna and then having lost Him again, Sri Caitanya Mahaprabhu fell to the ground unconscious.

TEXT 88

krsnera sri-anga-gandhe bhariche udyane  
sei gandha pana prabhu haila acetane

TRANSLATION

The entire garden was filled with the scent of Lord Sri Krsna's transcendental body. When Sri Caitanya Mahaprabhu smelled it, He fell unconscious at once.

TEXT 89

nirantara nasaya pase krsna-parimala  
gandha asvadite prabhu ha-ila pagala

TRANSLATION

The scent of Krsna's body, however, incessantly entered His nostrils, and the Lord became mad to relish it.

TEXT 90

krsna-gandha-lubdha radha sakhire ye kahila  
sei sloka padi' prabhu artha karila

TRANSLATION

Srimati Radharani expressed to Her gopi friends how She hankers for the transcendental scent of Krsna's body. Sri Caitanya Mahaprabhu recited that same verse and made its meaning clear.

TEXT 91

ku ranga-mada-jid-vapuh-parimalormi-krstanganah  
svakanga-nalinastake sasi-yutabja-gandha-prathah  
madendu va ra-ca n danaguru-sugan dh i-ca rcarcintah  
sa me madana-mohanah sakhi tanoti nasa-sprham

TRANSLATION

" `The scent of Krsna'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.'

PURPORT

This is a verse found in Govinda-lilamrta (8.6).

TEXT 92

kasturika-nilotpala, tara yei parimala,  
taha jini' krsna-anga-gandha  
vyape caudda-bhuvane, kare sarva akarsane,  
nari-ganera ankhi kare andha

TRANSLATION

"The scent of Krsna'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, krsna-gandha jagat mataya  
narira nasate pase, sarva-kala tahan vaise,  
krsna-pasa dhari' lana yaya

TRANSLATION

"My dear friend, the scent of Krsna'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 Krsna.

TEXT 94

netra-nabhi, vadana, kara-yuga carana,  
ei asta-padma krsna-ange  
karpura-lipta kamala, tara yaiche parimala,  
sei gandha asta-padma-sange

TRANSLATION

"Krsna'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-kilita candana, taha kari' gharsana,  
tahe aguru, kunkuma, kasturi  
karpura-sane carca ange, purva angera gandha sange,  
mili' tare yena kaila curi

TRANSLATION

"When sandalwood pulp with aguru, kunkuma and musk is mixed with camphor and spread on Krsna's body, it combines with Krsna's own original bodily perfume and seems to cover it.

PURPORT

In another version, the last line of this verse reads, kamadevera mana kaila curi. This means "the scent of all these substances mixes with the previous scent of Krsna's body and steals away the mind of Cupid."

TEXT 96

hare narira tanu-mana, nasa kare ghurnana,  
khasaya nivi, chutaya kesa-bandha  
kariya age bauri, nacaya jagat-na-ri,  
hena dakatiya krsnanga-gandha

TRANSLATION

"The scent of Krsna'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 world come under its influence, and therefore the scent of Krsna's body is like a plunderer.

TEXT 97

sei gandha-vasa nasa, sada kare gandhera asa,

kabhu paya, kabhu nahi paya  
paile piya peta bhare, pina pina tabu kare,  
na paile trsnaya mari' yaya

TRANSLATION

"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-nata, pasari gandhera hata,  
jagan-nari-grahake lobhaya  
vina-mulye deya gandha, gandha diya kare andha,  
ghara yaite patha nahi paya"

TRANSLATION

"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,  
bhrnga-praya iti-uti dhaya  
yaya vrksa-lata-pase, krsna sphure--sei ase,  
krsna na paya, gandha-matra paya

TRANSLATION

Sri Caitanya Mahaprabhu, His mind thus stolen by that scent, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Krsna would appear, but instead He found only the scent of Krsna's body.

TEXT 100

svarupa-ramananda gaya, prabhu nace, sukha paya,  
ei-mate pratah-kala haila  
svarupa-ramananda-raya, kari nana upaya,  
mahaprabhura bah ya-sphurti kaila

TRANSLATION

Both Svarupa Damodara and Ramananda Raya sang to the Lord, who danced and enjoyed happiness until the morning arrived. Then they devised a plan to revive the Lord to external consciousness.

TEXT 101

matr-bhakti, pralapana, bhittye mukha-gharsana,  
krsna-gandha-sphurtye divya-nrtya  
ei cari-lila-bhede, gaila ei paricchede,  
krsnadasa rupa-gosani-bhrtya

TRANSLATION

Thus, I, Krsnadasa, the servant of Srila Rupa Gosvami, 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 Krsna's fragrance.

PURPORT

Krsnadasa Kaviraja Gosvami says that he has been able to describe these four pastimes of Sri Caitanya Mahaprabhu by the blessings of Srila Rupa Gosvami. Krsnadasa Kaviraja Gosvami was not actually a direct disciple of Srila Rupa Gosvami, but he followed the instructions given by Srila Rupa Gosvami in Bhakti-rasamrta-sindhu. He therefore acted according to the directions of Rupa Gosvami and prayed in every chapter for his mercy.

TEXT 102

ei-mata mahaprabhu pana cetana  
snana kari' kaila jagannatha-darasana

TRANSLATION

Sri Caitanya Mahaprabhu thus returned to consciousness. He then bathed and went to see Lord Jagannatha.

TEXT 103

alaukika krsna-lila, divya-sakti tara  
tarkera gocara nahe caritra yahara

TRANSLATION

The pastimes of Lord Krsna 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 sada jage yahara antare  
panditeha tara cesta bujhite na pare

TRANSLATION

When transcendental love of Krsna awakens in one's heart, even a learned scholar cannot comprehend one's activities.

TEXT 105

dhanyasyayam navah prema  
yasyonmilati cetasi  
antarvanibhir apy asya  
mudra susthu sudurgama

TRANSLATION

"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."

PURPORT

This verse is quoted from Bhakti-rasamrta-sindhu (1.4.17).

TEXT 106

alaukika prabhura `cesta', `pralapa' suniya  
tarka na kariha, suna visvasa kariya

TRANSLATION

The activities of Sri Caitanya Mahaprabhu 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

ihara satyatve pramana sri-bhagavate  
sri-radhara prema-pralapa `bhramara-gita'te

TRANSLATION

The evidence of the truth of these talks is found in Srimad-Bhagavatam. There, in the section of the Tenth Canto known as the Bhramara-gita, "the Song to the Bumblebee," Srimati Radharani speaks insanelly in ecstatic love for Krsna.

PURPORT

When Uddhava arrived from Mathura carrying a message for the gopis, the gopis began talking about Krsna and crying. Then one important gopi 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 Krsna. The verses are as follows (SB. 10.47.12-21):

madhupa kitava-bandho ma sprsanghrim sapatnyah  
kuca-vilulita-mala-kunkuma-smasrubhir nah  
vahatu madhu-patis tan-manininam prasadam  
yadu-sadasi vidambyam yasya dutas tvam idrk

"My dear bumblebee, you are a very cunning friend of Uddhava and Krsna. 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 Krsna's friends, for I see that you have kunkuma dust on your mustache. Krsna is now engaged in flattering all His young girl friends in Mathura. Therefore, now that He can be called a friend of the residents of Mathura, He does not need the help of the residents of Vrndavana. He has no reason to satisfy us gopis. Since you are the messenger of such a person as He, what is the use of your presence here? Certainly Krsna would be ashamed of your presence in this assembly."

How has Krsna offended the gopis so that they want to reject Him from their minds? The answer is given as follows:

sakrd adhara-sudham svam mohinim payayitva  
sumanasa iva sadyas tatyaje'sman bhavadrk  
paricarati katham tat-pada-padmam tu padma  
hy api bata hrta-ceta uttama-sloka-jalpaih

"Krsna no longer gives us the enchanting nectar of His lips; instead, He now gives that nectar to the women of Mathura. Krsna 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 Krsna 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 Krsna's false words. We gopis, however, are not unintelligent like Laksmi."

