

*The Pastimes of Lord Caitanya Mahāprabhu*

# ŚRĪ CAITANYA- CARITĀMṚTA

ADI-LĪLĀ Volume 3



HIS DIVINE GRACE

**A.C. Bhaktivedanta Swami Prabhupāda**

## ŚRĪ CAITANYA-CARITĀMṚTA

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

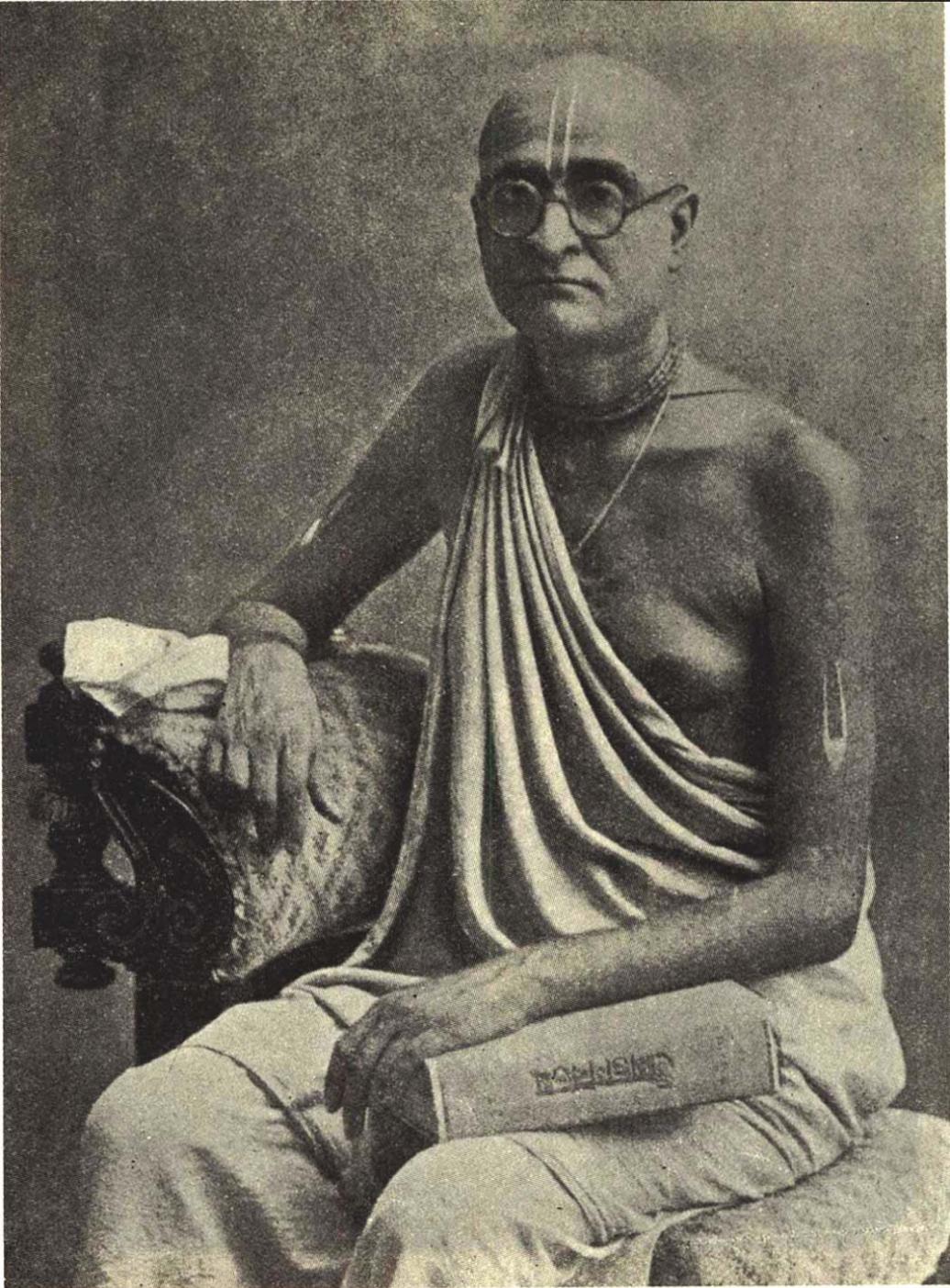
Who was Lord Caitanya? A teacher, certainly, for His philosophical brilliance astounded the greatest scholars and logicians of His day. But besides being a teacher, He was a true saint, for He was always chanting the names of God and dancing, absorbed in ecstatic love for the Supreme Lord. Yet Kṛṣṇadāsa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

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

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



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



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



### Śrī Pañca-tattva

Lord Kṛṣṇa Caitanya surrounded (from left to right) by His avatāra (Advaita Ācārya), His expansion (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devotee (Śrī Śrīvāsa).





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



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



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



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



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



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



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



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



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



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



Plate 7 *In the evening Lord Gaurasundara went out and formed three parties to perform kirtana.*  
(p. 330)



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

# ŚRĪ CAITANYA- CARITĀMṚTA

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All Glory to Śrī Guru and Gaurāṅga

# ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

*Ādi-līlā*

*Volume Three*

“The Early Pastimes  
of  
Lord Caitanya Mahāprabhu”

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

by

**HIS DIVINE GRACE**

**A.C. Bhaktivedanta Swami Prabhupāda**

*Founder-Ācārya of the International Society for Krishna Consciousness*



**THE BHAKTIVEDANTA BOOK TRUST**

New York · Los Angeles · London · Bombay

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**International Society for Krishna Consciousness**  
**3764 Watseka Avenue**  
**Los Angeles, California 90034**

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Library of Congress Catalogue Card Number: 73-93206  
International Standard Book Number: 0-912776-53-6

Printed by Dai Nippon Printing Co., Ltd., Tokyo, Japan

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## The Expansions of Advaita Ācārya and Gadādhara Paṇḍita

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

### TEXT 1

অদ্বৈতাঙ্ৰ্যজভূমাংস্তান্ সারাসারভূতোহখিলান্ ।  
হিত্বাহসারান্ সারভূতো নৌমি চৈতন্তজীবনান্ ॥১॥

*advaitāṅghry-abja-bhṛṅgāṅs tān sārāsāra-bhṛto 'khillān*  
*hitvā 'sārān sāra-bhṛto naumi caitanya-jīvanān*

### SYNONYMS

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

### TRANSLATION

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

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

## TEXT 2

জয় জয় মহাপ্রভু শ্রীকৃষ্ণচৈতন্য ।

জয় জয় নিত্যানন্দ জয়াদ্বৈত ধন্য ॥ ২ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 3

শ্রীচৈতন্যামরতরো দ্বিতীয়শ্ৰুঙ্গরূপিণঃ ।

শ্রীমদদ্বৈতচন্দ্রস্য শাখারূপান্ গগান্‌মুখঃ ॥ ৩ ॥

*śrī-caitanya-mara-taror dviṭīya-skandha-rūpiṇaḥ*  
*śrīmad-advaitacandrasya śākhā-rūpān gaṇān numaḥ*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 4

বৃক্ষের দ্বিতীয় শ্ৰুঙ্গ — আচার্য-গোসাঞি ।

তাঁর যত শাখা হইল, তার লেখা নাঞি ॥ ৪ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 5

চৈতন্য-মালীর কৃপাজলের সেচনে ।  
 সেই জলে পুষ্ট স্বক্ক বাড়ে দিনে দিনে ॥ ৫ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 6

সেই স্বক্কে যত প্রেমফল উপজিল ।  
 সেই কৃষ্ণপ্রেমফলে জগৎ ভারিল ॥ ৬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 7

সেই জল স্কন্ধে করে শাখাতে সঞ্চার ।  
ফলে-ফুলে বাড়ে, - শাখা হইল বিস্তার ॥ ৭ ॥

*sei jala skandhe kare śākhāte sañcāra*  
*phale-phule bāḍe,—śākhā ha-ila vistāra*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 8

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

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

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

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

*yasya deve parā bhaktir  
yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ  
prakāśante mahātmanaḥ*

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

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

### TEXT 9

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

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

### TEXT 10

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

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

### SYNONYMS

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

### TRANSLATION

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

## PURPORT

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

## TEXT 11

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

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 12

ধান্তরাশি মাপে যৈছে পাত্না সহিতে ।  
পশ্চাতে পাত্না উড়াঞা সংস্কার করিতে ॥ ১২ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

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

## TEXT 13

অচ্যুতানন্দ—বড় শাখা, আচার্য-নন্দন ।

আজন্ম সেবিলা তেঁহো চৈতন্ত-চরণ ॥ ১৩ ॥

*acyutānanda*—*baḍa śākhā*, *ācārya-nandana*  
*ājanma sevilā teṅho caitanya-caraṇa*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 14

চৈতন্ত গোসাঞির গুরু—কেশব ভারতী ।

এই পিতার বাক্য শুনি' দুঃখ পাইল অতি ॥ ১৪ ॥

*caitanya-gosāñira guru*—*keśava bhāratī*  
*ei pitāra vākya śuni' duḥkha pāila ati*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 15

জগৎগুরুতে তুমি কর এঁহে উপদেশ ।  
ভোম্বার এঁই উপদেশে নষ্ট হইল দেশ ॥ ১৫ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 16

চৌদ্দ ভুবনের গুরু—চৈতন্য-গোস্বামি ।  
তাঁর গুরু—অন্ত, এঁই কোন শাস্ত্রে নাই ॥ ১৬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 17

পঞ্চম বর্ষের বালক কহে সিদ্ধান্তের সার ।  
শুনিয়া পাইলা আচার্য সন্তোষ অপার ॥ ১৭ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

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

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

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

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

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

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

## TEXT 18

কৃষ্ণমিশ্র-নাম আর আচার্য-তনয় ।

চেতন-গোসাঞি বৈসে বাঁহার হৃদয় ॥ ১৮ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 19

শ্রীগোপাল-নামে আর আচার্যের সূত ।

তাঁহার চরিত্র, শুন, অত্যন্ত অদ্ভূত ॥ ১৯ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 20

গুণ্ডিচা-মন্দিরে মহাপ্রভুর সম্মুখে ।

কীর্তনে নর্তন করে বড় প্রেম-সুখে ॥ ২০ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 21

নানা-ভাবোদগম দেহে অদ্ভুত নর্তন ।

দুই গোসাঞি 'হরি' বলে, আনন্দিত মন ॥ ২১ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 22

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

*nācite nācite gopāla ha-ila mūrccchita  
bhūmete paḍila, dehe nāhika saṅghata*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 23

দুঃখিত হইলা আচার্য পুত্র কোলে লঞা ।  
রক্ষা করে নৃসিংহের মন্ত্র পড়িয়া ॥ ২৩ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 24

নানা মন্ত্র পড়েন আচার্য, না হয় চেতন ।  
আচার্যের দুঃখে বৈষ্ণব করেন ক্রন্দন ॥ ২৪ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 25

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

*tabe mahāprabhu, tāṅra hṛde hasta dhari'*  
*'uṭhaha, gopāla,' kaila bala 'hari' 'hari' ॥ ২৫ ॥*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 26

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

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 27

আচার্যের আর পুত্র—শ্রীবলরাম ।

আর পুত্র—‘স্বরূপ’-শাখা, ‘জগদীশ’ নাম ॥ ২৭ ॥

*ācāryera āra putra—śrī-balarāma*

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

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

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

## TEXT 28

‘কমলাকান্ত বিশ্বাস’-নাম আচার্যকিঙ্কর ।

আচার্য-ব্যবহার সব - তাঁহার গোচর ॥ ২৮ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 29

নীলাচলে তেঁহো এক পত্রিকা লিখিয়া ।

প্রতাপরুজের পাশ দিল পাঠাইয়া ॥ ২৯ ॥

*nīlācale teṅho eka patrikā likhiyā  
pratāparudrera pāśa dila pāṭhāiyā*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 30

সেই পত্রীর কথা আচার্য নাহি জানে ।  
কোন পাকে সেই পত্রী আইল প্রভুস্থানে ॥ ৩০ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 31

সে পত্রীতে লেখা আছে—এই ত' লিখন ।  
ঈশ্বরকে আচার্যেরে করিয়াছে স্থাপন ॥ ৩১ ॥

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

### SYNONYMS

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

## TRANSLATION

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

## TEXT 32

কিন্তু তাঁর দৈবে কিছু হইয়াছে ঋণ ।  
ঋণ শোধিবারে চাহি তঙ্কা শত-তিন ॥ ৩২ ॥

*kintu tāñra daibe kichu ha-iyāche ṛṇa*  
*ṛṇa śodhibāre cāhi tañkā śata-tina*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 33

পত্র পড়িয়া প্রভুর মনে হৈল দুঃখ ।  
বাহিরে হাসিয়া কিছু বলে চন্দ্রমুখ ॥ ৩৩ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 34

আচার্যেরে শ্বাপিয়াছে করিয়া ঈশ্বর ।  
ইথে দোষ নাহি, আচার্য -দৈবত ঈশ্বর ॥ ৩৪ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 35

ঈশ্বরের দৈন্য করি' করিয়াছে শিক্ষা ।  
 অতএব দণ্ড করি' করাইব শিক্ষা ॥ ৩৫ ॥

*ṭṣvarera dainya kari' kariyāche bhikṣā*  
*ataeva daṇḍa kari' karāiba sikṣā*

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

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

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

## TEXT 36

গোবিন্দে অজ্ঞা দিল, —“ইঁহা আজি হৈতে ।  
বাউলিয়া বিশ্বাসে এথা না দিবে আসিতে ॥” ৩৬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 37

দণ্ড শূনি ‘বিশ্বাস’ হইল পরম দুঃখিত ।  
শূনিয়া প্রভুর দণ্ড আচার্য হর্ষিত ॥ ৩৭ ॥

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

## SYNONYMS

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

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

### TRANSLATION

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

### PURPORT

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

### TEXT 38

বিশ্বাসেরে কহে,—তুমি বড় ভাগ্যবান্ ।  
তোমারে করিল দণ্ড প্রভু ভগবান্ ॥ ৩৮ ॥

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

### SYNONYMS

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

### TRANSLATION

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

## PURPORT

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

## TEXT 39

পূর্বে মহাপ্রভু মোরে করেন সম্মান ।  
 দুঃখ পাই' মনে আমি কৈলু' অনুমান ॥ ৩৯ ॥

*pūrve mahāprabhu more kareṇa sammāna  
 duḥkha pāi' mane āmi kailuṅ anumāna*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 40

মুক্তি—শ্রেষ্ঠ করি' কৈলু বাশিষ্ঠ ব্যাখ্যান ।  
 ক্রুদ্ধ হঞা প্রভু মোরে কৈল অপমান ॥ ৪০ ॥

*mukti—śreṣṭha kari' kailu vāsiṣṭha vyākhyāna  
 kruddha hañā prabhu more kaila apamāna*

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 41

দণ্ড পাইল হৈল মোর পরম আনন্দ ।

যে দণ্ড পাইল ভাগ্যবান শ্রীমুকুন্দ ॥ ৪১ ॥

*daṇḍa pāñā haila mora parama ānanda*  
*ye daṇḍa pāila bhāgyavān śrī-mukunda*

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 42

যে দণ্ড পাইল শ্রীশচী ভাগ্যবতী ।

সে দণ্ড প্রসাদ অল্প লোক পাবে কতি ॥ ৪২ ॥

*ye daṇḍa pāila śrī-śacī bhāgyavatī*

*se daṇḍa prasāda anya loka pābe kati*

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 43

এত কহি' আচার্য তাঁরে করিয়া আশ্বাস ।

আনন্দিত হইয়া আইল মহাপ্রভু-পাশ ॥ ৪৩ ॥

*eta kahi' ācārya tāhre kariyā āśvāsa*

*ānandita ha-iyā āila mahāprabhu-pāśa*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 44

প্রভুকে কহেন, - তোমার না বুঝি এ লীলা ।  
আমা হৈতে প্রসাদপাত্র করিলা কমলা ॥ ৪৪ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 45

আমারেহ কভু যেই না হয় প্রসাদ ।  
তোমার চরণে আমি কি কৈনু অপরাধ ॥ ৪৫ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

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

## TEXT 46

এত শুনি' মহাপ্রভু হাসিতে লাগিল।  
বোলাইয়া কমলাকান্তে প্রসন্ন হইল ॥ ৪৬ ॥

*eta śuni' mahāprabhu hāsīte lāgilā*  
*bolāiyā kamalākānte prasanna ha-ilā*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 47

আচার্য কহে, ইহাকে কেনে দিলে দরশন।  
তুই প্রকারেতে করে মোরে বিড়ম্বন ॥ ৪৭ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 48

শুনিয়া প্রভুর মন প্রসন্ন হইল।  
তুঁহার অন্তর-কথা তুঁহে সে জানিল ॥ ৪৮ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 49

প্রভু কহে, — বাউলিয়া, এঁছে কাহে কর ।  
আচার্যের লজ্জা-ধর্ম-হানি সে আচর ॥ ৪৯ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 50

প্রতিগ্রহ কভু না করিবে রাজধন ।  
বিষয়ীর অন্ন খাইলে দুষ্ট হয় মন ॥ ৫০ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 51

মন দুষ্ট হইলে নহে কৃষ্ণের স্মরণ ।  
কৃষ্ণস্মৃতি বিণু হয় নিফল জীবন ॥ ৫১ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

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

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

## TEXT 52

লোকলজ্জা হয়, ধর্ম-কীর্তি হয় হানি ।

এছে কর্ম না করিহ কভু ইহা জানি’ ॥ ৫২ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 53

এই শিক্ষা সবাকারে, সবে মনে কৈল ।  
আচার্য-গোসাঞি মনে আনন্দ পাইল ॥ ৫৩ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 54

আচার্যের অভিপ্রায় প্রভুমাত্র বুঝে ।  
প্রভুর গম্ভীর বাক্য আচার্য সমুঝে ॥ ৫৪ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 55

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

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 56

শ্রীযদুনন্দনাচার্য—অষ্টমের শাখা ।

তঁার শাখা-উপশাখার নাহি হয় লেখা ॥ ৫৬ ॥

*śrī-yadunandanācārya*—*advaitera śākhā*  
*tāhṛa śākhā-upaśākhāra nāhi haya lekhā*

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 57

বাসুদেব দত্তের তেঁহো কুপার ভাজন ।

সর্বভাবে আশ্রিয়াছে চৈতন্য-চরণ ॥ ৫৭ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 58

ভাগবতাচার্য, আর বিষ্ণুদাসাচার্য ।

চক্রপাণি আচার্য, আর অনন্ত আচার্য ॥ ৫৮ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

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

## TEXT 59

নন্দিনী, আর কামদেব, চৈতন্যদাস ।

দুর্লভ বিশ্বাস, আর বনমালিদাস ॥ ৫৯ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 60

জগন্নাথ কর, আর কর ভবনাথ ।

হৃদয়ানন্দ সেন, আর দাস ভোলানাথ ॥ ৬০ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 61

যাদবদাস, বিজয়দাস, দাস জনার্দন ।

অনন্তদাস, কানুপণ্ডিত, দাস নারায়ণ ॥ ৬১ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 62

শ্রীবৎস পণ্ডিত, ব্রহ্মচারী হরিদাস ।

পুরুষোত্তম ব্রহ্মচারী, আর কৃষ্ণদাস ॥ ৬২ ॥

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

## SYNONYMS

*śrīvatsa pañḍita*—of the name Śrīvatsa Pañḍita; *brahmacārī haridāsa*—of the name Haridāsa Brahmacārī; *puruṣottama brahmacārī*—of the name Puruṣottama Brahmacārī; *āra*—and; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa.

## TRANSLATION

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

## TEXT 63

পুরুষোত্তম পণ্ডিত, আর রঘুনাথ ।

বনমালী কবিচন্দ্র, আর বৈদ্যানাথ ॥ ৬৩ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 64

লোকনাথ পণ্ডিত, আর মুরারি পণ্ডিত ।  
 শ্রীহরিচরণ, আর মাধব পণ্ডিত ॥ ৬৪ ॥

*lokanātha paṇḍita, āra murāri paṇḍita*  
*śrī-haricaraṇa, āra mādharma paṇḍita*

## SYNONYMS

*lokanātha paṇḍita*—of the name Lokanātha Paṇḍita; *āra*—and; *murāri paṇḍita*—of the name Murāri Paṇḍita; *śrī-haricaraṇa*—of the name Śrī Haricaraṇa; *āra*—and; *mādharma paṇḍita*—of the name Mādharma Paṇḍita.

## TRANSLATION

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

## TEXT 65

বিজয় পণ্ডিত, আর পণ্ডিত শ্রীরাম ।  
 অসংখ্য অদ্বৈত-শাখা কত লইব নাম ॥ ৬৫ ॥

*vijaya paṇḍita, āra paṇḍita śrīrāma*  
*asaṅkhyā advaita-śākhā kata la-iba nāma*

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 66

মালি-দত্ত জল অদ্বৈত-স্বক্ ষোগায় ।  
 সেই জলে জীয়ে শাখা,—ফুল-ফল পায় ॥ ৬৬ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

### TEXT 67

ইহার মধ্যে মালী পাছে কোন শাখাগণ ।  
না মানে চৈতন্য-মালী দুর্দৈব কারণ ॥ ৬৭ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### TEXT 68

স্বজাইল, জীয়াইল, তাঁরে না মানিল ।  
কৃত্য হইল, তাঁরে স্বক ক্রুদ্ধ হইল ॥ ৬৮ ॥

*srjāila, jīyāila, tāñre nā mānila*  
*kṛtaghna ha-ilā, tāñre skandha kruddha ha-ila*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 69

ক্রুদ্ধ হঞা স্বক্ক তারে জল না সঞ্চারে ।  
 জলাভাবে কুশ শাখা শুকাইয়া মরে ॥ ৬৯ ॥

*kruddha hañā skandha tāre jala nā sañcāre*  
*jalābhāve kṛṣa sākhā śukāiyā mare*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 70

চৈতন্য-রহিত দেহ—শুষ্ককার্ঠ-সম ।  
 জীবিতেরেই মৃত সেই, মৈলে দণ্ডে যম ॥ ৭০ ॥

*caitanya-rahita deha—śuṣka-kāṛṭha-sama*  
*jīvitei mṛta sei, maile daṇḍe yama*

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 71

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

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 72

কি পণ্ডিত, কি তপস্বী, কিবা গৃহী, যতি ।  
চৈতন্য-বিমুখ যেই, তার এই গতি ॥ ৭২ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 73

যে যে লৈল শ্রীঅচ্যুতানন্দের মত ।  
সেই আচার্যের গণ—মহাভাগবত ॥ ৭৩ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

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

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

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

*varṇāśramācāravatā puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam  
(Viṣṇu Purāṇa, 3.8.9)*

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

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

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

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

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

#### TEXT 74

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

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

#### SYNONYMS

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

#### TRANSLATION

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

#### TEXT 75

অচ্যুতের যেই মত, সেই মত সার ।  
আর যত মত সব হৈল ছারখার ॥ ৭৫ ॥

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

#### SYNONYMS

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

## TRANSLATION

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

## TEXT 76

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

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 77

এই ত' কহিলাঙ আচার্য-গোসাঞির গণ ।  
তিন স্কন্ধ-শাখার কৈল সংক্ষেপ গণন ॥ ৭৭ ॥

*ei ta' kahilāṅ ācārya-gosāñira gaṇa*  
*tina skandha-sākhāra kaila saṅkṣepa gaṇana*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 78

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

*sākhā-upasākhā, tāra nāhika gaṇana  
kichu-mātra kahi' kari dig-daraśana*

### SYNONYMS

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

### TRANSLATION

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

### TEXT 79

শ্রীগদাধর পাণ্ডিত শাখাতে মহোত্তম ।  
তঁার উপশাখা কিছু করি যে গণন ॥ ৭৯ ॥

*śrī-gadādhara paṇḍita sākhāte mahottama  
tāra upasākhā kichu kari ye gaṇana*

### SYNONYMS

*śrī-gadādhara paṇḍita*—Śrī Gadādhara Paṇḍita; *sākhāte*—of the branch; *mahottama*—very great; *tāra*—his; *upasākhā*—branches and sub-branches; *kichu*—something; *kari*—let me do; *ye*—that; *gaṇana*—counting.

### TRANSLATION

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

### TEXT 80

শাখা-শ্রেষ্ঠ ধ্রুবানন্দ, শ্রীধর ব্রহ্মচারী ।  
ভাগবতাচার্য, হরিদাস ব্রহ্মচারী ॥ ৮০ ॥

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

### SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 81

অনন্ত আচার্য, কবিদত্ত, মিশ্রনয়ন ।

গঙ্গামন্ত্রী, মামু ঠাকুর, কাণ্ঠাভরাণ ॥ ৮১ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

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

## TEXT 82

ভূগৰ্ভ গোসাঞি, আর ভাগবতদাস ।  
যেই দুই আসি' কৈল বৃন্দাবনে বাস ॥ ৮২ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 83

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

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 84

শ্রীনাথ চক্রবর্তী, আর উদ্ধব দাস ।

জিতামিত্র, কাষ্ঠকাটা-জগন্নাথদাস ॥ ৮৪ ॥

*śrīnātha cakravartī, āra uddhava dāsa*  
*jitāmitra, kāṣṭhakāṭā-jagannātha-dāsa*

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 85

শ্রীহরি আচার্য, সাদি-পুরিয়া গোপাল ।

কৃষ্ণদাস ব্রহ্মচারী, পুন্সগোপাল ॥ ৮৫ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

### TEXT 86

শ্রীহর্ষ, রঘুমিশ্র, পাণ্ডিত লক্ষ্মীনাথ ।

বাংবাটী-চৈতন্যদাস, শ্রীরঘুনাথ ॥ ৮৬ ॥

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

### SYNONYMS

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

### TRANSLATION

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

## PURPORT

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

## TEXT 87

অমোঘ পাণ্ডিত, হস্তিগোপাল, চৈতন্যবল্লভ ।

যদু গাঙ্গুলি আর মঙ্গল বৈষ্ণব ॥ ৮৭ ॥

*amogha paṇḍita, hasti-gopāla, caitanya-vallabha*  
*yadu gaṅguli āra maṅgala vaiṣṇava*

## SYNONYMS

*amogha paṇḍita*—of the name Amogha Paṇḍita; *hasti-gopāla*—of the name Hastigopāla; *caitanya-vallabha*—of the name Caitanya-vallabha; *yadu gaṅguli*—of the name Yadu Gāṅguli; *āra*—and; *maṅgala vaiṣṇava*—of the name Maṅgala Vaiṣṇava.

## TRANSLATION

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

## PURPORT

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

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

## TEXT 88

চক্রবর্তী শিবানন্দ সদা ব্রজবাসী ।

মহাশাখা-মধ্যে তেঁহো সূদৃঢ় বিশ্বাসী ॥ ৮৮ ॥

*cakravartī śivānanda sadā vrajavāsī*  
*mahāśākhā-madhye teṅho sudṛḍha viśvāsī*

## SYNONYMS

*cakravartī śivānanda*—of the name Śivānanda Cakravartī; *sadā*—always; *vrajavāsī*—resident of Vṛndāvana; *mahā-śākhā-madhye*—amongst the great branches; *teṅho*—he is; *sudṛḍha viśvāsī*—possessing firm faith.

## TRANSLATION

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

## PURPORT

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

## TEXT 89

এই ত' সংক্ষেপে কহিলাঙ্ পণ্ডিতের গণ ।  
 এঁহে আর শাখা-উপশাখার গণন ॥ ৮৯ ॥

*ei ta' saṅkṣepe kahilāṅ paṇḍitera gaṇa*  
*aiche āra śākhā-upaśākhāra gaṇana*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 90

পণ্ডিতের গণ সব, — ভাগবত ধন্য ।  
 প্রাণবল্লভ—সবার শ্রীকৃষ্ণচৈতন্য ॥ ৯০ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 91

এই তিন স্বক্কের কৈলুঁ শাখার গণন ।  
 য়াঁ-সবা-শ্মরণে শববন্ধ-বিমোচন ॥ ৯১ ॥

*ei tina skandhera kailuṅ śākhāra gaṇana*  
*yāṅ-sabā-smaraṇe bhava-bandha-vimocana*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 92

যাঁ-সবা-স্মরণে পাই চৈতন্যচরণ ।

যাঁ-সবা-স্মরণে হয় বাঞ্ছিত পূরণ ॥ ৯২ ॥

*yāṅ-sabā-smaraṇe pāi caitanya-caraṇa*

*yāṅ-sabā-smaraṇe haya vāṅchita pūraṇa*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 93

অতএব তাঁ-সবার বন্দিয়ে চরণ ।

চৈতন্য-মালীর কহি লীলা-অনুক্ৰম ॥ ৯৩ ॥

*ataeva tāṅ-sabāra vandiye caraṇa*

*caitanya-mālīra kahi līlā-anukrama*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 94

গৌরলীলায়ুতসিন্ধু - অপার অগাধ ।  
কে করিতে পারে তাহাঁ অবগাহ-সাধ ॥ ৯৪ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 95

তাহার মাদ্ব্যুর্ষ-গন্ধে লুব্ধ হয় মন ।  
অতএব তটে রহি' চাকি এক কণ ॥ ৯৫ ॥

*tāhāra mādhyurya-gandhe lubdha haya mana*  
*ataeva taṭe rahi' cāki eka kaṇa*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 96

শ্রীরূপ-রঘুনাথ-পদে ষার আশ ।  
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৯৬ ॥

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

#### SYNONYMS

*śrī-rūpa*—Śrīla Rūpa Gosvāmī; *ṛāghunātha*—Śrīla Rāghunātha dāsa Gosvāmī; *pade*—at their lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

#### TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Rāghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

*Thus end the Bhaktivedānta purports of Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Twelve, describing the expansions of Advaita Ācārya and Gadādhara Paṇḍita.*

## The Advent of Lord Śrī Caitanya Mahāprabhu

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

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

### TEXT 1

স প্রসীদতু চৈতন্যদেবো যন্ত প্রসাদতঃ ।

তল্লীলাবর্ণনে যোগ্যঃ সন্তঃ শ্রাদধমোহপ্যয়ম্ ॥ ১ ॥

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

### SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 2

জয় জয় শ্রীকৃষ্ণচৈতন্য গৌরচন্দ্র ।

জয়বৈভবচন্দ্র জয় জয় নিত্যানন্দ ॥ ২ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 3

জয় জয় গদাধর জয় শ্রীনিবাস ।

জয় মুকুন্দ বাসুদেব জয় হরিদাস ॥ ৩ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 4

জয় দামোদর-স্বরূপ জয় মুরারি গুপ্ত ।  
এই সব চন্দ্রোদয়ে তমঃ কৈল লুপ্ত ॥ ৪ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 5

জয় শ্রীচৈতন্যচন্দ্রের ভক্ত চন্দ্রগণ ।  
সবার প্রেম-জ্যোৎস্নায় উজ্জ্বল ত্রিভুবন ॥ ৫ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

*kṛṣṇa—sūrya-sama; māyā haya andhakāra  
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra*

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

## TEXT 6

এই ত' কহিল গ্রন্থারম্ভে মুখবন্ধ ।

এবে কহি চৈতন্য-লীলাক্রম-অনুবন্ধ ॥ ৬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 7

প্রথমে ত' সূত্ররূপে করিয়ে গণন ।  
পাছে তাহা বিস্তারি করিব বিবরণ ॥ ৭ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 8

শ্রীকৃষ্ণচৈতন্য নবদ্বীপে অবতরি ।  
আটচল্লিশ বৎসর প্রকট বিহরি ॥ ৮ ॥

*śrī-kṛṣṇa-caitanya navadvīpe avatari*  
*āṭa-calliśa vatsara prakaṭa vihari*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 9

চৌদ্দশত সাত শকে জন্মের প্রমাণ ।  
চৌদ্দশত পঞ্চাশে হইল অন্তর্ধান ॥ ৯ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 10

চব্বিশ বৎসর প্রভু কৈল গৃহবাস ।  
নিরন্তর কৈল কৃষ্ণ-কীর্তন-বিলাস ॥ ১০ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 11

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

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 12

ভার মধ্যে ছয় বৎসর—গমনাগমন ।

কভু দক্ষিণ, কভু গোড়, কভু বৃন্দাবন ॥ ১২ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 13

অষ্টাদশ বৎসর রহিলা নীলাচলে ।

কৃষ্ণপ্রেম-নামামৃতে ভাসা'ল সকলে ॥ ১৩ ॥

*aṣṭādaśa vatsara rahilā nīlācale  
kṛṣṇa-prema-nāmāmṛte bhāsā'la sakale*

## SYNONYMS

*aṣṭādaśa*—eighteen; *vatsara*—years; *rahilā*—remained; *nīlācale*—at Jagannātha Purī; *kṛṣṇa-prema*—love of Godhead; *nāma-amṛte*—in the nectar of the Hare Kṛṣṇa *mantra*; *bhāsā'la*—inundated; *sakale*—everyone.

## TRANSLATION

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

## TEXT 14

গার্হস্থ্যে প্রভুর লীলা—‘আদি’-লীলাখ্যান ।

‘মধ্য’-‘ান্ত্য’-লীলা—শেষলীলার দুই নাম ॥ ১৪ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 15

আদিলীলা-মধ্যে প্রভুর যতেক চরিত ।  
সূত্ররূপে মুরারি গুপ্ত করিলা গ্রথিত ॥ ১৫ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 16

প্রভুর যে শেষলীলা স্বরূপ-দামোদর ।  
সূত্র করি' গ্রন্থিলেন গ্রন্থের ভিতর ॥ ১৬ ॥

*prabhura ye śeṣa-līlā svarūpa-dāmodara*  
*sūtra kari' granthilena granthera bhitara*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 17

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

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 18

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

*bālya, paugaṇḍa, kaiśora, yauvana,—cāri bheda  
ataeva ādi-khaṇḍe līlā cāri bheda*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 19

সর্বসঙ্গুণপূর্ণাং তাং বন্দে ফাল্গুনপূর্ণিমাম্ ।  
যস্মাং শ্রীকৃষ্ণচৈতন্যোহবতীর্ণঃ কৃষ্ণনামভিঃ ॥ ১৯ ॥

*sarva-sad-guṇa-pūrṇām tām  
vande phālguna-pūrṇimām  
yasām śrī-kṛṣṇa-caitanya  
'vatīrṇaḥ kṛṣṇa-nāmaḥ*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 20

কান্তনপূর্ণিমা-সন্ধ্যায় প্রভুর জন্মোদয় ।  
সেইকালে দৈবযোগে চন্দ্রগ্রহণ হয় ॥ ২০ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 21

‘হরি’ ‘হরি’ বলে লোক হরষিত হঞা ।  
জন্মিলা চৈতন্যপ্রভু ‘নাম’ জন্মাইয়া ॥ ২১ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 22

জন্ম-বাল্য-পৌগণ্ড-কৈশোর-যুবাকালে ।

হরি নাম লওয়াইলা শ্রদ্ধু নানা ছলে ॥ ২২ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 23

বাল্যভাব ছলে শ্রদ্ধু করেন ক্রন্দন ।

‘কৃষ্ণ’ ‘হরি’ নাম শ্রুনি’ রহয়ে রোদন ॥ ২৩ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 24

অতএব ‘হরি’ ‘হরি’ বলে নারীীগণ ।

দেখিতে আইসে যেন সর্ব বন্ধুজন ॥ ২৪ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 25

‘গৌরহরি’ বলি’ তারে হাসে সর্ব নারী ।  
 অভাব হৈল তাঁর নাম ‘গৌরহরি’ ॥ ২৫ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 26

বাল্য বয়স—যাবৎ হাতে খড়ি দিল ।  
 পৌগণ্ড বয়স—যাবৎ বিবাহ না কৈল ॥ ২৬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 27

বিবাহ করিলে হৈল নবীন যৌবন ।  
সর্বত্র লওয়াইল প্রভু নাম-সংকীর্তন ॥ ২৭ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 28

পৌগণ্ড-বয়সে পড়েন, পড়ান শিষ্যগণে ।  
সর্বত্র করেন কৃষ্ণনামের ব্যাখ্যান ॥ ২৮ ॥

*paugaṇḍa-vayase paḍena, paḍāna śiṣyagaṇe*  
*sarvatra karena kṛṣṇa-nāmera vyākhyāne*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 29

সূত্র-বুদ্ধি-পাঁজি-টীকা কৃষ্ণেতে ভাৎপর্য ।  
শিষ্যের প্রতীত হয়, - প্রভাব আশ্চর্য ॥ ২৯ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

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

### TEXT 30

যারে দেখে, তারে কহে,— কহ কৃষ্ণনাম ।

কৃষ্ণনামে ভাসাইল নবদ্বীপ-গ্রাম ॥ ৩০ ॥

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

### SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 31

কিশোর বয়সে আরম্ভিল। সংকীর্তন।  
রাত্র-দিনে প্রেমে নৃত্য, সঙ্গে ভক্তগণ ॥ ৩১ ॥

*kiśora vayase ārambhilā saṅkīrtana*  
*rātra-dine preme nṛtya, saṅge bhakta-gaṇa*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 32

নগরে নগরে জমে কীর্তন করিয়া।  
ভাসাইল ত্রিভুবন প্রেমভক্তি দিয়া ॥ ৩২ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

### TEXT 33

চব্বিশ বৎসর ঐছে নবদ্বীপ-গ্রামে ।

লওয়াইলা সর্বলোকে কৃষ্ণপ্রেম-নামে ॥ ৩৩ ॥

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

### SYNONYMS

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

### TRANSLATION

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

## TEXT 34

চব্বিশ বৎসর ছিলা করিয়া সন্ন্যাস ।  
ভক্তগণ লঞা কৈলা নীলাচলে বাস ॥ ৩৪ ॥

*cabbiṣa vatsara chilā kariyā sannyaśa*  
*bhakta-gaṇa lañā kailā nīlācale vāsa*

## SYNONYMS

*cabbiṣa*—twenty-four; *vatsara*—years; *chilā*—remained; *kariyā*—accepting; *sannyaśa*—the renounced order; *bhakta-gaṇa*—devotees; *lañā*—taking with Him; *kailā*—did; *nīlācale*—in Jagannātha Purī; *vāsa*—reside.

## TRANSLATION

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

## TEXT 35

তার মধ্যে নীলাচলে ছয় বৎসর ।  
নৃত্য, গীত, প্রেমভক্তি-দান নিরন্তর ॥ ৩৫ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 36

সেতুবন্ধ, আর গৌড়-ব্যাপি বৃন্দাবন ।  
প্রেম-নাম প্রচারিয়া করিলা ভ্রমণ ॥ ৩৬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 37

এই ‘মধ্যলীলা’ নাম—লীলা-মুখ্যধাম ।  
শেষ অষ্টাদশ বর্ষ—‘অন্ত্যালীলা’ নাম ॥ ৩৭ ॥

*ei 'madhyalīlā' nāma—līlā-mukhyadhāma*  
*śeṣa aṣṭādaśa varṣa—'antyalīlā' nāma*

## SYNONYMS

*ei*—these; *madhyalīlā nāma*—named the middle pastimes; *līlā*—pastimes; *mukhyadhāma*—principal place; *śeṣa*—last; *aṣṭādaśa*—eighteen; *varṣa*—years; *antyalīlā*—the final pastimes; *nāma*—named.