After hearing the bumblebee's sweet songs and recognizing that the bee was singing about Krsna for Her satisfaction, the gopi replied,

kim iha bahu sadanghre gayasi tvam yadunam  
adhipatim agrhanam agrato nah puranam  
vijaya-sakha-sakhinam giyatam tat-prasangah  
ksapita-kucarujas te kalpayantistam istah

"Dear bumblebee, Lord Krsna 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 Krsna. Those women of Mathura have now achieved the opportunity to be 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 bhuvu ca rasayam kah striyas tad durapah  
kapata-rucira-hasa-bhruvi-jrmbhasya yah syuh  
carana-raja upaste yasya bhutir vayam ka  
api ca krpana-pakse hy uttamasloka-sabdah

"O collector of honey, Krsna must be very sorry not to see us gopis. 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 Krsna 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, Krsna 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 Uttamasloka, one who is praised by chosen words and verses."

visrja sirasi padam vedmy aham catukarair  
anunaya-vidusas te `bhyetya dautyair mukundat  
svakrta iha visrstapatya-paty-anya-loka  
vyasrjad akrta-cetah 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 Krsna's offense. Do not tell Krsna what I have said, although I know that you are very envious. We gopis have given up our husbands, our sons, and all the religious principles that promise better births, and now we have no other business then serving Krsna. Yet Krsna, by controlling His mind, has easily forgotten us. Therefore, don't speak of Him any more. Let us forget our relationship."

mrgayur iva kapindram vivyadhe lubdha-dharma  
striyam akrta-virupam stri-jitah kamayanam  
balim api balim attvavestayad dhvanksavad yas  
tad alam asita-sakhyair dustyajas tat-katharthah

"When we remember the past births of Krsna, My dear bumblebee, we are very afraid of Him. In His incarnation as Lord Ramacandra, He acted just like a hunter and unjustly killed His friend Vali. Lusty Surpanakha came to satisfy Ramacandra's desires, but He was so attached to Sitadevi that He cut off Surpanakha's nose. In His incarnation as Vamanadeva, He plundered Bali Maharaja and took all his possessions, cheating him on the pretext of accepting worship from him. Vamanadeva caught Bali Maharaja 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 Krsna, it is very difficult to stop, and I admit that I have insufficient strength to give up talking about Him."

yad-anucarita-lila-karna-piyusa-viprut  
sakrd adana-vidhuta-dvandva-dharma vinastah  
sapadi grha-kutumbam dinam utsrjya dina  
bahava iha vihanga bhiksu-caryam caranti

"Topics about Krsna 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 krsna-katha 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 rtam iva jihma-vyahrtam sraddadhanah  
kulikarutam ivajnah krsna-vadhvo hiranyah  
dadsur asakrd etat tan-nakha-sparsativra-  
smararuja upamantrin bhanyatam anya-varta

"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 Krsna's words, we have suffered great pain. Indeed, the touch of Krsna'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 Srimati Radhika, the bumblebee left and then returned. After some thought, the gopi said:  
priya-sakha punar agah preyasa presitah kim-  
varaya kim anurundhe mananiyo'si me'nga  
nayasi katham ihasman dustyaja-dvandva-parsvam  
satatam urasi saumya srir vaduh sakamaste

"You are Krsna'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? Krsna 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 many goddesses of fortune now reside at Krsna's chest, and they constantly serve Krsna better than we can."

Praising the bumblebee for its sobriety, She began to speak in great jubilation.

api bata madhu-puryam arya-putro'dhuna'ste  
smarati sa pitr-gehan saumya bandhums ca gopan kvacid api sa  
katha nah kinkarinam grnite

bhujam aguru-sugandham murdhny adhasyat kada nu  
"Krsna is now living like a gentleman at the Gurukula in Mathura, forgetting all the gopis of Vrndavana. But does He not remember the sweet house of His father, Nanda Maharaja? 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

mahisira gita yena'dasame'ra sese  
pandite na bujhe tara artha-visese

#### TRANSLATION

The songs of the queens at Dvaraka, which are mentioned at the end of the Tenth Canto of Srimad-Bhagavatam, have a very special meaning. They are not understood even by the most learned scholars.

#### PURPORT

These songs of Srimad-Bhagavatam are verses 15-24 of the Ninetieth Chapter of the Tenth Canto.

kurari vilapasi tvam vita-nidra na sese  
svapiti jagati ratryam isvaro gupta-bodhah  
vayam iva sakhi kaccid gadha-nirbhinna-ceta  
nalina-na yana-hasodara-lileksitena

All the queens incessantly thought of Krsna. After their pastimes in the water, the queens said, "Our dear friend the osprey, Krsna 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 Krsna. Have you also been pierced by Krsna's smile? His smile is very sweet. One who is pierced by such an arrow is very fortunate." netre nimilayasi naktam adrsta-bandhus

tvam roravisi karunam bata cakravaki  
dasyam gata vayam ivacyuta-pada-justam  
kim va srajam sprhayase kabarena vodhum

"O cakravaki, 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 Krsna by remembering Him? Having been touched by the lotus feet of Krsna, all the queens are very happy. Are you crying to wear Krsna's garland on your head? Please answer these questions clearly, O cakravaki, so that we can understand."

bho bhoh sada nistanase udanvann  
alabdha-nidro 'dhigata-prajagarah  
kim va mukundapahrta-tatma-lanchanah  
praptam dasam tvam ca gato duratyayam

"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 kunkuma. O ocean, you suffer as much as we."

tvam yaksmana balavatasi grhita indo  
ksinas tamo na nija-didhitibhih ksinosi  
kaccin mukunda-gaditani yatha vayam tvam  
vismrtya bhoh sthagita-gir upalaksyase nah

"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 Krsna? Is that why you are silent? Seeing your suffering, we feel that you are one of us."

kim tvacaritam asmabhir  
malayanila te'priyam  
govindapanga-nirbhinne  
hrdirayasi nah 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 srimams tvam asi dayito yadavendrasya nunam

srivatsankam vayam iva bhavan dhyayati prema-baddhah  
atyutkanthah sabala-hrdayo'smad-vidho baspa-dharah  
smrtva smrtva visrjasi muhur dukkha-das tat-prasangah

"Dear cloud, O friend of Krsna's, are you thinking of the Srivatsa symbol on Krsna's chest like us queens engaged in loving affairs with Him? You are absorbed in meditation, remembering the association of Krsna, and thus you shed tears of misery."

priya-rava-padani bhasase  
mrta-samjivika yana ya gira  
karavani kim adya te priyam  
vada me valgita-kantha 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 udara-buddhe

ksiti-dhara cintyase mahantam artham  
api bata vasudeva-nandananghrim  
vayam iva kamayase 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 Krsna, the son of Vasudeva."

susyad-ghradah karsita bata sindhu-patnyah  
sampratya-apasta-kamala-sri ya-ista-bhartuh  
yadvad va yam madhu-pateh pranayavalokam  
aprapya musta-hridayah puru-karsitah 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 Krsna's loving glance?"

hamsa svagatam asyatam piba payo bruhy anga saureh katham  
dutam tvam nu vidama kaccid ajitah svasty asta uktam pura kim  
va nas cala-sauhrdah smarati tam kasmad bhajamo vayam

ksaudralapaya-kamadam sriyamrte saivaika-nistha striyam

"O swan, you have come here so happily! Let us welcome you. We understand that you are always Krsna's messenger. Now while you drink this milk, tell us what His message is. Has Krsna said something about us to you? May we inquire from you whether Krsna 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 He who speaks sweet words but never fulfills our desires?"

#### TEXT 109

mahaprabhu-nityananda, donhara dasera dasa  
yare krpa karena, tara haya ithe visvasa

#### TRANSLATION

If one becomes a servant of the servants of Sri Caitanya Mahaprabhu and Lord Nityananda Prabhu and is favored by Them, he can believe in all these discourses.

#### TEXT 110

sraddha kari, suna iha, sunite maha-sukha  
khandibe adhyatmikadi kutarkadi-duhkha

#### TRANSLATION

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-caritamrta--nitya-nuta na  
sunite sunite judaya hrdaya-sravana

TRANSLATION

Caitanya-caritamrta is ever-increasingly fresh. Continuously hearing it pacifies one's heart and ear.

TEXT 112

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamrta kahe krsnadasa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamrta, Antya-lila, Nineteenth Chapter, describing the Lord's devotion to His mother, His mad speeches in separation from Krsna, His rubbing His face against the walls, and His dancing in the Jagannatha-vallabha garden.

Chapter Twenty

The Siksastaka Prayers

The following summary study of the Twentieth Chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. Sri Caitanya Mahaprabhu passed His nights tasting the meaning of Siksastaka in the company of Svarupa Damodara Gosvami and Ramananda Raya. Sometimes He recited verses from Jayadeva Gosvami's Gita-govinda, from Srimad-Bhagavatam, from Sri Ramananda Raya's jagannatha-vallabha-nataka or from Sri Bilvamangala Thakura's Krsna-karnamrta. In this way, He became absorbed in ecstatic emotions. For the twelve years Sri Caitanya Mahaprabhu lived at Jagannatha Puri, He relished the taste of reciting such transcendental verses. The Lord was present in this mortal world for fortyeight years altogether. After hinting about the Lord's disappearance, the author of Caitanya-caritamrta gives a short description of the entire Antya-lila and then ends his book.

TEXT 1

premodbhavita-harsers yod-  
vega-dain yarti-misrita m  
lapitam gauracandras ya  
bhagyavadbhir nisevyate

TRANSLATION

Only the most fortunate will relish the mad words of Sri Caitanya Mahaprabhu, which mixed with jubilation, envy, agitation, submissiveness and grief, all produced by ecstatic loving emotions.

TEXT 2

jaya jaya gauracandra jaya nityananda  
jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

ei-mata mahaprabhu vaise nilacale  
rajani-divase krsna-virahe vihvale

TRANSLATION

While Sri Caitanya Mahaprabhu thus resided at Jagannatha Puri [Nilacala], He was continuously overwhelmed, night and day, by separation from Krsna.

TEXT 4

svarupa, ramananda,--ei duijana-sane  
ratri-dine rasa-gita-sloka asvadane

TRANSLATION

Day and night He tasted transcendental blissful songs and verses with two associates, namely Svarupa Damodara Gosvami and Ramananda Raya.

TEXT 5

nana-bhava uthe prabhura harsa, soka, rosa  
dainyodvega-arti utkantha, santosa

TRANSLATION

He relished the symptoms of various transcendental emotions such as jubilation, lamentation, anger, humility, anxiety, grief, eagerness and satisfaction.

TEXT 6

sei sei bhava nija-sloka padiya  
slokerā artha asvadaye dui-bandhu lana

TRANSLATION

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 bhava sloka-pathana  
sei sloka asvadite ratri-jagarana

TRANSLATION

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

harse prabhu kahena,--"suna svarupa-rama-raya  
nama-sankirtana--kalau parama upaya

TRANSLATION

In great jubilation, Sri Caitanya Mahāprabhu said, "My dear Svarupa Damodara and Ramananda Raya, know from Me that chanting of the holy names is the most feasible means of salvation in this age of Kali.

TEXT 9

sankirtana-yajne kalau krsna-aradhana  
sei ta' sumedha paya krsnera carana

TRANSLATION

"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.

PURPORT

For further information, one may refer to the *Adi-lila*, Chapter Three, texts

TEXT 10

krsna-varnam tvisakrsnam  
sa ngopangastra -pa rsadam  
yajnaih sankirtana-prayair  
yajanti hi sumedhasah

TRANSLATION

" `In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

PURPORT

This verse is spoken by Saint Karabhajana in Srimad-Bhagavatam (11.5.32). For further information, see Adi-lila, Chapter Three, text 52.

TEXT 11

nama-sankirtana haite sarvanartha-nasa  
sarva-subhodaya, krsna-premera ullasa

TRANSLATION

"Simply by chanting the holy name of Lord Krsna, 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 Krsna.

TEXT 12

ceto-darpana-marjanam bhava-mahadavagni-nirvapanam  
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam  
anandambudhi-wardhanam prati-padam purnamrtas vadanam  
sarvatma-snapanam param vijayate sri-krsna-sankirtanam

TRANSLATION

"Let there be all victory for the chanting of the holy name of Lord Krsna, 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 Krsna expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.

PURPORT

This is the first verse of Sri Caitanya Mahaprabhu's Siksastaka. The other seven verses are found in texts 16, 21, 29, 32, 36, 39 and 47.

TEXT 13

sankirtana haite papa-samsara-nasana  
citta-suddhi, sarva-bhakti-sadhana-udgama

TRANSLATION

"By performing congregational chanting of the Hare Krsna mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

TEXT 14

krsna-premodgama, premamrta-asvadana  
krsna-prapti, sevamrta-samudre majjana

TRANSLATION

"The result of chanting is that one awakens his love for Krsna and tastes transcendental bliss. Ultimately, one attains the association of Krsna and engages in His devotional service, as if immersing himself in a great ocean of love."

TEXT 15

uthila visada, dainya,--pade apana-sloka  
yahara artha suni' saba yaya dukkha-soka

TRANSLATION

Lamentation and humility awoke within Sri Caitanya Mahaprabhu, 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

namnam akari bahudha nija-sarva-saktis  
tatararpita niyamitah smarane na kalah  
etadrsi tava krna bhagavan mamapi  
durdaivam idrsam ihajani nanuragah

TRANSLATION

"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 Krsna 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 vancha--aneka-prakara  
krpate karila aneka-namera pracara

TRANSLATION

"Because people vary in their desires, You have distributed various holy names by Your mercy.

TEXT 18

khaite suite yatha tatha nama laya  
kala-desa-niyama nahi, sarva siddhi haya

TRANSLATION

"Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

TEXT 19

"sarva-sakti name dila kariya vibhaga  
amara durdai va,--name nahi an uraga!!"

TRANSLATION

"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-rupe la-ile nama prema upajaya  
tahara laksana suna, svarupa-rama-rama

TRANSLATION

Sri Caitanya Mahaprabhu continued, "O Svarupa Damodara Gosvami and Ramananda Raya, hear from Me the symptoms of how one should chant the Hare Krsna maha-mantra to awaken very easily one's dormant love for Krsna.

TEXT 21

trnad api sunicena  
taror iva sahisnuna  
amanina manadena

kirtaniyah sada harih

TRANSLATION

"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 hana apanake mane trnadhama  
dui-prakare sahisnuta kare vrksa-sama

TRANSLATION

"These are the symptoms of one who chants the Hare Krsna mahamantra. 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

vrksa yena katileha kichu na bolaya  
sukana maileha kare pani na magaya

TRANSLATION

"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 magaye, tare deya apana-dhana  
gharma-vrsti sahe, anera karaye raksana

TRANSLATION

"The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.

TEXT 25

uttama hana vaisnava habe nirabhimana  
jive sammana dibe jani' `krsna'-adhithana

TRANSLATION

"Although a Vaisnava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Krsna.

TEXT 26

ei-mata hana yei krsna-nama laya  
sri-krsna-carane tanra prema upajaya

TRANSLATION

"If one chants the holy name of Lord Krsna in this manner, he will certainly awaken his dormant love for Krsna's lotus feet."

TEXT 27

kahite kahite prabhura dainya badila  
's'uddha-bhakti' krsna-thani magite lagila

TRANSLATION

As Lord Caitanya spoke in this way, His humility increased, and He began praying to Krsna that He could discharge pure devotional service.

TEXT 28

premera svabhava--yahan premera sambandha  
sei mane,--`krsne mora nahi prema-gandha'

TRANSLATION

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 Krsna.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura 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 prakrta-sahajiyas sometimes display devotional symptoms to exhibit their good fortune. They are pretending, however, because these devotional features are only external. The prakrta-sahajiyas exhibit these symptoms to advertise their so-called advancement in love of Krsna, but instead of praising the prakrta-sahajiyas for their symptoms of transcendental ecstasy, pure devotees do not like to associate with them. It is not advisable to equate the prakrta-sahajiyas with pure devotees. When one is actually advanced in ecstatic love of Krsna, he does not try to

advertise himself. Instead, he endeavors more and more to render service to the Lord.

The prakṛta-sahajiyas 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 Vaisnava 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 jagadisa kamaye  
mama janmani jamanisvare  
bhavatad bhaktir ahaituki tvayi

TRANSLATION

"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 nahi magon, kavita sundari  
'suddha-bhakti' deha' more, kṛṣṇa kṛpa kari'

TRANSLATION

"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 punah mage dasya-bhakti-dana  
apanare kare samsari jiva-abhimana

TRANSLATION

In great humility, considering Himself a conditioned soul of the material world, Sri Caitanya Mahaprabhu again expressed His desire to be endowed with service to the Lord.

TEXT 32

ayi nanda-tanuja kinkaram  
patitam mam visame bhavambudhau  
krpaya tava pada-pankaja-  
sthita-dhuli-sadrsam vicintaya

TRANSLATION

"Oh, My Lord, O Krsna, son of Maharaja Nanda, I am Your eternal servant, but because of My own fruitive acts, I have fallen in this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.