## TRANSLATION

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

## TEXT 38

তার মধ্যে ছয় বৎসর ভক্তগণ-সঙ্গে ।  
প্রেমভক্তি লওয়াইল নৃত্য-গীত-রঙ্গে ॥ ৩৮ ॥

*tāra madhye chaya vatsara bhakta-gaṇa-saṅge*  
*prema-bhakti laoyāila ṅṛtya-gīta-raṅge*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 39

द्वादश बत्सर शेष रहिला नीलाचले ।  
प्रेमावस्था शिखाईला आस्वादन-च्छले ॥ ३९ ॥

*dvādaśa vatsara śeṣa rahilā nīlācale*  
*premāvasthā śikhāilā āsvādana-cchale*

## SYNONYMS

*dvādaśa*—twelve; *vatsara*—years; *śeṣa*—balance; *rahilā*—remained; *nīlācale*—at Jagannātha Purī; *prema-avasthā*—a state of ecstasy; *śikhāilā*—instructed everyone; *āsvādana-cchale*—under the plea of tasting it Himself.

## TRANSLATION

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

## PURPORT

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

## TEXT 40

রাত্রি-দিবসে কৃষ্ণ-বিরহ-ফুরণ ।

উন্মাদের চেষ্টি করে প্রলাপ-বচন ॥ ৪০ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 41

শ্রীরাধার প্রলাপ যৈছে উদ্ধব-দর্শনে ।

সেইমত উন্মাদ-প্রলাপ করে রাত্রি-দিনে ॥ ৪১ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 42

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

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

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

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

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

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

#### TEXT 43

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

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

#### SYNONYMS

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

#### TRANSLATION

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

#### PURPORT

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

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

## TEXT 44

অনন্ত চৈতন্যলীলা ক্ষুদ্র জীব হঞা ।  
কে বর্ণিতে পারে, তাহা বিস্তার করিয়া ॥ ৪৪ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 45

সূত্র করি' গণে যদি আপনে অনন্ত ।  
সহস্র-বদনে তেঁহো নাহি পায় অন্ত ॥ ৪৫ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 46

দামোদর-স্বরূপ, আর গুপ্ত মুরারি ।  
মুখ্যমুখ্যলীলা সূত্রে লিখিয়াছে বিচারি' ॥ ৪৬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 47

সেই, অনুসারে লিখি লীলা-সূত্রগণ ।  
বিস্তারি' বর্ণিয়াছেন তাহা দাস-বৃন্দাবন ॥ ৪৭ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 48

চৈতন্য-লীলার ব্যাস,—দাস বৃন্দাবন ।  
মধুর করিয়া লীলা করিলা রচন ॥ ৪৮ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 49

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

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 50

প্রভুর লীলামৃত তেঁহো কৈল আশ্বাদন ।  
তাঁর ভুক্ত-শেষ কিছু করিয়ে চর্বণ ॥ ৫০ ॥

*prabhura līlāmṛta teṅho kaila āsvādana*  
*tāra bhukta-śeṣa kichu kariye carvaṇa*

## SYNONYMS

*prabhura*—of the Lord; *līlāmṛta*—the nectar of the pastimes; *teṅho*—he (Vṛndāvana dāsa Ṭhākura); *kaila*—did; *āsvādana*—taste; *tāra*—his; *bhukta*—remnants; *śeṣa*—balance; *kichu*—something; *kariye*—I do; *carvaṇa*—chew.

## TRANSLATION

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

## TEXT 51

আদিলীলা-সূত্র লিখি, শুন, ভক্তগণ ।  
সংক্ষেপে লিখিয়ে সম্যক্ না যায় লিখন ॥ ৫১ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 52

কোন বাঞ্ছা পূরণ লাগি' ব্রজেন্দ্রকুমার ।  
অবতীর্ণ হৈতে মনে করিলা বিচার ॥ ৫২ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 53

আগে অবতারিলা যে যে গুরু-পরিবার ।  
সংক্ষেপে কহিয়ে, কহা না যায় বিস্তার ॥ ৫৩ ॥

*āge avatārilā ye ye guru-parivāra*  
*saṅkṣepe kaḥiye, kaḥā nā yāya vistāra*

## SYNONYMS

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

## TRANSLATION

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

## TEXTS 54-55

শ্রীশচী-জগন্নাথ, শ্রীমাধবপুরী ।

কেশব ভারতী, আর শ্রীঈশ্বর পুরী ॥ ৫৪ ॥

অদ্বৈত আচার্য, আর পণ্ডিত শ্রীবাস ।

আচার্যরত্ন, বিজ্ঞানিধি, ঠাকুর হরিদাস ॥ ৫৫ ॥

*śrī-śacī-jagannātha, śrī-mādhava purī*  
*keśava bhāratī, āra śrī-īśvara purī*

*advaita ācārya, āra paṇḍita śrīvāsa*  
*ācāryaratna, vidyānidhi, ṭhākura haridāsa*

## SYNONYMS

*śrī-śacī-jagannātha*—Śrīmatī Śacīdevī and Jagannātha Mīśra; *śrī-mādhava purī*—Śrī Mādhavendra Purī; *keśava bhāratī*—of the name Keśava Bhāratī; *āra*—and; *śrī-īśvara purī*—of the name Śrī Īśvara Purī; *advaita ācārya*—of the name Advaita Ācārya; *āra*—and; *paṇḍita śrīvāsa*—of the name Śrīvāsa Paṇḍita; *ācārya-ratna*—of the name Ācāryaratna; *vidyānidhi*—of the name Vidyānidhi; *ṭhākura haridāsa*—of the name Ṭhākura Haridāsa.

## TRANSLATION

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

## TEXT 56

শ্রীহট্ট-নিবাসী শ্রীউপেন্দ্রমিশ্র-নাম ।

বৈষ্ণব, পণ্ডিত, ধনী, সদগুণ-প্রধান ॥ ৫৬ ॥

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

### SYNONYMS

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

### TRANSLATION

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

### PURPORT

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

### TEXTS 57-58

সপ্ত মিশ্র তাঁর পুত্র—সপ্ত ঋষীশ্বর ।

কংসারি, পরমানন্দ, পদ্মনাভ, সর্বেশ্বর ॥ ৫৭ ॥

জগন্নাথ, জনার্দন, ত্রৈলোক্যনাথ ।

নদীয়াতে গঙ্গাবাস কৈল জগন্নাথ ॥ ৫৮ ॥

*sapta miśra tāhṛa putra—sapta ṛṣīśvara  
kaṁsāri, paramānanda, padmanābha, sarveśvara*

*jagannātha, janārdana, trailokyanātha  
nadīyāte gaṅgā-vāsa kaila jagannātha*

### SYNONYMS

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

## TRANSLATION

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

## TEXT 59

জগন্নাথ মিশ্রবর—পদবী ‘পুরন্দর’ ।

নন্দ-বসুদেব-রূপ সদৃশুগ-সাগর ॥ ৫৯ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 60

তঁার পত্নী ‘শচী’-নাম, পতিব্রতা সতী ।

যাঁর পিতা ‘নীলাম্বর’ মাম চক্রবর্তী ॥ ৬০ ॥

*tānra patnī ‘śacī’-nāma, pativratā satī  
yānra pitā ‘nīlāmbara’ nāma cakravartī*

## SYNONYMS

*tānra patnī*—his wife; *śacī*—of the name Śacī; *nāma*—named; *pativratā*—devoted to her husband; *satī*—chaste; *yānra*—whose; *pitā*—father; *nīlāmbara*—of the name Nīlāmbara; *nāma*—named; *cakravartī*—with the title Cakravartī.

## TRANSLATION

His wife, Śrīmatī Śacīdevī, was a chaste woman highly devoted to her husband. Śacīdevī’s father’s name was Nīlāmbara, and his surname was Cakravartī.

## PURPORT

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

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

## TEXT 61

রাঢ়দেশে জন্মিলা ঠাকুর নিত্যানন্দ ।  
গঙ্গাদাস পণ্ডিত, গুপ্ত মুরারি, মুকুন্দ ॥ ৬১ ॥

*rāḍhadeśe janmilā ṭhākura nityānanda*  
*gaṅgādāsa paṇḍita, gupta murāri, mukunda*

## SYNONYMS

*rāḍhadeśe*—the place where there is no Ganges; *janmilā*—took birth; *ṭhākura nityānanda*—Nityānanda Prabhu; *gaṅgādāsa paṇḍita*—of the name Gaṅgādāsa Paṇḍita; *gupta murāri*—of the name Murāri Gupta; *mukunda*—of the name Mukunda.

## TRANSLATION

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

## PURPORT

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

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

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

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

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

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

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

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

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

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

#### TEXT 62

অসংখ্য ভক্তের করাইলা অবতার ।

শেষে অবতীর্ণ হৈলা ব্রজেন্দ্রকুমার ॥ ৬২ ॥

*aśaṅkhya bhaktera karāilā avatāra*  
*śeṣe avatīrṇa hailā vrajendra-kumāra*

#### SYNONYMS

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

#### TRANSLATION

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

## TEXT 63

প্রভুর আবির্ভাবপূর্বে যত বৈষ্ণবগণ ।  
অদ্বৈত-আচার্যের স্থানে করেন গমন ॥ ৬৩ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 64

গীতা-ভাগবত কহে আচার্য-গোসাঞি ।  
জ্ঞান-কর্ম নিন্দি' করে শুক্তির বড়াই ॥ ৬৪ ॥

*gītā-bhāgavata kahe ācārya-gosāñi  
jñāna-karma nindi' kare bhaktira baḍāi*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 65

সর্বশাস্ত্রে কহে কৃষ্ণভক্তির ব্যাখ্যান ।  
জ্ঞান, যোগ, তপো-ধর্ম নাহি মানে আন ॥ ৬৫ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 66

ভাঁর সঙ্গে আনন্দ করে বৈষ্ণবের গণ ।  
কৃষ্ণকথা, কৃষ্ণপূজা, নামসংকীর্তন ॥ ৬৬ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 67

কিন্তু সর্বলোক দেখি' কৃষ্ণবহিমুখ ।  
বিষয়ে নিমগ্ন লোক দেখি' পায় দুঃখ ॥ ৬৭ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 68

লোকের নিস্তার-হেতু করেন চিন্তন ।  
কেমতে এ সব লোকের হইবে তারণ ॥ ৬৮ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## TEXT 69

কৃষ্ণ অবতারি' করেন ভক্তির বিস্তার ।  
তবে ত' সকল লোকের হইবে নিস্তার ॥ ৬৯ ॥

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

## TEXT 70

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

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

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

*patraṁ puṣpaṁ phalaṁ toyam  
yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ*

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

## TEXT 71

কৃষ্ণের আহ্বান করে সঘন হুঙ্কার ।  
হুঙ্কারে আকৃষ্ট হৈলা ব্রজেন্দ্রকুমার ॥ ৭১ ॥

*kṛṣṇera āhvāna kare saghana huṅkāra  
huṅkāre ākṛṣṭa hailā vrajendra-kumāra*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 72

জগন্নাথমিশ্র-পত্নী শচীর উদরে ।  
অষ্ট কন্যা ক্রমে হৈল, জন্মি’ জন্মি’ মরে ॥ ৭২ ॥

*jagannāthamiśra-patnī śacīra udare  
aṣṭa kanyā krame haila, janmi’ janmi’ mare*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 73

অপত্য-বিরহে মিশ্রের দুঃখী হৈল মন ।  
পুত্র লাগি' আরাধিল বিষ্ণুর চরণ ॥ ৭৩ ॥

*apatya-virahe miśrera duḥkhī haila mana  
putra lāgi' ārādhila viṣṇura caraṇa*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 74

তবে পুত্র জনমিলা 'বিশ্বরূপ' নাম ।  
মহা-গুণবান্ তেঁহ—'বলদেব'-ধাম ॥ ৭৪ ॥

*tabe putra janamīlā 'viśvarūpa' nāma  
mahā-guṇavān teṅha—'baladeva'-dhāma*

## SYNONYMS

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

## TRANSLATION

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

## PURPORT

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

home. He took the *sannyāsa* name of Śaṅkarāraṇya. In 1431, Śākābda Era, He disappeared in Pāṇḍerapura in the district of Śolāpura. As an incarnation of Saṅkarṣaṇa, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Śrī Caitanya Mahāprabhu, as *aṁśa* and *aṁśī*, or the part and the whole, are not different. He belongs to the quadruple manifestation of *caturvyūha* as an incarnation of Saṅkarṣaṇa. In the *Gaura-candrodaya* it is said that Viśvarūpa, after His so-called demise, remained mixed within Śrī Nityānanda Prabhu.

## TEXT 75

বলদেব-প্রকাশ – পরমব্যোমে ‘সঙ্কর্ষণ’ ।

তঁেহ – বিশ্বের উপাদান-নিমিত্ত-কারণ ॥ ৭৫ ॥

*baladeva-prakāśa—parama-vyome ‘saṅkarṣaṇa’*

*teṅha—viśvera upādāna-nimitta-kāraṇa*

## SYNONYMS

*baladeva-prakāśa*—manifestation of Baladeva; *parama-vyome*—in the spiritual sky; *saṅkarṣaṇa*—of the name Saṅkarṣaṇa; *teṅha*—He; *viśvera*—the cosmic manifestation; *upādāna*—ingredient; *nimitta-kāraṇa*—immediate cause.

## TRANSLATION

The expansion of Baladeva known as Saṅkarṣaṇa in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.

## TEXT 76

তঁাহা বই বিশ্বে কিছু নাহি দেখি আর ।

অতএব ‘বিশ্বরূপ’ নাম যে তঁাহার ॥ ৭৬ ॥

*tāṅhā ba-i viśve kichu nāhi dekhi āra*

*ataeva ‘viśvarūpa’ nāma ye tāṅhāra*

## SYNONYMS

*tāṅhā ba-i*—except Him; *viśve*—within this cosmic manifestation; *kichu*—something; *nāhi*—there is none; *dekhi*—I see; *āra*—further; *ataeva*—therefore; *viśvarūpa*—universal form; *nāma*—name; *ye*—that; *tāṅhāra*—His.

## TRANSLATION

The gigantic universal form is called the Viśvarūpa incarnation of Mahā-Saṅkarṣaṇa. Thus we do not find anything within this cosmic manifestation except the Lord Himself.

## TEXT 77

নৈতচ্চিত্রং ভগবতি হ্ননস্তে জগদীশ্বরে ।

ওতং প্রোতমিদং যস্মিন্ তন্ত্বদ্বদ যথা পটঃ ॥ ৭৭ ॥

*naitac citraṁ bhagavati hy anante jagad-īśvare  
otaṁ protam idaṁ yasmin tantuṣv aṅga yathā paṭaḥ*

## SYNONYMS

*na*—not; *etat*—this; *citram*—wonderful; *bhagavati*—in the Supreme Personality of Godhead; *hi*—certainly; *anante*—in the unlimited; *jagat-īśvare*—the master of the universe; *otam*—lengthwise; *protram*—breadthwise; *idam*—this universe; *yasmin*—in whom; *tantuṣu*—in the threads; *aṅga*—O King; *yathā*—as much as; *paṭaḥ*—a cloth.

## TRANSLATION

“As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in the Supreme Personality of Godhead. This is not very wonderful for Him.”

## PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.15.35).

## TEXT 78

অতএব প্রভু তাঁরে বলে, ‘বড় ভাই’ ।

কৃষ্ণ, বalarāma দুই—চৈতন্য, নিতাই ॥ ৭৮ ॥

*ataeva prabhu tāhre bale, 'baḍa bhāi'  
kṛṣṇa, balarāma dui—caitanya, nitāi*

## SYNONYMS

*ataeva*—therefore; *prabhu*—Lord Caitanya; *tāhre*—unto Viśvarūpa; *bale*—says; *baḍa bhāi*—elder brother; *kṛṣṇa*—Lord Kṛṣṇa; *balārāma*—and Baladeva; *dui*—two; *caitanya*—Lord Caitanya Mahāprabhu; *nitāi*—and Lord Nityānanda Prabhu.

## TRANSLATION

Because Mahā-Saṅkarṣaṇa is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Kṛṣṇa and Balarāma in the spiritual world, but at the present moment they are Caitanya and Nitāi. Therefore the conclusion is that Nityānanda Prabhu is the original Saṅkarṣaṇa, Baladeva.

## TEXT 79

পুত্র পাঞা দম্পতি হৈলা আনন্দিত মন ।  
বিশেষে সেবন করে গোবিন্দচরণ ॥ ৭৯ ॥

*putra pāṇā dampati hailā ānandita mana  
viśeṣe sevana kare govinda-caraṇa*

## SYNONYMS

*putra*—son; *pāṇā*—having gotten; *dampati*—husband and wife; *hailā*—became; *ānandita*—pleased; *mana*—mind; *viśeṣe*—specifically; *sevana*—service; *kare*—render; *govinda-caraṇa*—the lotus feet of Lord Govinda.

## TRANSLATION

The husband and wife [Jagannātha Miśra and Śacimātā], having gotten Viśvarūpa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

## PURPORT

There is a common saying in India that everyone goes to worship the Supreme Personality of Godhead when he is in distress, but when a person is in an opulent position, he forgets God. In *Bhagavad-gītā* (7.16) this is also confirmed:

*catur-vidhā bhajante mām  
janāḥ sukṛtino 'rjuna  
ūrto jijñāsur arthārthī  
jñānī ca bhatararābha*

“If backed by pious activities in the past, four kinds of men—namely, those who are distressed, those in need of money, those searching after knowledge and those who are inquisitive—become interested in devotional service.” The husband and wife, Jagannātha Miśra and Śacimātā, were very unhappy because their eight daughters had passed away. Now, when they got Viśvarūpa as their son, certainly they became extremely happy. They knew that it was by the grace of the Lord that they were endowed with such happiness and opulence. Therefore instead of forgetting the Lord, they become more and more adherent in rendering service to the lotus feet of Govinda. When a common man becomes opulent, he forgets God; but the more opulent a devotee becomes by the grace of the Lord, the more he becomes attached to the service of the Lord.

## TEXT 80

চৌদ্দশত ছয় শকে শেষ মাঘ মাসে ।

জগন্নাথ-শচীর দেহে কৃষ্ণের প্রবেশে ॥ ৮০ ॥

*caudda-śata chaya śake śeṣa māgha māse  
jagannātha-śacīra dehe kṛṣṇera praveśe*

## SYNONYMS

*caudda-śata*—1400; *chaya*—6; *śake*—in the year of the Śaka Era; *śeṣa*—last; *māgha*—Māgha; *māse*—in the month; *jagannātha*—of Jagannātha Miśra; *śacīra*—and of Śacīdevī; *dehe*—in the bodies; *kṛṣṇera*—of Lord Kṛṣṇa; *praveśe*—by the entrance.

## TRANSLATION

In the month of January in the year 1406 of the Śaka Era, Lord Kṛṣṇa entered the bodies of both Jagannātha Miśra and Śacī.

## PURPORT

Lord Caitanya Mahāprabhu took His birth in the year 1407, Śaka Era, in the month of Phālguna. But here we see that He entered the bodies of His parents in the year 1406 in the month of Māgha. Therefore, the Lord entered the bodies of His parents thirteen full months before His birth. Generally a common child remains within the womb of his mother for ten months, but here we see that the Lord remained within the body of His mother for thirteen months.

## TEXT 81

মিশ্র কহে শচী-স্থানে,—দেখি আন রীত ।  
জ্যোতির্ময় দেহ, গেহ লক্ষ্মী-অধিষ্ঠিত ॥ ৮-১ ॥

*miśra kahe śacī-sthāne,—dekhi āna rīta  
jyotirmaya deha, geha lakṣmī-adhiṣṭhita*

## SYNONYMS

*miśra kahe*—Jagannātha Miśra began to speak; *śacī-sthāne*—in the presence of Śacīdevī-mātā; *dekhi*—I see; *āna*—extraordinary; *rīta*—behavior; *jyotirmaya*—effulgent; *deha*—body; *geha*—home; *lakṣmī*—the goddess of fortune; *adhiṣṭhita*—situated.

## TRANSLATION

Jagannātha Miśra said to Śacīmātā: “I see wonderful things! Your body is effulgent, and it appears as if the goddess of fortune were now staying personally in my home.

## TEXT 82

যাহাঁ তাহাঁ সর্বলোক করয়ে সন্মান ।  
ঘরে পাঠাইয়া দেয় ধন, বস্ত্র, ধান ॥ ৮-২ ॥

*yāhān tāhān sarva-loka karaye sammāna  
ghare pāṭhāiyā deya dhana, vastra, dhāna*

## SYNONYMS

*yāhān*—wherever; *tāhān*—anywhere; *sarva-loka*—all people; *karaye*—show; *sammāna*—respect; *ghare*—at home; *pāṭhāiyā*—sending; *deya*—give; *dhana*—riches; *vastra*—cloth; *dhāna*—paddy.

## TRANSLATION

“Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy.”

## PURPORT

A *brāhmaṇa* does not become anyone’s servant. To render service to someone else is the business of the *śūdras*. A *brāhmaṇa* is always independent because he is a teacher, spiritual master and advisor to society. The members of society provide him with all the necessities for life. In *Bhagavad-gītā* the Lord has divided society into four divisions—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. A society cannot run smoothly without this scientific division. A *brāhmaṇa* should give good advice to all the members of the society, a *kṣatriya* should look after the administration, law and order of the society, *vaiśyas* should produce and trade in all the needs of the society, whereas *śūdras* should render service to the higher sections of society (the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*).

Jagannātha Miśra was a *brāhmaṇa*. Therefore people would send him all bodily necessities—money, cloth, grain and so on. While Lord Caitanya was in the womb of Śacīmātā, Jagannātha Miśra received all these necessities of life without asking for them. Because of the presence of the Lord in his family, everyone offered him due respect as a *brāhmaṇa*. In other words, if a *brāhmaṇa* or Vaiṣṇava sticks to his position as an eternal servant of the Lord and executes the will of the Lord, there is no question of scarcity for his personal maintenance or the needs of his family.

## TEXT 83

শচী কহে,—মুঞি দেখৌ আকাশ-উপরে ।  
দিব্যমূর্তি লোক সব যেন স্তুতি করে ॥ ৮৩ ॥

*śacī kahe*,—*muṇi dekhoṅ ākāśa-upare*  
*divya-mūrti loka saba yena stuti kare*

## SYNONYMS

*śacī kahe*—mother Śacīdevī replied; *muṇi*—I; *dekhoṅ*—see; *ākāśa-upare*—in outer space; *divya-mūrti*—brilliant forms; *loka*—people; *saba*—all; *yena*—as if; *stuti*—prayers; *kare*—offering.

## TRANSLATION

Śacīmātā told her husband: "I also see wonderfully brilliant human beings appearing in outer space, as if offering prayers."

## PURPORT

Jagannātha Miśra was honored by everyone on the earth and was supplied with all necessities. Similarly, mother Śacī saw many demigods in outer space offering prayers to her because of Lord Caitanya Mahāprabhu's presence in her womb.

## TEXT 84

জগন্নাথ মিশ্র কহে,—স্বপ্ন যে দেখিল ।  
জ্যোতির্ময়-ধাম মোর হৃদয়ে পশিল ॥ ৮৪ ॥

*jagannātha miśra kahe,—svapna ye dekhila  
jyotirmaya-dhāma mora hṛdaye paśila*

## SYNONYMS

*jagannātha miśra kahe*—Jagannātha Miśra replied; *svapna*—dream; *ye*—that; *dekhila*—I have seen; *jyotirmaya*—with a brilliant effulgence; *dhāma*—abode; *mora*—my; *hṛdaye*—in the heart; *paśila*—entered.

## TRANSLATION

Jagannātha Miśra then replied: "In a dream I saw the effulgent abode of the Lord enter my heart.

## TEXT 85

আমার হৃদয় হৈতে গেলা তোমার হৃদয়ে ।  
হেন বুঝি, জন্মিবেন কোন মহাশয়ে ॥ ৮৫ ॥

*āmāra hṛdaya haite gelā tomāra hṛdaye  
hena bujhi, janmibena kona mahāśaye*

## SYNONYMS

*āmāra hṛdaya haite*—from my heart; *gelā*—transferred; *tomāra hṛdaye*—into your heart; *hena*—like this; *bujhi*—I understand; *janmibena*—will take birth; *kona*—some; *mahāśaye*—very great personality.

## TRANSLATION

"From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

## TEXT 86

এত বলি' দুঁহে রহে হরষিত হঞ।

শালগ্রাম সেবা করে বিশেষ করিয়া ॥ ৮৬ ॥

*eta bali' duñhe rahe haraṣita hañā*  
*śālagrāma sevā kare viśeṣa kariyā*

## SYNONYMS

*eta bali'*—after this conversation; *duñhe*—both of them; *rahe*—remained; *haraṣita*—jubilant; *hañā*—becoming; *śālagrāma*—*śālagrāma-nārāyaṇa-śilā*; *sevā*—service; *kare*—rendered; *viśeṣa*—with special attention; *kariyā*—giving it.

## TRANSLATION

After this conversation, both husband and wife were very jubilant, and together they rendered service to the household śālagrāma-śilā.

## PURPORT

Especially in every *brāhmaṇa*'s house there must be a *śālagrāma-śilā* to be worshiped by the *brāhmaṇa* family. This system is still current. People who are *brāhmaṇa* by caste, who are born in a *brāhmaṇa* family, must worship the *śālagrāma-śilā*. Unfortunately, with the progress of Kali-yuga, the so-called *brāhmaṇas*, although very proud of taking birth in *brāhmaṇa* families, no longer worship the *śālagrāma-śilā*. But actually it has been a custom since time immemorial that a person born in a *brāhmaṇa* family must worship the *śālagrāma-śilā* in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the *śālagrāma-śilā*, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the *brāhmaṇa* caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this *śālagrāma-śilā* will be introduced.

In this age, the worship of the *śālagrāma-śilā* is not as important as the chanting of the holy name of the Lord. That is the injunction of the *śāstra*. *Harer nāma harer nāma harer nāmaiva kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. Śrīla Jīva Gosvāmī's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the *śālagrāma-śilā*.

The transferring of the Lord from the heart of Jagannātha Miśra to the heart of Śācīmātā is explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura as follows: "It is to be concluded that Jagannātha Miśra and Śācīmātā are *nitya-siddhas*, ever purified associates of the Lord. Their hearts are always uncontaminated, and therefore they never forget the Supreme Personality of Godhead. A common man in this material world has a contaminated heart. He must therefore first purify his heart to come to

the transcendental position. But Jagannātha Miśra and Śacīmātā were not a common man and woman with contaminated hearts. When the heart is uncontaminated, it is said to be in the existential position of *vasudeva*. Vasudeva can beget Vāsudeva, or Kṛṣṇa, who is transcendently situated.”

It is to be understood that Śacīdevī did not become pregnant as an ordinary woman becomes pregnant because of sense indulgence. One should not think the pregnancy of Śacīmātā to be that of an ordinary woman because that is an offense. One can understand the pregnancy of Śacīmātā when one is actually advanced in spiritual consciousness and fully engaged in the devotional service of the Lord.

In the *Śrīmad-Bhāgavatam* (10.2.16) it is stated:

*bhagavān api viśvātmā  
bhaktānām abhayaṅkaraḥ  
āviveśāṁśa-bhāgena  
mana ānakadundubheḥ*

This is a statement regarding the birth of Lord Kṛṣṇa. The incarnation of the Lord entered the mind of Vasudeva and was then transferred to the mind of Devakī. Śrīla Śrīdhara Svāmī gives the following annotation in this connection: ‘*mana āviveśa*’ *manasy āvirbabhūva; jīvānām iva na dhātu-sambandha ity arthaḥ*. There was no question of the seminal discharge necessary for the birth of an ordinary human being. Śrīla Rūpa Gosvāmī also comments in this connection that Lord Kṛṣṇa first appeared in the mind of Ānakadundubhi, Vasudeva, and was then transferred to the mind of Devakī-devī. Thus the spiritual bliss in the mind of Devakī-devī gradually increased, just as the moon increases every night until it becomes a full moon. At the time of His appearance, Lord Kṛṣṇa came out of the mind of Devakī and appeared within the prison house of Kāmsa by the side of Devakī’s bed. At that time, by the spell of *yogamāyā*, Devakī thought that her child had now been born. In this connection, even the demigods from the celestial kingdom were also bewildered. As it is stated, *muhyanti yat sūrayaḥ* (*Bhāg.* 1.1.1). They came to offer their prayers to Devakī, thinking that the Supreme Lord was within her womb. The demigods came to Mathurā from their celestial kingdom. This indicates that Mathurā is still more important than the celestial kingdom of the upper planetary system.

Lord Kṛṣṇa, as the eternal son of Yaśodāmayī, is always present in Vṛndāvana. The pastimes of Lord Kṛṣṇa are continuously going on within both this material world and the spiritual world. In such pastimes, the Lord always thinks Himself the eternal son of mother Yaśodā and father Nanda Mahārāja. In the Tenth Canto of *Śrīmad-Bhāgavatam*, Chapter Six, verse 43, it is stated, “When magnanimous, broad-hearted Nanda Mahārāja came back from a tour, he immediately took his son Kṛṣṇa on his lap and experienced transcendental bliss by smelling His head.” Similarly, in the Tenth Canto, Ninth Chapter, verse 21, it is said, “This Personality of Godhead, appearing as the son of a cowherd damsel, is easily available and understandable to devotees, whereas those who are under the concept of bodily life, even though they

are very advanced in austerity and penance or even though they are great philosophers, are unable to understand Him.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura next quotes Śrīpāda Baladeva Vidyābhūṣaṇa, who refers to the prayers offered by the demigods to Lord Kṛṣṇa in the womb of Devakī and summarizes the birth of Kṛṣṇa as follows: “As the rising moon manifests light in the east, so Devakī, who was always situated on the transcendental platform, having been initiated in the Kṛṣṇa *mantra* by Vasudeva, the son of Sūrasena, kept Kṛṣṇa within her heart.” From this statement of *Śrīmad-Bhāgavatam* (10.2.18) it is understood that the Supreme Personality of Godhead, having been transferred from the heart of Ānakadundubhi, or Vasudeva, manifested Himself in the heart of Devakī. According to Śrīla Baladeva Vidyābhūṣaṇa, the “heart of Devakī” means the womb of Devakī because in the *Śrīmad-Bhāgavatam*, Tenth Canto, Second Chapter, verse 41, the demigods say, *diṣṭyāmba te kuṣi-gataḥ paraḥ pumān*: “Mother Devakī, the Lord is already within your womb.” Therefore, that the Lord was transferred from the heart of Vasudeva to the heart of Devakī means that He was transferred to the womb of Devakī.

Similarly, in regard to the appearance of Lord Caitanya Mahāprabhu as described in the *Caitanya-caritāmṛta*, the words *viśeṣe sevana kare govinda-carāṇa*, “they specifically began to worship the lotus feet of Govinda,” indicate that exactly as Kṛṣṇa appeared in the heart of Devakī through the heart of Vasudeva, so Lord Caitanya appeared in the heart of Śacīdevī through the heart of Jagannātha Miśra. This is the mystery of the appearance of Lord Caitanya Mahāprabhu. Consequently, one should not think of Lord Caitanya’s appearance as that of a common man or living entity. This subject matter is a little difficult to understand, but for devotees of the Lord it will not at all be difficult to realize the statements given by Kṛṣṇadāsa Kavirāja Gosvāmī.

#### TEXT 87

হৈতে হৈতে হৈল গর্ভ ত্রয়োদশ মাস ।

তথাপি ভূমিষ্ঠ নহে, — মিশ্রের হৈল জ্ঞান ॥ ৮৭ ॥

*haite haite haila garbha trayodaśa māsa*  
*tathāpi bhūmiṣṭha nahe, — miśrera haila jñāna*

#### SYNONYMS

*haite haite*—thus becoming; *haila*—it so became; *garbha*—pregnancy; *trayodaśa*—thirteenth; *māsa*—month; *tathāpi*—still; *bhūmiṣṭha*—delivery; *nahe*—there was no sign; *miśrera*—of Jagannātha Miśra; *haila*—became; *trāsa*—apprehension.

#### TRANSLATION

In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannātha Miśra became greatly apprehensive.

## TEXT 88

নীলাম্বর চক্রবর্তী কহিল গণিয়া ।

এই মাসে পুত্র হবে শুভক্ষণ পাঞা ॥ ৮৮ ॥

*nīlāmbara cakravartī kahila gaṇiyā  
ei māse putra habe śubha-kṣaṇa pāñā*

## SYNONYMS

*nīlāmbara cakravartī*—of the name Nīlāmbara Cakravartī; *kahila*—said; *gaṇiyā*—by astrological calculation; *ei māse*—in this month; *putra*—son; *habe*—will take birth; *śubha-kṣaṇa*—auspicious moment; *pāñā*—taking advantage of.

## TRANSLATION

Nīlāmbara Cakravartī [the grandfather of Śrī Caitanya Mahāprabhu] then did an astrological calculation and said that in that month, taking advantage of an auspicious moment, the child would take birth.

## TEXT 89

চৌদ্দশত সাতশকে মাস যে ফাল্গুন ।

পৌর্ণমাসীর সন্ধ্যাকালে হৈলে শুভক্ষণ ॥ ৮৯ ॥

*caudda-śata sāta-śake māsa ye phālguna  
paurṇamāsīra sandhyā-kāle haile śubha-kṣaṇa*

## SYNONYMS

*caudda-śata sāta-śake*—in 1407 of the Śaka Era; *māsa*—month; *ye*—which; *phālguna*—of the name Phālguna; *paurṇamāsīra*—of the full moon; *sandhyā-kāle*—in the evening; *haile*—there was; *śubha-kṣaṇa*—an auspicious constellation.

## TRANSLATION

Thus in the year 1407 of the Śaka Era in the month of Phālguna [March-April] on the evening of the full moon, the desired auspicious moment appeared.

## PURPORT

Śrīla Bhaktivinoda Ṭhākura, in his *Amṛta-pravāha-bhāṣya*, has presented the horoscope of Śrī Caitanya Mahāprabhu as follows:

śaka 1407/10/22/28/45

dinam

7	11	8
15	54	38
40	37	40
13	6	23

The explanation of the horoscope given by Bhaktivinoda Ṭhākura is that at the time of the birth of Lord Caitanya Mahāprabhu the constellations were situated as follows: Śukra (Venus) and the constellation of the Aśvinī stars were in the Meṣa-rāśi (Aries); Ketu (the ninth planet) and Uttaraphalgunī were in the Simha-rāśi (Leo); Candra (the moon) was in Pūrvaphalgunī (the eleventh lunar mansion); Śani (Saturn) and Jyeṣṭhā were in Vṛścika (Scorpio); Bṛhaspati (Jupiter) and Pūrvāṣāḍhā were in Dhanu (Sagittarius); Maṅgala (Mars) and Śravaṇā were in Makara (Capricorn); Ravi (the sun) was in Kumbha-rāśi (Aquarius); Rāhu was in Pūrvabhādrapāda; and Budha (Mercury) and Uttarabhādrapāda were in Mīna (Pisces). The day was *simhalagna*.

## TEXT 90

সিংহ-রাশি, সিংহ-লগ্ন, উচ্চ গ্রহগণ ।

ষড়্-বর্গ, অষ্টবর্গ, সর্ব সুলক্ষণ ॥ ৯০ ॥

*simha-rāśi, simha-lagna, ucca graha-gaṇa*  
*ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa*

## SYNONYMS

*simha*—the lion; *rāśi*—sign of the zodiac; *simha*—the lion; *lagna*—birth moment; *ucca*—high; *graha-gaṇa*—all planets; *ṣaḍ-varga*—six area; *aṣṭa-varga*—eight area; *sarva*—all; *su-lakṣaṇa*—auspiciousness.

## TRANSLATION

According to the Jyotir Veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [lagna], this indicates a very high conjunction of planets, an area under the influence of *ṣaḍ-varga* and *aṣṭa-varga*, which are all-auspicious moments.

## PURPORT

The divisions of the *ṣaḍ-varga* area are technically called *kṣetra*, *horā*, *drekkaṇa*, *navāṁśa*, *dvādaśāṁśa* and *triṁśāṁśa*. According to Jyotir-vedic astrology, when it is calculated who rules the constellation of six areas, the auspicious moment is calculated. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was previously also a great astrologer, says that in the book named *Bṛhaj-jātaka* and other books there are directions for knowing the movements of the stars and planets. One who knows the process of drawing a straight line and thus understands the area of *aṣṭa-varga* can explain the auspicious constellations. This science is known especially by persons who are called *horā-śāstra-vit*, or those who know the scripture of the name *Horā*. On the strength of astrological calculations from the *Horā* scripture, Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, ascertained the auspicious moment in which the Lord would appear.

## TEXT 91

অ-কলঙ্ক গৌরচন্দ্র দিলা দরশন ।

স-কলঙ্ক চন্দ্রে আর কোন্ প্রয়োজন ॥ ৯১ ॥

*a-kalaṅka gauracandra dilā daraśana*

*sa-kalaṅka candre āra kon prayojana*

## SYNONYMS

*a-kalaṅka*—without contamination; *gauracandra*—the moon of Lord Caitanya Mahāprabhu; *dilā*—gave; *daraśana*—audience; *sa-kalaṅka*—with contamination; *candre*—for a moon; *āra*—also; *kon*—what; *prayojana*—necessity.

## TRANSLATION

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?

## TEXT 92

এত জানি' রাহু কৈল চন্দ্রের গ্রহণ ।

'কৃষ্ণ' 'কৃষ্ণ' 'হরি' নামে ভাসে ত্রিভুবন ॥ ৯২ ॥

*eta jāni' rāhu kaila candrera grahaṇa*

*'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana*

## SYNONYMS

*eta jāni'*—knowing all this; *rāhu*—the zodiac figure Rāhu; *kaila*—attempted; *candrera*—of the moon; *grahaṇa*—eclipse; *kṛṣṇa kṛṣṇa*—the holy name of Kṛṣṇa; *hari*—the holy name of Hari; *nāme*—the names; *bhāse*—inundated; *tri-bhuvana*—the three worlds.

## TRANSLATION

Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of "Kṛṣṇa! Kṛṣṇa! Hari!" inundated the three worlds.

## PURPORT

According to the *Jyotir Veda*, the Rāhu planet comes in front of the full moon, and thus a lunar eclipse takes place. It is customary in India that all the followers of the Vedic scriptures take bath in the Ganges or the sea as soon as there is a lunar or solar eclipse. All strict followers of Vedic religion stand up in the water throughout the whole period of the eclipse and chant the Hare Kṛṣṇa *mahā-mantra*. At the time of the birth of Lord Caitanya Mahāprabhu such a lunar eclipse took place, and naturally all the people standing in the water were chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

## TEXT 93

জয় জয় ধ্বনি হৈল সকল ভুবন ।  
চমৎকার হৈয়া লোক ভাবে মনে মন ॥ ৯৩ ॥

*jaya jaya dhvani haila sakala bhuvana  
camatkāra haiyā loka bhāve mane mana*

## SYNONYMS

*jaya jaya*—all glories; *dhvani*—vibration; *haila*—there was; *sakala*—all; *bhuvana*—worlds; *camatkāra*—wonderful; *haiyā*—becoming; *loka*—all the people; *bhāve*—state; *mane mana*—within their minds.

## TRANSLATION

All people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder.

## TEXT 94

জগৎ ভরিয়া লোক বলে —‘হরি’ ‘হরি’ ।  
সেইক্ষণে গৌরকৃষ্ণ ভূমে অবতরি ॥ ৯৪ ॥

*jagat bhariyā loka bale—‘hari’ ‘hari’  
sei-kṣaṇe gaurakṛṣṇa bhūme avatari*

## SYNONYMS

*jagat*—the whole world; *bhariyā*—fulfilling; *loka*—people; *bale*—said; *hari hari*—the holy name of the Lord; *sei-kṣaṇe*—at that time; *gaurakṛṣṇa*—Lord Kṛṣṇa in the form of Gaurahari; *bhūme*—on the earth; *avatari*—advented.

## TRANSLATION

When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.

## TEXT 95

প্রসন্ন হইল সব জগতের মন ।  
‘হরি’ বলি’ হিন্দুকে হাশু করয়ে যবন ॥ ৯৫ ॥

*prasanna ha-ila saba jagatera mana  
‘hari’ bali’ hinduke hāśya karaye yavana*

## SYNONYMS

*prasanna*—joyful; *ha-ila*—became; *saba*—all; *jagatera*—of the whole world; *mana*—the mind; *hari*—the holy name of the Lord; *bali*—saying; *hinduke*—unto the Hindus; *hāsyā*—laughing; *karaye*—do so; *yavana*—the Mohammedans.

## TRANSLATION

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Mohammedans, jokingly imitated the words.

## PURPORT

Although the Mohammedans or non-Hindus have no interest in chanting the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra*, while the Hindus in Navadvīpa chanted during the lunar eclipse the Mohammedans also imitated them. Thus the Hindus and Mohammedans joined together in chanting the holy name of the Lord when Śrī Caitanya Mahāprabhu advented Himself.

## TEXT 96

‘हरि’ बलि’ नारीगण देहै हलाहलि ।  
स्वर्गे बाञ्छ-नृत्य करे देव कुतूहली ॥ ९६ ॥

*'hari' bali' nārīgaṇa dei hulāhuli*  
*svarge vādya-nṛtya kare deva kutūhalī*

## SYNONYMS

*hari bali*—by saying the word Hari; *nārī-gaṇa*—all the ladies; *dei*—chanting; *hulāhuli*—the sound of *hulāhuli*; *svarge*—in the heavenly planets; *vādya-nṛtya*—music and dance; *kare*—do; *deva*—demigods; *kutūhalī*—curious.

## TRANSLATION

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

## TEXT 97

প্রসন্ন হৈল দশ দিক্, প্রসন্ন নদীজল ।  
স্বাবর-জন্ম হৈল আনন্দে বিহ্বল ॥ ৯৭ ॥

*prasanna haila daśa dik, prasanna nadījala*  
*sthāvara-jaṅgama haila ānande vihvāla*

## SYNONYMS

*prasanna*—jubilant; *haila*—became; *daśa*—ten; *dik*—directions; *prasanna*—satisfied; *nadī-jala*—the water of the rivers; *sthāvara*—immovable; *jaṅgama*—movable; *haila*—became; *ānande*—in joy; *vihvala*—overwhelmed.

## TRANSLATION

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and non-moving, were overwhelmed with transcendental bliss.

## TEXT 98

নদীয়া-উদয়গিরি,                      পূর্ণচন্দ্র গৌরহরি,  
কৃপা করি' হইল উদয় ।  
পাপ-তমঃ হৈল নাশ,                      ত্রিজগতের উল্লাস,  
জগত্তরি' হরিক্ষনি হয় ॥ ৯৮ ॥

*nadīyā-udayagiri, pūrṇacandra gaurahari,*  
*kṛpā kari' ha-ila udaya*  
*pāpa-tamaḥ haila nāśa, tri-jagatera ullāsa,*  
*jagabhari' hari-dhvani haya*

## SYNONYMS

*nadīyā*—the place known as Nadīyā; *udayagiri*—is the appearing place; *pūrṇacandra*—the full moon; *gaurahari*—Lord Śrī Caitanya Mahāprabhu; *kṛpā*—by mercy; *kari'*—doing so; *ha-ila*—became; *udaya*—risen; *pāpa*—sinful; *tamaḥ*—darkness; *haila*—became; *nāśa*—dissipated; *tri-jagatera*—of the three worlds; *ullāsa*—happiness; *jagabhari'*—filling the whole world; *hari-dhvani*—the transcendental vibration of Hari; *haya*—resounded.

## TRANSLATION

Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

## TEXT 99

সেইকালে নিজালয়,                      উঠিয়া অর্ধেত রায়,  
নৃত্য করে আনন্দিত-মনে ।  
হরিনামে লঞা সঙ্গে,                      ছদ্ম-কীর্তন-রঙ্গে,  
কেনে নাচে, কেহ নাহি জানে ॥ ৯৯ ॥

*sei-kāle nijālaya, uṭhiyā advaita rāya,  
nṛtya kare ānandīta-mane  
haridāse lañā saṅge, huñkāra-kīrtana-raṅge  
kene nāce, keha nāhi jāne*

## SYNONYMS

*sei-kāle*—at that time; *nija-ālaya*—in His own house; *uṭhiyā*—standing; *advaita*—Advaita Ācārya; *rāya*—the rich man; *nṛtya*—dancing; *kare*—performs; *ānandīta*—with joyful; *mane*—mind; *haridāse*—Ṭhākura Haridāsa; *lañā*—taking; *saṅge*—with Him; *huñkāra*—loudly; *kīrtana-saṅkīrtana*; *raṅge*—performing; *kene*—why; *nāce*—dances; *keha nāhi*—no one; *jāne*—knows.

## TRANSLATION

At that time Śrī Advaita Ācārya Prabhu, in His own house at Śāntipura, was dancing in a pleasing mood. Taking Haridāsa Ṭhākura with Him, He danced and loudly chanted Hare Kṛṣṇa. But why they were dancing, no one could understand.

## PURPORT

It is understood that Advaita Prabhu, at that time, was in His own paternal house at Śāntipura. Haridāsa Ṭhākura frequently used to meet Him. Coincidentally, therefore, he was also there, and upon the birth of Śrī Caitanya Mahāprabhu both of them immediately began to dance. But no one in Śāntipura could understand why those two saintly persons were dancing.

## TEXT 100

দেখি' উপরাগ হাসি', শীঘ্র গঙ্গাঘাটে আসি',  
আনন্দে করিল গঙ্গান্নান ।

পাঞা উপরাগ-হলে, আপনার মনোবলে,  
ব্রাহ্মণেরে দিল নানা দান ॥ ১০০ ॥

*dekhi' uparāga hāsi', śīghra gaṅgā-ghāṭe āsi'  
ānande karila gaṅgā-snāna  
pāñā uparāga-chale, āpanāra mano-bale,  
brāhmaṇere dila nānā dāna*

## SYNONYMS

*dekhi'*—seeing; *uparāga*—the eclipse; *hāsi'*—laughing; *śīghra*—very soon; *gaṅgā-ghāṭe*—on the bank of the Ganges; *āsi'*—coming; *ānande*—in jubilation; *karila*—took; *gaṅgā-snāna*—bath in the Ganges; *pāñā*—taking advantage of; *uparāga-chale*—on the event of the lunar eclipse; *āpanāra*—His own; *manas-bale*—by the strength of mind; *brāhmaṇere*—unto the *brāhmaṇas*; *dila*—gave; *nānā*—various; *dāna*—charities.

## TRANSLATION

Seeing the lunar eclipse and laughing, both Advaita Ācārya and Haridāsa Ṭhākura immediately went to the bank of the Ganges and bathed in the Ganges in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Ācārya, by His own mental strength, distributed various types of charity to the brāhmaṇas.

## PURPORT

It is the custom of Hindus to give in charity to the poor as much as possible during the time of a lunar or solar eclipse. Advaita Ācārya, therefore, taking advantage of this eclipse, distributed many varieties of charity to the brāhmaṇas. In the *Śrīmad-Bhāgavatam* there is a statement in the Tenth Canto, Third Chapter, verse 11, that when Kṛṣṇa took His birth, immediately Vasudeva, taking advantage of this moment, distributed ten thousand cows to the brāhmaṇas. It is customary among Hindus that at the time a child is born, especially a male child, the parents distribute great charity in jubilation. Advaita Ācārya was actually interested in distributing charity because of Lord Caitanya's birth at the time of the lunar eclipse. People could not understand, however, why Advaita Ācārya was giving such a great variety of things in charity. He did so not because of the lunar eclipse but because of the Lord's taking birth at that moment. He distributed charity exactly as Vasudeva did at the time of Lord Kṛṣṇa's appearance.

## TEXT 101

জগৎ আনন্দময়,                      দেখি' মনে সবিশ্বয়,  
ঠারেঠারে কহে হরিদাস ।  
তোমার ঐছন রঙ্গ,                      মোর মন পরসন্ন,  
দেখি—কিছু কার্যে আছে ভাস ॥ ১০১ ॥

*jagat ānandamaya, dekhi' mane sa-vismaya,*  
*ṭhāreṭhore kahe haridāsa*  
*tomāra aichana raṅga, mora mana parasanna,*  
*dekhi—kichu kārye āche bhāsa*

## SYNONYMS

*jagat*—the whole world; *ānandamaya*—full of pleasure; *dekhi'*—seeing; *mane*—within the mind; *sa-vismaya*—with amazement; *ṭhāreṭhore*—by direct and indirect indications; *kahe*—says; *haridāsa*—Haridāsa Ṭhākura; *tomāra*—Your; *aichana*—that kind of; *raṅga*—performance; *mora*—my; *mana*—mind; *parasanna*—very much pleased; *dekhi*—I can understand; *kichu*—something; *kārye*—in work; *āche*—there is; *bhāsa*—indication.

## TRANSLATION

When he saw that the whole world was jubilant, Haridāsa Ṭhākura, his mind astonished, directly and indirectly expressed himself to Advaita Ācārya: "Your

dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions.”

## TEXT 102

আচার্যরত্ন, শ্রীবাস, হৈল মনে সুখোল্লাস,  
যাই' স্নান কৈল গঙ্গাজলে ।  
আনন্দে বিহ্বল মন, করে হরিসংকীৰ্তন,  
নানা দান কৈল মনোবলে ॥ ১০২ ॥

*ācāryaratna, śrīvāsa, haila mane sukhollāsa  
yāi' snāna kaila gaṅgā-jale  
ānande vihvala mana, kare hari-saṅkīrtana  
nānā dāna kaila mano-bale*

## SYNONYMS

*ācāryaratna*—of the name Ācāryaratna; *śrīvāsa*—of the name Śrīvāsa; *haila*—became; *mane*—in the mind; *sukha-ullāsa*—happy; *yāi'*—going; *snāna*—bathing; *kaila*—executed; *gaṅgā-jale*—in the water of the Ganges; *ānande*—in jubilation; *vihvala*—overwhelmed; *mana*—mind; *kare*—does; *hari-saṅkīrtana*—performance of *saṅkīrtana*; *nānā*—various; *dāna*—charities; *kaila*—did; *manas-bale*—by the strength of the mind.

## TRANSLATION

Ācāryaratna [Candraśekhara] and Śrīvāsa Ṭhākura were overwhelmed with joy, and immediately they went to the bank of the Ganges to take bath in the water of the Ganges. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

## TEXT 103

এই মত ভক্তততি, যাঁর যেই দেশে স্থিতি,  
ভাই' ভাই' পাঞা মনোবলে ।  
নাচে, করে সংকীৰ্তন, আনন্দে বিহ্বল মন,  
দান করে গ্রহণের ছলে ॥ ১০৩ ॥

*ei mata bhakta-tati, yāra yei deśe sthiti,  
tāhān tāhān pāñā mano-bale  
nāce, kare saṅkīrtana, ānande vihvala mana,  
dāna kare grahaṇera chale*

## SYNONYMS

*ei mata*—in this way; *bhakta-tati*—all the devotees there; *yāñra*—whose; *yei*—whichever; *deśe*—in the country; *sthiti*—resident; *tāhāñ tāhāñ*—there and there; *pāñā*—taking advantage; *manas-bale*—by the strength of the mind; *nāce*—dance; *kare sañkīrtana*—perform *sañkīrtana*; *ānande*—in joyfulness; *vihvala*—overwhelmed; *mana*—mind; *dāna*—in charity; *kare*—give; *grahañera*—of the lunar eclipse; *chale*—on the pretense.

## TRANSLATION

In this way all the devotees, wherever they were situated, in every city and every country, danced, performed *sañkīrtana*, and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

## TEXT 104

ব্রাহ্মণ-সজ্জন-নারী,      নানা-দ্রব্যে থালী ভরি'  
 আইলা সবে যৌতুক লইয়া ।  
 যেন কাঁচা-সোণা-দ্যুতি,      দেখি' বালকের মূর্তি,  
 আশীর্বাদ করে সুখ পাঞ ॥ ১০৪ ॥

*brāhmaṇa-sajjana-nārī, nānā-dravye thālī bhari'*  
*āilā sabe yautuka la-iyā*  
*yena kāñcā-ṣoṇā-dyuti, dekhi' bālakera mūrti,*  
*āśīrvāda kare sukha pāñā*

## SYNONYMS

*brāhmaṇa*—the respectful *brāhmaṇas*; *sat-jana*—gentlemen; *nārī*—ladies; *nānā*—varieties; *dravye*—with gifts; *thālī*—plates; *bhari'*—filled up; *āilā*—came; *sabe*—all; *yautuka*—presentations; *la-iyā*—taking; *yena*—like; *kāñcā*—raw; *ṣoṇā*—gold; *dyuti*—glaring; *dekhi'*—seeing; *bālakera*—of the child; *mūrti*—form; *āśīrvāda*—blessings; *kare*—offered; *sukha*—happiness; *pāñā*—achieving.

## TRANSLATION

All sorts of respectful *brāhmaṇa* gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them with happiness offered their blessings.

## TEXT 105

সাবিত্রী, গৌরী, সরস্বতী,      শচী, রম্ভা, অরুন্ধতী,  
 আর যত দেব-নারীগণ ।

নানা-দ্রব্যে পাত্র ভরি', ব্রাহ্মণীর বেশ ধরি',  
আসি' সবে করে দরশন ॥ ১০৫ ॥

*sāvitrī, gaurī, sarasvatī, śacī, rambhā, arundhatī,  
āra yata deva-nārīgaṇa  
nānā-dravye pātra bhari', brāhmaṇīra veśa dhari',  
āsi' sabe kare daraśana*

### SYNONYMS

*sāvitrī*—the wife of Lord Brahmā; *gaurī*—the wife of Lord Śiva; *sarasvatī*—the wife of Lord Nṛsiṃhadeva; *śacī*—the wife of King Indra; *rambhā*—a dancing girl of heaven; *arundhatī*—the wife of Vaśiṣṭha; *āra*—and; *yata*—all; *deva*—celestial; *nārī-gaṇa*—women; *nānā*—varieties; *dravye*—with gifts; *pātra bhari'*—filling up the baskets; *brāhmaṇīra*—in the forms of *brāhmaṇa* ladies; *veśa dhari'*—dressing like that; *āsi'*—coming there; *sabe*—all; *kare*—do; *daraśana*—visit.

### TRANSLATION

Dressing themselves as the wives of *brāhmaṇas*, all the celestial ladies, including the wives of Lord Brahmā, Lord Śiva, Lord Nṛsiṃhadeva, King Indra and Vaśiṣṭha Ṛṣi, and Rambhā, a dancing girl of heaven, came there with varieties of gifts.

### PURPORT

When Lord Caitanya Mahāprabhu was a newly born baby, He was visited by the neighboring ladies, most of whom were the wives of respectable *brāhmaṇas*. In the dress of *brāhmaṇas'* wives, celestial ladies like the wives of Lord Brahmā and Lord Śiva also came to see the newly born child. Ordinary people saw them as neighborhood respectable *brāhmaṇa* ladies, but actually they were all celestial ladies dressed in that way.

### TEXT 106

অন্তরীক্ষে দেবগণ, গন্ধর্ব, সিদ্ধ, চারণ,  
স্তুতি-নৃত্য করে বাণ-গীত ।  
নর্তক, বাদক, ভাট, নবদ্বীপে যার নাট,  
সবে আসি' নাচে পাণ্ডা প্রীত ॥ ১০৬ ॥

*antarīkṣe deva-gaṇa, gandharva, siddha, cāraṇa,  
stuti-nṛtya kare vādyā-gīta  
nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,  
sabe āsi' nāce pāṇḍa prīta*

### SYNONYMS

*antarīkṣe*—in outer space; *deva-gaṇa*—the demigods; *gandharva*—the inhabitants of Gandharvaloka; *siddha*—the inhabitants of Siddhaloka; *cāraṇa*—the professional

singers of the heavenly planets; *stuti*—prayers; *nṛtya*—dancing; *kare*—do; *vādyā*—music; *gīta*—song; *nartaka*—dancers; *vādaka*—professional drummers; *bhāṭa*—professional blessing-givers; *navadvīpe*—in the city of Navadvīpa; *yāra*—of whom; *nāṭa*—stage; *sabe*—all of them; *āsi'*—coming; *nāce*—began to dance; *pāñā*—achieving; *prīta*—happiness.

### TRANSLATION

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka, offered their prayers and danced with musical songs and the beating of drums. Similarly, in Navadvīpa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

### PURPORT

As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, givers of blessings and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage themselves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The *bhāṭas* are a class of *brāhmaṇas* who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

### TEXT 107

কেবা আগে কেবা যায়, কেবা নাচে কেবা গায়,  
সম্ভালিতে নারে কার বোল ।  
খণ্ডিলেক দুঃখ-শোক, প্রমোদপূরিত লোক,  
মিশ্র হৈলা আনন্দে বিহ্বল ॥ ১০৭ ॥

*kebā āse kebā yāya, kebā nāce kebā gāya,*  
*sambhālite nāre kāra bola*  
*khaṇḍileka duḥkha-śoka, pramoda-pūrita loka,*  
*miśra hailā ānande vihvala*

### SYNONYMS

*kebā*—who; *āse*—is coming; *kebā*—who; *yāya*—is going; *kebā*—who; *nāce*—is dancing; *kebā*—who; *gāya*—is singing; *sambhālite*—to understand; *nāre*—cannot; *kāra*—others; *bola*—language; *khaṇḍileka*—dissipated; *duḥkha*—unhappiness; *śoka*—lamentation; *pramoda*—jubilation; *pūrita*—full of; *loka*—all people; *miśra*—Jagannātha Miśra; *hailā*—became; *ānande*—in happiness; *vihvala*—overwhelmed.

## TRANSLATION

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand each other's language. But in effect all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannātha Miśra was also overwhelmed with joy.

## TEXT 108

আচার্যরত্ন, শ্রীবাস, জগন্নাথমিশ্র-পাশ,  
 আসি' তাঁরে করে সাবধান ।  
 করাইল জাতকর্ম, যে আছিল বিধি-ধর্ম,  
 তবে মিশ্র করে নানা দান ॥ ১০৮ ॥

*ācāryaratna, śrīvāsa, jagannātha-miśra-pāśa,*  
*āsi' tāñre kare sāvadhāna*  
*karāila jātakarma, ye āchila vidhi-dharma,*  
*tabe miśra kare nānā dāna*

## SYNONYMS

*ācāryaratna*—Candraśekhara Ācārya; *śrīvāsa*—Śrīvāsa Ṭhākura; *jagannātha-miśra pāśa*—at the house of Jagannātha Miśra; *āsi'*—coming; *tāñre*—unto him; *kare*—do; *sāvadhāna*—attention; *karāila*—executed; *jātakarma*—the auspicious ceremony at the time of birth; *ye*—whatever; *āchila*—there was; *vidhi-dharma*—regulative principles of religion; *tabe*—at that time; *miśra*—Jagannātha Miśra; *kare*—does; *nānā*—varieties; *dāna*—charities.

## TRANSLATION

Candraśekhara Ācārya and Śrīvāsa Ṭhākura both came to Jagannātha Miśra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannātha Miśra also gave varieties of charity.

## TEXT 109

যৌতুক পাইল যত, ঘরে বা আছিল কত,  
 সব ধন বিশ্রে দিল দান ।  
 যত নর্তক, গায়ন, ভাট, অকিঞ্চন জন,  
 ধন দিয়া কৈল সবার মান ॥ ১০৯ ॥

*yautuka pāila yata, ghare vā āchila kata,*  
*saba dhana vipre dila dāna*  
*yata nartaka, gāyana, bhāṭa, akiñcana jana,*  
*dhana diyā kaila sabāra māna*

## SYNONYMS

*yautuka*—presentation; *pāila*—received; *yata*—as much as; *ghare*—in the house; *vā*—or; *āchila*—there was; *kata*—whatever; *saba dhana*—all riches; *vipre*—unto the *brāhmaṇas*; *dīla*—gave; *dāna*—in charity; *yata*—all; *nartaka*—dancers; *gāyana*—singers; *bhāṭa*—blessers; *akiñcana jana*—poor men; *dhana diyā*—giving them riches; *kaila*—did; *sabāra*—everyone's; *māna*—honor.

## TRANSLATION

Whatever riches Jagannātha Miśra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the *brāhmaṇas*, professional singers, dancers, *bhāṭas* and the poor. He honored them all by giving them riches in charity.

## TEXT 110

শ্রীবাসের ব্রাহ্মণী,                      নাম তাঁর 'মালিনী',  
 আচার্যরত্নের পত্নী-সঙ্গে ।  
 সিন্দূর, হরিদ্রা, তৈল,                      খই, কলা, নারিকেল,  
 দিয়া পূজে নারীগণ রঙ্গে ॥ ১১০ ॥

*śrīvāsera brāhmaṇī, nāma tāra 'mālinī',*  
*ācāryaratnera patnī-saṅge*  
*sindūra, haridrā, taila, kha-i, kalā, nārikela,*  
*diyā pūje nārīgaṇa raṅge*

## SYNONYMS

*śrīvāsera brāhmaṇī*—the wife of Śrīvāsa Ṭhākura; *nāma*—name; *tāra*—her; *mālinī*—of the name Mālinī; *ācāryaratnera*—of Candraśekhara (Ācāryaratna); *patnī*—wife; *saṅge*—along with; *sindūra*—vermilion; *haridrā*—turmeric; *taila*—oil; *kha-i*—fused rice; *kalā*—banana; *nārikela*—coconut; *diyā*—giving; *pūje*—worship; *nārī-gaṇa*—ladies; *raṅge*—in a happy mood.

## TRANSLATION

The wife of Śrīvāsa Ṭhākura, whose name was Mālinī, accompanied by the wife of Candraśekhara [Ācāryaratna] and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermilion, turmeric, oil, fused rice, bananas and coconuts.

## PURPORT

Vermilion, *kha-i* (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called *kha-i*, or fused rice, which, along with bananas, is taken

as a very auspicious presentation. Also, turmeric mixed with oil and vermilion makes an auspicious ointment that is smeared over the body of a newly born baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahāprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.

## TEXT 111

অদ্বৈত-আচার্য-ভাৰ্যা,      জগৎপূজিতা আৰ্যা,  
 নাম তাঁর 'সীতা ঠাকুরাণী' ।  
 আচার্যের আঞ্জা পাঞা,      গেল উপহার লঞা,  
 দেখিতে বালক-শিরোমণি ॥ ১১১ ॥

*advaita-ācārya-bhāryā, jagat-pūjitā āryā,  
 nāma tāhṛa 'sītā ṭhākuraṇī'  
 ācāryera ājñā pāñā, gela upahāra lañā,  
 dekhite bālaka-śiromaṇi*

## SYNONYMS

*advaita-ācārya-bhāryā*—the wife of Advaita Ācārya; *jagat-pūjitā*—worshiped by the whole world; *āryā*—the most advanced cultured lady; *nāma*—name; *tāhṛa*—her; *sītā ṭhākuraṇī*—mother Sītā; *ācāryera ājñā pāñā*—taking the order of Advaita Ācārya; *gela*—went; *upahāra*—presentation; *lañā*—taking; *dekhite*—to see; *bālaka*—the child; *śiromaṇi*—topmost.

## TRANSLATION

One day shortly after Lord Caitanya Mahāprabhu was born, Advaita Ācārya's wife Sītādevī, who is worshipable by the whole world, taking permission of her husband, went to see that topmost child with all kinds of gifts and presentations.

## PURPORT

It appears that Advaita Ācārya had two different houses, one at Śāntipura and one at Navadvīpa. When Lord Caitanya Mahāprabhu was born, Advaita Ācārya was residing not at His Navadvīpa house but at His Śāntipura house. Therefore, as formerly explained, "nijālaya," from Advaita's old paternal house in Śāntipura, Sītā came to Navadvīpa to present gifts to the newly born child, Caitanya Mahāprabhu.

## TEXT 112

সুবর্ণের কড়ি-বউলি,      রক্তমুদ্রা-পাশুলি,  
 সুবর্ণের অন্নদ, কঙ্কণ ।

ছ-বাহুতে দিব্য শঙ্খ,                      রজতের মলবন্ধ,  
স্বর্ণমুদ্রার নানা হারগণ ॥ ১১২ ॥

*suvarṇera kaḍi-ba-uli, rajatamudrā-pāśuli,*  
*suvarṇera aṅgada, kaṅkaṇa*  
*du-bāhute divya śaṅkha, rajatera malabaṅka,*  
*svaṛṇa-mudrāra nānā hāragaṇa*

## SYNONYMS

*suvarṇera*—made of gold; *kaḍi-ba-uli*—bangles worn on the hand; *rajata-mudrā*—gold coins; *pāśuli*—a kind of ornament covering the foot; *suvarṇera*—made of gold; *aṅgada*—a kind of ornament; *kaṅkaṇa*—another kind of ornament for the hand; *du-bāhute*—in two arms; *divya*—celestial; *śaṅkha*—conchshell; *rajatera*—made of gold; *malabaṅka*—bangles for the foot; *svaṛṇa-mudrāra*—made of gold; *nānā*—varieties; *hāragaṇa*—necklaces.

## TRANSLATION

She brought different kinds of golden ornaments, including bangles for the hand, armlets, necklaces and anklets.

## TEXT 113

ব্যঞ্জনখ হেমজড়ি,                      কটি-পট্টসূত্র-ডোরী,  
হস্ত-পদের যত আশ্রয়ণ ।  
চিত্রবর্ণ পট্টসাড়ী,                      বুনি ফোতো পট্টপাড়ী,  
স্বর্ণ-রৌপ্য-মুদ্রা বহুধন ॥ ১১৩ ॥

*vyāghra-nakha hema-jaḍi, kaṭi-paṭṭasūtra-ḍorī*  
*hasta-padera yata ābharaṇa*  
*citra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,*  
*svaṛṇa-raupya-mudrā bahu-dhana*

## SYNONYMS

*vyāghra-nakha*—tiger nails; *hema-jaḍi*—set in gold; *kaṭi-paṭṭasūtra-ḍorī*—silken thread for the waist; *hasta-padera*—of the hands and legs; *yata*—all kinds of; *ābharaṇa*—ornaments; *citra-varṇa*—printed with varieties of colors; *paṭṭa-sāḍī*—silken *sārīs*; *buni*—woven; *photo*—small jackets for children; *paṭṭa-pāḍī*—with embroidery of silk; *svaṛṇa*—gold; *raupya*—silver; *mudrā*—coins; *bahu-dhana*—all kinds of riches.

## TRANSLATION

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken *sārīs* and a child's garment, also

made of silk. Many other riches, including gold and silver coins, were also presented to the child.

### PURPORT

From the gifts presented by Sītā Ṭhākuraṇī, Advaita Ācārya's wife, it appears that Advaita Ācārya was at that time a very rich man. Although *brāhmaṇas* are not the rich men of society, Advaita Ācārya, being the leader of the *brāhmaṇas* in Śāntipura, was considerably well-to-do. Therefore He presented many ornaments to the baby, Lord Caitanya Mahāprabhu. But Kāmalākānta Viśvāsa's asking for three hundred rupees from the King of Jagannātha Purī, Mahārāja Pratāparudra, on the plea that Advaita Ācārya was in debt for that amount, indicates that such a rich man, who could present many valuable ornaments, *sārīs*, etc., thought it difficult to repay three hundred rupees. Therefore the value of a rupee at that time was many thousands of times greater than it is now. At the present, no one feels difficulty over a debt of three hundred rupees, nor can an ordinary man accumulate such valuable ornaments to present to a friend's son. Probably the value of three hundred rupees at that time was equal to the present value of thirty thousand rupees.

### TEXT 114

দুর্বা, ধান্ন, গোরোচন, হরিদ্রা, কুঙ্কুম, চন্দন,  
 মঙ্গল-দ্রব্য পাত্র ভরিয়া ।  
 বস্ত্র-গুপ্ত দোলা চড়ি' সঙ্গে লঞা দাসী চেড়ী,  
 বস্ত্রালঙ্কার পেটারি ভরিয়া ॥ ১১৪ ॥

*durvā, dhānya, gorocana, haridrā, kuṅkuma, candana,*  
*maṅgala-dravya pātra bhariyā*  
*vastra-gupta dolā caḍi' saṅge lañā dāsī ceḍī,*  
*vastrālaṅkāra peṭāri bhariyā*

### SYNONYMS

*durvā*—fresh grass; *dhānya*—rice paddy; *gorocana*—a yellow patch for the head of a cow; *haridrā*—turmeric; *kuṅkuma*—a kind of scent produced in Kashmir; *candana*—sandalwood; *maṅgala-dravya*—auspicious things; *pātra bhariyā*—filling up a dish; *vastra-gupta*—covered by cloth; *dolā*—palanquin; *caḍi'*—riding; *saṅge*—along with; *lañā*—taking; *dāsī*—maidservant; *ceḍī*—female attendants; *vastra-alaṅkāra*—ornaments and clothes; *peṭāri*—basket; *bhariyā*—filled up.

### TRANSLATION

Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Ṭhākuraṇī came to the house of Jagannātha Miśra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kuṅkuma and sandalwood. All these presentations filled a large basket.

## PURPORT

The words *vastra-gupta dolā* are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance to see a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word *asūrya-paśyā* indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very much prevalent and was strictly observed by respectable ladies, both Hindu and Moslem. We have actual experience in our childhood that our mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Ācārya, being a very respectable lady, observed the customary rules current in that social environment.

## TEXT 115

ভক্ষ্য, ভোজ্য, উপহার, সঙ্গে লইল বহু ভার,  
 শচীগৃহে হৈল উপনীত ।  
 দেখিয়া বালক-ঠাম, সাক্ষাৎ গোকুল-কান,  
 বর্ণমাত্র দেখি বিপরীত ॥ ১১৫ ॥

*bhakṣya, bhojya, upahāra, saṅge la-ila bahu bhāra,*  
*śacīgr̥he haila upanīta*  
*dekhīyā bālaka-ṭhāma, sākṣāt gokula-kāna,*  
*varṇa-mātra dekhi viparīta*

## SYNONYMS

*bhakṣya*—foodstuffs; *bhojya*—fried foodstuffs; *upahāra*—presentation; *saṅge*—along with her; *la-ila*—took; *bahu bhāra*—many packages; *śacī-gr̥he*—in the house of mother Śacī; *haila*—was; *upanīta*—carried; *dekhīyā*—seeing; *bālaka-ṭhāma*—the feature of the child; *sākṣāt*—directly; *gokula-kāna*—Lord Kṛṣṇa of Gokula; *varṇa-mātra*—only the color; *dekhi*—seeing; *viparīta*—opposite.

## TRANSLATION

When Sītā Ṭhākuraṅī came to the house of Śacīdevī, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newly born child, for she appreciated that except for a difference in color, the child was directly Kṛṣṇa of Gokula Himself.

## PURPORT

A *peṭāri* is a kind of big basket that is carried in pairs on the ends of a rod balanced over the shoulders. The man who carries such a load is called a *bhārī*. This

system of carrying luggage and packages is still current in India and other oriental countries, and we have seen that the same system is still current even in Jakarta, Indonesia.

## TEXT 116

সর্ব অঙ্গ—সুনির্মাণ, সুবর্ণ-প্রতিমা-ভান,  
সর্ব অঙ্গ—সুলক্ষণময় ।  
বালকের দিব্য জ্যোতি, দেখি' পাইল বহু প্রীতি,  
বাৎসল্যেতে দ্রবিল হৃদয় ॥ ১১৬ ॥

*sarva aṅga—sunirmāṇa, suvarṇa-pratimā-bhāna,*  
*sarva aṅga—sulakṣaṇamaya*  
*bālakera divya jyoti, dekhi' pāila bahu prīti,*  
*vātsalyete dravila hṛdaya*

## SYNONYMS

*sarva aṅga*—all different parts of the body; *sunirmāṇa*—well constructed; *suvarṇa*—gold; *pratimā*—form; *bhāna*—like; *sarva*—all; *aṅga*—parts of the body; *sulakṣaṇamaya*—full of auspicious signs; *bālakera*—of the child; *divya*—transcendental; *jyoti*—effulgence; *dekhi'*—seeing; *pāila*—got; *bahu*—much; *prīti*—satisfaction; *vātsalyete*—by parental affection; *dravila*—melted; *hṛdaya*—her heart.

## TRANSLATION

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sītā Ṭhākuraṇī was very much pleased, and because of her maternal affection, she felt as if her heart were melting.

## TEXT 117

দুর্বা, ধান্ন, দিল শীর্ষে, কৈল বহু আশীষে,  
চিরজীবী হও দুই ভাই ।  
ডাকিনী-শাঁখিনী হৈতে, শঙ্ক উপজিল চিতে,  
ডরে নাম থুইল 'নিমাই' ॥ ১১৭ ॥

*durvā, dhānya, dila śīrṣe, kaila bahu āśiṣe,*  
*cirajīvī hao dui bhāi*  
*ḍākinī-śāṅkhinī haite, śaṅkā upajila cite,*  
*ḍare nāma thuila 'nimāi'*

## SYNONYMS

*durvā*—fresh grass; *dhānya*—paddy; *dila*—gave; *śīrṣe*—on the head; *kaila*—did; *bahu*—with much; *āśīṣe*—blessing; *cirajīvī*—live long; *hao*—become; *dui bhāi*—two brothers; *ḍākinī-śāṅkhinī*—ghosts and witches; *haite*—from; *śāṅkā*—doubt; *upajila*—grew; *cite*—in the heart; *ḍare*—out of fear; *nāma*—name; *thuila*—kept; *nimāi*—Lord Caitanya's childhood name, derived from the *nima* (*nimba*) tree.

## TRANSLATION

She blessed the newly born child by placing fresh grass and paddy on His head and saying, “May You be blessed with a long duration of life.” But being afraid of ghosts and witches, she gave the child the name Nimāi.

## PURPORT

Ḍākinī and Śāṅkhinī are two companions of Lord Śiva and his wife who are supposed to be extremely inauspicious, having been born of ghostly life. It is believed that such inauspicious living creatures cannot go near a *nima* tree. At least medically it is accepted that *nima* wood is extremely antiseptic, and formerly it was customary to have a *nima* tree in front of one's house. On very large roads in India, especially in Uttar Pradesh, there are hundreds and thousands of *nima* trees. *Nima* wood is so antiseptic that the Āyurvedic science uses it to cure leprosy. Medical scientists have extracted the active principle of the *nima* tree, which is called margosic acid. *Nima* is used for many purposes, especially to brush the teeth. In Indian villages ninety percent of the people use *nima* twigs for this purpose. Because of all the antiseptic effects of the *nima* tree and because Lord Caitanya was born beneath a *nima* tree, Sītā Ṭhākuraṅī gave the Lord the name Nimāi. Later in His youth He was celebrated as Nimāi Paṇḍita, and in the neighborhood villages He was called by that name, although His real name was Viśvambhara.

## TEXT 118

পুত্রমাতা-স্নানদিনে,            দিল বস্ত্র বিভূষণে,  
পুত্র-সহ মিশ্রেরে সম্মানি' ।  
শচী-মিশ্রের পূজা লঞা,        মনেতে হরিষ হঞা,  
ঘরে আইলা সীতা ঠাকুরাণী ॥ ১১৮ ॥

*putramātā-snānadine, dila vastra vibhūṣaṇe,*  
*putra-saha miśrere sammāni'*  
*śacī-miśrera pūjā laṅgā, manete hariṣa haṅgā,*  
*ghare āilā sītā ṭhākuraṅī*

## SYNONYMS

*putra-mātā*—of the mother and child; *snāna-dine*—on the day of bathing; *dila*—gave; *vastra*—cloth; *vibhūṣaṇe*—ornaments; *putra-saha*—with the child; *miśrere*—unto

Jagannātha Miśra; *sammāni'*—congratulating; *śacī*—Śacīdevī; *miśrera*—Jagannātha Miśra; *pūjā*—honor; *lañā*—receiving; *manete*—within the mind; *hariṣa*—pleased; *hañā*—becoming; *ghare*—home; *ailā*—returned; *sītā ṭhākuraṇī*—mother Sītā, wife of Advaita Ācārya.

### TRANSLATION

On the day the mother and son took bath and left the maternity home, Sītā Ṭhākuraṇī gave them all kinds of ornaments and garments and then also honored Jagannātha Miśra. Then Sītā Ṭhākuraṇī, being honored by mother Śacīdevī and Jagannātha Miśra, was greatly happy within her mind, and thus she returned home.