TEXT 33

"tomara nitya-dasa mui, toma pasariya  
padiyachon bhavarnave maya-baddha hana

TRANSLATION

"I am Your eternal servant, but I forgot Your Lordship. Now I have fallen in the ocean of nescience and have been conditioned by the external energy.

TEXT 34

krpa kari' kara more pada-dhuli-sama  
tomara sevaka karon tomara sevana"

TRANSLATION

"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

punah ati-utkantha, dainya ha-ila udgama  
krsna-thani mage prema-nama-sankirtana

TRANSLATION

Natural humility and eagerness then awoke in Lord Sri Caitanya Mahaprabhu. He prayed to Krsna to be able to chat the maha-mantra in ecstatic love.

TEXT 36

nayanam galad-asru-dharaya  
vadanam gadgada-ruddhaya gira  
pulkair nicitam vapuh kada,  
tava nama-grahane bhavisyati

TRANSLATION

"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 vina vyartha daridra jivana  
'dasa' kari' vetana more deha prema-dhana"

TRANSLATION

"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

rasantaravese ha-ila viyoga-sphurana  
udvega, visada, dainye kare pralapana

TRANSLATION

Separation from Krsna awoke various mellowings of distress, lamentation and humility. Thus Sri Caitanya Mahaprabhu spoke like a crazy man.

TEXT 39

yugayitam nimesena  
caksusa pravrsayitam  
sunnyayitam jagat sarvam  
govinda-virahena me

TRANSLATION

"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 na yaya `ksana' haila `yuga'-sama  
varsara megha-praya asru varise nayana

TRANSLATION

"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 sunya ha-ila tribhuvana  
tusanale pode,--yena na yaya jivana

TRANSLATION

"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

krsna udasina ha-ila karite pariksana  
sakhi saba kahe,--`krsne kara upeksana'  
Z64 Sri Caitanya-caritamrta [Antya-lila, Ch. ZO

TRANSLATION

"Lord Krsna has become indifferent to Me just to test My love, and My friends say, 'Better to disregard Him.'"

TEXT 43

etekacintite radhara nirmala hrdaya  
svabhavika premara svabhava karila udaya

TRANSLATION

While Srimati Radharani was thinking in this way, the characteristics of natural love became manifest because of Her pure heart.

TEXT 44

irs ya, utka ntha, dain ya, praudhi, vinaya  
eta bhava eka-thani karila udaya

TRANSLATION

The ecstatic symptoms of envy, great eagerness, humility, zeal and supplication all became manifest at once.

TEXT 45

eta bhava radhara mana asthira ha-ila  
sakhi-gana-age praudhi-sloka ye padila

TRANSLATION

In that mood, the mind of Srimati Radharani was agitated, and therefore She spoke a verse of advanced devotion to Her gopi friends.

TEXT 46

sei bhava prabhu sei sloka uccarila  
sloka uccarite tad-rupa apane ha-ila

TRANSLATION

In the same spirit of ecstasy, Sri Caitanya Mahaprabhu recited that verse, and as soon as He did so, He felt like Srimati Radharani.

TEXT 47

aslisya va pada-ratam pinastu mam  
adarsanan marma-hatam karotu va  
yatha tatha va vidadhatu lampato  
mat-prana-nathas tu sa eva naparah

TRANSLATION

"Let Krsna tightly embrace this maidservant, who has fallen at His lotus feet. 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 He is still no one other than the worshipable Lord of My heart.

TEXT 48

"ami--krsna-pada-dasi, tenho--rasa-sukha-rasi,  
alingiya kare atma-satha  
kiba na deya darasana, jarena mora tanu-mana,  
tabu tenho--mora prana-natha

TRANSLATION

"I am a maidservant at the lotus feet of Krsna. 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, suna mora manera niscaya  
kiba anuraga kare, kiba dukkha diya mare,  
mora pranesvara krsna--anya naya

TRANSLATION

"My dear friend, just hear the decision of My mind. Krsna is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness.

TEXT 50

chadi' anya nari-gana, mora vasa tanu-mana,  
mora saubhagya prakata kariya  
ta-sabare deya pida, ama-sane kare krida,  
sei nari-gane dekhana

TRANSLATION

"Sometimes Krsna gives up the company of other gopis 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

kiba tenho lampata, satha, dhrsta, sakapata,  
anya nari-gana kari' satha  
more dite manah-pida, mora age kare krida,  
tabu tenho--mora prana-natha

TRANSLATION

"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

na gani apana-dukkha, sabe vanchi tanra sukha,  
tanra sukha--amara tatparya  
more yadi diya dukkha, tanra haila maha-sukha,  
sei dukkha--mora sukha-varya

TRANSLATION

"I do not mind My personal distress. I only wish for the happiness of Krsna, 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.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that a devotee does not care about his own happiness and distress; he is simply interested in seeing that Krsna is happy, and for that purpose he engages in various activities. A pure devotee has no way of sensing happiness except by seeing that Krsna is happy in every respect. If Krsna 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 prakṛta-sahajiyas, regard their own happiness as the aim of life. Some of them aspire to enjoy themselves by sharing the happiness of Krsna. This is the mentality of fruitive workers who want to enjoy sense gratification by making a show of service to Krsna.

TEXT 53

ye narire vanche krsna, tara rupe satrsna,  
tare na pana haya dukkhi  
mui tara paya padi', lana yana hate dhari',  
krida karana tanre karon sukhi

TRANSLATION

"If Krsna, 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 Krsna to engage her for His happiness.

TEXT 54

kanta krsne kare rosa, krsna paya santosa,  
sukha paya tadana-bhartsane  
yatha-yogyā kare mana, krsna tate sukha pana,  
chade mana alpa-sadhane

TRANSLATION

"When a beloved gopi shows symptoms of anger toward Krsna, Krsna is very satisfied. Indeed, He is pleased when chastised by such a gopi. She shows her pride suitably, and Krsna enjoys that attitude. Then she gives up her pride with a little endeavor.

TEXT 55

sei nari jiye kene, krsna-marma vyatha jane,  
tabu krsne kare gadha rosa  
nija-sukhe mane kaja, paduka tara sire vaja,  
krsnera matra cahiye santosa

TRANSLATION

"Why does a woman continue to live who knows that Krsna'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 Krsna.

PURPORT

A devotee who is satisfied only with his own sense gratification certainly falls down from the service of Krsna. Being attracted by material happiness, he later joins the prakṛta-sahajiyas, who are considered to be nondevotees.

TEXT 56

ye gopi mora kare dvese krsnera kare santose,  
krsna yare kare abhilasa  
mui tara ghare yana, tare sevon dasi hana,  
tabe mora sukhera ullasa

TRANSLATION

"If a gopi envious of Me satisfies Krsna and Krsna desires her, I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened.

TEXT 57

kusthi- viprera raman i, pa ti vrata-siromani,  
pati lagi' kaila vesyara seva  
stambhila suryera gati, jiyaila mrta pati,  
tusta kaila mukhya tina-deva

TRANSLATION

"The wife of a brahmana 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 [Brahma, Visnu and Mahesvara].

PURPORT

The Aditya purana, Markendeya purana and Padma purana tell about a brahmana 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 leprotic husband. When that leper, the sinful son of a brahmana, saw the chastity of his wife, he finally abandoned his sinful intentions. While coming home, however, he touched the body of Markendeya Rsi, 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 Brahma, Visnu and Mahesvara--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 Krsna, without personal motives. That will make his life successful.

TEXT 58

"krsna--mora jivana, krsna--moraprana-dhana,  
 krsna--mora pranera parana  
 hrdaya-upare dharon, seva kari' sukhi karon,  
 ei mora sada rahe dhyana

TRANSLATION

"Krsna is My life and soul. Krsna is the treasure of My life. Indeed, Krsna 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, krsnera sukha--sangame,  
 ataeva deha dena dana  
 krsna more `kanta' kari;; kahe more `pranesvari;;  
 mora haya `dasi'-abhimana

TRANSLATION

"My happiness is in the service of Krsna, and Krsna's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Krsna, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant.