### PURPORT

On the fifth day from the birth of a child, as also on the ninth day, the mother takes bath either in the Ganges or in a sacred place. This is called *niṣkrāmaṇa*, or the ceremony of coming out of the maternity home. Nowadays the maternity home is a hospital, but formerly in every respectable house one room was set aside as a maternity home where children would take birth, and on the ninth day after the birth of a child the mother would come into the regular rooms in the ceremony called *niṣkrāmaṇa*. Of the ten purificatory processes, *niṣkrāmaṇa* is one. Formerly, especially in Bengal, the higher castes observed four months after the birth of a child as a quarantine. At the end of the fourth month, the mother first had to see the sun rise. Later the higher castes, namely, the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*, observed only twenty-one days as a quarantine, whereas the *sūdras* had to observe thirty days. For the sections of society known as *kartābhajā* and *satīmā*, the mother of the child was immediately purified after the quarantine by the throwing of *hari-ṇuṭa*, small pieces of sweetmeat, in *saṅkīrtana*. Śacīdevī and Jagannātha Miśra, with the newly born child, were honored by Sītā Ṭhākuraṇī. Similarly, while Sītā Ṭhākuraṇī was returning home, she was also honored by Śacīdevī and Jagannātha Miśra. That was the system in respectable families of Bengal.

### TEXT 119

এহে শচী-জগন্নাথ, পুত্র পাএগা লক্ষ্মীনাথ,  
 পূর্ণ হইল সকল বাঞ্ছিত ।  
 ধন-ধান্যে ভরে ঘর, লোকমাণ্য কলেবর,  
 দিনে দিনে হয় আনন্দিত ॥ ১১৯ ॥

*aiche śacī-jagannātha, putra pāṇā lakṣmīnātha,  
 pūrṇa ha-ila sakala vāñchita  
 dhana-dhānye bhare ghara, lokamānya kalevara,  
 dine dine haya ānandita*

## SYNONYMS

*aiche*—in that way; *śacī-jagannātha*—mother Śacīdevī and Jagannātha Miśra; *putra*—son; *pāñā*—having obtained; *lakṣmī-nātha*—personally the husband of the goddess of fortune; *pūrṇa*—fulfilled; *ha-ila*—became; *sakala*—all; *vāñchita*—desires; *dhana-dhānye*—with riches and grains; *bhare ghara*—the house filled up; *lokamānya kalevara*—the body beloved by the people in general; *dine dine*—day after day; *haya*—becomes; *ānandita*—pleased.

## TRANSLATION

In this way mother Śacīdevī and Jagannātha Miśra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of Śrī Caitanya Mahārabhu, day after day their pleasure increased.

## PURPORT

Lord Śrī Caitanya Mahārabhu is the Supreme Personality of Godhead. Therefore everyone offered their respects to Him. Even the denizens of heaven used to come in the dress of ordinary men to offer their respect to the Lord. His father and mother, Jagannātha Miśra and Śacīdevī, seeing the honor of their transcendental son, also became very much pleased within their hearts.

## TEXT 120

মিশ্র—বৈষ্ণব, শান্ত,                      অলম্পট, শুদ্ধ, দান্ত,  
 ধনভোগে নাহি অভিমান ।  
 পুত্রের প্রভাবে যত,                      ধন আসি' মিলে, তত,  
 বিষ্ণুপ্রীতে দ্বিজে দেন দান ॥ ১২০ ॥

*miśra*—*vaiṣṇava*, *śānta*, *alampaṭa*, *śuddha*, *dānta*,  
*dhana-bhoge nāhi abhimāna*  
*putrera prabhāve yata, dhana āsi' mile, tata,*  
*viṣṇu-prīte dvije dena dāna*

## SYNONYMS

*miśra*—Jagannātha Miśra; *vaiṣṇava*—a great devotee; *śānta*—peaceful; *alampaṭa*—very regular; *śuddha*—purified; *dānta*—controlled; *dhana-bhoge*—in the matter of enjoying material happiness; *nāhi*—there is no; *abhimāna*—desire; *putrera*—of their son; *prabhāve*—by the influence; *yata*—all; *dhana*—riches; *āsi'*—coming; *mile*—gets; *tata*—so much so; *viṣṇu-prīte*—for the satisfaction of Lord Viṣṇu; *dvije*—to the *bṛāhmaṇas*; *dena*—gives; *dāna*—charity.

## TRANSLATION

Jagannātha Miśra was an ideal Vaiṣṇava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brāhmaṇas for the satisfaction of Viṣṇu.

## TEXT 121

লগ্ন গণি' হর্ষমতি,                      নীলাম্বর চক্রবর্তী,  
 গুপ্তে কিছু কহিল মিশ্রেরে ।  
 মহাপুরুষের চিহ্ন,                      লগ্নে অঙ্গে ভিন্ন ভিন্ন,  
 দেখি,—এই তারিবে সংসারে ॥ ১২১ ॥

*lagna gaṇi' harṣamati, nīlāmbara cakravartī,  
 gupte kichu kahila miśrere  
 mahāpuruṣera cihna, lagne aṅge bhinna bhinna,  
 dekhi,—ei tāribe saṁsāre*

## SYNONYMS

*lagna gaṇi'*—by astrological calculation of the birth moment; *harṣamati*—very pleased; *nīlāmbara cakravartī*—of the name Nīlāmbara Cakravartī; *gupte*—in private; *kichu*—something; *kahila*—said; *miśrere*—unto Jagannātha Miśra; *mahāpuruṣera cihna*—all the symptoms of a great personality; *lagne*—in the birth moment; *aṅge*—on the body; *bhinna bhinna*—different; *dekhi*—I see; *ei*—this child; *tāribe*—shall deliver; *saṁsāre*—all the three worlds.

## TRANSLATION

After calculating the birth moment of Lord Caitanya Mahāprabhu, Nīlāmbara Cakravartī privately said to Jagannātha Miśra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

## TEXT 122

এঁহে প্রভু শচী-ঘরে,                      কৃপায় কৈল অবতारे,  
 যেই ইহা করয়ে শ্রবণ ।  
 গৌরপ্রভু দয়াময়,                      তাঁরে হরেন সদয়,  
 সেই পায় তাঁহার চরণ ॥ ১২২ ॥

*aiche prabhu śacī-ghare, kṛpāya kaila avatāre,  
 yei ihā karaye śravaṇa*

*gaura-prabhu dayāmaya, tāñre hayena sadaya,  
sei pāya tāñhāra caraṇa*

## SYNONYMS

*aiche*—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śacī-ghare*—in the home of Śacīdevī; *kṛpāya*—by His causeless mercy; *kaila*—made; *avatāre*—advent; *yei*—anyone who; *ihā*—this; *karaye*—does; *śravaṇa*—hear; *gaura-prabhu*—Lord Caitanya Mahāprabhu; *dayāmaya*—being very merciful; *tāñre*—upon him; *hayena*—becomes; *sadaya*—merciful; *sei*—that person; *pāya*—gets; *tāñhāra*—His; *carāṇa*—lotus feet.

## TRANSLATION

In this way Lord Caitanya Mahāprabhu, out of His causeless mercy, made His advent in the house of Śacīdevī. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

## TEXT 123

পাইয়া মানুষ জন্ম,            যে না শুনে গৌরগুণ,  
হেন জন্ম তার ব্যর্থ হৈল ।

পাইয়া অমৃতধুনী,            পিয়ে বিষগর্ত-পানি,  
জন্মিয়া সে কেনে নাহি মৈল ॥ ১২৩ ॥

*pāiyā mānuṣa janma, ye nā śune gaura-guṇa,  
hena janma tāra vyartha haila  
pāiyā amṛtadhunī, piye viṣa-garta-pāni  
janmiyā se kene nāhi maila*

## SYNONYMS

*pāiyā mānuṣa janma*—anyone who has gotten the form of a human body; *ye*—who; *nā*—does not; *śune*—hear; *gaura-guṇa*—the qualities of Lord Caitanya Mahāprabhu; *hena janma*—such a birth; *tāra*—his; *vyartha haila*—becomes useless; *pāiyā*—getting the opportunity; *amṛtadhunī*—of the river of nectar; *piye*—drinks; *viṣa-garta-pāni*—water in a poison pit of material happiness; *janmiyā*—taking birth as a human being; *se*—he; *kene*—why; *nāhi*—did not; *maila*—die.

## TRANSLATION

Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.

## PURPORT

In this connection Śrīmat Prabodhānanda Sarasvatī has composed the following verses in his *Caitanya-candrāmṛta*:

*acaitanyam idaṁ viśvaṁ yadi caitanyam īśvaram  
na viduḥ sarva-śāstra-jñā hy api bhrāmyanti te janāḥ*

“This material world is without Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu is Kṛṣṇa consciousness personified. Therefore if a very learned scholar or scientist does not understand Śrī Caitanya Mahāprabhu, certainly he is wandering uselessly in this world.”

*prasārita-mahāprema-pīyūṣa-rasa-sāgare  
caitanyacandre prakāṣte yo dīno dīna eva saḥ*

“A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu’s cult is certainly the poorest of the poor.”

*avatīrṇe gauracandre vistīrṇe prema-sāgare  
suprakāśita-ratnaughe yo dīno dīna eva saḥ*

“The advent of Lord Caitanya Mahāprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor.”

Similarly, the *Śrīmad-Bhāgavatam* (2.3.19, 20, 23) states:

*śva-vid-varāhoṣṭra-kharaiḥ  
saṁstutaḥ puruṣaḥ paśuḥ  
na yat-karṇa-pathopeto  
jātu nāma gadāgrajaḥ*

*bile batorukrama-vikramān ye  
na śṛṇvataḥ karṇa-puṭe narasya  
jihvāsati dārdurikeva sūta  
na copagāyaty urugāya-gāthāḥ*

*jīvañchavo bhāgavatāṅghri-reṇuṁ  
na jātu martyo 'bhibabheta yas tu  
śrī-viṣṇu-padyā manu-jas tulasyāḥ  
śvasaṅ chavo yas tu na veda gandham*

“A person who has no connection with Kṛṣṇa consciousness may be a very great personality in so-called human society, but actually he is no better than a great



## TRANSLATION

Taking on my head as my own property the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Ācārya Advaitacandra, Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have thus described the advent of Śrī Caitanya Mahāprabhu.

## PURPORT

Śrī Caitanya Mahāprabhu, Nityānanda, Advaita Prabhu, Svarūpa Dāmodara, Rūpa Gosvāmī, Raghunātha dāsa and their followers are all accepted by Kṛṣṇadāsa Kavirāja Gosvāmī. Anyone who follows in the footsteps of Kavirāja Gosvāmī also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Kṛṣṇa is very much pleased with a devotee, He takes away his material property, as stated in the *Śrīmad-Bhāgavatam* (10.88.8), where Lord Kṛṣṇa says, *yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaih*: "To show special favor to a devotee, I take away all his material property." Similarly, Narottama dāsa Ṭhākura says:

*dhana mora nityānanda,  
rādhākṛṣṇa-śrīcaraṇa  
sei mora prāṇadhana*

"My real riches are Nityānanda Prabhu and the lotus feet of Śrī Rādhā and Kṛṣṇa." He further prays, "O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property." Śrīla Narottama dāsa Ṭhākura has sung in many places that his real property is the lotus feet of Rādhā and Kṛṣṇa. Unfortunately we are interested in unreal property and are neglecting our real property (*adhane yatana kari' dhana teyāginu*).

Sometimes *smārtas* consider Raghunātha dāsa Gosvāmī a *sūdra*. But Kṛṣṇadāsa Kavirāja Gosvāmī here especially mentions *svarūpa-rūpa-raghunāthadāsa*. Therefore one who considers the lotus feet of Raghunātha dāsa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

*Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, Thirteenth Chapter, describing the advent of Lord Śrī Caitanya Mahāprabhu.*

## Lord Caitanya's Childhood Pastimes

Śrīla Bhaktivinoda Ṭhākura has given a summary of this chapter in his *Amṛta-pravāha-bhāṣya*: “In this Fourteenth Chapter of the *Caitanya-caritāmṛta* there is a description of how Lord Caitanya Mahāprabhu enjoyed His childhood pastimes, crawling, crying and eating dirt, giving intelligence to His mother, favoring a *brāhmaṇa* guest, riding on the shoulders of two thieves and misleading them to His own house, and, on the plea of being diseased, taking *prasāda* in the house of Hiraṇya and Jagadīśa on the Ekādaśī day. The chapter further describes how He displayed Himself as a naughty boy, how when His mother faint d He brought a coconut to her on His head, how He joked with girls of the same age on the banks of the Ganges, how He accepted worshipful paraphernalia from Śrīmatī Lakṣmīdevī, how He sat down in a garbage pit wherefrom He instructed transcendental knowledge, how He left the pit on the order of His mother, and how He dealt with His father with full affection.”

### TEXT 1

কথঞ্চন শ্বতে যশ্বিন্ দুষ্করং সুকরং ভবেৎ ।

বিশ্বতে বিপরীতং শ্রীচৈতন্ত্বং নমামি তম্ । ১ ।

*kathañcana smṛte yasmin duṣkaraṁ sukaraṁ bhavet  
vismṛte viparītaṁ syāt śrī-caitanyaṁ namāmi tam*

### SYNONYMS

*kathañcana*—somehow or other; *smṛte*—by remembering; *yasmin*—whom; *duṣkaram*—difficult things; *sukaram*—easy; *bhavet*—become; *vismṛte*—by forgetting Him; *viparītam*—just the opposite; *syāt*—become; *śrī-caityanam*—Lord Śrī Caitanya Mahāprabhu; *namāmi*—I offer my respectful obeisances; *tam*—unto Him.

### TRANSLATION

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.

### PURPORT

In his book *Caitanya-candrāmṛta* Śrīla Prabodhānanda Sarasvatī says: “One who receives a little favor from the Lord becomes so exalted that he does not care even

for liberation, which is sought after by many great scholars and philosophers. Similarly, a devotee of Lord Caitanya considers residence in the heavenly planets a will-o'-the-wisp. He surpasses the perfection of mystic *yoga* power because for him the senses are like snakes with broken fangs. A snake is a very fearful and dangerous animal because of his poison fangs, but if these fangs are broken the appearance of a snake is no cause for fear. The *yoga* principles are meant to control the senses, but there is no scope for the senses of one engaged in the service of the Lord to be dangerous like snakes. These are the gifts of Śrī Caitanya Mahāprabhu.”

The *Hari-bhakti-vilāsa* confirms that difficult things become easy to understand if one remembers Śrī Caitanya Mahāprabhu and easy things become very difficult to understand if one forgets Him. We actually see that even those who are very great scientists in the eyes of the general public cannot understand the very simple idea that life comes from life because they do not have the mercy of Caitanya Mahāprabhu. They defend the false understanding that life comes from matter, although they cannot prove this is a fact. Modern civilization, therefore, progressing on the basis of this false scientific theory, is simply creating problems to be solved by the so-called scientists.

The author of *Caitanya-caritāmṛta* takes shelter of Lord Caitanya Mahāprabhu to describe the pastimes of His appearance as a child because one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply by academic qualifications it is not possible to write such literature.

### TEXT 2

জয় জয় শ্রীচৈতন্য, জয় নিত্যানন্দ ।

জয়াদ্বৈতচন্দ্র, জয় গৌরভক্তবৃন্দ ॥ ২ ॥

*jaya jaya śrī-caitanya, jaya nityānanda*  
*jayādvaitacandra, jaya gaura-bhakta-vṛnda*

### SYNONYMS

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

### TRANSLATION

All glories to Lord Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu and all the devotees of Lord Caitanya!

### TEXT 3

প্রভুর কহিল এই জন্মলীলা-সূত্র ।

যশোদা-নন্দন যৈছে হৈল শচীপুত্র ॥ ৩ ॥

*prabhura kahila ei janmalīlā-sūtra  
yaśodā-nandana yaiche haila śacī-putra*

## SYNONYMS

*prabhura*—of the Lord; *kahila*—I have spoken; *ei*—thus; *janma-līlā*—pastimes of the birth; *sūtra*—in codes; *yaśodā-nandana*—the son of mother Yaśodā; *yaiche*—as much as; *haila*—became; *śacī-putra*—the son of mother Śacī.

## TRANSLATION

I have thus described in codes the advent of Śrī Caitanya Mahāprabhu, who appeared as the son of mother Śacī, exactly as Kṛṣṇa appeared as the son of mother Yaśodā.

## PURPORT

Śrīla Narottama dāsa Ṭhākura confirms this statement that now Lord Kṛṣṇa, the son of mother Yaśodā, has appeared again as Lord Caitanya Mahāprabhu, becoming the son of mother Śacī (*vrajendra-nandana yei, śacī-suta haila sei*). The son of Śacī is none other than the son of mother Yaśodā and Nanda Mahārāja, and Nityānanda Prabhu is the same Balarāma (*balarāma ha-ila nitāi*).

## TEXT 4

সংক্ষেপে কহিল জন্মলীলা-অনুক্রম ।  
এবে কহি বাল্যলীলা-সূত্রের গণন ॥ ৪ ॥

*saṅkṣepe kahila janmalīlā-anukrama  
ebe kahi bālyalīlā-sūtrera gaṇana*

## SYNONYMS

*saṅkṣepe*—in brief; *kahila*—I have spoken; *janma-līlā*—the pastimes of birth; *anukrama*—chronological order; *ebe*—now; *kahi*—I shall speak; *bālyalīlā*—of the pastimes of childhood; *sūtrera*—of the codes; *gaṇana*—enumeration.

## TRANSLATION

I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall enumerate the codes of His childhood pastimes.

## TEXT 5

বন্দে চৈতন্যকৃষ্ণস্য বাল্যলীলাং মনোহরাম্ ।  
লৌকিকীমপি তামীশ-চেষ্টিয়াম্ বলিতান্তরাম্ ॥ ৫ ॥

*vande caitanya-kṛṣṇasya bālyalīlāṁ mano-harām  
laukikīm api tām īśa-ceṣṭayā valitāntarām*

## SYNONYMS

*vande*—I worship; *caitanya-kṛṣṇasya*—of Lord Caitanya, who is Kṛṣṇa Himself; *bālyā-līlām*—pastimes of childhood; *manas-harām*—which are so beautiful; *laukikīm*—appearing ordinary; *api*—although; *tām*—those; *īśa-ceṣṭayā*—by manifestation of supreme authority; *valīta-antarām*—quite fit although appearing differently.

## TRANSLATION

Let me offer my respectful obeisances unto the childhood pastimes of Lord Śrī Caitanya Mahāprabhu, who is Lord Kṛṣṇa Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

## PURPORT

In *Bhagavad-gītā* this statement is confirmed as follows:

*avajānanti mām̐ mūḍhā mānuṣīṁ tanum āśritam  
paraṁ bhāvam ajānanto mama bhūta-maheśvaram*

“Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.” (Bg. 9.11) The Supreme Personality of Godhead appears on this planet or within this universe like an ordinary human being or human child to execute His pastimes, yet He maintains His superiority as the Supreme Lord. Lord Kṛṣṇa appeared as a human child, but His uncommon activities, even in His childhood, like the killing of the demon Pūtanā or lifting of Govardana Hill, were not the engagements of an ordinary child. Similarly, although the pastimes of Lord Caitanya, as they will be described in this chapter, appear like the activities of a small boy, they are uncommon pastimes impossible for an ordinary human child to execute.

## TEXT 6

বাল্যলীলায় আগে প্রভুর উত্তান শয়ন ।  
পিতা-মাতায় দেখাইল চিহ্ন চরণ ॥ ৬ ॥

*bālyā-līlāya āge prabhura uttāna śayana  
pitā-mātāya dekhāila cihna caraṇa*

## SYNONYMS

*bālyā-līlāya*—in His pastimes as a child; *āge*—first of all; *prabhura*—of the Lord; *uttāna*—turning the body; *śayana*—lying down; *pitā-mātāya*—unto the parents; *dekhāila*—showed; *cihna*—marks; *caraṇa*—of the lotus feet.

## TRANSLATION

In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

## PURPORT

The word *uttāna* is also used to mean “lying down on the bed face upwards” or “lying down flat on the bed.” In some readings the word is *utthāna*, which means “standing up.” In His childhood pastimes the Lord tried to catch the wall and stand up, but as an ordinary child falls down, so the Lord also fell down and again took to lying on His bed.

## TEXT 7

গৃহে দুই জন দেখি লঘুপদ-চিহ্ন ।

তাঁহে শোভে ধ্বজ, বজ্র, শঙ্খ, চক্র, মীন ॥ ৭ ॥

*gṛhe dui jana dekhi laghupada-cihna*

*tāhe śobhe dhvaja, vajra, śaṅkha, cakra, mīna*

## SYNONYMS

*gṛhe*—at home; *dui jana*—the father and mother; *dekhi*—seeing; *laghupada-cihna*—the marks of the lotus feet, which were very small at that time; *tāhe*—in those; *śobhe*—which were beautifully visible; *dhvaja*—flag; *vajra*—thunderbolts; *śaṅkha*—conchshell; *cakra*—disc; *mīna*—fish.

## TRANSLATION

When the Lord tried to walk, in His small footprints the specific marks of Lord Viṣṇu were visible, namely, the flag, thunderbolt, conchshell, disc and fish.

## TEXT 8

দেখিয়া দৌহার চিত্তে জন্মিল বিস্ময় ।

কার পদচিহ্ন ঘরে, না পায় নিশ্চয় ॥ ৮ ॥

*dekhiyā doḥhāra citte janmila vismaya*

*kāra pada-cihna ghare, nā pāya niścaya*

## SYNONYMS

*dekhiyā*—seeing all these marks; *doḥhāra*—of the parents, Śacīmātā and Jagannātha Mīśra; *citte*—in their hearts; *janmila*—there was; *vismaya*—wonder; *kāra*—whose; *pada-cihna*—footprints; *ghare*—at home; *nā*—does not; *pāya*—get; *niścaya*—certainty.

## TRANSLATION

Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.

## TEXT 9

মিশ্র কহে,—বালগোপাল আছে শিলা-সঙ্গে ।  
 তেঁহো মূর্তি হঞা ঘরে খেলে, জানি, রঙ্গে ॥ ৯ ॥

*miśra kahe,—bālagopāla āche śilā-saṅge*  
*teṅho mūrti hañā ghare khele, jāni, raṅge*

## SYNONYMS

*miśra kahe*—Jagannātha Miśra said; *bālagopāla*—Lord Kṛṣṇa as a child; *āche*—there is; *śilā-saṅge*—along with the *śālagrāma-śilā*; *teṅho*—He; *mūrti hañā*—taking His transcendental form; *ghare*—within the room; *khele*—plays; *jāni*—I understand; *raṅge*—in curiosity.

## TRANSLATION

Jagannātha Miśra said: “Certainly child Kṛṣṇa is with the *śālagrāma-śilā*. Taking His childhood form, He is playing within the room.”

## PURPORT

When the *śālagrāma-śilā* or form of the Lord is engraved in wood, stone or any other element, it is to be understood that the Supreme Personality of Godhead is there. Even logically we can understand that all material elements are expansions of the energy of the Lord. Since the energy of the Supreme Personality of Godhead is nondifferent from His personal body, the Lord is always present in His energy, and He manifests Himself on account of the ardent desire of a devotee. Since the Lord is supremely powerful, it is logical that He can manifest Himself in His energy. The Deity worship or worship of the *śālagrāma-śilā* is not idol worship. The Deity of the Lord in the house of a pure devotee can act exactly as He can in His original transcendental personality.

## TEXT 10

সেই ক্ষণে জাগি' নিমাই করয়ে ক্রন্দন ।  
 অঙ্কে লঞা শচী তাঁরে পিয়াইল স্তন ॥ ১০ ॥

*sei kṣaṇe jāgi' nimāi karaye krandana*  
*aṅke lañā śacī tāre piyāila stana*

## SYNONYMS

*sei kṣaṇe*—immediately; *jāgi'*—awakening; *nimāi*—the Lord of the name Nimāi; *karaye*—does; *krandana*—crying; *aṅke*—on the lap; *lanā*—taking; *śacī*—mother Śacī; *tāṅre*—Him; *piyāila*—caused to suck; *stana*—breast.

## TRANSLATION

While mother Śacī and Jagannātha Miśra were talking, the child Nimāi woke up and began to cry, and mother Śacī took Him on her lap and allowed Him to suck her breast.

## TEXT 11

স্তন পিয়াইতে পুত্রের চরণ দেখিল ।  
সেই চিহ্ন পায়ে দেখি' মিশ্রে বোলাইল ॥ ১১ ॥

*stana piyāite putrera caraṇa dekhila*  
*sei cihna pāye dekhi' miśre bolāila*

## SYNONYMS

*stana*—her breast; *piyāite*—while letting Him suck; *putrera*—of her son; *caraṇa*—lotus feet; *dekhila*—observed; *sei*—those very; *cihna*—marks; *pāye*—on the sole; *dekhi'*—seeing; *miśre*—Jagannātha Miśra; *bolāila*—called for.

## TRANSLATION

While mother Śacī was feeding the child from her breast, she saw on His lotus feet all the marks that were visible on the floor of the room, and she called for Jagannātha Miśra.

## TEXT 12

দেখিয়া মিশ্রের হইল আনন্দিত মতি ।  
গুপ্তে বোলাইল নীলাম্বর চক্রবর্তী ॥ ১২ ॥

*dekhiyā miśrera ha-ila ānandita mati*  
*gupte bolāila nīlāmbara cakravartī*

## SYNONYMS

*dekhiyā*—by seeing; *miśrera*—of Jagannātha Miśra; *ha-ila*—became; *ānandita*—satisfied; *mati*—intelligence; *gupte*—privately; *bolāila*—called for; *nīlāmbara cakravartī*—of the name Nīlāmbara Cakravartī.

## TRANSLATION

When Jagannātha Miśra saw the wonderful marks on the sole of his son, he became very much joyful and privately called for Nīlāmbara Cakravartī.

## TEXT 13

চিহ্ন দেখি' চক্রবর্তী বলেন হাসিয়া ।

লগ্ন গণি' পূর্বে আমি রাখিয়াছি লিখিয়া ॥ ১৩ ॥

*cihna dekhi' cakravartī balena hāsiyā*  
*lagna gaṇi' pūrve āmi rākhiyāchi likhiyā*

## SYNONYMS

*cihna dekhi'*—by seeing the marks; *cakravartī*—Nīlāmbara Cakravartī; *balena*—says; *hāsiyā*—smiling; *lagna gaṇi'*—by astrological calculation of the birth moment; *pūrve*—formerly; *āmi*—I; *rākhiyāchi*—have kept; *likhiyā*—after writing all these things.

## TRANSLATION

When Nīlāmbara Cakravartī saw those marks, he smilingly said: “Formerly I ascertained all this by astrological calculation and noted it in writing.

## TEXT 14

বত্রিশ লক্ষণ - মহাপুরুষ-ভূষণ ।

এই শিশু অঙ্গে দেখি সে সব লক্ষণ ॥ ১৪ ॥

*batriśa lakṣaṇa—mahāpuruṣa-bhūṣaṇa*  
*ei śiśu aṅge dekhi se saba lakṣaṇa*

## SYNONYMS

*batriśa*—thirty-two; *lakṣaṇa*—symptoms; *mahāpuruṣa*—great personality; *bhūṣaṇa*—ornament; *ei śiśu*—this child; *aṅge*—on the body; *dekhi*—I see; *se*—those; *saba*—all; *lakṣaṇa*—symptoms.

## TRANSLATION

“There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

## TEXT 15

পঞ্চদীর্ঘ: পঞ্চহৃদ্ব: সপ্তরক্ত: ষড়্ভ্রত: ।

ত্রিহৃদ্ব-পৃথু-গম্ভীরো দ্ব্যত্রিংশলক্ষণো মহান্ ॥ ১৫ ॥

*pañca-dīrghaḥ pañca-sūkṣmaḥ sapta-raktaḥ ṣaḍ-unnataḥ  
tri-hrasva-pṛthu-gambhīro dvātriṁśal-lakṣaṇo mahān*

### SYNONYMS

*pañca-dīrghaḥ*—five large; *pañca-sūkṣmaḥ*—five fine; *sapta-raktaḥ*—seven reddish; *ṣaḍ-unnataḥ*—six raised; *tri-hrasva*—three small; *pṛthu*—three broad; *gambhīraḥ*—three grave; *dvātriṁśat*—in this way thirty-two; *lakṣaṇaḥ*—symptoms; *mahān*—for a great personality.

### TRANSLATION

“There are thirty-two bodily symptoms of a great person: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.”

### PURPORT

The five large parts are the nose, arms, chin, eyes and knees. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven reddish parts are the eyes, soles, palms, palate, nails, and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waist and mouth. The three small parts are the neck, thighs and male organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence. Altogether these are the thirty-two symptoms of a great personality. This is a quotation from the *Sāmundrika*.

### TEXT 16

নারায়ণের চিহ্নযুক্ত শ্রীহস্ত চরণ ।  
এই শিশু সর্ব লোকে করিবে তারণ ॥ ১৬ ॥

*nārāyaṇera cihna-yukta śrī-hasta caraṇa  
ei śiṣu sarva loke karibe tāraṇa*

### SYNONYMS

*nārāyaṇera*—of Lord Nārāyaṇa; *cihna-yukta*—with positive marks; *śrī-hasta caraṇa*—the palm and the sole; *ei*—this; *śiṣu*—baby; *sarva loke*—all the three worlds; *karibe*—will; *tāraṇa*—deliver.

### TRANSLATION

“This baby has all the symptoms of Lord Nārāyaṇa on His palms and soles. He will be able to deliver all the three worlds.”

### TEXT 17

এই ত' করিবে বৈষ্ণব-ধর্মের প্রচার ।  
ইহা হৈতে হবে দুই কুলের নিস্তার ॥ ১৭ ॥

*ei ta' karibe vaiṣṇava-dharmera pracāra  
ihā haite habe dui kulera nistāra*

### SYNONYMS

*ei ta'*—this child; *karibe*—will do; *vaiṣṇava*—of Vaiṣṇavism, or devotional service; *dharmera*—of the religion; *pracāra*—preaching; *ihā haite*—from this; *habe*—there will be; *dui*—two; *kulera*—dynasties; *nistāra*—deliverance.

### TRANSLATION

“This child will preach the Vaiṣṇava cult and deliver both His maternal and paternal families.

### PURPORT

Without Nārāyaṇa Himself or His bona fide representative one cannot preach the cult of Vaiṣṇavism, or devotional service. When a Vaiṣṇava is born, he delivers both his maternal and paternal families simultaneously.

### TEXT 18

মহোৎসব কর, সব বোলাহ ব্রাহ্মণ ।

আজি দিন ভাল, —করিব নামকরণ ॥ ১৮ ॥

*mahotsava kara, saba bolāha brāhmaṇa  
āji dina bhāla, —kariba nāma-karaṇa*

### SYNONYMS

*mahotsava*—a festival; *kara*—observe; *saba*—all; *bolāha*—call; *brāhmaṇa*—the *brāhmaṇas*; *āji*—today; *dina*—day; *bhāla*—auspicious; *kariba*—I shall perform; *nāma-karaṇa*—the name giving ceremony.

### TRANSLATION

“I propose to perform a name-giving ceremony. We should observe a festival and call for the *brāhmaṇas* because today is very auspicious.

### PURPORT

It is the Vedic principle to observe a festival in connection with Nārāyaṇa and *brāhmaṇas*. Giving a child a particular name is among the purificatory processes, which are known as *daśa-vidha-saṁskāra*, and on the day of such a ceremony one should observe a festival by worshiping Nārāyaṇa and distributing *prasāda*, chiefly among the *brāhmaṇas*.

When Nīlāmbara Cakravartī, Śacīmātā and Jagannātha Miśra, recognizing the marks on the Lord's lotus feet, understood that the child Nīmāi was not an ordi-

nary child but an incarnation of Nārāyaṇa, they decided that on that very same day, which was very auspicious, they should observe a festival for His name-giving ceremony. In this connection we can particularly see how an incarnation of the Supreme Personality of Godhead is ascertained by His bodily symptoms, His activities and the prediction of the *śāstras*. By factual evidence a person can be accepted as an incarnation of God, not whimsically or by the votes of rascals and fools. There have been many imitation incarnations in Bengal since the appearance of Lord Caitanya, but any impartial devotee or learned man can understand that Lord Caitanya Mahāprabhu was accepted as an incarnation of Kṛṣṇa not on the basis of popular votes but by evidence from the *śāstras* and bona fide scholars. It was not ordinary men who accepted Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. In the beginning His identity was ascertained by learned scholars like Nīlāmbara Cakravartī, and later all His activities were confirmed by the six Gosvāmīs, especially Śrīla Jīva Gosvāmī and Śrīla Rūpa Gosvāmī, and many other learned scholars, with evidence from the *śāstra*. An incarnation of God is such from the very beginning of His life. It is not that by performing meditation one can become an incarnation of God all of a sudden. Such false incarnations are meant for fools and rascals, not sane men.

## TEXT 19

সর্বলোকের করিবে ইহঁ ধারণ, পোষণ ।  
‘বিষম্ভর’ নাম ইহার,— এই ত’ কারণ ॥ ১৯ ॥

*sarva-lokera karibe ihañ dhāraṇa, poṣaṇa*  
*‘viśvambhara’ nāma ihāra,—ei ta’ kāraṇa*

## SYNONYMS

*sarva-lokera*—of all people; *karibe*—will do; *ihañ*—this child; *dhāraṇa*—protection; *poṣaṇa*—maintenance; *viśvambhara*—the name Viśvambhara; *nāma*—name; *ihāra*—His; *ei*—this; *ta’*—certainly; *kāraṇa*—the reason.

## TRANSLATION

“In the future this child will protect and maintain all the world. For this reason He is to be called Viśvambhara.”

## PURPORT

The *Caitanya-bhāgavata* also confirms that Śrī Caitanya Mahāprabhu, by His birth, has made the whole world peaceful, as in the past Nārāyaṇa protected this earth in His incarnation as Varāha. Because of His protecting and maintaining this world in the present Kali-yuga, Lord Caitanya Mahāprabhu is Viśvambhara, which refers to one who feeds the entire world. The movement inaugurated by Śrī Caitanya Mahāprabhu when He was present five hundred years ago is again being propagated all over the world, and factually we are seeing its practical results. People are being

saved, protected and maintained by this Hare Kṛṣṇa movement. Thousands of followers, especially western youths, are taking part in this Hare Kṛṣṇa movement, and how safe and happy they feel can be understood from the expressions of gratitude in their hundreds and thousands of letters. The name Viśvambhara is also mentioned in the *Atharva-veda-saṁhitā* (*viśvambhara viśvena mā bharasā pāhi svāhā*).

## TEXT 20

শুনি' শচী-মিশ্রের মনে আনন্দ বাড়িল ।  
ব্রাহ্মণ-ব্রাহ্মণী আনি' মহোৎসব কৈল ॥ ২০ ॥

*śuni' śacī-miśrera mane ānanda bāḍila*  
*brāhmaṇa-brāhmaṇī āni' mahotsava kaila*

## SYNONYMS

*śuni'*—hearing this; *śacī'*—of mother Śacī; *miśrera*—and of Jagannātha Miśra; *mane*—within the minds; *ānanda*—pleasure; *bāḍila*—increased; *brāhmaṇa*—the *brāhmaṇas*; *brāhmaṇī*—and their wives; *āni'*—inviting them; *mahotsava*—a festival; *kaila*—observed.

## TRANSLATION

After hearing Nīlāmbara Cakravartī's prediction, Śacīmātā and Jagannātha Miśra observed the name-giving festival in great joy, inviting all the *brāhmaṇas* and their wives.

## PURPORT

It is the Vedic system to observe all kinds of festivals, including birthday festivals, marriage festivals, name-giving festivals and festivals marking the beginning of education, by especially inviting *brāhmaṇas*. In every festival the *brāhmaṇas* are to be fed first, and when the *brāhmaṇas* are pleased they bless the festival by chanting Vedic *mantras* or the Hare Kṛṣṇa *mahā-mantra*.

## TEXT 21

তবে কত দিনে প্রভুর জানু-চংক্রমণ ।  
নানা চমৎকার তথা করাইল দর্শন ॥ ২১ ॥

*tabe kata dine prabhura jānu-caṅkramaṇa*  
*nānā camatkāra tathā karāila darśana*

## SYNONYMS

*tabe*—thereafter; *kata*—some; *dine*—days; *prabhura*—of the Lord; *jānu*—knees; *caṅkramaṇa*—the crawling; *nānā*—various; *camatkāra*—wonderful; *tathā*—also; *karāila*—caused; *darśana*—the sight.

## TRANSLATION

After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

## PURPORT

The *Caitanya-bhāgavata* describes that one day while the Lord was crawling upon His knees, the bells on His waist ringing very sweetly, a snake came out to crawl in the yard of the Lord, who captured the snake like a curious child. Immediately the snake coiled over Him. The Lord as a child then rested on the snake, and after some time the snake went away, leaving aside the Lord.

## TEXT 22

ক্রন্দনের ছলে বলাইল হরিনাম ।

নারী সব 'হরি' বলে,—হাসে গৌরধাম ॥ ২২ ॥

*krandanera chale balāila hari-nāma*

*nārī saba 'hari' bale,—hāse gaura-dhāma*

## SYNONYMS

*krandanera*—of crying; *chale*—on the pretense of; *balāila*—caused to speak; *hari-nāma*—the holy name of the Lord; *nārī*—ladies; *saba*—all; *'hari' bale*—chant the holy name of the Lord; *hāse*—laughs; *gaura-dhāma*—Lord Śrī Caitanya as a child.

## TRANSLATION

The Lord caused all the ladies to chant the holy names of the Hare Kṛṣṇa mahā-mantra on the plea of His crying, and while they chanted the Lord would smile.

## PURPORT

In the *Caitanya-bhāgavata* this pastime is described as follows: "The Lord, with His beautiful eyes, would cry, but He would stop immediately upon hearing the Hare Kṛṣṇa mahā-mantra. When the ladies, understanding the fun of the Lord, discovered that He would cry and then stop upon hearing the chanting of the Hare Kṛṣṇa mantra, they all took it as a clue to chant Hare Kṛṣṇa as soon as the Lord cried. Thus it became a regular function. The Lord would cry, and the ladies would begin chanting the Hare Kṛṣṇa mahā-mantra, clapping with their hands. In this way all the ladies of the neighboring houses would assemble in the home of Śacīmātā to join in the *saṅkīrtana* movement twenty-four hours a day. As long as the ladies continued to chant the Hare Kṛṣṇa mahā-mantra, the Lord would not cry but very pleasingly smile upon them."

## TEXT 23

তবে কত দিনে কৈল পদ-চংক্রমণ ।

শিশুগণে মিলি' কৈল বিবিধ খেলন ॥ ২৩ ॥

*tabe kata dine kaila pada-caṅkramaṇa*  
*śiṣu-gaṇe mili' kaila vividha khelana*

## SYNONYMS

*tabe*—thereafter; *kata dine*—in a few days; *kaila*—did; *pada*—leg; *caṅkramaṇa*—movement; *śiṣu-gaṇe*—all the children; *mili'*—mingling together; *kaila*—executed; *vividha*—varieties; *khelana*—sporting.

## TRANSLATION

After some days the Lord began to move His legs and walk. He mixed with other children and exhibited varieties of sports.

## TEXT 24

একদিন শচী খই-সন্দেশ আনিয়া ।

বাটা ভরি' দিয়া বৈল,—খাও ত' বসিয়া ॥ ২৪ ॥

*ekadina śacī kha-i-sandeśa āniyā*

*bāṭā bhari' diyā baila,—khāo ta' basiyā*

## SYNONYMS

*ekadina*—one day; *śacī*—mother Śacī; *kha-i*—fused rice; *sandeśa*—sweetmeat; *āniyā*—bringing; *bāṭā*—tiffin dish; *bhari'*—filling; *diyā*—delivering; *baila*—said; *khāo*—eat; *ta'*—now; *basiyā*—sitting down.

## TRANSLATION

One day while the Lord was enjoying His playful sports with the other little children, mother Śacī brought a dish filled with fused rice and sweetmeats and asked the child to sit down and eat them.

## TEXT 25

এত বলি' গেলা শচী গৃহে কর্ম করিতে ।

বুকাঞা লাগিলা শিশু মৃত্তিকা খাইতে ॥ ২৫ ॥

*eta bali' gelā śacī gṛhe karma karite*

*lukāñā lāgilā śiṣu mṛttikā khāite*

## SYNONYMS

*eta bali'*—saying this; *gelā*—returned; *śacī*—mother Śacī; *gṛhe*—in the house; *karma*—duties; *karite*—to execute; *lukāñā*—hiding; *lāgilā*—began; *śiṣu*—the child; *mṛttikā*—dirt; *khāite*—to eat.

## TRANSLATION

But when she returned to her household duties, the child, hiding from His mother, began to eat dirt.

## TEXT 26

দেখি' শচী ধাঞা আইলা করি' 'হায়, হায়' ।  
মাটি কাড়ি' লঞা কহে 'মাটি কেনে খায়' ॥ ২৬ ॥

*dekhi' śacī dhāṅā āilā kari' 'hāya, hāya'  
māṭi kāḍi' laṅā kahe 'māṭi kene khāya'*

## SYNONYMS

*dekhi'*—seeing this; *śacī*—mother Śacī; *dhāṅā*—rushing; *āilā*—came back; *kari'*—making a noise; *hāya, hāya*—“What is this! What is this!” *māṭi*—dirt; *kāḍi'*—snatching; *laṅā*—taking; *kahe*—she said; *māṭi kene khāya'*—why is the child eating dirt?

## TRANSLATION

Seeing this, mother Śacī hastily returned, exclaiming, “What is this! What is this!” She snatched the dirt from the hands of the Lord and inquired why He was eating it.

## TEXT 27

কান্দিয়া বলেন শিশু,—কেনে কর রোষ ।  
তুমি মাটি খাইতে দিলে, মোর কিবা দোষ ॥ ২৭ ॥

*kāndiyā balena śiṣu,—kene kara roṣa  
tumi māṭi khāite dile, mora kibā doṣa*

## SYNONYMS

*kāndiyā*—while crying; *balena*—says; *śiṣu*—the child; *kene*—why; *kara*—you become; *roṣa*—angry; *tumi*—you; *māṭi*—dirt; *khāite*—to eat; *dile*—gave Me; *mora*—My; *kibā*—what is; *doṣa*—fault.

## TRANSLATION

Crying, the child inquired from His mother, “Why are you angry? You have already given Me dirt to eat. What is My fault?”

## TEXT 28

খই-সম্বেশ-অন্ন, যতেক—মাটির বিকার ।  
এহো মাটি, সেহ মাটি, কি ভেদ-বিচার ॥ ২৮ ॥

*kha-i-sandeśa-anna, yateka—māṭira vikāra*  
*eho māṭi, seha māṭi, ki bheda-vicāra*

### SYNONYMS

*kha-i*—fused rice; *sandeśa*—sweetmeat; *anna*—edibles; *yateka*—all; *māṭira*—of dirt; *vikāra*—transformations; *eho*—this is also; *māṭi*—dirt; *seha*—that; *māṭi*—dirt; *ki*—what; *bheda*—of difference; *vicāra*—consideration.

### TRANSLATION

“Fused rice, sweetmeats or anything eatable is all but a transformation of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?”

### TEXT 29

মাটি—দেহ, মাটি—ভক্ষ্য, দেখহ বিচারি’।  
 অবিচারে দেহ দোষ, কি বলিতে পারি ॥ ২৯ ॥

*māṭi—deha, māṭi—bhakṣya, dekhaha vicāri’*  
*avicāre deha doṣa, ki balite pāri*

### SYNONYMS

*māṭi*—dirt; *deha*—this body; *māṭi*—dirt; *bhakṣya*—eatable; *dekhaha*—just try to see; *vicāri*—by consideration; *avicāre*—without considering; *deha*—you put; *doṣa*—fault upon Me; *ki*—what; *balite*—to say; *pāri*—I am able.

### TRANSLATION

“This body is a transformation of dirt, and the edibles are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?”

### PURPORT

This is an explanation of the Māyāvāda philosophy, which takes everything to be one. The necessities of the body, namely, eating, sleeping, mating and defending, are all unnecessary in spiritual life. When one is elevated to the spiritual platform there are no more bodily necessities, and in activities pertaining to the bodily necessities there are no spiritual considerations. In other words, the more we eat, sleep, have sex and try to defend ourselves, the more we engage in material activities. Unfortunately, Māyāvādī philosophers consider devotional activities to be bodily activities. They cannot understand the simple explanation in *Bhagavad-gītā*:

*mām ca yo ’vyabhicāreṇa bhakti-yogena sevate*  
*sa guṇān samatīyaitān brahma-bhūyāya kalpate*

“Anyone who engages in spiritual devotional service without motivation, rendering such service for the satisfaction of the Lord, is elevated immediately to the spiritual platform, and all his activities are spiritual.” (Bg. 14.26) *Brahma-bhūyāya* refers to Brahman (spiritual) activities. Although Māyāvādī philosophers are very much eager to merge in the Brahman effulgence, they have no Brahman activities. To a certain extent they recommend Brahman activities, which for them mean engagement in studying the Vedānta and Sāṅkhya philosophies, but their interpretations are but dry speculation. Lacking the varieties of spiritual activity, they cannot stay for long on that platform of simply studying Vedānta or Sāṅkhya philosophy.

Life is meant for varieties of enjoyment. The living entity is by nature full of an enjoying spirit, as stated in the *Vedānta-sūtra* (1.1.12): *ānandamayo 'bhyāsāt*. In devotional service the activities are variegated and full of enjoyment. As stated in *Bhagavad-gītā* (9.2), all devotional activities are easy to perform (*susukhaṁ kartum*), and they are eternal and spiritual (*avyayam*). Since Māyāvādī philosophers cannot understand this, they take it for granted that a devotee's activities (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam*, etc.) are all material and are therefore *māyā*. They also consider Kṛṣṇa's advent in this universe and His activities to be *māyā*. Therefore, because they consider everything *māyā*, they are known as Māyāvādīs.

Actually, any activities performed favorably for the satisfaction of the Lord, under the direction of the spiritual master, are spiritual. But for a person to disregard the order of the spiritual master and act by concoction, accepting his nonsensical activities to be spiritual, is *māyā*. One must achieve the favor of the Supreme Personality of Godhead through the mercy of the spiritual master. Therefore one must first please the spiritual master, and if he is pleased, then we should understand that the Supreme Personality of Godhead is also pleased. But if the spiritual master is displeased by our actions, they are not spiritual. Śrīla Viśvanātha Cakravartī Ṭhākura confirms this: *yasya prasādād bhagavat-prasādo yasyāprasādān na gatīḥ kuto 'pi*. Activities that please the spiritual master must be considered spiritual, and they should be accepted as satisfying to the Lord.

Lord Caitanya Mahāprabhu, as the supreme spiritual master, instructed His mother about the Māyāvāda philosophy. By saying that the body is dirt and eatables are also dirt, He implied that everything is *māyā*. This is Māyāvāda philosophy. The philosophy of the Māyāvādīs is defective because it maintains that everything is *māyā* but the nonsense they speak. While saying that everything is *māyā*, the Māyāvādī philosopher loses the opportunity of devotional service, and therefore his life is doomed. Śrī Caitanya Mahāprabhu therefore advised, *māyāvādi-bhāṣya śunile haya sarva-nāśa* (Cc. *Madhya* 6.169). If one accepts the Māyāvāda philosophy, his advancement is doomed forever.

### TEXT 30

অন্তরে বিন্মিত শচী বলিল তাহারে ।

“ম্মাটি খাইতে জ্ঞানযোগ কে শিখাল তোরে ॥ ৩০ ॥

*antare vismita śacī balila tāhāre*  
 “*māṭi khāite jñāna-yoga ke śikhāla tore*

### SYNONYMS

*antare*—within herself; *vismita*—surprised; *śacī*—mother Śacī; *balila*—replied; *tāhāre*—unto Him; *māṭi*—dirt; *khāite*—to eat; *jñāna-yoga*—philosophical speculation; *ke*—who; *śikhāla*—taught; *tore*—You.

### TRANSLATION

Astonished that the child was speaking Māyāvāda philosophy, mother Śacī replied: “Who has taught You this philosophical speculation that justifies eating dirt?”

### PURPORT

In the philosophical discourse between the mother and the son, when the son said that everything is one, as impersonalists say, the mother replied, “If everything is one, why do people in general not eat dirt but eat the food grains produced from the dirt?”

### TEXT 31

মাটির বিকার অন্ন খাইলে দেহ-পুষ্টি হয় ।  
 মাটি খাইলে রোগ হয়, দেহ যায় ক্ষয় ॥ ৩১ ॥

*māṭira vikāra anna khāile deha-puṣṭi haya*  
*māṭi khāile roga haya, deha yāya kṣaya*

### SYNONYMS

*māṭira*—of the dirt; *vikāra*—transformation; *anna*—food grains; *khāile*—by eating; *deha*—of the body; *puṣṭi*—nourishment; *haya*—becomes; *māṭi*—the dirt; *khāile*—by eating; *roga*—disease; *haya*—becomes; *deha*—the body; *yāya*—goes; *kṣaya*—to destruction.

### TRANSLATION

Replying to the Māyāvāda idea of the child philosopher, mother Śacī said: “My dear boy, if we eat earth transformed into grains, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed.

### TEXT 32

মাটির বিকার ঘটে পানি ভারি' আনি ।  
 মাটি-পিণ্ডে ধরি যবে, শোষি' যায় পানি ॥” ৩২ ॥

*māṭira vikāra ghaṭe pāni bhari' āni*  
*māṭi-piṇḍe dhari yabe, ṣoṣi' yāya pāni”*

## SYNONYMS

*māṭira*—of the dirt; *vikāra*—transformation; *ghaṭe*—in the water pot; *pāni*—water; *bhari*'—filling; *āni*—I can bring; *māṭi*—of dirt; *piṇḍe*—on the lump; *dhari*—I hold; *yabe*—when; *soṣi*'—soaking; *yāya*—goes; *pāni*—the water.

## TRANSLATION

“In a water pot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless.”

## PURPORT

This simple philosophy propounded by Śācīmātā, even though she is a woman, can defeat the Māyāvādī philosophers who speculate on oneness. The defect of Māyāvāda philosophy is that it does not accept the variety that is useful for practical purposes. Śācīmātā gave the example that although both the lump of dirt and the earthen pot are basically one, for practical purposes the water pot is useful whereas the lump of dirt is useless. Sometimes scientists argue that matter and spirit are one, with no difference between them. Factually, in a higher sense, there is no difference between matter and spirit, but one should have practical knowledge that matter, being an inferior state, is useless for our spiritual blissful life, whereas spirit, being a finer state of existence, is full of bliss. In this connection the *Bhāgavatam* gives the example that dirt and fire are practically one and the same. From the earth grow trees, and from their wood come fire and smoke. Nevertheless, for heat we can utilize the fire but not the earth, smoke or wood. Therefore, for the ultimate realization of the goal of life, we are concerned with the fire of the spirit, but not the dull wood or earth of matter.

## TEXT 33

আসন্ন লুকাইতে প্রভু বলিলা তাঁহারে ।

“আগে কেন ইহা, মাতা, না শিখালে মোরে ॥ ৩৩ ॥

*ātma lukāite prabhu balilā tānhāre*

“āge kena ihā, mātā, nā śikhāle more

## SYNONYMS

*ātma*—Himself; *lukāite*—to hide; *prabhu*—the Lord; *balilā*—replied; *tānhāre*—unto Śācīmātā; *āge*—in the beginning; *kena*—why; *ihā*—this; *mātā*—My dear mother; *nā śikhāle*—you didn't teach; *more*—unto Me.

## TRANSLATION

The Lord replied to His mother: “Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?”

## PURPORT

If one is taught from the beginning of life the Vaiṣṇava philosophy of duality or variety, the monistic philosophy will not very much bother him. In reality, everything is an emanation from the supreme source (*janmādy asya yataḥ*). The original energy is exhibited in varieties, exactly like the sunshine, the original energy emanating from the sun, which acts as light and heat in variety. One cannot say that light is heat and heat is light, yet one cannot separate one from the other. Therefore Lord Caitanya Mahāprabhu's philosophy is *acintya-bhedābheda*, inconceivable nonseparation and distinction. Although there is an affinity between the two physical manifestations light and heat, there is a difference between them. Similarly, although the whole cosmic manifestation is the Lord's energy, the energy is nevertheless exhibited in varieties of manifestations.

## TEXT 34

এবে সে জানিলাঙ, আর মাটি না খাইব ।  
কুখা লাগে যবে, তবে তোমার স্তন পিব ॥” ৩৪ ॥

*ebe se jānilāṅ, āra māṭi nā khāiba*  
*kṣudhā lāge yabe, tabe tomāra stana piba*”

## SYNONYMS

*ebe*—now; *se*—that; *jānilāṅ*—I understand; *āra*—more; *māṭi*—dirt; *nā*—not; *khāiba*—I shall eat; *kṣudhā*—hunger; *lāge*—arises; *yabe*—when; *tabe*—at that time; *tomāra*—your; *stana*—breast; *piba*—I shall suck.

## TRANSLATION

“Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast's milk.”

## TEXT 35

এত বলি' জননী'র কোলেতে চড়িয়া ।  
স্তন পান করে প্রভু ঈষৎ হাসিয়া ॥ ৩৫ ॥

*eta bali' janānīra kolete caḍiyā*  
*stana pāna kare prabhu īṣat hāsiyā*

## SYNONYMS

*eta bali'*—saying this; *janānīra*—of the mother; *kolete*—on the lap; *caḍiyā*—rising; *stana pāna*—sucking the nipple; *kare*—does; *prabhu*—the Lord; *īṣat*—slightly; *hāsiyā*—smiling.

## TRANSLATION

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

## TEXT 36

এইমতে নানা-ছলে ঐশ্বর্য দেখায় ।  
বাল্যভাব প্রকটিয়া পশ্চাৎ লুকায় ॥ ৩৬ ॥

*eimate nānā-chale aiśvarya dekhāya  
bālya-bhāva prakṭiyā paścāt lukāya*

## SYNONYMS

*eimate*—in this way; *nānā-chale*—under different excuses; *aiśvarya*—opulence; *dekhāya*—exhibits; *bālya-bhāva*—the status of a child; *prakṭiyā*—manifesting; *paścāt*—thereafter; *lukāya*—hides Himself.

## TRANSLATION

Thus under various excuses the Lord exhibited His opulences as much as possible in His childhood, and later, after exhibiting such opulences, He hid Himself.

## TEXT 37

অতিথি-বিপ্ৰের অন্ন খাইল তিনবার ।  
পাছে গুপ্তে সেই বিপ্রে করিল নিস্তার ॥ ৩৭ ॥

*atithi-viprera anna khāila tina-bāra  
pāche gupte sei vipre karila nistāra*

## SYNONYMS

*atithi*—guest; *viprera*—of a *brāhmaṇa*; *anna*—foodstuff; *khāila*—ate; *tina-bāra*—thrice; *pāche*—afterwards; *gupte*—in privacy; *sei*—that; *vipre*—unto the *brāhmaṇa*; *karila*—made; *nistāra*—deliverance.

## TRANSLATION

On one occasion the Lord ate the foodstuffs of a *brāhmaṇa* guest three times, and later, in confidence, the Lord delivered that *brāhmaṇa* from material engagement.

## PURPORT

The story of the deliverance of this *brāhmaṇa* is as follows. One *brāhmaṇa* who was touring all over the country, traveling from one place of pilgrimage to another,

reached Navadvīpa and became a guest in the house of Jagannātha Miśra. Jagannātha Miśra gave him all ingredients for cooking, and the *brāhmaṇa* prepared his foodstuffs. When the *brāhmaṇa* was offering the foodstuffs to Lord Viṣṇu in meditation, the child Nimāi came before him and began to eat them, and because of this the *brāhmaṇa* thought the whole offering spoiled. Therefore by the request of Jagannātha Miśra he cooked for a second time, but when he was meditating the child again came before him and began to eat the foodstuffs, again spoiling the offering. By the request of Jagannātha Miśra the *brāhmaṇa* cooked for a third time, but for a third time the Lord came before him and began to eat the foodstuffs, although the child had been locked within a room and everyone was sleeping because it was late at night. Thus, thinking that on that day Lord Viṣṇu was not willing to accept his foodstuffs and that he was therefore ordained to fast, the *brāhmaṇa* became greatly agitated and cried aloud, “*hāya hāya*” (“What has been done! What has been done!”). When Lord Caitanya Mahāprabhu saw the *brāhmaṇa* in that agitated state, He told him, “Formerly I was the son of mother Yaśodā. At that time you also became a guest in the house of Nanda Mahārāja, and I disturbed you in this way. I am very much pleased by your devotion. Therefore I am eating the foodstuffs you have prepared.” Understanding the favor offered to him by the Lord, the *brāhmaṇa* was greatly pleased, and he was overwhelmed with love of Kṛṣṇa. He was thankful to the Lord, for he felt himself greatly fortunate. Then the Lord asked the *brāhmaṇa* not to disclose the incident to anyone else. This is very elaborately explained in the *Caitanya-bhāgavata*, *Ādi-līlā*, Chapter Three.

## TEXT 38

চোরে লঞা গেল প্রভুকে বাহিরে পাইয়া ।  
তার স্কন্ধে চড়ি' আইলা তারে ভুলাইয়া ॥ ৩৮ ॥

*core lañā gela prabhuke bāhire pāiyā*  
*tāra skandhe caḍi' āilā tāre bhulāiyā*

## SYNONYMS

*core*—two thieves; *lañā*—taking; *gela*—went; *prabhuke*—the Lord; *bāhire*—outside; *pāiyā*—finding Him; *tāra*—their; *skandhe*—on the shoulders; *caḍi'*—rising; *āilā*—came back; *tāre*—them; *bhulāiyā*—misleading.

## TRANSLATION

In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home, the thieves came back to the home of Jagannātha Miśra.

## PURPORT

In His childhood the Lord was profusely decorated with gold ornaments. Once upon a time He was playing outside His house, and two thieves passing on the street saw the opportunity to rob the Lord and therefore took Him on their shoulders, pleasing Him by offering Him some sweetmeats. The thieves thought they would carry the child to the forest and then kill Him and take away the ornaments. The Lord, however, expanded His illusory energy upon the thieves, so much so that instead of carrying Him to the forest they came right back in front of the house of the Lord. When they came before His house they became afraid because everyone from the house of Jagannātha Miśra and all the inhabitants of that quarter were busy searching for the child. Therefore the thieves, thinking it dangerous to remain, went away and left Him. The child was brought within the house of mother Śacī, who was in great anxiety, and she became satisfied. This incident is also very elaborately explained in the *Ādi-līlā* of *Caitanya-bhāgavata*, Third Chapter.

## TEXT 39

ব্যাদি-ছলে জগদীশ-হিরণ্য-সদনে ।  
বিষ্ণু-নৈবেদ্য খাইল একাদশী-দিনে ॥ ৩৯ ॥

*vyādhi-chale jagadīśa-hiraṇya-sadane*  
*viṣṇu-naivedya khāila ekādaśī-dine*

## SYNONYMS

*vyādhi-chale*—on the plea of being diseased; *jagadīśa-hiraṇya*—of the names Jagadīśa and Hiraṇya; *sadane*—in the house of; *viṣṇu-naivedya*—foodstuffs offered to Lord Viṣṇu; *khāila*—ate; *ekādaśī*—of Ekādaśī; *dine*—on the day.

## TRANSLATION

Pretending to be sick, the Lord asked some foodstuffs from the house of Hiraṇya and Jagadīśa on the day of Ekādaśī.

## PURPORT

The *Caitanya-bhāgavata*, *Ādi-līlā*, Chapter Four, fully describes the Lord's accepting *viṣṇu-prasāda* on the Ekādaśī day at the house of Jagadīśa and Hiraṇya. Regular *prasāda* is offered to Lord Viṣṇu on Ekādaśī because fasting is recommended for devotees on Ekādaśī but not for Lord Viṣṇu. Once on Ekādaśī in the house of Jagadīśa and Hiraṇya Paṇḍita there were arrangements to prepare special *prasāda* for Lord Viṣṇu, and Lord Caitanya Mahāprabhu asked His father to go there to ask for the *viṣṇu-prasāda* because He was feeling sick. The house of Jagadīśa and Hiraṇya Paṇḍita was situated about two miles off from the house of Jagannātha Miśra. Therefore when Jagannātha Miśra, on the request of Śrī Caitanya Mahāprabhu,

came to ask Jagadīśa and Hiraṇya for the *prasāda*, they were a little astonished. How could the boy understand that special *prasāda* was being prepared for Lord Viṣṇu? They immediately concluded that the boy Nimāi must have supernatural mystic power. Otherwise how could He understand that they were preparing special *prasāda*? Therefore they immediately sent the foodstuffs to Lord Caitanya Mahāprabhu through His father, Jagannātha Miśra. Nimāi was feeling sick, but immediately after eating the *viṣṇu-prasāda* He was cured, and He also distributed the *prasāda* among His playmates.

## TEXT 40

শিশু সব লয়ে পাড়া-পাড়সীর ঘরে ।  
চুরি করি' জব্য খায় মারে বালকেরে ॥ ৪০ ॥

*śiṣu saba laye pāḍā-paḍasīra ghare*  
*curi kari' dravya khāya māre bālakere*

## SYNONYMS

*śiṣu*—children; *saba*—all; *laye*—taking with Him; *pāḍā-paḍasīra*—neighboring; *ghare*—in the houses; *curi kari'*—stealing; *dravya*—eatables; *khāya*—eats; *māre*—fights; *bālakere*—with other children.

## TRANSLATION

As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

## TEXT 41

শিশু সব শচী-স্থানে কৈল নিবেদন ।  
শুনি' শচী পুত্রে কিছু দিলা ওলাহন ॥ ৪১ ॥

*śiṣu saba śacī-sthāne kaila nivedana*  
*śuni' śacī putre kichu dilā olāhana*

## SYNONYMS

*śiṣu saba*—all the children; *śacī-sthāne*—in the presence of mother Śacī; *kaila*—made; *nivedana*—petition; *śuni'*—hearing that; *śacī*—mother Śacī; *putre*—unto her son; *kichu*—some; *dilā*—gave; *olāhana*—chastisement or rebuke.

## TRANSLATION

All the children lodged complaints with Śacīmātā about the Lord's fighting with them and stealing from the neighbors' houses. Therefore sometimes she used to chastise or rebuke her son.

## TEXT 42

“কেনে চুরি কর, কেনে মারহ শিশুরে ।  
কেনে পর-ঘরে যাহ, কিবা নাহি ঘরে ॥” ৪২ ॥

“*kene curi kara, kene māraha śiṣure*  
*kene para-ghare yāha, kibā nāhi ghare*”

## SYNONYMS

*kene curi kara*—why do You steal; *kene māraha śiṣure*—why do you beat other children; *kene*—why; *para-ghare*—in others' houses; *yāha*—You go; *kibā*—what; *nāhi*—is not there; *ghare*—in Your own house.

## TRANSLATION

Śacīmātā said: “Why do You steal others' things? Why do You beat the other children? And why do You go inside others' houses? What do you not have in Your own house?”

## PURPORT

According to the *Vedānta-sūtra (janmādy asya yataḥ)*, since creation, maintenance and annihilation exist in the Supreme Absolute, whatever we find within this material world is already in the spiritual world. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa Himself. How is He stealing, and how is He fighting? It is not as a thief or an enemy, but as a friend in a loving condition. He steals as a child, not because He is in want, but as a natural instinct. In this material world also, small children, without enmity or bad will, sometimes go to a neighboring house and steal, and sometimes they fight. Kṛṣṇa also, like other children, did all these things in His childhood. Without the existence of the stealing propensity and fighting propensity in the spiritual world, they cannot exist here in this material world. The difference between the material and spiritual worlds is that stealing in the spiritual world is done in friendship and love, whereas fighting and stealing within this material world are executed on the basis of enmity and envy. Therefore we should understand that in the spiritual world all these activities exist, but there is no inebriety, whereas in the material world all activities are full of miserable conditions.

## TEXT 43

শুনি' ক্রুদ্ধ হঞা প্রভু ঘর-ভিতর যাঞা ।  
ঘরে যত ভাণ্ড ছিল, ফেলিল ভাঙ্গিয়া ॥ ৪৩ ॥

“*ṣuni' kruddha hañā prabhu ghara-bhitara yāñā*  
*ghare yata bhāṅḍa chila, phelila bhāṅgiyā*”

## SYNONYMS

*śuni*—hearing; *kruddha*—angry; *hañā*—becoming; *prabhu*—the Lord; *ghara-bhitara*—within the room; *yāñā*—going; *ghare*—in the room; *yata*—all; *bhāṇḍa*—pots; *chila*—there were; *phelila*—He threw them; *bhāṅgiyā*—breaking.

## TRANSLATION

Thus rebuked by His mother, the Lord would go in anger to a room and break all the pots within it.

## TEXT 44

তবে শচী কোলে করি' করাঁইল সন্তোষ ।  
লজ্জিত হইলা প্রভু জানি' নিজ-দোষ ॥ ৪৪ ॥

*tabe śacī kole kari' karāila santoṣa*  
*lajjita ha-ilā prabhu jāni' nija-doṣa*

## SYNONYMS

*tabe*—at that time; *śacī*—mother Śacīdevī; *kole*—on the lap; *kari*'—taking; *karāila*—made; *santoṣa*—pacified; *lajjita*—ashamed; *ha-ilā*—became; *prabhu*—the Lord; *jāni*'—knowing; *nija*—His own; *doṣa*—fault.

## TRANSLATION

Then Śacīmātā would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His own faults.

## PURPORT

There is a nice description of the faults of Śrī Caitanya Mahāprabhu in His childhood in the *Caitanya-bhāgavata*, *Ādi-līlā*, Chapter Three, where it is said that the child Lord used to steal all kinds of eatables from the houses of neighboring friends. In some houses He would steal milk and drink it, and in others He would steal and eat prepared rice. Sometimes He would break cooking pots. If there were nothing to eat but there were small babies, the Lord would tease the babies and make them cry. Sometimes a neighbor would complain to Śacīmātā, “My child is very small. But your child puts water in the ears of my child, making the child cry.”

## TEXT 45

কহু মৃদুহস্তে কৈল মাতাকে ভাঙন ।  
মাতাকে মুচ্ছিতা দেখি' করয়ে ক্রন্দন ॥ ৪৫ ॥

*kabhu mṛdu-haste kaila mātāke tāḍana*  
*mātāke mūrcchitā dekhi' karaye krandana*

## SYNONYMS

*kabhu*—sometimes; *mṛḍu-haste*—by His soft hand; *kaila*—did; *mātāke*—His mother; *tāḍana*—chastise; *mātāke*—His mother; *mūrcchitā*—fainted; *dekhi'*—seeing; *karaye*—was; *krandana*—crying.

## TRANSLATION

Once the child, Caitanya Mahāprabhu, chastised His mother with His soft hand, and His mother falsely fainted. Seeing this, the Lord began to cry.

## TEXT 46

নারীগণ কহে,—“নারিকেল দেহ আনি' ।  
তবে সুস্থ হইবেন তোমার জননী ॥” ৪৬ ॥

*nārīgaṇa kahe*,—“*nārikela deha āni'*  
*tabe sustha ha-ibena tomāra jananī'*”

## SYNONYMS

*nārīgaṇa*—all the ladies; *kahe*—say; *nārikela*—coconut; *deha*—give; *āni'*—bringing from somewhere; *tabe*—then; *sustha ha-ibena*—will be cured; *tomāra*—Your; *jananī'*—mother.

## TRANSLATION

The neighboring ladies told Him: “Dear child, please bring a coconut from somewhere, and then Your mother will be cured.”

## TEXT 47

বাহিরে যাঞা আনিলেন দুই নারিকেল ।  
দেখিয়া অপূর্ব হৈল বিস্মিত সকল ॥ ৪৭ ॥

*bāhire yāñā ānilena dui nārikela*  
*dekhiyā apūrva haila vismita sakala*

## SYNONYMS

*bāhire*—outside; *yāñā*—going; *ānilena*—He immediately brought; *dui*—two; *nārikela*—coconuts; *dekhiyā*—seeing; *apūrva*—this wonder; *haila*—became; *vismita*—astonished; *sakala*—all.

## TRANSLATION

He then immediately went outside the house and brought two coconuts. All the ladies were astonished to see such wonderful activities.

## TEXT 48

কভু শিশু-সঙ্গে স্নান করিল গঙ্গাতে ।  
কন্যাগণ আইলা তাই দেবতা পূজিতে ॥ ৪৮ ॥

*kabhu śiṣu-saṅge snāna kariḷa gaṅgāte*  
*kanyāgaṇa āilā tāhān devatā pūjite*

## SYNONYMS

*kabhu*—sometimes; *śiṣu-saṅge*—along with other children; *snāna*—bathing; *kariḷa*—did; *gaṅgāte*—in the Ganges; *kanyā-gaṇa*—the girls; *āilā*—came there; *tāhān*—on the bank of the Ganges; *devatā*—demigods; *pūjite*—to worship.

## TRANSLATION

Sometimes the Lord, with other children, would go to take bath in the Ganges, and the neighboring girls would also come there to worship various demigods.

## PURPORT

According to the Vedic system, small girls ten or twelve years old would go to the bank of the Ganges to take their bath and would especially worship Lord Śiva with prayers to get good husbands in the future. They especially wanted to get a husband like Lord Śiva because Lord Śiva is very peaceful and at the same time most powerful. Formerly, therefore, small girls in Hindu families would worship Lord Śiva, especially in the month of Vaiśākha (April-May). To take a bath in the Ganges is a great pleasure for everyone, not only for adults but for children also.

## TEXT 49

গঙ্গাস্নান করি' পূজা করিতে লাগিলা ।  
কন্যাগণ-মধ্যে প্রভু আসিয়া বসিলা ॥ ৪৯ ॥

*gaṅgā-snāna kari' pūjā karite lāgilā*  
*kanyāgaṇa-madhye prabhu āsiyā basilā*

## SYNONYMS

*gaṅgā-snāna*—bath in the Ganges; *kari'*—having taken; *pūjā*—worship; *karite*—to do; *lāgilā*—began; *kanyā-gaṇa*—the girls; *madhye*—in the midst of; *prabhu*—the Lord; *āsiyā*—coming there; *basilā*—sat down.

## TRANSLATION

When the girls, after bathing in the Ganges, engaged in worshiping the different demigods, the young Lord would come there and sit down among them.

## TEXT 50

কন্যারে কহে,—আমা পূজ, আমি দিব বর ।  
গঙ্গা-দুর্গা—দাসী মোর, মহেশ—কিঙ্কর ॥ ৫০ ॥

*kanyāre kahe,—āmā pūja, āmi diba vara*  
*gaṅgā-durgā—dāsī mora, maheśa—kiṅkara*

## SYNONYMS

*kanyāre kahe*—addressing the girls the Lord would say; *āmā pūja*—“Worship Me”; *āmi*—I; *diba*—shall give; *vara*—nice husband; *gaṅgā*—the Ganges; *durgā*—goddess Durgā; *dāsī*—maidservants; *mora*—My; *maheśa*—Lord Śiva; *kiṅkara*—servant.

## TRANSLATION

Addressing the girls, the Lord would say: “Worship Me, and I shall give you good husbands or good benedictions. The Ganges and goddess Durgā are My maidservants. Not to speak of other demigods, even Lord Śiva is My servant.”

## PURPORT

There is a misconception about the Hindu religion among people who profess other religions, such as Christians and Mohammedans, who say that in the Hindu religion there are many Gods. Actually that is not a fact. God is one, but there are many other powerful living entities who are in charge of different departments of administration. They are called demigods. All the demigods are servants who carry out the orders of the Supreme Lord, the Personality of Godhead. Lord Caitanya Mahāprabhu disclosed this fact in His childhood. Out of ignorance, sometimes people worship the demigods to receive some particular boon, but actually if one becomes a devotee and worshiper of the Supreme Personality of Godhead, he does not need to go to the demigods for any benediction because he obtains everything by the grace of the Supreme Lord. *Bhagavad-gītā* therefore condemns such demigod worship:

*kāmais tais tair hṛta-jñānāḥ*  
*prapadyante 'nya-devatāḥ*  
*taṁ taṁ niyamam āsthāya*  
*prakṛtyā niyatāḥ svayā*

“Only persons whose intelligence is lost and who are mad with lusty desires worship the demigods and follow the particular rules and regulations of worship according to their own natures.” (Bg. 7.20)

*yeṣāṁ tv anta-gataṁ pāpaṁ*  
*janānāṁ puṇya-karmaṇām*  
*te dvandva-moha-nirmuktā*  
*bhajante mām dṛḍha-vratāḥ*

“But persons who are freed from all sinful activities and the duality of delusion engage themselves in the worship of the Supreme Personality of Godhead with determination.” (Bg. 7.28) Only the less intelligent worship the demigods for their various purposes. The most intelligent worship only the Supreme Personality of Godhead, Kṛṣṇa.

Sometimes we, the members of the Kṛṣṇa consciousness movement, are accused of not approving of the worship of demigods. But how can we approve of this when it is condemned by Lord Caitanya and Lord Kṛṣṇa? How can we allow people to become foolish and *hṛta-jñāna*, bereft of intelligence? Our propaganda is simply meant to enable intelligent people to understand the distinction between matter and spirit and understand the Supreme Personality of Godhead, who is the whole spiritual identity. That is our mission. How could we mislead people to worship so-called gods in material bodies within this material world?

Our position of not allowing worship of the many hundreds of demigods is confirmed by Lord Caitanya Mahāprabhu even in His childhood. Śrīla Narottama dāsa Ṭhākura has sung in this connection:

*anya devāśraya nāi  
tomāre kahinu bhāi  
ei bhakti parama-kāraṇa*

“To become a staunch, pure devotee of the Supreme Personality of Godhead without deviation [*ananya-bhāṅk*], one should not divert his attention to the worship of the demigods. Such control is a symptom of pure devotional service.”

#### TEXT 51

আপনি চন্দন পরি' পরেন ফুলমালা ।  
নৈবেদ্য কাড়িয়া খা'ন - সন্দেশ, চাল, কলা ॥ ৫১ ॥

*āpani candana pari' parena phula-mālā  
naivedya kāḍiyā khā'na—sandeśa, cāla, kalā*

#### SYNONYMS

*āpani*—Himself; *candana*—pulp of sandalwood; *pari'*—smearing over the body; *parena*—takes; *phula-mālā*—the flower garlands; *naivedya*—offering of foodstuffs; *kāḍiyā*—snatching; *khā'na*—begins to eat; *sandeśa*—the sweetmeats; *cāla*—rice; *kalā*—bananas.

#### TRANSLATION

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

## PURPORT

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food, but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Śrī Caitanya Mahāprabhu is recommended in the *Śrīmad-Bhāgavatam*:

*kṛṣṇa-varṇaṁ tviṣāḥkṛṣṇaṁ  
sāṅgopāṅgāstra-pārśadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

“One should worship the Supreme Personality of Godhead who appears in this age of Kali with His associates as Pañca-tattva: the Lord Himself and His associates Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara Prabhu and Śrīvāsa Ṭhākura. In this age, an intelligent person worships the Pañca-tattva by the method of chanting the Hare Kṛṣṇa *mahā-mantra* and, if possible, distributing *prasāda*.” (*Bhāg.* 11.5.32) Our Kṛṣṇa consciousness movement is introducing this bona fide method of worship in the western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahāprabhu, teaching people how to worship the Lord by chanting the Hare Kṛṣṇa *mantra*, offering *prasāda* and distributing it to people in general.

## TEXT 52

ক্রোধে কন্যাগণ কহে—শুন, হে নিমাই ।  
গ্রাম-সম্বন্ধে হও তুমি আমা সবার ভাই ॥ ৫২ ॥

*krodhe kanyāgaṇa kahe—śuna, he nimāi  
grāma-sambandhe hao tumi āmā sabāra bhāi*

## SYNONYMS

*krodhe*—in anger; *kanyā-gaṇa*—all the girls; *kahe*—said; *śuna*—hear; *he*—O; *nimāi*—of the name Nimāi; *grāma*—village; *sambandhe*—in relationship; *hao*—are; *tumi*—You; *āmā*—of us; *sabāra*—every one; *bhāi*—the brother.

## TRANSLATION

All the girls became very angry at the Lord for this behavior. “Dear Nimāi,” they told Him, “You are just like our brother in our village relationship.

## TEXT 53

আমা সবাকার পক্ষে ইহা করিতে না যুয়ায় ।  
না লহ দেবতা সম্বন্ধ, না কর অগ্রায় ॥ ৫৩ ॥

*āmā sabākāra pakṣe ihā karite nā yuyāya  
nā laha devatā sajja, nā kara anyāya*

## SYNONYMS

*āmā sabākāra*—of all of us; *pakṣe*—on the behalf; *ihā*—this; *karite*—to do; *nā*—not; *yuyāya*—is suitable; *nā*—don't; *laha*—take; *devatā*—demigods; *sajja*—worshipable paraphernalia; *nā*—don't; *kara*—do; *anyāya*—mischief.