TEXT 60

kanta-seva-sukha-pura, sangama haite sumadhura,  
 tate saksi--laksmi thakurani  
 narayana-hrdis thiti, tabu pada-sevaya mati,

seva kare `dasi'-abhimani

TRANSLATION

"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 Narayana, she wants to render service to His lotus feet. She therefore considers herself a maidservant and serves Him constantly."

TEXT 61

ei radhara vacana, visuddha-prema-laksana,  
as vada ye sri-gaura-ra ya  
bhave mana nahe sthira, sattvike vyape sarira,  
mana-deha dharana na yaya

TRANSLATION

These statements by Srimati Radharani show the symptoms of pure love for Krsna tasted by Sri Caitanya Mahaprabhu. 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 visuddha-prema,-- yena jambu-nada hema,  
atma-sukhera yahan nahi gandha  
se prema jana'te loke, prabhu kaila ei sloke,  
pade kaila arthera nirbandha

TRANSLATION

The pure devotional service in Vrndavana is like the golden particles in the River Jambu. In Vrndavana there is not a trace of personal sense gratification. It is to advertise such pure love in this material world that Sri Caitanya Mahaprabhu has written the previous verse and explained its meaning.

TEXT 63

ei-mata mahaprabhu bhavavista hana  
pralapa karila tat-tat sloka padiya

TRANSLATION

Thus overwhelmed by ecstatic love, Sri Caitanya Mahaprabhu spoke like a madman and recited suitable verses.

TEXT 64

purve asta-sloka kari' loke siksa dila  
sei asta-sloker a artha apane asvadila

TRANSLATION

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 Siksastaka.

TEXT 65

prabhura `siksastaka'-sloka yei pade, sune  
krsne prema-bhakti tara bade dine-dine

TRANSLATION

If anyone recites or hears these eight verses of instruction by Sri Caitanya Mahaprabhu, his ecstatic love and devotion for Krsna increase day by day.

TEXT 66

yadyapiha prabhu--koti-samudra-gambhira  
nana-bhava-candrodaye hayena asthira

TRANSLATION

Although Sri Caitanya Mahaprabhu is as deep and grave as millions of oceans, when the moon of His various emotions rises, He becomes restless.

TEXT 67-68

yei yei sloka jayadeva, bhagavate  
rayera natake, yei ara karnamrte  
  
sei sei bhava sloka kariya pathane  
sei sei bhavavese karena asvadane

TRANSLATION

When Sri Caitanya Mahaprabhu read the verses of Jayadeva's Gita-govinda, of Srimad-Bhagavatam, of Ramananda Raya's drama Jagannathavallabhanataka and of Bilvamangala Thakura's Krsna-karnamrta, He was overwhelmed by the various ecstatic emotions of those verses. Thus He tasted their purports.

TEXT 69

dvadasa vatsara aiche dasa--ratri-dine  
krsna-rasa asvadaye dui-bandhu-sane

TRANSLATION

For twelve years, Sri Caitanya remained in that state day and night. With His two friends, He tasted the meaning of those verses, which consist of nothing but the transcendental bliss and mellows of Krsna consciousness.

TEXT 70

sei saba lila-rasa apane ananta  
sahasra-vadane varni' nahi pa'na anta

TRANSLATION

Even Anantadeva, who has thousands of faces, could not reach the end of describing the transcendental bliss of Sri Caitanya Mahaprabhu's pastimes.

TEXT 71

jiva ksudra-buddhi kon taha pare varnite?  
tara eka kana sparsi apana sodhite

TRANSLATION

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 my own self.

TEXT 72

yata cesta, yata pralapa,--nahi paravara  
sei saba varnite grantha haya suvistara

TRANSLATION

There is no limit to Sri Caitanya Mahaprabhu's activities and His words of madness. Therefore describing them all would greatly increase the size of this book. book.

TEXT 73

vrndavana-dasa prathama ye lila varnila  
sei-saba lilara ami sutra-matra kaila

TRANSLATION

Whatever pastimes Srila Vrndavana dasa Thakura has first described I have merely summarized.

TEXT 74

tanra tyakta `avasesa' sanksepe kahila  
lilara bahulye grantha tathapi badila

TRANSLATION

I have only very briefly described the pastimes of Srt Caitanya Mahaprabhu not described by Vrndavana dasa Thakura. Nevertheless, because those transcendental pastimes are so numerous, the size of this book has increased.

TEXT 75

ataeva sei-saba lila na pari varnibare  
samapti karilun lilake kari' namaskare

TRANSLATION

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 kahilun ei dig-darasana  
ei anusare habe tara asvadana

TRANSLATION

What I have described gives merely an indication, but by following this indication one may obtain a taste of all the pastimes of Sri Caitanya Mahaprabhu.

TEXT 77

prabhura gambhira-lila na pari bujhite  
buddhi-pravesa nahi tate, na pari varnite

TRANSLATION

I cannot understand the very deep, meaningful pastimes of Sri Caitanya Mahaprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them.

TEXT 78

saba srota vaisnavera vandiya carana  
caitanya-caritra-varnana kailun samapana

TRANSLATION

After offering my respectful obeisances to the lotus feet of all my Vaisnava readers, I shall therefore end this description of the characteristics of Sri Caitanya Mahaprabhu.

TEXT 79

akasa--ananta, tate yaiche paksi-gana  
yara yata sakti, tata kare arohana

TRANSLATION

The sky is unlimited, but many birds fly higher and higher according to their own abilities.

TEXT 80

aiche mahaprabhura lila--nahi ora-para  
jiva' hana keba samyak pare varnibara?

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all?

TEXT 81

yavat buddhira gati, tateka varnilun  
samudrera madhye yena eka kana chunilun

TRANSLATION

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

nityananda-krpa-patra--vrndavana-dasa  
caitanya-lilaya tenho hayena `adi-vyasa'

TRANSLATION

Vrndavana dasa Thakura is Lord Nityananda's favorite devotee, and therefore he is the original Vyasadeva in describing the pastimes of Sri Caitanya Mahaprabhu.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that all writers after Vrndavana dasa Thakura who are pure devotees of Sri Caitanya Mahaprabhu and who have tried to describe the Lord's activities are to be considered like Vyasa. Srila Vrndavana dasa Thakura is the original Vyasadeva in describing caitanya-lila, and all others who follow in his footsteps by describing Sri Caitanya Mahaprabhu's pastimes are also to be called Vyasadeva. The bona fide spiritual master is called Vyasa because he is a representative of Vyasa. Worshiping the birthday of such a spiritual master is called Vyasa-puja.

TEXT 83

tanra age yadyapi saba lilara bhandara  
tathapi alpa varniya chadilena ara

TRANSLATION

Although Vrndavana dasa Thakura has within his jurisdiction the full store of Sri Caitanya Mahaprabhu's pastimes, he has left aside most of them and described but a small portion.

TEXT 84

ye kichu varnilun, seha sanksepa kariya  
likhite na parena, tabu rakhiyachena likhiya

TRANSLATION

What I have described was left aside by Vrndavana dasa Thakura, but although he could not describe these pastimes, he gave us a synopsis.

TEXT 85

caitanya-mangale tenho likhiyache sthane-sthane  
sei vacana suna, sei parama-pramane

TRANSLATION

In his book named Caitanya-mangala [Caitanya-bhagavata], he has described these pastimes in many places. I request my readers to hear that book, for that is the best evidence.

TEXT 86

sanksepe kahilun, vistara na yaya kathane

vistariya veda-vyasa kariba varnane

TRANSLATION

I have described the pastimes very briefly, for it is impossible for me to describe them in full. In the future, however, Vedavyasa will describe them elaborately.

TEXT 87

caitanya-mangale iha likhiyache sthane-sthane  
satya kahena,--`age vyasa kariba varnane'

TRANSLATION

In Caitanya-mangaIa, Srila Vrndavana dasa Thakura has stated in many places the factual truth that in the future Vyasadeva will describe them elaborately.

PURPORT

The statement age vyasa kariba varnane is similar to a text in the Caitanya- bhagavata (First Chapter, text 180) in which Vrndavana dasa Thakura says:

sesa-khande caitanyera ananta vilasa  
vistariya varnite achena veda-vyasa

"The unlimited pastimes of Sri Caitanya will be described by Vyasadeva in the future." Srila Bhaktisiddhanta Sarasvati Thakura says that these statements indicate that in the future, other representatives of Vyasadeva will elaborately describe Lord Caitanya's pastimes. The purport is that any pure devotee in the disciplic succession who describes the pastimes of Sri Caitanya Mahaprabhu is confirmed to be a representative of Vyasadeva.