## TRANSLATION

“Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way.”

## TEXT 54

প্রভু কহে,—“তোমা সবাকে দিল এই বর ।  
তোমা সবার ভর্তা হবে পরম সুন্দর ॥ ৫৪ ॥

*prabhu kahe*, — “*tomā sabāke dila ei vara  
tomā sabāra bhartā habe parama sundara*

## SYNONYMS

*prabhu kahe*—the Lord replied; *tomā*—you; *sabāke*—to all; *dila*—I give; *ei*—this; *vara*—benediction; *tomā sabāra*—of all of you; *bhartā*—the husbands; *habe*—will be; *parama*—very; *sundara*—beautiful.

## TRANSLATION

The Lord replied: “My dear sisters, I give you the benediction that your husbands will be very handsome.

## TEXT 55

পণ্ডিত, বিদগ্ধ, যুবা, ধনধাত্র্যবান্ ।  
সাত সাত পুত্র হবে - চিরায়ু, মতিমান্ ॥” ৫৫ ॥

*paṇḍita, vidagdha, yuvā, dhana-dhānyavān  
sāta sāta putra habe—cirāyu, matimān*”

## SYNONYMS

*paṇḍita*—learned; *vidagdha*—expert and humorous; *yuvā*—young man; *dhana-dhānyavān*—very rich, possessing wealth and rice; *sāta sāta*—seven each; *putra*—sons; *habe*—you will have; *cirāyu*—born with a long life; *matimān*—and intelligent.

## TRANSLATION

“They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent.”

## PURPORT

Generally it is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grains and a very large number of animals. *Dhānyena dhanavān gavayā dhanavān*: one is rich if he possesses food grains, cows and bulls. A girl also desires to have many children, especially sons (*putra*) who are very intelligent and long living. Now there is propaganda to have one or two children and kill the rest by contraceptive methods because society has deteriorated. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahāprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grains and a number of nice children by worshiping Lord Caitanya Mahāprabhu. Although Śrī Caitanya Mahāprabhu accepted *sannyāsa* at an early age, it is not necessary for His devotees to follow Him by also taking *sannyāsa*. One can stay a householder, but one must be a devotee of Lord Caitanya Mahāprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore the *śāstras* advise, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). Every householder, therefore, who is actually intelligent should introduce the *saṅkīrtana* movement home to home and live peacefully in this life and go back to Godhead in the next.

## TEXT 56

বর শুনি' কন্ডাগণের অন্তরে সন্তোষ ।  
বাহিরে ভৎসন করে করি' মিথ্যা রোষ ॥ ৫৬ ॥

*vara śuni' kanyā-gaṇera antare santoṣa*  
*bāhire bhartsana kare kari' mithyā roṣa*

## SYNONYMS

*vara śuni'*—hearing the benediction; *kanyā-gaṇera*—of the girls; *antare*—within; *santoṣa*—very much satisfaction; *bāhire*—externally; *bhartsana*—rebuking; *kare*—they do; *kari'*—making; *mithyā*—false; *roṣa*—anger.

## TRANSLATION

Hearing this benediction of Śrī Caitanya Mahāprabhu, all the girls were inwardly very happy; but externally, as it is natural for girls, they rebuked the Lord under the pretense of anger.

## PURPORT

This double-dealing is natural for girls. When they are satisfied within, they externally show dissatisfaction. Such feminine dealings are very palatable to boys who try to make friendships with them.

## TEXT 57

কোন কন্না পলাইল নৈবেদ্য লইয়া ।  
তারে ডাকি' কহে প্রভু সক্রোধ হইয়া ॥ ৫৭ ॥

*kona kanyā palāila naivedya la-iyā*  
*tāre ḍāki' kahe prabhu sakrodha ha-iyā*

## SYNONYMS

*kona kanyā*—some of the girls; *palāila*—fled; *naivedya*—the plate of worshipable things; *la-iyā*—taking away; *tāre*—unto them; *ḍāki'*—calling; *kahe*—says; *prabhu*—the Lord; *sakrodha*—angry; *ha-iyā*—becoming.

## TRANSLATION

When some of the girls fled, the Lord called them in anger and advised them as follows:

## TEXT 58

যদি নৈবেদ্য না দেহ হইয়া কুপণী ।  
বুড়া ভর্তা হবে, আর চারি চারি সতিনী ॥ ৫৮ ॥

*yadi naivedya nā deha ha-iyā kṛpaṇī*  
*buḍā bhartā habe, āra cāri cāri satinī*

## SYNONYMS

*yadi*—if; *naivedya*—offering; *nā*—do not; *deha*—give Me; *ha-iyā*—becoming; *kṛpaṇī*—miser; *buḍā*—old; *bhartā*—husband; *habe*—will have; *āra*—and; *cāri*—four; *cāri*—four; *satinī*—co-wives.

## TRANSLATION

“If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives.”

## PURPORT

In India in those days and even until fifty years ago, polygamy was freely allowed. Any man, especially of the higher castes—the *brāhmaṇas*, the *vaiśyas* and particular-

ly the *kṣatriyas*—could marry more than one wife. In the *Mahābhārata*, or the old history of India, we see that *kṣatriya* kings especially used to marry many wives. According to Vedic civilization there was no restriction against this, and even a man more than fifty years old could marry. But to be married to a man who had many wives was not a very pleasing situation because the husband's love would be divided among his many wives. Lord Śrī Caitanya Mahāprabhu apparently wanted to curse the girls unwilling to offer Him the *naivedya* to be married to men who had at least four wives.

The social structure allowing a man to marry more than one wife can be supported in this way. Generally in every society the female population is greater in number than the male population. Therefore if it is a principle in the society that all girls should be married, unless polygamy is allowed it will not be possible. If all the girls are not married there is a good chance of adultery, and a society in which adultery is allowed cannot be very peaceful or pure. In our Kṛṣṇa consciousness society we have restricted illicit sex life. The practical difficulty is to find a husband for each and every girl. We are therefore in favor of polygamy, provided, of course, that the husband is able to maintain more than one wife.

## TEXT 59

ইহা শুনি' তা-সবার মনে হইল ভয় ।  
কোন কিছু জানে, কিবা দেবাবিষ্ট হয় ॥ ৫৯ ॥

*ihā śuni' tā-sabāra mane ha-ila bhaya*  
*kona kichu jāne, kibā devāviṣṭa haya*

## SYNONYMS

*ihā śuni'*—hearing this; *tā-sabāra*—of all the girls; *mane*—in the minds; *ha-ila*—became; *bhaya*—fear; *kona kichu*—something uncommon; *jāne*—He knows; *kibā*—what if; *deva-āviṣṭa*—empowered by demigods; *haya*—He is.

## TRANSLATION

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

## TEXT 60

আনিয়া নৈবেদ্য তারা সম্মুখে ধরিল ।  
খাইয়া নৈবেদ্য তারে ইষ্টবর দিল ॥ ৬০ ॥

*āniyā naivedya tārā sammukhe dharila*  
*khāiyā naivedya tāre iṣṭa-vara dila*

## SYNONYMS

*āniyā*—bringing; *naivedya*—offering; *tārā*—all of them; *sammukhe*—in front; *dharila*—held; *khāiyā*—eating; *naivedya*—offering; *tāre*—them; *iṣṭa-vara*—desired benediction; *dila*—gave.

## TRANSLATION

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

## TEXT 61

এই মত চাপল্য সব লোকেরে দেখায় ।

দুঃখ কারো মনে নহে, সবে সুখ পায় ॥ ৬১ ॥

*ei mata cāpalya saba lokere dekhāya*  
*duḥkha kāro mane nahe, saba sukha pāya*

## SYNONYMS

*ei mata*—in this way; *cāpalya*—cunning behavior; *saba lokere*—unto the people in general; *dekhāya*—exhibits; *duḥkha*—unhappiness; *kāro*—distress; *mane*—in the mind; *nahe*—there is no such thing; *sabe*—everyone; *sukha*—happiness; *pāya*—enjoys.

## TRANSLATION

When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

## TEXT 62

একদিন বল্লভাচার্য-কন্যা 'লক্ষ্মী' নাম ।

দেবতা পূজিতে আইল করি গঙ্গাস্নান ॥ ৬২ ॥

*eka-dina vallabhācārya-kanyā 'lakṣmī' nāma*  
*devatā pūjite āila kari gaṅgā-snāna*

## SYNONYMS

*eka-dina*—one day; *vallabhācārya-kanyā*—the daughter of Vallabhācārya; *lakṣmī*—Lakṣmī; *nāma*—named; *devatā*—demigods; *pūjite*—to worship; *āila*—came; *kari*—taking; *gaṅgā-snāna*—bath in the Ganges.

## TRANSLATION

One day a girl of the name Lakṣmī, the daughter of Vallabhācārya, came to the bank of the Ganges to take bath in the river and worship the demigods.

## PURPORT

According to the *Gaura-gaṇoḍdeśa-dīpikā*, Lakṣmī was formerly Jānakī, the wife of Lord Rāmacandra, and Rukmiṇī, the wife of Lord Kṛṣṇa in Dvārakā. The same goddess of fortune descended as Lakṣmī to become the wife of Lord Caitanya Mahāprabhu.

## TEXT 63

তাঁরে দেখি' প্রভুর হইল সান্তিলাষ মন ।  
লক্ষ্মী চিত্তে প্রীত পাইল প্রভুর দর্শন ॥ ৬৩ ॥

*tāñre dekhi' prabhura ha-ila sābhilāṣa mana  
lakṣmī citte prīta pāila prabhura darśana*

## SYNONYMS

*tāñre dekhi'*—seeing her; *prabhura*—of the Lord; *ha-ila*—there was; *sa*—her; *abhilāṣa*—attachment; *mana*—mind; *lakṣmī*—Lakṣmī also; *citte*—in the heart; *prīta*—satisfaction; *pāila*—attained; *prabhura*—of the Lord; *darśana*—meeting.

## TRANSLATION

Seeing Lakṣmīdevī, the Lord became attached to her, and Lakṣmī, upon seeing the Lord, felt great satisfaction within her mind.

## TEXT 64

সাহজিক প্রীতি দুঁহার করিল উদয় ।  
বাল্যভাবাচ্ছন্ন ভদু হইল নিশ্চয় ॥ ৬৪ ॥

*sāhajika prīti duñhāra karila udaya  
bālya-bhāvācchanna tabhu ha-ila niścaya*

## SYNONYMS

*sāhajika*—natural; *prīti*—affection; *duñhāra*—both of them; *karila*—made; *udaya*—appearance; *bālya*—childhood; *bhāva-ācchanna*—covered by emotion; *tabhu*—still; *ha-ila*—it so became; *niścaya*—fixed up.

## TRANSLATION

Their natural love for one another awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

## PURPORT

Lord Caitanya Mahāprabhu and Lakṣmīdevī are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw one another. Their natural feelings were immediately awakened by their meeting.

## TEXT 65

ছুঁহা দেখি' ছুঁহার চিত্তে হইল উল্লাস ।  
 দেবপূজা ছলে কৈল ছুঁহে পরাকাশ ॥ ৬৫ ॥

*duñhā dekhi' duñhāra citte ha-ila ullāsa*  
*deva-pūjā chale kaila duñhe parakāśa*

## SYNONYMS

*duñhā*—both of them; *dekhi'*—seeing; *duñhāra*—of both of them; *citte*—in the minds; *ha-ila*—there was; *ullāsa*—pleasure; *deva-pūjā*—worshiping the demigods; *chale*—on the plea of; *kaila*—there was; *duñhe*—both of them; *parakāśa*—manifestation.

## TRANSLATION

They both enjoyed natural pleasure in seeing one another, and under the pretext of demigod worship they manifested their feelings.

## TEXT 66

প্রভু কহে,—‘আমা’ পূজ, আমি মহেশ্বর ।  
 আমারে পূজিলে পাবে অভীপ্সিত বর ॥’ ৬৬ ॥

*prabhu kahe, 'āmā' pūja, āmi maheśvara*  
*āmāre pūjile pābe abhīpsita vara'*

## SYNONYMS

*prabhu kahe*—the Lord said; *āmā pūja*—just worship Me; *āmi*—I am; *maheśvara*—the Supreme Lord; *āmāre*—unto Me; *pūjile*—if you worship; *pābe*—you will get; *abhīpsita*—desired; *vara*—benediction.

## TRANSLATION

The Lord told Lakṣmī: “Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire.”

## PURPORT

This is the same philosophy declared by Lord Kṛṣṇa Himself:

*sarva-dharmān parityajya*  
*mām ekaṁ śaraṇaṁ vraja*  
*ahaṁ tvāṁ sarva-pāpebhyo*  
*mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) People do not understand this. They are accustomed to flatter or worship many demigods, human beings, or even cats and dogs, but when requested to worship the Supreme Lord, they refuse. This is called illusion. Factually, if one worships the Supreme Lord there is no need to worship anyone else. For example, in a village of a limited area one may use different wells for different purposes, but when one goes to a river where there is water constantly flowing in waves, that water can serve all his purposes. When there is a river, one can take drinking water, wash his clothes, bathe and so on, for that water will serve all purposes. Similarly, if one worships the Supreme Personality of Godhead, Kṛṣṇa, all his goals will be served. *Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*: only men who have lost their intelligence worship the various demigods to fulfill their desires (Bg. 7.20).

## TEXT 67

লক্ষ্মী তাঁর অঙ্গে দিল পুষ্প-চন্দন ।  
মল্লিকার মালা দিয়া করিল বন্দন ॥ ৬৭ ॥

*lakṣmī tāṅra aṅge dila puṣpa-candana  
mallikāra mālā diyā karila vandana*

## SYNONYMS

*lakṣmī*—Lakṣmīdevī; *tāṅra*—His; *aṅge*—on the body; *dila*—gave; *puṣpa*—flowers; *candana*—sandalwood pulp; *mallikāra*—of the flower of the name *mallikā*; *mālā*—garland; *diyā*—giving; *karila*—offered; *vandana*—prayers.

## TRANSLATION

On hearing the order of the Supreme Lord, Śrī Caitanya Mahāprabhu, Lakṣmī immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallikā flowers, and offering prayers to the Lord.

## TEXT 68

শ্রদ্ধ তাঁর পূজা পাঞা হাসিতে লাগিল ।  
শ্লোক পড়ি' তাঁর ভাব অঙ্গীকার কৈলা ॥ ৬৮ ॥

*prabhu tāṅra pūjā pāṅā hāsīte lāgilā  
śloka paḍi' tāṅra bhāva aṅgīkāra kailā*

## SYNONYMS

*prabhu*—the Lord; *tāṅra*—her; *pūjā*—worship; *pāṅā*—receiving; *hāsīte*—to smile; *lāgilā*—began; *śloka paḍi'*—reciting one verse; *tāṅra*—her; *bhāva*—emotion; *aṅgīkāra kailā*—accepted.

## TRANSLATION

Being worshiped by Lakṣmī, the Lord began to smile. He recited a verse from Śrīmad-Bhāgavatam and thus accepted the emotion she expressed.

## PURPORT

The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of Śrīmad-Bhāgavatam. The *gopīs* worshiped the goddess Durgā, or Kātyāyanī, but their inner desire was to get Lord Kṛṣṇa as their husband. Kṛṣṇa, as Paramātmā, could realize the ardent desire of the *gopīs*, and therefore He enjoyed the pastime of *vastra-haraṇa*. When the *gopīs* went to take bath in the River Yamunā, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Kṛṣṇa stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The *gopīs* desired to have Kṛṣṇa as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Kṛṣṇa accepted their prayers by this pastime of stealing their garments. When the *gopīs* received their garments back from Kṛṣṇa, Kṛṣṇa recited this verse.

## TEXT 69

সংকল্পো বিদিতঃ সাধেয়া ভবতীনাং মদর্চনম্ ।

ময়াস্মমোদিতঃ সোহসৌ সত্যো ভবিতুমর্হতি ॥ ৬৯ ॥

*saṅkalpo viditaḥ sādhyo  
bhavatīnām mad-arcanam  
mayānumoditaḥ so 'sau  
satyo bhavitum arhati*

## SYNONYMS

*saṅkalpaḥ*—desire; *viditaḥ*—has been understood; *sādhyāḥ*—O all of you chaste ladies; *bhavatīnām*—of all of you; *mad-arcanam*—for worshiping Me; *mayā*—by Me; *anumoditaḥ*—accepted; *saḥ*—that; *asau*—that determination or desire; *satyaḥ*—successful; *bhavitum*—to become; *arhati*—deserves.

## TRANSLATION

“My dear *gopīs*, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so.”

## PURPORT

The *gopīs*, the girl friends of Kṛṣṇa, were almost of the same age as He. Within their minds they desired that Kṛṣṇa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their

garments, Kṛṣṇa informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the *gopīs*, unnecessarily criticize from their own angle of vision, but the real purpose of *vastra-haraṇa* is expressed by the Lord in this verse.

## TEXT 70

এইমত লীলা করি' দুঁহে গেলা ঘরে ।  
গম্ভীর চৈতন্য-লীলা কে বুঝিতে পারে ॥ ৭০ ॥

*ei-mata līlā kari' duñhe gelā ghare*  
*gambhīra caitanya-līlā ke bujhite pāre*

## SYNONYMS

*ei-mata*—in this way; *līlā*—pastimes; *kari'*—executing; *duñhe*—both of them; *gelā*—returned; *ghare*—home; *gambhīra*—very grave; *caitanya-līlā*—the pastimes of Lord Caitanya; *ke*—who; *bujhite*—to understand; *pāre*—is able.

## TRANSLATION

After thus expressing Their feelings to one another, Lord Caitanya and Lakṣmī returned home. Who can understand the grave pastimes of Lord Caitanya Mahāprabhu?

## TEXT 71

চৈতন্য-চাপল্য দেখি' প্রেমে সর্ব জন ।  
শচী-জগন্নাথে দেখি' দেন ওলাহন ॥ ৭১ ॥

*caitanya-cāpalya dekhi' preme sarva jana*  
*śacī-jagannāthe dekhi' dena olāhana*

## SYNONYMS

*caitanya*—Lord Caitanya; *cāpalya*—naughtiness; *dekhi'*—seeing; *preme*—out of love; *sarva jana*—all people; *śacī*—before Śacīmātā; *jagannāthe*—and Jagannātha Miśra; *dekhi'*—seeing them; *dena*—gave; *olāhana*—a little rebuke.

## TRANSLATION

Seeing the naughty behavior of Lord Caitanya, the neighboring people, out of love for Him, lodged complaints with Śacīmātā and Jagannātha Miśra.

## TEXT 72

একদিন শচী-দেবী পুত্রেরে ভৎসিয়া ।  
ধরিবারে গেলা, পুত্র গেলা পলাইয়া ॥ ৭২ ॥

*ekadina śacī-devī putrere bhartsiyā  
dharibāre gelā, putra gelā palāiyā*

## SYNONYMS

*eka-dina*—one day; *śacī-devī*—mother Śacī; *putrere*—unto the son; *bhartsiyā*—rebuking; *dharibāre*—to catch Him; *gelā*—went; *putra*—the son; *gelā*—went; *palāiyā*—running away.

## TRANSLATION

One day mother Śacī, wanting to rebuke her son, went to catch Him, but He fled from the spot.

## TEXT 73

উচ্ছিষ্ট-গর্তে ত্যক্ত-হাণ্ডীর উপর ।  
বসিয়াছেন সুখে প্রভু দেব-বিশ্বম্ভর ॥ ৭৩ ॥

*ucchiṣṭa-garte tyakta-hāṇḍīra upara  
basiyāchena sukhe prabhu deva-viśvambhara*

## SYNONYMS

*ucchiṣṭa-garte*—in the pit where the remnants of foodstuffs were thrown; *tyakta*—rejected; *hāṇḍīra*—pots; *upara*—upon; *basiyāchena*—sat down; *sukhe*—very pleasingly; *prabhu*—the Lord; *deva*—the Supreme God; *viśvambhara*—the maintainer of the universe.

## TRANSLATION

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots, in the pit where the remnants of foodstuffs were thrown, after they had been used for cooking.

## PURPORT

Formerly it was the custom of *brāhmaṇas* to worship Lord Viṣṇu daily at home and cook food in new pots. This system is still going on in Jagannātha Purī. The foodstuffs would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahāprabhu sat down on the pots very pleasingly, just to give His mother a lesson.

## TEXT 74

শচী আসি' কহে,—কেনে অশুচি ছুঁইলা ।  
গঙ্গাস্নান কর যাই'—অপবিত্র হইলা ॥ ৭৪ ॥

*śacī āsi' kahe,—kene aśuci chuñilā  
gaṅgā-snāna kara yāi'—apavitra ha-ilā*

## SYNONYMS

*śacī āsi'*—mother Śacī, coming there; *kahe*—said; *kene*—why; *aśuci*—untouchable; *chuñilā*—You have touched; *gaṅgā-snāna*—bathing in the Ganges; *kara*—do; *yāi'*—going there; *apavitra ha-ilā*—You have become impure.

## TRANSLATION

When mother Śacī saw her boy sitting on the rejected pots, she protested, “Why have You touched these untouchable pots? You have now become impure. Go and take bath in the Ganges.”

## TEXT 75

ইহা শুনি' মাতাকে কহিল ব্রহ্মজ্ঞান ।  
বিস্মিতা হইয়া মাতা করাইল স্নান ॥ ৭৫ ॥

*ihā śuni' mātāke kahila brahma-jñāna  
vismitā ha-iyā mātā karāila snāna*

## SYNONYMS

*ihā śuni'*—hearing this; *mātāke*—unto His mother; *kahila*—explained; *brahma-jñāna*—absolute knowledge; *vismitā*—amazed; *ha-iyā*—becoming; *mātā*—the mother; *karāila*—forced; *snāna*—bathing.

## TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take bath.

## PURPORT

The absolute knowledge explained by the Lord to His mother is described by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows: “The Lord said, ‘Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked foodstuffs for Lord Viṣṇu within these pots and offered the foodstuffs to Him. How then can these pots be untouchable? Everything in relationship with Viṣṇu is to be considered an expansion of Viṣṇu’s

energy. Viṣṇu, the Supersoul, is eternal and uncontaminated. How then may these pots be considered pure or impure?’ Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take bath.”

## TEXT 76

কভু পুত্রসঙ্গে শচী করিলা শয়ন ।  
দেখে, দিব্যালোক আসি’ ভরিল ভবন ॥ ৭৬ ॥

*kabhu putra-saṅge śacī karilā śayana*  
*dekhe, divyaloka āsi’ bharila bhavana*

## SYNONYMS

*kabhu*—sometimes; *putra-saṅge*—taking the boy; *śacī*—mother Śacī; *karilā śayana*—took rest; *dekhe*—sees; *divya-loka*—celestial denizens; *āsi’*—coming there; *bharila*—filled up; *bhavana*—the whole house.

## TRANSLATION

Sometimes, taking her son with her, mother Śacī would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

## TEXT 77

শচী বলে, —যাহ, পুত্র, বোলাহ বাপেরে ।  
মাতৃ-আজ্ঞা পাইয়া প্রভু চলিলা বাহিরে ॥ ৭৭ ॥

*śacī bale, —yāha, putra, bolāha bāpere*  
*māṭṭ-ājñā pāiyā prabhu calilā bāhire*

## SYNONYMS

*śacī bale*—mother Śacī said; *yāha*—go; *putra*—my dear son; *bolāha*—call; *bāpere*—Your father; *māṭṭ-ājñā*—the order of His mother; *pāiyā*—getting; *prabhu*—the Lord; *calilā*—went; *bāhire*—out.

## TRANSLATION

Once mother Śacī told the Lord, “Please go call Your father.” Receiving this order from His mother, the Lord went out to call him.

## TEXT 78

চলিতে চরণে নুপুর বাজে ঝন্ঝন্ ।  
শুনি’ চমকিত হৈল পিতা-মাতার মন ॥ ৭৮ ॥

*calite caraṇe nūpura bāje jhanjhan  
śuni' camakita haila pitā-mātāra mana*

## SYNONYMS

*calite*—while going; *caraṇe*—on the lotus feet; *nūpura*—ankle bells; *bāje*—sounded; *jhanjhan*—tinkling; *śuni'*—hearing; *camakita*—struck with wonder; *haila*—became; *pitā*—of His father; *mātāra*—and mother; *mana*—the minds.

## TRANSLATION

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

## TEXT 79

মিশ্র কহে,—এই বড় অদ্ভুত কাহিনী ।  
শিশুর শূন্যপদে কেনে নুপুরের ধ্বনি ॥ ৭৯ ॥

*miśra kahe,—ei baḍa adbhuta kāhini  
śiśura sūnya-pade kene nūpurera dhvani*

## SYNONYMS

*miśra kahe*—Jagannātha Miśra said; *ei baḍa*—this is very; *adbhuta*—wonderful; *kāhini*—incident; *śiśura*—of the child; *sūnya-pade*—on the naked legs; *kene*—why; *nūpurera*—of the ankle bells; *dhvani*—sound.

## TRANSLATION

Jagannātha Miśra said: "This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?"

## TEXT 80

শচী কহে,—আর এক অদ্ভুত দেখিল ।  
দিব্য দিব্য লোক আসি' অঙ্গন ভরিল ॥ ৮০ ॥

*śacī kahe,—āra eka adbhuta dekhila  
divya divya loka āsi' aṅgana bharila*

## SYNONYMS

*śacī kahe*—mother Śacī said; *āra*—another; *eka*—one; *adbhuta*—wonderful; *dekhila*—I saw; *divya*—celestial; *divya*—celestial; *loka*—people; *āsi'*—coming there; *aṅgana*—courtyard; *bharila*—filled up.

## TRANSLATION

Mother Śacī said: “I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

## TEXT 81

কিবা কেলাহল করে, বুঝিতে না পারি ।  
কাহাকে বা স্তুতি করে—অনুমান করি ॥ ৮১ ॥

*kibā kelāhala kare, bujhite nā pāri*  
*kāhāke vā stuti kare— anumāna kari*

## SYNONYMS

*kibā*—what; *kelāhala*—rowdy sounds; *kare*—they make; *bujhite*—to understand; *nā*—not; *pāri*—I am able; *kāhāke*—to whom; *vā*—or; *stuti*—prayer; *kare*—they offer; *anumāna*—guess; *kari*—I do.

## TRANSLATION

“They made noisy sounds I could not understand. I guess they were offering prayers to someone.”

## TEXT 82

মিশ্র বলে,—কিছু হউক, চিন্তা কিছু নাই ।  
বিশ্বম্বরের কুশল হউক,—এই মাত্র চাই ॥ ৮২ ॥

*miśra bale,—kichu ha-uk, cintā kichu nāi*  
*viśvambharera kuśala ha-uk,—ei mātra cāi*

## SYNONYMS

*miśra bale*—Jagannātha Miśra replied; *kichu ha-uk*—whatever it may be; *cintā kichu nāi*—don't be worried; *viśvambharera*—of Viśvambhara; *kuśala*—auspiciousness; *ha-uk*—let there be; *ei*—this; *mātra*—only; *cāi*—I want.

## TRANSLATION

Jagannātha Miśra replied: “Never mind what it is. There is no need to worry. Let there always be good fortune for Viśvambhara. This is all I want.”

## TEXT 83

একদিন মিশ্র পুত্রের চাপল্য দেখিয়া ।  
ধর্ম-শিক্ষা দিল বহু শুৎসনা করিয়া ॥ ৮৩ ॥

*eka-dina miśra putrera cāpalya dekhiyā  
dharma-śikṣā dila bahu bhartsanā kariyā*

## SYNONYMS

*eka-dina*—one day; *miśra*—Jagannātha Miśra; *putrera*—of his son; *cāpalya*—the mischievous behavior; *dekhiyā*—seeing; *dharma-śikṣā*—religious teaching; *dila*—gave; *bahu*—much; *bhartsanā*—rebuking; *kariyā*—doing.

## TRANSLATION

On another occasion, Jagannātha Miśra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

## TEXT 84

রাত্রে স্বপ্ন দেখে,—এক আসি' ব্রাহ্মণ ।  
মিশ্রেরে কহয়ে কিছু সরোষ বচন ॥ ৮৪ ॥

*rātre svapna dekhe,—eka āsi' brāhmaṇa  
miśrere kahaye kichu sa-roṣa vacana*

## SYNONYMS

*rātre*—at night; *svapna dekhe*—he dreamt; *eka*—one; *āsi'*—coming; *brāhmaṇa*—*brāhmaṇa*; *miśrere*—unto Jagannātha Miśra; *kahaye*—spoke; *kichu*—something; *sa-roṣa*—with anger; *vacana*—words.

## TRANSLATION

On that very night, Jagannātha Miśra dreamt that a brāhmaṇa had come before him speaking these words in great anger:

## TEXT 85

“মিশ্র, তুমি পুত্রের তত্ত্ব কিছুই না জান ।  
ভৎসম-তাড়ন কর,—পুত্র করি' মান” ॥ ৮৫ ॥

*“miśra, tumi putrera tattva kichu-i nā jāna  
bhartsana-tāḍana kara,—putra kari' māna”*

## SYNONYMS

*miśra*—my dear Jagannātha Miśra; *tumi*—you; *putrera*—of your son; *tattva*—truth; *kichu-i*—something; *nā*—do not; *jāna*—know; *bhartsana*—rebuking; *tāḍana*—chastisement; *kara*—you do; *putra*—son; *kari'*—making Him; *māna*—you regard.

## TRANSLATION

“My dear Miśra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him.”

## TEXT 86

মিশ্র কহে,—দেব, সিদ্ধ, মুনি কেনে নয় ।  
যে সে বড় হউক্ মাত্র আমার তনয় ॥ ৮৬ ॥

*miśra kahe,—deva, siddha, muni kene naya  
ye se baḍa ha-uk mātra āmāra tanaya*

## SYNONYMS

*miśra kahe*—Jagannātha Miśra replied; *deva*—demigod; *siddha*—mystic yogī; *muni*—great saintly person; *kene naya*—may be so or not; *ye se*—whatever; *baḍa*—great; *ha-uk*—He may be; *mātra*—only; *āmāra*—my; *tanaya*—son.

## TRANSLATION

Jagannātha Miśra replied: “This boy may be a demigod, a mystic yogī or a great saintly person. It doesn’t matter what He is, for I think He is only my son.

## TEXT 87

পুত্রের লালন-শিক্ষা—পিতার স্বধর্ম ।  
আমি না শিখালে কৈছে জানিবে ধর্ম-মর্ম ॥” ৮৭ ॥

*putrera lālana-śikṣā—pitāra sva-dharma  
āmi nā śikhāle kaiche jānibe dharma-marma*

## SYNONYMS

*putrera*—of the son; *lālana*—maintenance; *śikṣā*—education; *pitāra*—of the father; *sva-dharma*—duty; *āmi*—if I; *nā*—do not; *śikhāle*—give education; *kaiche*—how; *jānibe*—He will know; *dharma-marma*—religion and morality.

## TRANSLATION

“It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?”

## TEXT 88

বিপ্র কহে,—পুত্র যদি দৈব-সিদ্ধ হয় ।  
স্বতঃসিদ্ধজ্ঞান, তবে শিক্ষা ব্যর্থ হয় ॥ ৮৮ ॥

*vipra kahe*,—*putra yadi daiva-siddha haya svataḥ-siddha-jñāna, tabe śikṣā vyartha haya*

## SYNONYMS

*vipra kahe*—the *brāhmaṇa* replied; *putra*—son; *yadi*—if; *daiva*—transcendental; *siddha*—mystic; *haya*—were; *svataḥ-siddha-jñāna*—self-illuminated perfect knowledge; *tabe*—at that time; *śikṣā*—education; *vyartha*—futile; *haya*—becomes.

## TRANSLATION

The *brāhmaṇa* replied: “If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?”

## PURPORT

The *brāhmaṇa* Jagannātha Miśra saw in his dream told him that his son was not an ordinary human being. If He were a transcendental person, He would have self-effulgent knowledge, and thus there would be no need to educate Him.

## TEXT 89

মিশ্র কহে,—“পুত্র কেনে নহে নারায়ণ ।  
তথাপি পিতার ধর্ম—পুত্রের শিক্ষণ ॥” ৮৯ ॥

*miśra kahe*,—“*putra kene nahe nārāyaṇa tathāpi pitāra dharmā—putrera śikṣaṇa*”

## SYNONYMS

*miśra kahe*—Jagannātha Miśra replied; *putra*—my son; *kene*—may be; *nahe*—why not; *nārāyaṇa*—the Supreme Personality of Godhead; *tathāpi*—still; *pitāra*—of a father; *dharmā*—the duty; *putrera*—of the son; *śikṣaṇa*—instruction.

## TRANSLATION

Jagannātha Miśra replied: “Even if my son is not a common man but Nārāyaṇa, still it is the duty of a father to instruct his son.”

## TEXT 90

এইমতে দুঁহে করেন ধর্মের বিচার ।  
বিশুদ্ধবাসল্য মিশ্রের, নাহি জানে আর ॥ ৯০ ॥

*ei-mate duñhe karena dharmera vicāra viśuddha-vātsalya miśrera, nāhi jāne āra*

## SYNONYMS

*ei-mate*—in this way; *duñhe*—both of them; *karena*—do; *dharmera*—of religion; *vicāra*—consideration; *viśuddha*—unalloyed; *vātsalya*—parental affection; *miśrera*—of Jagannātha Miśra; *nāhi*—there is not; *jāne*—he knew; *āra*—anything else.

## TRANSLATION

In this way Jagannātha Miśra and the brāhmaṇa discussed the principles of religion in the dream, yet Jagannātha Miśra was absorbed in unalloyed parental mellow and did not want to know anything else.

## PURPORT

In the *Śrīmad-Bhāgavatam* (10.8.45) it is said: “Lord Kṛṣṇa, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the *Vedas* and *Upaniṣads* and by great personalities through *sāṅkhyā-yoga* in the mode of goodness, was considered by mother Yaśodā and Nanda to be their own little son.” Similarly, Jagannātha Miśra also considered Lord Caitanya Mahāprabhu his beloved little boy, although He is worshiped with all veneration by learned *brāhmaṇas* and saintly persons.

## TEXT 91

এত শুনি' দ্বিজ গেলা হঞা আনন্দিত ।  
মিশ্র জাগিয়া হইলা পরম বিস্মিত ॥ ৯১ ॥

*eta śuni' dvija gelā hañā ānandita*  
*miśra jāgiyā ha-ilā parama vismita*

## SYNONYMS

*eta śuni'*—after hearing so much; *dvija*—the *brāhmaṇa*; *gelā*—returned; *hañā*—becoming; *ānandita*—very much pleased; *miśra*—Jagannātha Miśra; *jāgiyā*—being awakened; *ha-ilā*—became; *parama*—highly; *vismita*—astonished.

## TRANSLATION

Being very much pleased, the brāhmaṇa left after talking with Jagannātha Miśra, and when Jagannātha Miśra awakened from his dream, he was very much astonished.

## TEXT 92

বন্ধু-বান্ধব-স্থানে স্বপ্ন কহিল ।  
শুনিয়া সকল লোক বিস্মিত হইল ॥ ৯২ ॥

*bandhu-bāndhava-sthāne svapna kahila*  
*śuniyā sakala loka vismita ha-ila*

## SYNONYMS

*bandhu-bāndhava*—of friends and relatives; *sthāne*—in the presence; *svapna*—dream; *kahila*—explained; *śuniyā*—after hearing; *sakala*—all; *loka*—the people; *vismita*—astonished; *ha-ila*—became.

## TRANSLATION

He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

## TEXT 93

এই মত শিশুসীলা করে গৌরচন্দ্র ।  
দিনে দিনে পিতা-মাতার বাড়ায় আনন্দ ॥ ৯৩ ॥

*ei mata śiṣu-līlā kare gauracandra*  
*dine dine pitā-mātāra bāḍāya ānanda*

## SYNONYMS

*ei*—this; *mata*—like; *śiṣu-līlā*—childhood pastimes; *kare*—does; *gauracandra*—Śrī Gaurahari; *dine dine*—day after day; *pitā-mātāra*—of His parents; *bāḍāya*—He increases; *ānanda*—the pleasure.

## TRANSLATION

In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

## TEXT 94

কত দিনে মিশ্র পুত্রের হাতে খড়ি দিল ।  
অল্প দিনে দ্বাদশ-ফলা অক্ষর শিখিল ॥ ৯৪ ॥

*kata dine miśra putrera hāte khaḍi dila*  
*alpa dine dvādaśa-phalā akṣara śikhila*

## SYNONYMS

*kata dine*—after some days; *miśra*—Jagannātha Miśra; *putrera*—of his son; *hāte*—in the hand; *khaḍi*—chalk; *dila*—gave; *alpa*—within a very few; *dine*—days; *dvādaśa-phalā*—twelve combinations of letters; *akṣara*—letters; *śikhila*—learned.

## TRANSLATION

After some days Jagannātha Miśra inaugurated the primary education of his son by performing the *hāte khaḍi* ceremony. Within a very few days the Lord learned all the letters and combinations of letters.

## PURPORT

The twelve *phalā*, or combinations of letters, are called *repha*, *mūrdhanya* (cerebral) *ṇa*, *dāntavya* (dental) *na*, *ma*, *ya*, *ra*, *la*, *va*, *ṛ*, *ṝ*, *ḷ* and *ḹ*. *Hāte khaḍi* is the primary educational beginning. At the age of four or five years, on an auspicious day called *vidyārambha* marking the beginning of primary education, there is a ceremony worshiping Lord Viṣṇu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (*a*, *ā*, *i*, etc.) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called *phalā*, as mentioned above.

## TEXT 95

বাল্যলীলা-সূত্র এই কৈল অনুক্রম ।  
ইহা বিস্তারিয়াছেন দাস-বৃন্দাবন ॥ ৯৫ ॥

*bālyalīlā-sūtra ei kaila anukrama*  
*ihā vistāriyāchena dāsa-vṛndāvana*

## SYNONYMS

*bālyalīlā-sūtra*—synopsis of the pastimes of childhood; *ei*—this; *kaila*—did; *anukrama*—in chronological order; *ihā*—this; *vistāriyāchena*—has elaborately explained; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

## TRANSLATION

This is a synopsis of the childhood pastimes of Lord Caitanya Mahāprabhu, placed herewith in chronological order. Vṛndāvana dāsa Ṭhākura has already elaborately explained these pastimes in his book *Caitanya-bhāgavata*.