TEXT 88

caitanya-lilamrta-sindhu--dugdhabdhi-samana  
trsnanurupa jhari bhari' tenho kaila pana

TRANSLATION

The ocean of nectarean pastimes of Sri Caitanya Mahaprabhu is like the ocean of milk. According to his thirst, Vrndavana dasa Thakura filled his pitcher and drank from that ocean.

TEXT 89

tanra jhari-sesamrta kichu more dila  
tateke bharila peta, trsna mora gela

TRANSLATION

Whatever remnants of milk Vrndavana dasa Thakura has given me are sufficient to fill my belly. Now my thirst is completely satiated.

TEXT 90-91

ami--ati-ksudra jiva, paksi ranga-tuni  
se yaiche trsnaya piye samudrera pani

taiche ami eka kana chunilun lilara  
ei drstante janiha prabhura lilara vistara

TRANSLATION

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 Sri Caitanya Mahaprabhu's pastimes. From this example, you may all understand how expansive are the pastimes of Sri Caitanya Mahaprabhu.

TEXT 92

`ami likhi',--eha mithya kari anumana  
amara sarira kasta-putali-samana

TRANSLATION

I infer that "I have written" is a false understanding, for my body is like a wooden doll.

TEXT 93

vrddha jaratura ami andha, badhira  
hasta hale, manobuddhi nahe mora sthira

TRANSLATION

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

nana-roga-grasta,--calite vasite na pari  
panca-roga-pida-vyakula, ratri-dine mari

TRANSLATION

I am infected by so many diseases that I can neither properly walk nor properly sit. Indeed, I am always exhausted by five kinds of disease. I may die at any time of the day or night.

TEXT 95

purve granthe iha kariyachi nivedana  
tathapi likhiye, suna ihara karana

TRANSLATION

I have previously given an account of my inabilities. Please hear the reason why I nevertheless still write.

TEXT 96-98

sri-govinda, sri-caitanya, sri-nityananda  
sri-advaita, sri-bhakta, ara sri-srotr-vrnda

sri-s va rupa, sri-rupa, sri-sanatana  
sri-raghunatha-dasa sri-guru, sri-jiva-carana

inha-sabara carana-krpa ya lekhaya amare  
ara eka haya,--tenho ati-krpa kare

TRANSLATION

I am writing this book by the mercy of the lotus feet of Sri Govindadeva, Sri Caitanya Mahaprabhu, Lord Nityananda, Advaita Acarya, other devotees and the readers of this book, as well as Svarupa Damodara Gosvami, Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha dasa Gosvami, who is my spiritual master, and Sri Jiva Gosvami. I have also been specifically favored by another Supreme Personality.

TEXT 99

sri-madana-gopala more lekhaya ajna kari'  
kahite na yuyaya, tabu rahite na pari

TRANSLATION

Sri Madana-mohana Deity of Vrndavana 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

na kahile haya mora krta-ghnata-dosa  
dambha kari bali' srota, na kariha rosa

TRANSLATION

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

toma-sabara carana-dhuli karinu vandana  
tate caitanya-lila haila ye kichu likhana

TRANSLATION

It is because I have offered my prayers unto the lotus feet of all of you that whatever I have written about Sri Caitanya Mahaprabhu has been possible.

TEXT 102

ebe antya-lila-ganera kari anuvada  
'anuvada' kaile pai lilara 'asvada'

TRANSLATION

Now let me repeat all the pastimes of the Antya-lila, for if I do so I shall taste the pastimes again.

TEXT 103

prathama paricchede--rupera dvitiya-milana  
tara madhye dui-natakera vidhana-sravana

TRANSLATION

The First Chapter describes how Rupa Gosvami met Sri Caitanya Mahaprabhu for the second time and how the Lord heard his two dramas [Vidagdha-madhava and Lalita-madhava].

TEXT 104

tara madhye sivananda-sange kukkura aila  
prabhu tare krsna kahana mukta karila

TRANSLATION

That chapter also describes the incident of Sivanada Sena's dog, who was induced by Sri Caitanya Mahaprabhu to chant the holy name of Krsna and was thus liberated.

TEXT 105

dvitiye--chota-haridase karaila siksana  
tara madhye sivanandera ascarya darsana

TRANSLATION

In the Second Chapter the Lord instructively punished Junior Haridasa. Also in that chapter is the wonderful vision of Sivananda Sena.

TEXT 106

trtiye--haridasera mahima pracanda  
damodara-pandita kaila prabhure vakya-danda

TRANSLATION

In the Third Chapter is a description of the forceful glories of Haridasa Thakura. That chapter also mentions how Damodara Pandita spoke words of criticism to Sri Caitanya Mahaprabhu.

TEXT 107

prabhu `nama' diya kaila brahmanda-mocana  
haridasa karila namera mahima-sthapana

TRANSLATION

The Third Chapter also tells how Sri Caitanya Mahaprabhu delivered everyone by bestowing upon the universe the holy name of the Lord, and it describes how Haridasa Thakura established the glories of the holy name by his practical example.

TEXT 108

caturthe--sri-sanatanera dvitiya-milana  
deha-tyaga haite tanra karila raksana

TRANSLATION

The Fourth Chapter describes Sanatana Gosvami's second visit with Sri Caitanya Mahaprabhu and how the Lord saved him from committing suicide.

TEXT 109

jyaistha-masera dhupe tanre kaila pariksana  
sakti sancariya punah pathaila vrndavana

TRANSLATION

The Fourth Chapter also tells how Sanatana Gosvami was tested in the sunshine of Jyaistha [May and June] and was then empowered and sent back to Vrndavana.

TEXT 110

pancame--pradyumna-misre prabhu krpa karila  
raya-dvara krsna-katha tanre sunaila

TRANSLATION

In the Fifth Chapter, the Lord showed His favor to Pradyumna Misra and made him hear topics of Krsna from Ramananda Raya.

TEXT 111

tara madhye `bangala'-kavira nataka-upeksana  
svarupa-gosani kaila vighrahera mahima-sthapana

TRANSLATION

Also in that chapter, Svarupa Damodara Gosvami rejected the drama of a poet from Bengal and established the glories of the Deity.

TEXT 112

sasthe--raghunatha-dasa prabhure milila  
nityananda-ajnyaya cida-mahotsava kaila

TRANSLATION

The Sixth Chapter describes how Raghunatha dasa Gosvami met Sri Caitanya Mahaprabhu and performed the chipped rice festival in accordance with Nityananda Prabhu's order.

TEXT 113

damodara-svarupa-thani tanre samarpila  
'govardhana-sila', 'gunja-mala' tanre dila

TRANSLATION

The Lord entrusted Raghunatha dasa Gosvami to the care of Svarupa Damodara Gosvami and gave Raghunatha dasa the gift of a stone from Govardhana Hill and a garland of small conchshells.

TEXT 114

saptama-paricchede--vallabha bhattera milana

nana-mate kaila tanra garva khandana

TRANSLATION

The Seventh Chapter tells how Sri Caitanya met Vallabha Bhatta and dismantled his false pride in various ways.

TEXT 115

astame--ramacandra-purira agamana  
tanra bhaye kaila prabhu bhiksa sankocana

TRANSLATION

The Eighth Chapter describes the arrival of Ramacandra Puri and how Sri Caitanya Mahaprabhu minimized His eating due to fear of him.

TEXT 116

na vame--gopina tha-pattanayaka-mocana  
trijagatera loka prabhura paila darasana

TRANSLATION

In the Ninth Chapter is a description of how Gopinatha Pattanayaka was delivered and how the people of the three worlds were able to see Sri Caitanya Mahaprabhu.

TEXT 117

dasame--kahilun bhakta-datta-asvadana  
raghava-panditera tahan jhalira sajana

TRANSLATION

In the Tenth Chapter I have described how Sri Caitanya Mahaprabhu tasted the food given by His devotees, and I have also described the assortments in the bags of Raghava Pandita.

TEXT 118

tara madhye govindera kaila pariksana  
tara madhye parimunda-nrtyera varnana

TRANSLATION

Also in that chapter is a description of how the Lord examined Govinda and how He danced in the temple.

TEXT 119

ekadase--haridasa-thakurera nirvana  
bhakta-vatsalya yahan dekhaila gaura bhagavan

TRANSLATION

The Eleventh Chapter describes the disappearance of Haridasa Thakura and how Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, showed His affection for His devotees.

TEXT 120

dvadase--jagadanandera taila-bhanjana  
nityananda kaila sivanandere tadana

TRANSLATION

In the Twelfth Chapter are descriptions of how Jagadananda Pandita broke a pot of oil and how Lord Nityananda chastised Sivanada Sena.

TEXT 121

trayodase--jagadananda mathura yai' aila  
mahaprabhu deva-dasira gita sunila

TRANSLATION

In the Thirteenth Chapter, Jagadananda Pandita went to Mathura and returned, and Sri Caitanya Mahaprabhu by chance heard a song sung by a deva-dasi dancing girl.

TEXT 122

raghunatha-bhattacharyera tahani milana  
prabhu tanre krpa kari' pathaila vrndavana

TRANSLATION

Also in the Thirteenth Chapter, Raghunatha Bhatta met Sri Caitanya Mahaprabhu, who by His causeless mercy sent him to Vrndavana.

TEXT 123

caturdase--divyonmada-arambha varnana  
'sarira' etha prabhura, 'mana' gela vrndavana

TRANSLATION

The Fourteenth Chapter describes the beginning of the Lord's spiritual trance, in which His body was at Jagannatha Puri but His mind was in Vrndavana.

TEXT 124

tara madhye prabhura simha-dvare patana  
asthi-sandhi-tyaga, anubhavera udgama

TRANSLATION

Also in that chapter is a description of how Sri Caitanya Mahaprabhu fell down in front of the Simha-dvara gate of Jagannatha temple, His bones separated at the joints, and how various transcendental symptoms awakened.

TEXT 125

cataka-parvata dekhi' prabhura dhavana  
tara madhye prabhura kichu pralapa-varnana

TRANSLATION

Also in that chapter there is a description of how Sri Caitanya Mahaprabhu ran toward Cataka-parvata and spoke like a madman.

TEXT 126

pan cadasa-paricchede--udyana- vilase  
vrndavana-bhrame yahan karila pravese

TRANSLATION

In the Fifteenth Chapter is a description of how Sri Caitanya Mahaprabhu entered a garden on the shore of the sea, mistaking the garden for Vrndavana.

TEXT 127

tara madhye prabhura pancendriya-akarsana  
tara madhye karila rase krsna-anvesana

TRANSLATION

Also in that chapter is a description of the attraction of Lord Caitanya's five senses to Krsna and how He searched for Krsna in the rasa dance.

TEXT 128

sodase--kalidase prabhu krpa karila  
vaisnavocchista khaibara phala dekhaila

TRANSLATION

The Sixteenth Chapter tells how Sri Caitanya Mahaprabhu showed His mercy to Kalidasa and thus demonstrated the result of eating the remnants of the food of Vaisnavas.

TEXT 129

sivanandera balake sloka karaila  
simha-dvare dvare prabhure krsna dekhaila

TRANSLATION

It also describes how Sivananda's son composed a verse and how the doorkeeper of the Simha-dvara showed Krsna to Sri Caitanya Mahaprabhu.

TEXT 130

maha-prasadera tahan mahima varnila  
krsnadharamrtera phala-sloka asvadila

TRANSLATION

Also in that chapter, the glories of maha-prasada are explained, and a verse is tasted describing the effect of nectar from the lips of Krsna.

TEXT 131

saptadase--gabhi-madhye prabhura patana  
kurmakara-anubhavera tahani udgama

TRANSLATION

In the Seventeenth Chapter, Sri Caitanya Mahaprabhu fell among the cows and assumed the form of a tortoise as His ecstatic emotions awakened.

TEXT 132

krsnera sabda-gune prabhura mana akarsila  
"ka sry anga te" slokera artha avese karila

TRANSLATION

Also in the Seventeenth Chapter, the attributes of Krsna's sound attracted the mind of Sri Caitanya Mahaprabhu, who described in ecstasy the meaning of the "ka s try anga te" verse.

TEXT 133

bhava-sabalye punah kaila pralapana  
karnamrta-slokera artha kaila vivarana

TRANSLATION

Due to the conjunction of various ecstatic emotions, Sri Caitanya Mahaprabhu again began speaking like a madman and described in detail the meaning of a verse from Krsna-karnamrta.

TEXT 134

astadasa paricchede--samudre patana  
krsna-gopi-jala-keli tahan darasana

TRANSLATION

In the Eighteenth Chapter, the Lord fell into the ocean, and in ecstasy He saw the pastimes of the water fight between Krsna and the gopis.

TEXT 135

tahani dekhila krsnera vanya-bhojana  
jaliya uthaila, prabhu aila sva-bhavana

TRANSLATION

In that dream, Sri Caitanya Mahaprabhu saw Krsna'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.

TEXT 136

unavimse--bhittye prabhura mukha-sangharsana  
krsnera viraha-sphurtti-pralapa-varnana

TRANSLATION

In the Nineteenth Chapter is a description of how Lord Sri Caitanya Mahaprabhu rubbed His face against the walls and spoke like a madman because of separation from Krsna.

TEXT 137

vasanta-rajanite puspodyane viharana  
krsnera saurabhya-slokerā artha-vivarana

TRANSLATION

That chapter also describes Krsna's wandering in a garden on a spring night, and it fully describes the meaning of a verse about the scent of Krsna's body.

TEXT 138

vimsa-paricchede--nija- `siksastaka' padīya  
tara artha asvadila premavista hana

TRANSLATION

In the Twentieth Chapter, Lord Sri Caitanya Mahāprabhu recited His own eight stanzas of instruction and tasted their meaning in ecstatic love.

TEXT 139

bhakte sikhaite yei siksastaka kahila  
sei slokastakera artha punah asvadila

TRANSLATION

Sri Caitanya Mahāprabhu composed those eight stanzas to instruct the devotees, but He also personally tasted their meaning.

TEXT 140

mukhya-mukhya-lilara artha karilun kathana  
`anuvada' haite smare grantha-vivarana

TRANSLATION

I have thus described the principal pastimes and their meaning, for by such repetition one can remember the descriptions in the book.

TEXT 141

eka eka paricchedera katha--aneka-prakara  
mukhya-mukhya kahilun, katha na yaya vistara

TRANSLATION

In every chapter there are various topics, but I have selected only those that are principal, for not all of them could be described again.

TEXT 142-143

sri-radha-saha `sri-madana-mohana'  
sri-radha-saha `sri-govinda'-carana

sri-radha-saha srila `sri-gopinatha'  
ei tina thakura haya `gaudiyara natha'

TRANSLATION

The Vrndavana Deities of Madana-mohana with Srimati Radharani, Govinda with Srimati Radharani, and Gopinatha with Srimati Radharani are the life and soul of the Gaudiya Vaisnavas.

TEXT 144-146

sri-krsna-caitanya, sri-yuta nityananda  
sri-advaita-acarya, sri-gaura-bhakta-vrnda

sri-s varupa, sri-rupa, sri-sanatana  
sri-guru sri-raghunatha, sri-jiva-carana

nija-sire dhari' ei sabara carana  
yaha haite haya saba vanchita-purana

TRANSLATION

So that my desires may be fulfilled, I place the lotus feet of these personalities on my head: Lord Sri Caitanya Mahaprabhu, with Lord Nityananda, Advaita Acarya and Their devotees, as well as Sri Svarupa Damodara Gosvami, Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha dasa Gosvami, who is my spiritual master, and Srila Jiva Gosvami.

PURPORT

Srila Raghunatha dasa Gosvami was the instructing spiritual master of Krsnadasa Kaviraja Gosvami and has therefore been described as sri-guru.

TEXT 147

sabara carana-krpa--`guru upadhyayi'  
mora vani--sisya, tare bahuta nacai

TRANSLATION

The mercy of their lotus feet is my spiritual master, and my words are my disciples that I have made dance in various ways.

PURPORT

Upadhyayi, or upadhyaya, refers to one who teaches when approached (upetya adhiyate asmat). In the Manu-samhita it is said:

eka-desam tu vedasya  
vedangany api va punah  
yo'dhyapayati vrtyy-artham  
upadhyayah sa ucyate

"One who teaches others a part of the Vedas or literatures supplementary to the Vedas may be called upadhyaya." Upadhyaya also refers to one who teaches art.