## TEXT 96

অতএব এইলীলা সংক্ষেপে সূত্র কৈল ।  
পুনরুক্তি-ভয়ে বিস্তারিরা না কহিল ॥ ৯৬ ॥

*ataeva ei-līlā saṅkṣepe sūtra kaila*  
*punarukti-bhaye vistārirā nā kahila*

## SYNONYMS

*ataeva*—therefore; *ei-līlā*—these pastimes; *saṅkṣepe*—in brief; *sūtra*—synopsis; *kaila*—made; *punar-ukti*—repetition; *bhaye*—being afraid of; *vistārirā*—elaborate explanation; *nā*—did not; *kahila*—say.

## TRANSLATION

I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

## TEXT 97

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।

চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৯৭ ॥

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

## SYNONYMS

*śrī-rūpa*—Śrīla Rūpa Gosvāmī; *rāghunātha*—Śrīla Rāghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

## TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Rāghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

*Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourteenth Chapter, describing Lord Caitanya's childhood pastimes.*

## The Lord's Paugaṇḍa-līlā

A synopsis of the Fifteenth Chapter is as follows. The Lord took lessons in grammar from Gaṅgādāsa Paṇḍita and became very expert in commenting upon grammar. He forbade His mother to take grains on the Ekādaśī day. He narrated a story that Viśvarūpa, after accepting the *sannyāsa* order, invited Him in a dream to accept *sannyāsa* also, but the Lord refused and was therefore sent back home. When Jagannātha Miśra passed away, the Lord married the daughter of Vallabhācārya, whose name was Lakṣmī. All these events are summarized in this chapter.

### TEXT 1

কুমনাঃ কুমনস্বং হি য়াতি যন্ত পদাভয়োঃ ।  
কুমনোহর্পণমাজ্জ্ঞেণ তং চৈতন্তপ্রভুং ভজে ॥ ১ ॥

*ku-manāḥ su-manastvaṁ hi yāti yasya padābjayoḥ*  
*su-mano 'rpaṇa-mātreṇa taṁ caitanya-prabhuṁ bhaje*

### SYNONYMS

*ku-manāḥ*—a person interested in activities of material sense enjoyment; *su-manastvam*—the position of a devotee without material desires; *hi*—certainly; *yāti*—gets; *yasya*—whose; *pada-abjayoḥ*—at the lotus feet; *su-manas*—the flower of the name *sumanas*; *arpaṇa*—offering; *mātreṇa*—simply by doing so; *taṁ*—Him; *caitanya-prabhuṁ*—Lord Caitanya Mahāprabhu; *bhaje*—I worship.

### TRANSLATION

I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a *sumanas* flower at His lotus feet even the most ardent materialist becomes a devotee.

### TEXT 2

জয় জয় শ্রীচৈতন্ত জয় নিত্যানন্দ ।  
জয়দৈবতচন্দ্র, জয় গৌরভক্তবৃন্দ ॥ ২ ॥

*jaya jaya śrī-caitanya jaya nityānandu*  
*jayādwaitacandra, jaya gaura-bhakta-vṛnda*

## SYNONYMS

*jaya jaya*—all glories; *śrī-caitanya*—Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—Lord Nityānanda Prabhu; *jaya-advaitacandra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Caitanya.

## TRANSLATION

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

## TEXT 3

পৌগণ্ড-লীলার সূত্র করিয়ে গণন ।  
পৌগণ্ড-বয়সে প্রভুর মুখ্য অধ্যয়ন ॥ ৩ ॥

*paugaṇḍa-līlāra sūtra kariye gaṇana*  
*paugaṇḍa-vayase prabhura mukhya adhyayana*

## SYNONYMS

*paugaṇḍa*—of the age from five years to ten years; *līlāra*—of the pastimes; *sūtra*—synopsis; *kariye*—I do; *gaṇana*—enumerate; *paugaṇḍa-vayase*—in that age between five and ten years; *prabhura*—of the Lord; *mukhya*—chief; *adhyayana*—studying.

## TRANSLATION

Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

## TEXT 4

পৌগণ্ড-লীলা তৈত্ত্বকৃত্যতিসুবিষতা ।  
বিতারমুখা পাণিগ্রহণান্তা মনোহরা ॥ ৪ ॥

*paugaṇḍa-līlā caitanya-kṛṣṇasyātisuvistṛtā*  
*vidyārambha-mukhā pāṇi-grahaṇāntā mano-harā*

## SYNONYMS

*paugaṇḍa-līlā*—the pastimes of the *paugaṇḍa* age; *caitanya-kṛṣṇasya*—of Lord Caitanya, who is Kṛṣṇa Himself; *ati-suvistṛtā*—very much expanded; *vidyā-ārambha*—the beginning of education; *mukhā*—chief business; *pāṇi-grahaṇa*—marriage; *antā*—at the end; *manas-harā*—very beautiful.

## TRANSLATION

The pastimes of the Lord during His pugaṅḍa age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.

## TEXT 5

গঙ্গাদাস পণ্ডিত-স্থানে পড়েন ব্যাকরণ ।  
শ্রবণ-মাত্রে কণ্ঠে কৈল সূত্রবৃত্তিগণ ॥ ৫ ॥

*gaṅgādāsa paṅḍita-sthāne paḍena vyākaraṇa  
śravaṇa-mātre kaṅṭhe kaila sūtra-vṛtti-gaṇa*

## SYNONYMS

*gaṅgādāsa*—of the name Gaṅgādāsa; *paṅḍita-sthāne*—at the place of the teacher; *paḍena*—studies; *vyākaraṇa*—grammar; *śravaṇa-mātre*—simply by hearing; *kaṅṭhe*—between the neck and the heart; *kaila*—did; *sūtra-vṛtti-gaṇa*—the codes and their definitions.

## TRANSLATION

When the Lord was studying grammar at the place of Gaṅgādāsa Paṅḍita, He would immediately learn grammatical rules and definitions by heart simply by hearing them once.

## PURPORT

Śrīla Bhaktivinoda Ṭhākura says that the Lord was given lessons by a teacher named Viṣṇu and another teacher named Sudarśana. Later on, when He was a little grown up, He was under the care of Gaṅgādāsa Paṅḍita, who taught Him grammar of a higher standard. Anyone serious about studying the Sanskrit language should first learn grammar. It is said that simply to finish studying Sanskrit grammar takes at least twelve years, but once one learns the grammatical rules and regulations very nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education.

## TEXT 6

অল্পকালে হৈলা পঞ্জী-টীকাতে প্রবীণ ।  
চিরকালের পড়ুয়া জিনে হইয়া নবীন ॥ ৬ ॥

*alpa-kāle hailā pañjī-ṭīkāte pravīṇa  
cira-kālera paḍuyā jine ha-iyā navīna*

## SYNONYMS

*alpa-kāle*—within a very short time; *hailā*—became; *pañjī-ṭīkāte*—in the commentary on grammar named *Pañjī-ṭīkā*; *pravīṇa*—very expert; *cira-kālera*—all older; *paḍuyā*—students; *jine*—conquers; *ha-iyā*—being; *navīna*—their junior.

## TRANSLATION

He soon became so expert in commenting on the *Pañjī-ṭīkā* that He could win victory over all the other students, although He was a neophyte.

## PURPORT

Śrīla Bhaktivinoda Ṭhākura says there was a commentary on grammar named *Pañjī-ṭīkā* that was later explained very lucidly by Śrī Caitanya Mahāprabhu.

## TEXT 7

অধ্যয়ন-লীলা প্রভুর দাস-বৃন্দাবন ।  
'টৈচত্তমঙ্গলে' কৈল বিস্তারি বর্ণন ॥ ৭ ॥

*adhyayana-līlā prabhura dāsa-vṛndāvana*  
'*caitanya-maṅgale*' *kaila vistāri varṇana*

## SYNONYMS

*adhyayana-līlā*—pastimes of studying; *prabhura*—of the Lord; *dāsa-vṛndāvana*—*Vṛndāvana dāsa Ṭhākura*; *caitanya-maṅgale*—in his book *Caitanya-maṅgala*; *kaila*—has done; *vistāri*—elaborately; *varṇana*—explanation.

## TRANSLATION

In his book *Caitanya-maṅgala* [which later became *Caitanya-bhāgavata*], Śrīla *Vṛndāvana dāsa Ṭhākura* very elaborately described the Lord's pastimes of study.

## PURPORT

The *Caitanya-bhāgavata*, *Ādi-līlā*, Chapters Four, Six, Seven, Eight, Nine and Ten, are a good reference for the studious pastimes of Lord Śrī Caitanya Mahāprabhu.

## TEXT 8

এক দিন মাতার পদে করিয়া প্রণাম ।  
প্রভু কহে,—মাতা, মোরে দেহ এক দান ॥ ৮ ॥

*eka dina mātāra pade kariyā praṇāma*  
*prabhu kahe,—mātā, more deha eka dāna*

## SYNONYMS

*eka dina*—one day; *mātāra*—of the mother; *pade*—on the feet; *kariyā*—doing; *praṅāma*—obeisances; *prabhu*—the Lord; *kahe*—said; *mātā*—My dear mother; *more*—unto Me; *deha*—give; *eka*—one; *dāna*—gift.

## TRANSLATION

One day Śrī Caitanya Mahāprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

## TEXT 9

মাতা বলে,—তাই দিব, যা তুমি মাগিবে ।

প্রভু কহে,—একাদশীতে অন্ন না খাইবে ॥ ৯ ॥

*mātā bale*,—*tāi diba*, *yā tumi māgibe*

*prabhu kahe*,—*ekādaśīte anna nā khāibe*

## SYNONYMS

*mātā bale*—His mother said; *tāi diba*—I shall give that; *yā*—whatever; *tumi*—You; *māgibe*—should ask me; *prabhu kahe*—the Lord said; *ekādaśīte*—on the Ekādaśī day; *anna*—grains; *nā*—don't; *khāibe*—eat.

## TRANSLATION

His mother replied, “My dear son, I will give You whatever You ask.” Then the Lord said, “My dear mother, please do not eat grains on the Ekādaśī day.”

## PURPORT

From the very beginning of His childhood life Śrī Caitanya Mahāprabhu introduced the system of observing a fast on the Ekādaśī day. In the *Bhakti-sandarbha* by Śrīla Jīva Gosvāmī there is a quotation from the *Skanda Purāṇa* admonishing that a person who eats grains on Ekādaśī becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuṅṭha planet, he falls down. On Ekādaśī, everything is cooked for Viṣṇu, including regular grains and *dahl*, but it is enjoined that a Vaiṣṇava should not even take *viṣṇu-prasāda* on Ekādaśī. It is said that a Vaiṣṇava does not accept anything eatable that is not offered to Lord Viṣṇu, but on Ekādaśī a Vaiṣṇava should not touch even *mahā-prasāda* offered to Viṣṇu, although such *prasāda* may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekādaśī, even if it is offered to Lord Viṣṇu.

## TEXT 10

শচী কহে,—না খাইব, ভালই কহিলা ।

সেই হেতে একাদশী করিতে লাগিলা ॥ ১০ ॥

*śacī kahe,—nā khāiba, bhāla-i kahilā  
sei haite ekādaśī karite lāgilā*

### SYNONYMS

*śacī kahe*—mother Śacī said; *nā khāiba*—I shall not take; *bhāla-i kahilā*—You have said very nicely; *sei haite*—from that day; *ekādaśī*—Ekādaśī day; *karite lāgilā*—began to observe.

### TRANSLATION

Mother Śacī said: “You have spoken very nicely. I shall not eat grains on Ekādaśī.” From that day, she began to observe fasting on Ekādaśī.

### PURPORT

It is a prejudice amongst *smārta-brāhmaṇas* that a widow must observe fasting on Ekādaśī but a woman who has her husband should not. It appears that before the request of Lord Caitanya Śacīmātā was not observing Ekādaśī because of her being *sa-dhava*, which means that her husband was living. Śrī Caitanya Mahāprabhu, however, introduced the system that a woman, even if not a widow, must observe the Ekādaśī day and must not touch any kind of grains, even those offered to the Deity of Viṣṇu.

### TEXT 11

তবে মিশ্র বিশ্বরূপের দেখিয়া যৌবন ।  
কন্ডা চাহি' বিবাহ দিতে করিলেন মন ॥ ১১ ॥

*tabe miśra viśvarūpera dekhiyā yauvana  
kanyā cāhi' vivāha dite karilena mana*

### SYNONYMS

*tabe*—thereafter; *miśra*—Jagannātha Miśra; *viśvarūpera*—of Viśvarūpa, his elder son; *dekhiyā*—seeing; *yauvana*—youthfulness; *kanyā cāhi'*—wanting to find a girl; *vivāha*—marriage; *dite*—to give; *karilena*—made; *mana*—his mind.

### TRANSLATION

Thereafter, seeing Viśvarūpa a grown-up youth, Jagannātha Miśra wanted to find a girl and arrange a marriage ceremony for Him.

### TEXT 12

বিশ্বরূপ শূনি' ঘর ছাড়ি পলাইলা ।  
সন্ন্যাস করিয়া তীর্থ করিবারে গেলা ॥ ১২ ॥

*viśvarūpa śuni' ghara chāḍi palāilā*  
*sannyāsa kariyā tīrtha karibāre gelā*

## SYNONYMS

*viśvarūpa*—of the name Viśvarūpa; *śuni'*—hearing this; *ghara*—home; *chāḍi*—giving up; *palāilā*—went away; *sannyāsa*—the renounced order; *kariyā*—accepting; *tīrtha*—the holy places; *karibāre*—for touring; *gelā*—went away.

## TRANSLATION

Hearing of this, Viśvarūpa immediately left home and went away to accept sannyāsa and travel from one place of pilgrimage to another.

## TEXT 13

শুনি' শচী-মিশ্রের দুঃখী হৈল মন ।  
 তবে প্রভু মাতা-পিতার কৈল আশ্বাসন ॥ ১৩ ॥

*śuni' śacī-miśrera duḥkhī haila mana*  
*tabe prabhu mātā-pitāra kaila āśvāsana*

## SYNONYMS

*śuni'*—hearing this; *śacī*—of mother Śacī; *miśrera*—and of Jagannātha Miśra; *duḥkhī*—very unhappy; *haila*—became; *mana*—minds; *tabe*—at that time; *prabhu*—Lord Caitanya Mahāprabhu; *mātā-pitāra*—of the parents; *kaila*—did; *āśvāsana*—pacification.

## TRANSLATION

When Śacīmātā and Jagannātha Miśra heard of the departure of their elder son, Viśvarūpa, they were very unhappy, but Lord Caitanya tried to console them.

## TEXT 14

ভাল হৈল,—বিকল্প সন্ন্যাস করিল ।  
 পিতৃকুল, মাতৃকুল,—দুই উদ্ধারিল ॥ ১৪ ॥

*bhāla haila,—viśvarūpa sannyāsa karila*  
*pitṛ-kula, mātṛ-kula,—dui uddhārila*

## SYNONYMS

*bhāla haila*—it is very good; *viśvarūpa*—of the name Viśvarūpa; *sannyāsa*—the renounced order of life; *karila*—has accepted; *pitṛ-kula*—father's family; *mātṛ-kula*—mother's family; *dui*—both of them; *uddhārila*—delivered.

## TRANSLATION

“My dear mother and father,” the Lord said, “it is very good that Viśvarūpa has accepted the *sannyāsa* order, for thus He has delivered both His father’s family and His mother’s family.”

## PURPORT

It is sometimes said that Lord Caitanya Mahāprabhu did not approve of the acceptance of the *sannyāsa* order in this Kali-yuga because in the *śāstra* it is said:

*aśvamedhaṁ gavāmbhaṁ sannyāsaṁ pala-paitṛkam  
devareṇa sutotpattiṁ kalau pañca vivarjayet*

“In this Kali-yuga the performance of the *aśvamedha-yajña* or *gomedha-yajña*, sacrifices in which a horse or cow is offered, should be avoided, as should the acceptance of *sannyāsa*, the renounced order of life.” (*Brahma-vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa* 185.180)

Nevertheless we see that Śrī Caitanya Mahāprabhu Himself accepted *sannyāsa* and approved of the *sannyāsa* of His elder brother, Viśvarūpa. It is clearly said here, *bhāla haila,—viśvarūpa sannyāsa karila piṭṛ-kula, mātṛ-kula,—dui uddhārila*. Therefore, should it be thought that Śrī Caitanya Mahāprabhu made statements that are contradictory? No, actually He did not. It is recommended that one accept *sannyāsa* to dedicate his life for the service of the Lord, and everyone must take that kind of *sannyāsa*, for by accepting such *sannyāsa* one renders the best service to both his paternal and maternal families. But one should not accept the *sannyāsa* order of the Māyāvāda school, which has practically no meaning. We find many Māyāvādī *sannyāsīs* simply loitering in the street thinking themselves Brahman or Nārāyaṇa and spending all day and night begging so they can fill their hungry bellies. Māyāvādī *sannyāsīs* have become so degraded that there is a section of them who eat everything, just like hogs and dogs. It is such degraded *sannyāsa* that is prohibited in this age. Actually, Śrīla Śaṅkarācārya’s principles for the acceptance of *sannyāsa* were very strict, but later the so-called Māyāvādī *sannyāsīs* became degraded because of their false philosophy, which propounds that by accepting *sannyāsa* one becomes Nārāyaṇa. Śrī Caitanya Mahāprabhu rejected that kind of *sannyāsa*. But the acceptance of *sannyāsa* is one of the items of the *varṇāśrama-dharma*. How then can it be rejected?

## TEXT 15

আমি ত' করিব তোমা' দু'হার সেবন ।

শুনিয়া সন্তুষ্ট হৈল পিতা-মাতার মন ॥ ১৫ ॥

*āmi ta' kariba tomā' duñhāra sevana*

*śuniyā santuṣṭa haila piṭā-mātāra mana*

## SYNONYMS

*āmi ta'*—I; *kariba*—shall do; *tomā'*—to you; *duñhāra*—both; *sevana*—service; *śuniyā*—after hearing; *santuṣṭa*—pleased; *haila*—became; *pitā-mātāra mana*—the parents' minds.

## TRANSLATION

Śrī Caitanya Mahāprabhu assured His parents that He would serve them, and thus the minds of His father and mother were satisfied.

## TEXT 16

একদিন নৈবেদ্য-তাম্বুল খাইয়া ।  
ভূমিতে পড়িলা প্রভু অচেতন হঞা ॥ ১৬ ॥

*eka-dina naivedya-tāmbūla khāiyā*  
*bhūmite paḍilā prabhu acetana hañā*

## SYNONYMS

*eka-dina*—one day; *naivedya*—foodstuffs offered to the Deity; *tāmbūla*—betel nut; *khāiyā*—after eating; *bhūmite*—on the ground; *paḍilā*—fell; *prabhu*—the Lord; *acetana*—unconscious; *hañā*—becoming.

## TRANSLATION

One day Śrī Caitanya Mahāprabhu ate betel nuts offered to the Deity, but they acted as an intoxicant, and He fell down on the ground unconscious.

## PURPORT

Betel nuts are an intoxicant, and therefore the regulative principles prohibit eating them. Śrī Caitanya Mahāprabhu's pastime of fainting after eating betel nuts is a solid instruction to all of us that one should not touch betel nuts, even those offered to Viṣṇu, just as one should not touch grains on the Ekādaśī day. Of course, Lord Caitanya Mahāprabhu's fainting had a particular purpose. As the Supreme Personality of Godhead, He can do whatever He likes and eat whatever He wants, but we should not imitate His pastimes.

## TEXT 17

আস্তে-ব্যস্তে পিতা-মাতা মুখে দিলা পানি ।  
স্বস্থ হঞা কহে প্রভু অপূর্ব কাহিনী ॥ ১৭ ॥

*āste-vyaste pitā-mātā mukhe dila pāni*  
*sustha hañā kahe prabhu apūrva kāhinī*

## SYNONYMS

*āste-vyaste*—with great haste; *pitā-mātā*—both the parents; *mukhe*—on the mouth; *dila*—gave; *pāni*—water; *sustha hañā*—being revived; *kahe*—says; *prabhu*—the Lord; *apūrva*—something astonishing; *kāhinī*—narration.

## TRANSLATION

After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

## TEXT 18

এথা হৈতে বিশ্বরূপ মোরে লঞা গেলা ।

সন্ন্যাস করহ তুমি, আমারে কহিলা ॥ ১৮ ॥

*ethā haite viśvarūpa more lañā gelā*  
*sannyāsa karaha tumi, āmāre kahilā*

## SYNONYMS

*ethā*—here; *haite*—from; *viśvarūpa*—of the name Viśvarūpa; *more*—Me; *lañā*—taking with Him; *gelā*—went; *sannyāsa*—the renounced order of life; *karaha*—accept; *tumi*—You also; *āmāre*—unto Me; *kahilā*—he said.

## TRANSLATION

The Lord said: “Viśvarūpa took Me away from here, and He requested Me to accept the sannyāsa order.

## TEXT 19

আমি কহি,—আমার অনাথ পিতা-মাতা ।

আমি বালক,—সন্ন্যাসের কিবা জানি কথা ॥ ১৯ ॥

*āmi kahi,—āmāra anātha pitā-mātā*  
*āmi bālaka,—sannyāsera kibā jāni kathā*

## SYNONYMS

*āmi kahi*—I said; *āmāra*—My; *anātha*—helpless; *pitā-mātā*—father and mother; *āmi*—I am; *bālaka*—only a child; *sannyāsera*—of the renounced order of life; *kibā*—what; *jāni*—I know; *kathā*—words.

## TRANSLATION

“I replied to Viśvarūpa: ‘I have My helpless father and mother, and also I am but a child. What do I know about the sannyāsa order of life?’

## TEXT 20

গৃহস্থ হইয়া করিব পিতা-মাতার সেবন ।  
ইহাতেই তুষ্ট হবেন লক্ষ্মী-নারায়ণ ॥ ২০ ॥

*gṛhasṭha ha-iyā kariba pitā-mātāra sevana  
ihāte-i tuṣṭa habena lakṣmī-nārāyaṇa*

## SYNONYMS

*gṛhasṭha*—a householder; *ha-iyā*—becoming; *kariba*—I shall do; *pitā-mātāra*—of the parents; *sevana*—service; *ihāte-i*—in this; *tuṣṭa*—satisfied; *habena*—will become; *lakṣmī-nārāyaṇa*—the goddess of fortune and Nārāyaṇa.

## TRANSLATION

“‘Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Nārāyaṇa and His wife, the goddess of fortune.’”

## TEXT 21

তবে বিশ্বরূপ ইহাঁ পাঠাইল মোরে ।  
মাতাকে কহিও কোটি কোটি নমস্কারে ॥ ২১ ॥

*tabe viśvarūpa ihāñ pāṭhāila more  
mātāke kahio koṭi koṭi namaskāre*

## SYNONYMS

*tabe*—then; *viśvarūpa*—of the name Viśvarūpa; *ihāñ*—here; *pāṭhāila*—sent; *more*—Me; *mātāke kahio*—speak to My mother; *koṭi koṭi*—hundreds and thousands; *namaskāre*—obeisances.

## TRANSLATION

“‘Then Viśvarūpa returned Me home and requested, ‘Offer thousands and thousands of obeisances unto My mother, Śacīdevī.’”

## TEXT 22

এই মত নানা লীলা করে গৌরহরি ।  
কি কারণে লীলা,—ইহা বুঝিতে না পারি ॥ ২২ ॥

*ei mata nānā līlā kare gaurahari  
ki kāraṇe līlā,—ihā bujhite nā pāri*

## SYNONYMS

*ei mata*—in this way; *nānā*—various; *līlā*—pastimes; *kare*—does; *gaurahari*—Śrī Caitanya Mahāprabhu; *ki kāraṇe*—what is the reason; *līlā*—pastimes; *ihā*—this; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

## TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

## PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, *vaiṣṇavera kriyā mūḍha vijñe nā bujhaya*: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called *sādhū-nindā*.

## TEXT 23

কত দিন রহি' মিশ্র গেল পল্লোক ।  
মাতা-পুত্র দু'হার বাড়িল হৃদি শোক ॥ ২৩ ॥

*kata dina rahi' miśra gelā para-loka*  
*mātā-putra duñhāra bāḍila hṛdi śoka*

## SYNONYMS

*kata dina*—some days; *rahi'*—remaining; *miśra*—Jagannātha Miśra; *gelā*—passed away; *para-loka*—for the transcendental world; *mātā*—mother; *putra*—son; *duñhāra*—of both of them; *bāḍila*—increased; *hṛdi*—in the hearts; *śoka*—lamentation.

## TRANSLATION

After some days, Jagannātha Miśra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

## TEXT 24

বন্ধু-বান্ধব আসি' দু'হা প্রবোধিল ।  
পিতৃক্রিয়া বিধিতে ঈশ্বর করিল ॥ ২৪ ॥

*bandhu-bāndhava āsi' duñhā prabodhila*  
*pitṛ-kriyā vidhi-mate īśvara karila*

## SYNONYMS

*bandhu*—friends; *bāndhava*—relatives; *āsi'*—coming there; *duñhā*—both of them; *prabodhila*—pacified; *pitṛ-kriyā*—rituals performed after the death of the father; *vidhi-mate*—according to the Vedic system; *īśvara*—the Supreme Personality of Godhead; *karila*—executed.

## TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

## TEXT 25

কত দিনে প্রভু চিত্তে করিলা চিন্তন ।  
গৃহস্থ হইলাম, এবে চাহি গৃহধর্ম ॥ ২৫ ॥

*kata dine prabhu citte karilā cintana*  
*gṛhastha ha-ilāma, ebe cāhi gṛha-dharma*

## SYNONYMS

*kata dine*—after some days; *prabhu*—the Lord; *citte*—within His mind; *karilā*—made; *cintana*—consideration; *gṛhastha ha-ilāma*—I remained in householder life; *ebe*—now; *cāhi*—I want; *gṛha-dharma*—activities of family life.

## TRANSLATION

After some days the Lord thought: "I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gṛhastha.

## TEXT 26

গৃহিণী বিনা গৃহধর্ম না হয় শোভন ।  
এত চিন্তি' বিবাহ করিতে হৈল মন ॥ ২৬ ॥

*gṛhiṇī vinā gṛha-dharma nā haya śobhana*  
*eta cinti' vivāha karite haila mana*

## SYNONYMS

*gṛhiṇī*—wife; *vinā*—without; *gṛha-dharma*—duties of family life; *nā*—not; *haya*—become; *śobhana*—beautiful; *eta cinti'*—thinking thus; *vivāha*—marriage; *karite*—to execute; *haila*—became; *mana*—mind.

## SYNONYMS

*ei mata*—in this way; *nānā*—various; *līlā*—pastimes; *kare*—does; *gaurahari*—Śrī Caitanya Mahāprabhu; *ki kāraṇe*—what is the reason; *līlā*—pastimes; *ihā*—this; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

## TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

## PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, *vaiṣṇavera kriyā mūḍha vijñe nā bujhaya*: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called *sādhu-nindā*.

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*mātā-putra duñhāra bādila hṛdi śoka*

## SYNONYMS

*kata dina*—some days; *rahi'*—remaining; *miśra*—Jagannātha Miśra; *gelā*—passed away; *para-loka*—for the transcendental world; *mātā*—mother; *putra*—son; *duñhāra*—of both of them; *bādila*—increased; *hṛdi*—in the hearts; *śoka*—lamentation.

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পিতৃক্রিয়া বিধিমতে ঈশ্বর করিল ॥ ২৪ ॥

*bandhu-bāndhava āsi' duñhā prabodhila*  
*pitṛ-kriyā vidhi-mate īśvara karila*

## SYNONYMS

*bandhu*—friends; *bāndhava*—relatives; *āsi'*—coming there; *duñhā*—both of them; *prabodhila*—pacified; *pitṛ-kriyā*—rituals performed after the death of the father; *vidhi-mate*—according to the Vedic system; *īśvara*—the Supreme Personality of Godhead; *karila*—executed.

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Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

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গৃহস্থ হইলাম, এবে চাহি গৃহধর্ম ॥ ২৫ ॥

*kata dine prabhu citte karilā cintana*  
*gṛhastha ha-ilāma, ebe cāhi gṛha-dharma*

## SYNONYMS

*kata dine*—after some days; *prabhu*—the Lord; *citte*—within His mind; *karilā*—made; *cintana*—consideration; *gṛhastha ha-ilāma*—I remained in householder life; *ebe*—now; *cāhi*—I want; *gṛha-dharma*—activities of family life.

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After some days the Lord thought: "I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gṛhastha.

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এত চিন্তি' বিবাহ করিতে হৈল মন ॥ ২৬ ॥

*gṛhiṇī vinā gṛha-dharma nā haya śobhana*  
*eta cinti' vivāha karite haila mana*

## SYNONYMS

*gṛhiṇī*—wife; *vinā*—without; *gṛha-dharma*—duties of family life; *nā*—not; *haya*—become; *śobhana*—beautiful; *eta cinti'*—thinking thus; *vivāha*—marriage; *karite*—to execute; *haila*—became; *mana*—mind.

## TRANSLATION

“Without a wife,” Lord Caitanya considered, “there is no meaning to householder life.” Thus the Lord decided to marry.

## TEXT 27

ন গৃহং গৃহমিত্যাঙ্গৃহিণী গৃহমুচ্যতে ।

তয়া হি সহিতঃ সর্বান পুরুষার্থান সমশ্নুতে ॥ ২৭ ॥

*na gṛham gṛham ity āhur gṛhiṇī gṛham ucyate  
tayā hi sahitaḥ sarvān puruṣārthān samaśnute*

## SYNONYMS

*na*—not; *gṛham*—the home; *gṛham*—the house; *iti*—thus; *āhuḥ*—said; *gṛhiṇī*—the wife; *gṛham*—home; *ucyate*—it is said; *tayā*—with her; *hi*—certainly; *sahitaḥ*—together; *sarvān*—all; *puruṣa-arthān*—goals of human life; *samaśnute*—perfects.

## TRANSLATION

Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life.

## TEXT 28

দৈবে এক দিন প্রভু পড়িয়া আসিতে ।

বল্লভাচার্যের কন্যা দেখে গঙ্গা-পথে ॥ ২৮ ॥

*daive eka dina prabhu paḍiyā āsite  
vallabhācāryera kanyā dekhe gaṅgā-pathe*

## SYNONYMS

*daive*—accidently; *eka dina*—one day; *prabhu*—the Lord; *paḍiyā*—after studying; *āsite*—while He was coming back; *vallabhācāryera*—of Vallabhācārya; *kanyā*—daughter; *dekhe*—sees; *gaṅgā-pathe*—on the way to the Ganges.

## TRANSLATION

One day when the Lord was coming back from school He accidently saw the daughter of Vallabhācārya on the way to the Ganges.

## TEXT 29

পূর্বসিক্ত ভাব ছুঁহার উদয় করিল ।

দৈবে বনমালী ঘটক শচী-স্থানে আইল ॥ ২৯ ॥

*pūrva-siddha bhāva duñhāra udaya karila  
daive vanamālī ghaṭaka śacī-sthāne āila*

## SYNONYMS

*pūrva-siddha*—as it is already settled; *bhāva*—ecstasy; *duñhāra*—of both of them; *udaya*—awakened; *karila*—was made; *daive*—also accidentally; *vanamālī*—of the name Vanamālī; *ghaṭaka*—the marriage-maker; *śacī-sthāne*—at the place of Śacīmātā; *āila*—came.

## TRANSLATION

When the Lord and Lakṣmīdevī met, their relationship awakened, having already been settled, and coincidentally the marriage-maker Vanamālī came to see Śacīmātā.

## PURPORT

Vanamālī Ghaṭaka, a resident of Navadvīpa and a *brāhmaṇa* by caste, arranged the marriage of the Lord to Lakṣmīdevī. He was formerly Viśvāmitra, who negotiated the marriage of Lord Rāmacandra, and later he was the *brāhmaṇa* who negotiated the marriage of Lord Kṛṣṇa with Rukmiṇī. That same *brāhmaṇa* acted as the marriage-maker of the Lord in *caitanya-līlā*.

## TEXT 30

শচীর ইঞ্জিতে সম্বন্ধ করিল ঘটন ।  
লক্ষ্মীকে বিবাহ কৈল শচীর নন্দন ॥ ৩০ ॥

*śacīra iṅgite sambandha karila ghaṭana  
lakṣmīke vivāha kaila śacīra nandana*

## SYNONYMS

*śacīra iṅgite*—by the indication of mother Śacī; *sambandha*—the relationship; *karila*—made; *ghaṭana*—possible; *lakṣmīke*—unto Lakṣmīdevī; *vivāha*—marriage; *kaila*—executed; *śacīra nandana*—the son of mother Śacī.

## TRANSLATION

Following the indications of Śacīdevī, Vanamālī Ghaṭaka arranged the marriage, and thus in due course the Lord married Lakṣmīdevī.

## TEXT 31

বিশ্ভারিমা বর্ণিলা তাহা বৃন্দাবন-দাস ।  
এই ত' পৌগণ্ড-লীলার সূত্র-প্রকাশ ।

*vistāriyā varṇilā tāhā vṛndāvana-dāsa*  
*ei ta' paugaṇḍa-līlāra sūtra-prakāśa*

## SYNONYMS

*vistāriyā*—having elaborated; *varṇilā*—has described; *tāhā*—that; *vṛndāvana-dāsa*—Ṭhākura Vṛndāvana dāsa; *ei ta'*—this is; *paugaṇḍa-līlāra*—of the pastimes of His early age; *sūtra-prakāśa*—manifestation of the symbols.

## TRANSLATION

Vṛndāvana dāsa Ṭhākura has elaborately described all these pastimes of the Lord's early age. What I have given is but a condensed representation of the same pastimes.

## TEXT 32

পৌগণ্ড বয়সে লীলা বহুত প্রকার ।  
 বৃন্দাবন-দাস ইহা করিয়াছেন বিস্তার ॥ ৩২ ॥

*paugaṇḍa vayase līlā bahuta prakāra*  
*vṛndāvana-dāsa ihā kariyāchena vistāra*

## SYNONYMS

*paugaṇḍa vayase*—in His early age; *līlā*—pastimes; *bahuta prakāra*—of various kinds; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura; *ihā*—this; *kariyāchena*—has done; *vistāra*—the elaborate explanation.

## TRANSLATION

The Lord performed many varieties of pastimes in His early age, and Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately.

## TEXT 33

অতএব দিগ্বাত্র ইহাঁ দেখাইল ।  
 'চৈতন্যমঙ্গলে' সর্বলোকে খ্যাত হৈল ॥ ৩৩ ॥

*ataeva diṅmātra ihāṅ dekhāila*  
*'caitanya-maṅgale' sarva-loke khyāta haila*

## SYNONYMS

*ataeva*—therefore; *diṅmātra*—only in the matter of indication; *ihāṅ*—here; *dekhāila*—I have exhibited; *caitanya-maṅgale*—in the book of the name *Caitanya-maṅgala*; *sarva-loke*—all over the world; *khyāta*—famous; *haila*—became.

## TRANSLATION

I have given but a single hint of these pastimes, for Vṛndāvana dāsa Ṭhākura, in his book *Caitanya-maṅgala* [now *Caitanya-bhāgavata*], has described them all vividly.

## TEXT 34

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।

চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩৪ ॥

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

## SYNONYMS

*śrī-rūpa*—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

## TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī *Caitanya-caritāmṛta*, following in their footsteps.

*Thus end the Bhaktivedānta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fifteenth Chapter, describing the Lord's paugaṇḍa-līlā.*

## The Pastimes of the Lord in His Childhood and Youth

This chapter fully describes Lord Caitanya's *kaiśora-līlā*, or the activities He performed just before attaining youth. During this time He studied deeply and was victorious over greatly learned scholars. During His *kaiśora-līlā* the Lord also sported in the water. He went to East Bengal to secure financial assistance, cultivate knowledge and introduce the *saṅkīrtana* movement, and there He met Tapanā Miśra, whom He instructed about spiritual advancement and ordered to go to Vārāṇasī. While Lord Caitanya Mahāprabhu was touring East Bengal, His wife, Lakṣmīdevī, was bitten by a serpent or by the serpent of separation, and thus she left this world. When the Lord returned home, He saw that His mother was overwhelmed with grief because of Lakṣmīdevī's death. Therefore at her request He later married His second wife, Viṣṇupriyā-devī. This chapter also describes the Lord's argument with Keśava Kāśmīrī, the celebrated scholar, and the Lord's criticism of his prayer glorifying mother Ganges. In this prayer the Lord found five kinds of literary ornaments and five kinds of literary faults, thus defeating the *paṇḍita*. Later the Kāśmīrī Paṇḍita, who was known to have been victorious all over the country, submitted himself to the goddess of learning, and by her order he met Lord Caitanya Mahāprabhu on the morning of the next day and surrendered unto Him.

### TEXT 1

কুপাসুধা-সরিদ্যন্ত বিশ্বমাণ্ণাবয়ন্ত্যপি ।  
নীচগৈব সদা ভাতি তং চৈতন্যপ্রভুং ভজে ॥ ১ ॥

*kṛpā-sudhā-sarid yasya viśvam āplāvayanty api  
nīcagaiva sadā bhāti taṁ caitanya-prabhuṁ bhaje*

### SYNONYMS

*kṛpā-sudhā*—of the nectar of the mercy; *sarit*—river; *yasya*—whose; *viśvam*—the whole universe; *āplāvayantī*—inundating; *api*—although; *nīcagā eva*—more inclined to the poor and fallen; *sadā*—always; *bhāti*—is manifest; *taṁ*—Him; *caitanya-prabhuṁ*—Lord Śrī Caitanya Mahāprabhu; *bhaje*—I worship.

### TRANSLATION

I worship Lord Śrī Caitanya Mahāprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.

## PURPORT

Narottama dāsa Ṭhākura has sung, *śrī-kṛṣṇa-caitanya prabhu dayā kara more*. He prays for Lord Caitanya's mercy because He is the mercy incarnation, having appeared especially to claim the fallen souls. The more fallen one is, the greater one's claim to the favor of Lord Śrī Caitanya Mahāprabhu. One must only be very sincere and serious. Despite being contaminated by all the bad qualities of this Kali-yuga, if one surrenders unto the lotus feet of Śrī Caitanya Mahāprabhu, the Lord will surely and certainly deliver him. The best example is Jagāi and Mādhāi. In this age of Kali practically everyone is like Jagāi and Mādhāi, but the *saṅkīrtana* movement inaugurated by Lord Caitanya Mahāprabhu is still flowing like a great river, inundating the entire world, and thus the International Society for Krishna Consciousness is successfully claiming all fallen souls to free them from contamination.

## TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।

জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

*jaya jaya śrī-caitanya jaya nityānanda*

*jayādvaitacandra jaya gaura-bhakta-vṛnda*

## SYNONYMS

*jaya jaya śrī-caitanya*—all glories to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya advaitacandra*—all glories to Advaitacandra; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of the Lord.