TEXT 148

sisyara srama dekhi' guru nacana rakhila  
'kroa' na nacaya, 'vani' vasiya rahila

TRANSLATION

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

anipuna vani apane nacite na jane  
yata nacaila, naci' karila visrame

TRANSLATION

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 srota-ganera kari carana vandana  
yan-sabara carana-krpa--subhera karana

TRANSLATION

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-caritamrta yei jana sune  
tanra carana dhuna karon muni pane

TRANSLATION

If one hears the pastimes of Lord Sri Caitanya Mahaprabhu as described in Sri Caitanya-caritamṛta, I wash his lotus feet and drink the water.

TEXT 152

srotara pada-renu karon mastaka-bhusana  
tomara e-amṛta pile saphala haila srama

TRANSLATION

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

sri-rupa-raghunatha-pade yara asa  
caitanya-caritamṛta kahe kṛṣṇadāsa

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Sri Caitanya-caritamṛta, following in their footsteps.

TEXT 154

caritam amṛtam etac chrila-caitanya-visnoh  
subhadam asubhanasi sraddhayasvadayed yah  
tad-amala-pada-padme bhrngatam etya so'yam-  
rasayati rasam ucchaih prema-madhvika-puram

TRANSLATION

Caitanya-caritamṛta is filled with the activities of Sri Caitanya Mahaprabhu, who is the Supreme Personality of Godhead Himself. It invokes all good fortune and destroys everything inauspicious. If one tastes the nectar of Caitanya-caritamṛta with faith and love, I become like a bumblebee tasting the honey of transcendental love from his lotus feet.

TEXT 155

sriman-madana-gopala-  
govindadeva -tusta ye  
caitanyarpitam astv etac  
caitanya-caritamṛtam

TRANSLATION

Since this book, Caitanya-caritamṛta, is now complete, having been written for the satisfaction of the most opulent Deities Madana-mohanaji and Govindaji, let it be offered at the lotus feet of Sri Kṛṣṇa Caitanyadeva.

TEXT 156

parimala- vasita-bhu vanam  
s varasonmadita-rasajna-rolambam  
giridhara-ca ranambhojam  
kah khalu rasikah samihate hatum

TRANSLATION

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

sake sindhv-agni-vanendau  
jyaisthe vrndavanantare  
suryahe'sita-pancamyam-  
grantho'yam purnatam gatah

TRANSLATION

In Vrndavana in the year 1537, Sakabda Era, in the month of Jyaistha [May/June], on Sunday, the fifth day of the waning moon, this Caitanya-caritamṛta has been completed.

Thus end the Bhaktivedanta purports to the Sri Caitanya-caritamṛta, Antya-lila, Twentieth Chapter, describing the meaning of Siksastaka and how the Lord tasted it Himself.

Concluding Words

Today, Sunday, November 10, 1974--corresponding to the 10th of Karttika, Caitanya Era 488, the eleventh day of the dark fortnight, the Rama-ekadasi--we have now finished the English translation of Sri Kṛṣṇadāsa Kavirāja Gosvami's Sri Caitanya-caritamṛta in accordance with the authorized order of His Divine Grace Bhaktisiddhanta Sarasvati Thākura Gosvami Maharaja, my beloved eternal spiritual master, guide and friend. Although according to material vision His Divine Grace Srila Bhaktisiddhanta Sarasvati Thākura Prabhupada 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 vani, his words. There

are two ways of association--by vani and by vapu. Vani means words, and vapu means physical presence. Physical presence is sometimes appreciable and sometimes not, but vani continues to exist eternally. Therefore we must take advantage of the vani, not the physical presence. Bhagavad-gita, for example, is the vani of Lord Krsna. Although Krsna was personally present five thousand years ago and is no longer physically present from the materialistic point of view, Bhagavad-gita continues.

In this connection we may call to memory the time when I was fortunate enough to meet His Divine Grace Srila Prabhupada, sometime in the year 1922. Srila Prabhupada had come to Calcutta from Sridhama Mayapur to start the missionary activities of the Gaudiya Matha. He was sitting in a house at Ulta Danga when through the inducement of an intimate friend, the late Sriman Narendranatha Mallika, 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 Sri Caitanya Mahaprabhu 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 Sri Caitanya Mahaprabhu seriously. Of course, we had some argument on this subject, but at last I was defeated and convinced that Sri Caitanya Mahaprabhu's message is the only panacea for suffering humanity. I was also convinced that the message of Sri Caitanya Mahaprabhu was then in the hands of a very expert devotee and that surely the message of Sri Caitanya Mahaprabhu 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 vanaprastha. With no companion, I loitered here and there until 1958, when I took sannyasa. Then I was completely ready to discharge the order of my spiritual master. Previously, in 1936, just before His Divine Grace passed away at Jagannatha Puri, 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 Sri Caitanya Mahaprabhu 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 Sri Caitanya Mahaprabhu through this magazine. After I took sannyasa, 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 Srimad-Bhagavatam. Before that, when I was a householder, I had written on Srimad Bhagavad-gita and had completed about eleven hundred pages, but somehow or other the manuscript was stolen. In any case, when I had published Srimad-Bhagavatam, 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 Srimad-Bhagavatam, Bhakti-rasamrta-sindhu, Teachings of Lord Caitanya (a summary) and many others.

In the meantime, I was induced to translate Sri Caitanya-caritamṛta and publish it in an elaborate version. In his leisure time in later life, His Divine Grace Bhaktisiddhanta Sarasvati Thakura would simply read Caitanya-caritamṛta. It was his favorite book. He used to say that there would be a time when foreigners would learn the Bengali language to read Caitanya-caritamṛta. The work on this translation began about eighteen months ago. Now, by the grace of Sri Caitanya Mahāprabhu and His Divine Grace Bhaktisiddhanta Sarasvati Thakura, it is finished. In this connection I have to thank my American disciples, especially Sriman Pradyumna dasa Adhikari, Sriman Nitai dasa Adhikari, Sriman Jayadvaita dasa Brahmācari 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 Bhaktisiddhanta Sarasvati Thakura is always seeing my activities and guiding me within my heart by his words. As it is said in Srimad-Bhagavatam, *tene brahma hrda ya adi-kavaye*. Spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead, in His Paramatma 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 Srila Bhaktisiddhanta Sarasvati Thakura. 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 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 formed to execute the order of Sri Caitanya Mahāprabhu and His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura.

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 Srimad-Bhagavatam and Sri Caitanya-caritamṛta.

Thus end the Bhaktivedānta purports to Sri Caitanya-caritamṛta, dated November 10, 1974, at the Bhaktivedānta Book Trust, Hare Kṛṣṇa Land, Juhu, Bombay.

**"Caitanya-caritamṛta - Antya Lila"** by His Divine Grace A.C. Bhaktivedānta Swami Prabhupada.

Summary: Caitanya-caritamṛta is the biography of Chaitanya Mahāprabhu, written by Kṛṣṇadāsa Kavirāja Goswami in the 16<sup>th</sup> century, now published with elaborate translations and commentaries in English by A.C. Bhaktivedānta Swami. The multi-volume Caitanya-caritamṛta is divided into three sections, *Adi Lila*, *Madhya Lila*, and *Antya Lila*, representing

the beginning, middle, and concluding pastimes of Lord Chaitanya Mahaprabhu. This file comprises the text of the several volumes that make up the Antya Lila section.

COPYRIGHT NOTICE: This is an evaluation copy of the printed version of this book, and is NOT FOR RESALE. This evaluation copy is intended for personal non-commercial use only, under the "fair use" guidelines established by international copyright laws. You may use this electronic file to evaluate the printed version of this book, for your own private use, or for short excerpts used in academic works, research, student papers, presentations, and the like. You can distribute this evaluation copy to others over the Internet, so long as you keep this copyright information intact. You may not reproduce more than ten percent (10%) of this book in any media without the express written permission from the copyright holders. Reference any excerpts in the following way:  
"Excerpted from "Caitanya Caritamrita" by A.C. Bhaktivedanta Swami Prabhupada, courtesy of the Bhaktivedanta Book Trust International, [www.Krishna.com](http://www.Krishna.com)."

This book and electronic file is Copyright 1975-2003 Bhaktivedanta Book Trust International, 3764 Watseka Avenue, Los Angeles, CA 90034, USA. All rights reserved. For any questions, comments, correspondence, or to evaluate dozens of other books in this collection, visit the website of the publishers, [www.Krishna.com](http://www.Krishna.com).