## TRANSLATION

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

## TEXT 3

জীয়াৎ কৈশোর-চৈতন্যো মূর্তিমত্যা গৃহাশ্রমাৎ ।

লক্ষ্ম্যার্চিতোহথ বাগ্‌দেব্য্যা দিশাং জয়ি-জয়চ্ছলাৎ ॥ ৩ ॥

*jīyāt kaiśora-caitanya mūrtimatyā gṛhāśramāt*

*lakṣmyārcito 'tha vāgdevyā diśāṁ jayi-jaya-cchalāt*

## SYNONYMS

*jīyāt*—long live; *kaiśora*—situated in the *kaiśora* age; *caitanyaḥ*—Lord Caitanya Mahāprabhu; *mūrtimatyā*—having accepted such a body; *gṛha-āśramāt*—from a householder's life; *lakṣmyā*—by Lakṣmī; *arcitaḥ*—being worshiped; *atha*—then; *vāc-devyā*—by the goddess of learning; *diśāṁ*—of all directions; *jayi*—the conqueror; *jaya-chalāt*—on the plea of conquering.

## TRANSLATION

Long live Lord Caitanya Mahāprabhu in His *kaiśora* age! Both the goddess of fortune and the goddess of learning worship Him. The goddess of learning, Sarasvatī, worshiped Him in His victory over the scholar who had conquered all the world, and the goddess of fortune, Lakṣmīdevī, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

## TEXT 4

এই ত' কৈশোর-লীলার সূত্র-অনুবন্ধ ।  
শিষ্যগণ পড়াইতে করিল। আরম্ভ ॥ ৪ ॥

*ei ta' kaiśora-līlāra sūtra-anubandha  
śiṣya-gaṇa paḍāite karilā ārambha*

## SYNONYMS

*ei ta'*—thus; *kaiśora*—the age of *kaiśora* (the age between the eleventh and fifteenth years); *līlāra*—of the pastimes; *sūtra-anubandha*—chronological synopsis; *śiṣya-gaṇa*—students; *paḍāite*—to teach; *karilā*—did; *ārambha*—begin.

## TRANSLATION

At the age of eleven Śrī Caitanya Mahāprabhu began to teach students. This marks the beginning of His *kaiśora* age.

## TEXT 5

শত শত শিষ্য সঙ্গে সদা অধ্যাপন ।  
ব্যাক্য শুনি সর্বলোকের চমকিত মন ॥ ৫ ॥

*śata śata śiṣya saṅge sadā adhyāpana  
vyākhyā śuni sarva-lokera camakita mana*

## SYNONYMS

*śata śata*—very many; *śiṣya*—disciples; *saṅge*—along with Him; *sadā*—always; *adhyāpana*—studying; *vyākhyā*—explanation; *śuni*—hearing; *sarva-lokera*—of all people; *camakita*—astonished; *mana*—minds.

## TRANSLATION

As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

## TEXT 6

সর্বশাস্ত্রে সর্ব পণ্ডিত পায় পরাজয় ।  
বিনয়ভঙ্গীতে কারো দুঃখ নাহি হয় ॥ ৬ ॥

*sarva-śāstre sarva paṇḍita pāya parājaya  
vinaya-bhaṅgīte kāro duḥkha nāhi haya*

## SYNONYMS

*sarva-śāstre*—in all scriptures; *sarva*—all; *paṇḍita*—learned scholars; *pāya*—obtain; *parājaya*—defeat; *vinaya*—gentle; *bhaṅgīte*—by behavior; *kāro*—anyone's; *duḥkha*—unhappiness; *nāhi*—does not; *haya*—become.

## TRANSLATION

The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

## TEXT 7

বিবিধ ঔদ্ভত্য করে শিষ্ণুগণ-সঙ্গে ।  
জাহ্নবীতে জলাকেলি করে নানা রঙ্গে ॥ ৭ ॥

*vididha auddhatya kare śiṣya-gaṇa-saṅge  
jāhnavīte jala-keli kare nānā raṅge*

## SYNONYMS

*vididha*—various; *auddhatya*—impudences; *kare*—does; *śiṣya-gaṇa*—His disciples; *saṅge*—with; *jāhnavīte*—in the water of the Ganges; *jala-keli*—sporting in the water; *kare*—does; *nānā*—in various; *raṅge*—jokes.

## TRANSLATION

The Lord, as a teacher, performed various kinds of pranks in His sporting pastimes in the water of the Ganges.

## TEXT 8

কত দিনে কৈল প্রভু বহুতে গমন ।  
ষাহাঁ যায়, তাহাঁ লওয়ায় নাম-সংকীৰ্তন ॥ ৮ ॥

*kata dine kaila prabhu baṅgete gamana  
yāhāṅ yāya, tāhāṅ laoyāya nāma-saṅkīrtana*

## SYNONYMS

*kata dine*—after a few days; *kaila*—did; *prabhu*—the Lord; *baṅgete*—in East Bengal; *gamana*—touring; *yāhāṅ yāya*—wherever He goes; *tāhāṅ*—there; *laoyāya*—induces; *nāma-saṅkīrtana*—the *saṅkīrtana* movement.

## TRANSLATION

After some days the Lord went to East Bengal, and wherever He went He introduced the saṅkīrtana movement.

## PURPORT

Although Lord Śrī Caitanya Mahāprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce *saṅkīrtana* everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the *saṅkīrtana* movement, for that is the mission of the Caitanya cult.

## TEXT 9

বিজ্ঞান প্রভাব দেখি চমৎকার চিতে ।  
শত শত পড়ুয়া আসি লাগিলা পড়িতে ॥ ৯ ॥

*vidyāra prabhāva dekhi camatkāra cite  
śata śata paḍuyā āsi lāgilā paḍite*

## SYNONYMS

*vidyāra*—of His learning; *prabhāva*—the influence; *dekhi*—seeing; *camatkāra*—wonder; *cite*—within the heart; *śata śata*—many hundreds; *paḍuyā*—disciples or students; *āsi*—coming there; *lāgilā*—began; *paḍite*—to study.

## TRANSLATION

Struck with wonder by the influence of Lord Caitanya Mahāprabhu's intellectual prowess, many hundreds of students came to Him and began studying under His direction.

## TEXT 10

সেই দেশে বিপ্র, নাম—মিশ্র তপন ।  
নিশ্চয় করিতে নারে সাধ্য-সাধন ॥ ১০ ॥

*sei deśe vipra, nāma—miśra tapana  
niścaya karite nāre sādhyā-sādhana*

## SYNONYMS

*sei deśe*—in that region of East Bengal; *vipra*—a *brāhmaṇa*; *nāma*—named; *miśra tapana*—Tapana Miśra; *niścaya karite*—to ascertain; *nāre*—not able; *sādhyā*—objective; *sādhana*—process.

## TRANSLATION

In East Bengal there was a brāhmaṇa named Tapana Miśra who could not ascertain the objective of life nor how to attain it.

## PURPORT

One must first ascertain the object of life and then understand how to attain it. The Kṛṣṇa consciousness movement is pointing out to everyone that the object of life is to understand Kṛṣṇa, and to attain that goal of life one must practice Kṛṣṇa consciousness, following the methods prescribed by the Gosvāmīs with reference to the authoritative *śāstras* and *Vedas*.

## TEXT 11

বহুশাস্ত্রে বহুবাক্যে চিন্তে ভ্রম হয় ।

সাধ্য-সাধন শ্রেষ্ঠ না হয় নিশ্চয় ॥ ১১ ॥

*bahu-śāstre bahu-vākye citte bhrama haya*  
*sādhya-sādhana śreṣṭha nā haya niścaya*

## SYNONYMS

*bahu-śāstre*—by many books or scriptures; *bahu-vākye*—by many versions of many persons; *citte*—within the heart; *bhrama*—doubt; *haya*—there is; *sādhya-sādhana*—objective and means; *śreṣṭha*—about the best; *nā*—not; *haya*—there is; *niścaya*—certainty.

## TRANSLATION

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

## PURPORT

In *Śrīmad-Bhāgavatam* (7.13.8) it is said, *granthān naivābhyased bahūn na vyākhyān upayūñjita*: “One should not read many books, nor should one try to make a profession of reciting many books, especially if one is a devotee.” One must give up the ambition to be a learned scholar and in this way earn a worldly reputation and financial facilities. If one diverts his attention to studying many books, he cannot fix his mind in devotional service, nor can he understand many scriptures, for they are full of grave statements and meanings. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion that those who are attracted to studying many kinds of literature concerning various subject matters, especially fruitive activities and philosophical speculation, are deprived of unalloyed devotional service because of their splayed attention.

Man has a general tendency toward fruitive activities, religious ritualistic ceremonies and philosophical speculation. A living entity thus bewildered since time immemorial does not understand the real goal of life, and thus his activities in life

are wasted. Innocent persons misled in this way are deprived of unalloyed *kṛṣṇa-bhakti*, devotional service to the Lord. Tapana Miśra is a vivid example of such a person. He was a learned scholar, but he could not ascertain what the goal of life is. Therefore he was given a chance to hear Lord Caitanya Mahāprabhu instructing Sanātana Gosvāmī. Lord Caitanya's instruction to Tapana Miśra is especially significant for persons who loiter here and there collecting books and reading none of them, thus becoming bewildered regarding the aim of life.

## TEXT 12

স্বপ্নে এক বিপ্র কহে,— শুনহ তপন ।  
নিম্বাঞিপণ্ডিত পাশে করই গমন ॥ ১২ ॥

*svapne eka vipra kahe,—śunaha tapana  
nimāñi-pañḍita pāṣe karaha gamana*

## SYNONYMS

*svapne*—in a dream; *eka*—one; *vipra*—brāhmaṇa; *kahe*—says; *śunaha*—just hear; *tapana*—Tapana Miśra; *nimāñi-pañḍita*—of the name Nimāi Paṇḍita; *pāṣe*—unto Him; *karaha gamana*—go.

## TRANSLATION

Tapana Miśra, being thus bewildered, was directed by a brāhmaṇa in a dream to go to Nimāi Paṇḍita [Caitanya Mahāprabhu].

## TEXT 13

ভেঁহো তোমার সাধ্য-সাধন করিবে নিশ্চয় ।  
সাক্ষাৎ ঈশ্বর ভেঁহো,— নাহিক সংশয় ॥ ১৩ ॥

*teṅho tomāra sādhya-sādhana karibe niścaya  
sākṣāt īśvara teṅho,—nāhika saṁśaya*

## SYNONYMS

*teṅho*—He; *tomāra*—your; *sādhya*—objective of life; *sādhana*—process; *karibe*—will do; *niścaya*—ascertain; *sākṣāt*—direct; *īśvara*—the Lord; *teṅho*—He is; *nāhika*—there is no; *saṁśaya*—doubt.

## TRANSLATION

“Because He is the Lord [īśvara],” the brāhmaṇa told him, “undoubtedly He can give you proper direction.”

## TEXT 14

অপ্ন দেখি' মিশ্র আসি' প্রভুর চরণে ।  
অপ্নের বৃত্তান্ত সব কৈল নিবেদনে ॥ ১৪ ॥

*svapna dekhi' miśra āsi' prabhura caraṇe  
svapnera vṛttānta saba kaila nivedane*

## SYNONYMS

*svapna dekhi'*—by seeing the dream; *miśra*—Tapana Miśra; *āsi'*—coming; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe*—at the shelter of the lotus feet; *svapnera*—of the dream; *vṛttānta*—details; *saba*—all; *kaila*—did; *nivedane*—inform Him.

## TRANSLATION

After seeing the dream, Tapana Miśra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

## TEXT 15

প্রভু তুষ্ট হঞা সাধ্য-সাধন কহিল ।  
নাম-সংকীর্তন কর, — উপদেশ কৈল ॥ ১৫ ॥

*prabhu tuṣṭa hañā sādhya-sādhana kahila  
nāma-saṅkīrtana kara, — upadeśa kaila*

## SYNONYMS

*prabhu*—the Lord; *tuṣṭa*—satisfied; *hañā*—becoming; *sādhya-sādhana*—the objective and the process; *kahila*—described; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa mantra; *kara*—practice; *upadeśa kaila*—gave him the instruction.

## TRANSLATION

The Lord, being satisfied, instructed him about the object of life and the process to attain it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa mahā-mantra].

## PURPORT

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa *mahā-mantra* regularly and according to the prescribed principles. We simply ask our western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Śrī Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa *mantra*. Lord Caitanya first advised Tapana Miśra to fix his mind in this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.

## TEXT 16

তাঁর ইচ্ছা, - প্রভুসঙ্গে নবদ্বীপে বসি ।  
প্রভু আজ্ঞা দিল,—তুমি যাও বারাণসী ॥ ১৬ ॥

*tāhṛa icchā,—prabhu-saṅge navadvīpe vasi*  
*prabhu ājñā dila,—tumi yāo vārāṇasī*

## SYNONYMS

*tāhṛa icchā*—his desire; *prabhu-saṅge*—with the Lord; *navadvīpe*—in Navadvīpa; *vasi*—I live there; *prabhu ājñā dila*—but the Lord advised Him; *tumi*—you; *yāo*—go; *vārāṇasī*—to Benares.

## TRANSLATION

Tapana Mīśra's desire was to live with the Lord in Navadvīpa, but the Lord asked him to go to Vārāṇasī [Benares].

## TEXT 17

তাহাঁ আমা-সঙ্গে তোমার হবে দরশন ।  
আজ্ঞা পাঞা মিশ্র কৈল কাশীতে গমন ॥ ১৭ ॥

*tāhāṅ āmā-saṅge tomāra habe daraśana*  
*ājñā pāñā miśra kaila kāśīte gamana*

## SYNONYMS

*tāhāṅ*—there; *āmā-saṅge*—with Me; *tomāra*—your; *habe*—there will be; *daraśana*—meeting; *ājñā pāñā*—receiving this order; *miśra*—Tapana Mīśra; *kaila*—did; *kāśīte*—to Benares; *gamana*—going.

## TRANSLATION

The Lord assured Tapana Mīśra that they would meet again in Vārāṇasī. Receiving this order, Tapana Mīśra went there.

## TEXT 18

প্রভুর অতর্ক্যলীলা বুঝিতে না পারি ।  
স্বসঙ্গ ছাড়াঞা কেনে পাঠায় কাশীপুরী ॥ ১৮ ॥

*prabhura atarkya-līlā bujhite nā pāri*  
*sva-saṅga chāḍāñā kene pāṭhāya kāsīpurī*

## SYNONYMS

*prabhura*—Lord Caitanya Mahāprabhu's; *atarkya-līlā*—inconceivable pastimes; *bujhite*—to understand; *nā*—not; *pāri*—able; *sva-saṅga*—personal association; *chāḍāñā*—avoiding; *kene*—why; *pāṭhāya*—sends; *kāśīpurī*—to Benares.

## TRANSLATION

I cannot understand the inconceivable pastimes of Lord Caitanya Mahāprabhu, for although Tapana Miśra wanted to live with Him in Navadvīpa, the Lord advised him to go to Vārāṇasī.

## PURPORT

When Tapana Miśra met Caitanya Mahāprabhu, Lord Caitanya was living in household life, and there was no indication that in the future He would accept the *sannyāsa* order. But by asking Tapana Miśra to go to Vārāṇasī He indicated that in the future He would accept *sannyāsa* and that when He would teach Sanātana Gosvāmī, Tapana Miśra would take advantage of the opportunity to learn the object of life and the real process of attaining it.

## TEXT 19

এই মত বল্লয় লোকের কৈলা মহা হিত ।  
‘নাম’ দিয়া ভক্ত কৈল, পড়াঞা পণ্ডিত ॥ ১৯ ॥

*ei mata baṅgera lokera kailā mahā hita*  
*'nāma' diyā bhakta kaila, paḍāñā paṇḍita*

## SYNONYMS

*ei mata*—in this way; *baṅgera*—of East Bengal; *lokera*—of the people; *kailā*—contributed; *mahā*—great; *hita*—benefit; *nāma*—the holy name of the Lord; *diyā*—giving them; *bhakta*—devotees; *kaila*—made them; *paḍāñā*—by educating them; *paṇḍita*—learned scholars.

## TRANSLATION

In this way Śrī Caitanya Mahāprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nāma, the chanting of the Hare Kṛṣṇa mahā-mantra, and making them learned scholars by educating them.

## PURPORT

Following in the footsteps of Lord Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is distributing the Hare Kṛṣṇa *mahā-mantra* and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Śrī Caitanya Mahāprabhu this literature is selling profusely, and people are

chanting the Hare Kṛṣṇa *mahā-mantra* with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society of Krishna Consciousness is acting in a humble way so that the vision of Śrī Caitanya Mahāprabhu may be fulfilled all over the world, especially in the western countries.

## TEXT 20

এই মত বঙ্গে প্রভু করে নানা নীলা ।

এথা নবদ্বীপে লক্ষ্মী বিরহে দুঃখী হৈলা ২০ ॥

*ei mata baṅge prabhu kare nānā līlā*

*ethā navadvīpe lakṣmī virahe duḥkhī hailā*

## SYNONYMS

*ei mata*—in this way; *baṅge*—in East Bengal; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kare*—does; *nānā*—various; *līlā*—pastimes; *ethā*—here; *navadvīpe*—in Navadvīpa; *lakṣmī*—the wife of Nimāi Paṇḍita; *virahe*—in separation; *duḥkhī*—unhappy; *hailā*—became.

## TRANSLATION

Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband.

## TEXT 21

প্রভুর বিরহ-সর্প লক্ষ্মীরে দংশিল ।

বিরহ-সর্প-বিষে তাঁর পরলোক হৈল ॥ ২১ ॥

*prabhura viraha-sarpa lakṣmīre daṁṣila*

*viraha-sarpa-viṣe tāhā paraloka haila*

## SYNONYMS

*prabhura*—of the Lord; *viraha-sarpa*—the separation snake; *lakṣmīre*—Lakṣmīdevī; *daṁṣila*—bit; *viraha-sarpa*—of the separation snake; *viṣe*—by the poison; *tāhā*—her; *paraloka*—next world; *haila*—it so happened.

## TRANSLATION

The snake of separation bit Lakṣmīdevī, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

## PURPORT

As stated in *Bhagavad-gītā* (8.6), *yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram*: one's practice in thinking throughout his entire life determines the

quality of his thoughts at death, and thus at death one obtains a suitable body. According to this principle, Lakṣmīdevī, the goddess of fortune from Vaiṣṇava, who was absorbed in thought of the Lord in separation from Him, certainly went back home to Vaiṣṇava-loka after death.

## TEXT 22

অন্তরে জানিলা প্রভু, যাতে অন্তর্যামী ।  
দেশেরে আইলা প্রভু শচী-দুঃখ জানি' ॥ ২২ ॥

*antare jānilā prabhu, yāte antaryāmī*  
*deṣere āilā prabhu śacī-duḥkha jāni'*

## SYNONYMS

*antare*—within Himself; *jānilā*—knew; *prabhu*—the Lord; *yāte*—because; *antaryāmī*—He is the Supersoul; *deṣere*—to the country; *āilā*—returned; *prabhu*—the Lord; *śacī*—of mother Śacīdevī; *duḥkha*—the unhappiness; *jāni'*—knowing.

## TRANSLATION

Lord Caitanya knew about the disappearance of Lakṣmīdevī because He is the Supersoul Himself. Thus He returned home to solace His mother, Śacīdevī, who was greatly unhappy about the death of her daughter-in-law.

## TEXT 23

ঘরে আইলা প্রভু বহু লঞা ধন-জন ।  
তত্ত্ব-জ্ঞানে কৈলা শচীর দুঃখ বিমোচন ॥ ২৩ ॥

*ghare āilā prabhu bahu lañā dhana-jana*  
*tattva-jñāne kailā śacīra duḥkha vimocana*

## SYNONYMS

*ghare*—home; *āilā*—returned; *prabhu*—the Lord; *bahu*—much; *lañā*—bringing; *dhana*—riches; *jana*—followers; *tattva-jñāne*—by transcendental knowledge; *kailā*—did; *śacīra*—of Śacīmātā; *duḥkha*—the unhappiness; *vimocana*—relieving.

## TRANSLATION

When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Śacīdevī about transcendental knowledge to relieve her of the grief she was suffering.

## PURPORT

It is stated in *Bhagavad-gītā*:

*dehino 'smin yathā dehe  
kaumāraṁ yauvanaṁ jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati*

“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) Such verses from *Bhagavad-gītā* or any other Vedic literature give valuable instructions on the occasion of someone's passing away. By discussing such instructions from *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* a sober man can certainly understand that the soul never dies; it passes from one body to another. This is called transmigration of the soul. A soul comes into this material world and creates bodily relationships with a father, a mother, sisters, brothers, a wife and children, but all these relationships pertain to the body, not the soul. Therefore, as described in *Bhagavad-gītā*, *dhīras tatra na muhyati*: one who is sober is not disturbed by such phenomenal changes within this material world. Such instructions are called *tattva-kathā*, or real truth.

## TEXT 24

শিক্ষাগণ লঞা পুনঃ বিদ্যার বিলাস ।  
বিদ্যা-বলে সবা জিনি' ঔদ্ধত্য প্রকাশ ॥ ২৪ ॥

*śiṣya-gaṇa lañā punaḥ vidyāra vilāsa  
vidyā-bale sabā jini' auddhatya prakāśa*

## SYNONYMS

*śiṣya-gaṇa*—disciples; *lañā*—taking; *punaḥ*—again; *vidyāra*—of education; *vilāsa*—pastime; *vidyā-bale*—by the strength of education; *sabā*—everyone; *jini'*—conquering; *auddhatya*—of pride; *prakāśa*—manifestation.

## TRANSLATION

After coming back from East Bengal, Śrī Caitanya Mahāprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

## TEXT 25

তবে বিষ্ণুপ্রিয়া-ঠাকুরাণীর পরিণয় ।  
তবে ত' করিল প্রভু দিগ্বিজয়ী জয় ॥ ২৫ ॥

*tabe viṣṇupriyā-ṭhākuraṅīra pariṇaya*  
*tabe ta' karila prabhu digvijayī jaya*

### SYNONYMS

*tabe*—after this; *viṣṇupriyā*—of the name Viṣṇupriyā; *ṭhākuraṅīra*—of the goddess of fortune; *pariṇaya*—marriage; *tabe ta'*—thereafter; *karila*—did; *prabhu*—the Lord; *dig-vijayī*—the champion; *jaya*—conquer.

### TRANSLATION

Then Lord Caitanya married Viṣṇupriyā, the goddess of fortune, and thereafter He conquered a champion of learning named Keśava Kāśmīrī.

### PURPORT

As in the modern day there are many champions in sports, so in bygone days there were many learned scholars in India who were champions in learning. One such person was Keśava Kāśmīrī, who came from the state of Kashmir. He traveled all over India and at last came to Navadvīpa to challenge the learned scholars there. Unfortunately he could not conquer the learned scholars in Navadvīpa, for he was defeated by the boy scholar Caitanya Mahāprabhu. Later he understood that Caitanya Mahāprabhu is none other than the Supreme Personality of Godhead. Thus he surrendered unto Him and later became a pure Vaiṣṇava in the *sampradāya* of Nimbārka. He wrote *Kaustubha-prabhā*, a commentary on the *Vedānta* commentary of the Nimbārka-sampradāya, which is known as the *Pārijāta-bhāṣya*.

The *Bhakti-ratnākara* mentions Keśava Kāśmīrī and lists his predecessors in the disciplic succession of the Nimbārka-sampradāya: (1) Śrīnivāsa Ācārya, (2) Viśva Ācārya, (3) Puruṣottama, (4) Vilāsa, (5) Svarūpa, (6) Mādhava, (7) Balabhadra, (8) Padma, (9) Śyāma, (10) Gopāla, (11) Kṛpā, (12) Deva Ācārya, (13) Sundara Bhaṭṭa, (14) Padmanābha, (15) Upendra, (16) Rāmacandra, (17) Vāmana, (18) Kṛṣṇa, (19) Padmākara, (20) Śravaṇa, (21) Bhuri, (22) Mādhava, (23) Śyāma, (24) Gopāla, (25) Balabhadra, (26) Gopīnātha, (27) Keśava, (28) Gokula and (29) Keśava Kāśmīrī. It is stated in the *Bhakti-ratnākara* that Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning. By her grace he was an extremely influential scholar, and he was the greatest champion among all the scholars in the four corners of the country. Therefore he got the title *digvijayī*, which means “one who has conquered everyone in all directions.” He belonged to a very respectable *brāhmaṇa* family of Kashmir. Later, by the order of Śrī Caitanya Mahāprabhu, he gave up the profession of winning championships and became a great devotee. He joined the Nimbārka-sampradāya, one of the Vaiṣṇava communities of the Vedic culture.

### TEXT 26

বৃন্দাবনদাস ইহা করিয়াছেন বিস্তার ।

ফুট নাহি করে দোষ-গুণের বিচার ॥ ২৬ ॥

*vṛndāvana-dāsa ihā kariyāchena vistāra  
sphuṭa nāhi kare doṣa-guṇera vicāra*

## SYNONYMS

*vṛndāvana-dāsa*—Śrīla Vṛndāvana dāsa Ṭhākura; *ihā*—this; *kariyāchena*—has made; *vistāra*—elaborate description; *sphuṭa*—what was clear; *nāhi*—not; *kare*—does; *doṣa-guṇera*—of both the faults and the virtues; *vicāra*—analysis.

## TRANSLATION

Vṛndāvana dāsa Ṭhākura has previously elaborately described this. That which is clear need not be scrutinized for qualities and faults.

## TEXT 27

সেই অংশ কহি, তাঁরে করি' নমস্কার ।  
যা' শুনি' দিগ্বিজয়ী কৈল আপনা ধিক্কার ॥ ২৭ ॥

*sei aṁśa kahi, tāñre kari' namaskāra  
yā' śuni' digvijayī kaila āpanā dhik-kāra*

## SYNONYMS

*sei*—that; *aṁśa*—portion; *kahi*—I mention; *tāñre*—unto Śrī Vṛndāvana dāsa Ṭhākura; *kari'*—making; *namaskāra*—obeisances; *yā'*—of which; *śuni'*—hearing; *dig-vijayī*—the conquering *paṇḍita*; *kaila*—did; *āpanā*—his own; *dhik-kāra*—condemnation.

## TRANSLATION

Offering my obeisances to Śrīla Vṛndāvana dāsa Ṭhākura, I shall try to describe that portion of the Lord's analysis which, when he heard it, made the Digvijayī feel himself condemned.

## TEXT 28

জ্যোৎস্নাবতী রাত্রি, প্রভু শিষ্যগণ সঙ্গে ।  
বসিয়াছেন গঙ্গাতীরে বিত্তার প্রসঙ্গে ॥ ২৮ ॥

*jyotsnāvātī rātri, prabhu śiṣya-gaṇa saṅge  
vasiyāchena gaṅgātīre vidyāra prasaṅge*

## SYNONYMS

*jyotsnāvātī*—full moon; *rātri*—night; *prabhu*—Lord Caitanya Mahāprabhu; *śiṣya-gaṇa*—disciples; *saṅge*—along with; *vasiyāchena*—was sitting; *gaṅgā-tīre*—on the bank of the Ganges; *vidyāra*—educational; *prasaṅge*—in discussion.

## TRANSLATION

On one full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

## TEXT 29

হেনকালে দিগ্বিজয়ী তাহাঁই আইলা ।  
গঙ্গারে বন্দন করি' প্রভুরে মিলিলা ॥ ২৯ ॥

*hena-kāle digvijayī tāhāñi āilā*  
*gaṅgāre vandana kari' prabhure mililā*

## SYNONYMS

*hena-kāle*—at this time; *dig-vijayī*—Keśava Kāśmīrī; *tāhāñi*—there; *āilā*—reached; *gaṅgāre*—to mother Ganges; *vandana*—prayers; *kari'*—offering; *prabhure*—the Lord; *mililā*—met.

## TRANSLATION

Coincidentally Keśava Kāśmīrī Paṇḍita also came there. While offering his prayers to mother Ganges, he met Caitanya Mahāprabhu.

## TEXT 30

বসাইলা তারে প্রভু আদর করিয়া ।  
দিগ্বিজয়ী কহে মনে অবজ্ঞা করিয়া ॥ ৩০ ॥

*vasāilā tāre prabhu ādara kariyā*  
*digvijayī kahe mane avajñā kariyā*

## SYNONYMS

*vasāilā*—made seated; *tāre*—him; *prabhu*—the Lord; *ādara*—adoration; *kariyā*—offering him; *dig-vijayī*—Keśava Kāśmīrī; *kahe*—says; *mane*—within his mind; *avajñā*—disregard; *kariyā*—doing.

## TRANSLATION

The Lord received him with adoration, but because Keśava Kāśmīrī was very proud, he talked to the Lord very inconsiderately.

## TEXT 31

ব্যাকরণ পড়াই, নিমাত্ৰিঃ পণ্ডিত তোমার নাম ।  
বাল্যশাস্ত্রে লোকে তোমার কহে গুণগ্রাম ॥ ৩১ ॥

*vyākaraṇa paḍāha, nimāñi paṇḍita tomāra nāma  
bālyā-śāstre loke tomāra kahe guṇa-grāma*

### SYNONYMS

*vyākaraṇa*—grammar; *paḍāha*—You teach; *nimāñi paṇḍita*—Nimāi Paṇḍita; *tomāra*—Your; *nāma*—name; *bālyā-śāstre*—in grammar which is considered a study for boys; *loke*—the people in general; *tomāra*—of You; *kahe*—declare; *guṇa-grāma*—very qualified.

### TRANSLATION

“I understand that You are a teacher of grammar,” he said, “and that Your name is Nimāi Paṇḍita. People speak very highly of Your teaching of beginners’ grammar.

### PURPORT

Formerly Sanskrit schools first taught grammar very thoroughly, and this system continues even now. A student was supposed to study grammar carefully for twelve years in the beginning of his life, because if one is expert in the grammar of the Sanskrit language, all the *śāstras* are open to him. Śrī Caitanya Mahāprabhu was famous for teaching grammar to students, and therefore Keśava Kāśmīrī first referred to His position as a teacher of grammar. He was very proud of his literary career; he was far above the first lessons of grammar, and so he thought the position of Nimāi Paṇḍita not at all comparable to his own.

### TEXT 32

ব্যাকরণ-মধ্যে, জানি, পড়াহ কলাপ ।

শুনিলুঁ কঁকিতে তোমার শিষ্যের সংলাপ ॥ ৩২ ॥

*vyākaraṇa-madhye, jāni, paḍāha kalāpa  
śuniluñ phāñkite tomāra śiṣyera saṁlāpa*

### SYNONYMS

*vyākaraṇa-madhye*—among grammars; *jāni*—I understand; *paḍāha*—You teach; *kalāpa*—the *Kalāpa-vyākaraṇa*; *śuniluñ*—I have heard; *phāñkite*—in deceitful word jugglery; *tomāra*—Your; *śiṣyera*—of the disciples; *saṁlāpa*—the specific knowledge.

### TRANSLATION

“I understand that You teach *Kalāpa-vyākaraṇa*. I have heard that Your students are very expert in the word jugglery of this grammar.”

### PURPORT

There are many schools of grammar in the Sanskrit language, the most famous of which are the systems of Pāṇini and the *Kalāpa* and *Kaumudī* grammars. There

were different branches of grammatical knowledge, and a student of grammar was supposed to study them all in twelve years. Caitanya Mahāprabhu, who was famous as Nimāi Paṇḍita, taught grammar to His students, who became expert in dealing with the word jugglery of complicated grammar. Almost anyone expert in studying grammar interprets the *sāstras* in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules. Keśava Kāśmīrī indirectly taunted Lord Caitanya Mahāprabhu by implying that although He was a great teacher of grammar, such grammatical jugglery of root meanings did not require great expertise. This was a challenge to Śrī Caitanya Mahāprabhu. Because it was prearranged that Keśava Kāśmīrī would have to discuss the *sāstras* with Nimāi Paṇḍita, from the very beginning he wanted to bluff the Lord. Thus the Lord replied as follows.

## TEXT 33

প্রভু কহে, ব্যাকরণ পড়াই—অভিমান করি ।  
শিষ্যেতে না বুঝে, আমি বুঝাইতে নারি ॥ ৩৩ ॥

*prabhu kahe, vyākaraṇa paḍāi—abhimāna kari*  
*śiṣyete nā bujhe, āmi bujhāite nāri*

## SYNONYMS

*prabhu kahe*—the Lord replied; *vyākaraṇa paḍāi*—yes, I teach grammar; *abhimāna kari*—I am supposed to do so; *śiṣyete*—amongst My disciples; *nā*—do not; *bujhe*—understand; *āmi*—I also; *bujhāite*—to make them understand; *nāri*—am not able.

## TRANSLATION

The Lord said: “Yes, I am known as a teacher of grammar, but factually I cannot impress my students with grammatical knowledge, nor can they understand Me very well.

## PURPORT

Since Keśava Kāśmīrī was a little puffed-up, the Lord increased his artificial pride by presenting Himself as subordinate to him. Thus He flattered him as follows.

## TEXT 34

কাহাঁ তুমি সর্বশাস্ত্রে কবিত্তে প্রবীণ ।  
কাহাঁ আমি সবে শিষ্য —পড়ুয়া নবীন ॥ ৩৪ ॥

*kāhāṅ tumi sarva-śāstre kavittve pravīṇa*  
*kāhāṅ āmi sabe śiṣu—paḍuyā navīna*

## SYNONYMS

*kāhān*—whereas; *tumi*—your good self; *sarva-śāstre*—in all scriptures; *kavitve*—in a literary career; *pravīṇa*—very experienced; *kāhān*—whereas; *āmi*—I; *sabe*—just; *śiśu*—a boy; *paḍuyā*—student; *navīna*—new.

## TRANSLATION

“My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very experienced in composing poetry, I am only a boy, a new student and nothing more.

## TEXT 35

তোমার কবিত্ব কিছু শুনিতে হয় মন ।  
কৃপা করি' কর যদি গঙ্গার বর্ণন ॥ ৩৫ ॥

*tomāra kavitva kichu śunite haya mana*  
*ṛpā kari' kara yadi gaṅgāra varṇana*

## SYNONYMS

*tomāra*—your; *kavitva*—poetic integrity; *kichu*—something; *śunite*—to hear; *haya*—becomes; *mana*—mind; *ṛpā*—mercy; *kari'*—showing Me; *kara*—you do; *yadi*—if; *gaṅgāra*—of mother Ganges; *varṇana*—description.

## TRANSLATION

“Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges.”

## TEXT 36

শুনিয়া ব্রাহ্মণ গর্বে বর্ণিতে লাগিল ।  
ঘটী একে শত শ্লোক গঙ্গার বর্ণিলা ॥ ৩৬ ॥

*śuniyā brāhmaṇa garve varṇite lāgilā*  
*ghaṭī eke śata śloka gaṅgāra varṇilā*

## SYNONYMS

*śuniyā*—hearing this; *brāhmaṇa*—the *paṇḍita*, Keśava Kāśmīrī; *garve*—in pride; *varṇite*—to describe; *lāgilā*—began; *ghaṭī*—hour; *eke*—one; *śata*—hundred; *śloka*—verses; *gaṅgāra*—of the Ganges; *varṇilā*—described.

## TRANSLATION

When the brāhmaṇa, Keśava Kāśmīrī, heard this, he became still more puffed-up, and within one hour he composed one hundred verses describing mother Ganges.

## TEXT 37

শুনিয়া করিল প্রভু বহুত সংকার ।  
তোমা সম পৃথিবীতে কবি নাহি আর ॥ ৩৭ ॥

*śuniyā karila prabhu bahuta satkāra  
tomā sama pṛthivīte kavi nāhi āra*

## SYNONYMS

*śuniyā*—hearing this; *karila*—did; *prabhu*—the Lord; *bahuta*—very much; *satkāra*—high praise; *tomā*—you; *sama*—like; *pṛthivīte*—in the world; *kavi*—poet; *nāhi*—there is not; *āra*—anyone else.

## TRANSLATION

The Lord praised him, saying: “Sir, there is no greater poet than you in the entire world.

## TEXT 38

তোমার কবিতা শ্লোক বুঝিতে কার শক্তি ।  
তুমি ভাল জান অর্থ কিংবা সরস্বতী ॥ ৩৮ ॥

*tomāra kavita śloka bujhite kāra śakti  
tumi bhāla jāna artha kiṁvā sarasvatī*

## SYNONYMS

*tomāra*—your; *kavitā*—poetry; *śloka*—verses; *bujhite*—to understand; *kāra*—whose; *śakti*—power; *tumi*—you; *bhāla*—well; *jāna*—know; *artha*—meaning; *kiṁvā*—or; *sarasvatī*—the goddess of learning.

## TRANSLATION

“Your poetry is so difficult that no one can understand it but you and mother Sarasvatī, the goddess of learning.

## PURPORT

Replying to Keśava Kāśmīrī sarcastically, Lord Caitanya Mahāprabhu indirectly minimized the value of his poetry by saying, “Yes, your compositions are so nice that no one but you and your worshipable mother, the goddess of learning, can understand them.” Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning, but Caitanya Mahāprabhu, as the master of the goddess of learning, has the right to speak sarcastically of her devotees. In other words, although Keśava Kāśmīrī was proud of being favored by the goddess of learning, he did not know that she is controlled by Caitanya Mahāprabhu Himself because He is the Supreme Personality of Godhead.

## TEXT 39

এক শ্লোকের অর্থ যদি কর নিজ-মুখে ।  
শুনি' সব লোক তবে পাইব বড়সুখে ॥ ৩৯ ॥

*eka ślokerā artha yadi kara nija-mukhe  
śuni' saba loka tabe pāiba baḍa-sukhe*

## SYNONYMS

*eka*—one; *ślokerā*—of a verse; *artha*—the meaning; *yadi*—if; *kara*—you do; *nija-mukhe*—by your own mouth; *śuni'*—hearing; *saba*—all; *loka*—persons; *tabe*—thereafter; *pāiba*—we shall get; *baḍa-sukhe*—with great happiness.

## TRANSLATION

“But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy.”

## TEXT 40

তবে দিগ্বিজয়ী ব্যাখ্যার শ্লোক পুছিল ।  
শত শ্লোকের এক শ্লোক প্রভু ত' পড়িল ॥ ৪০ ॥

*tabe digvijayī vyākhyāra śloka puchila  
śata ślokerā eka śloka prabhu ta' paḍila*

## SYNONYMS

*tabe*—thereafter; *dig-vijayī*—Keśava Kāśmīrī; *vyākhyāra*—for explanation; *śloka*—a verse; *puchila*—inquired about; *śata*—one hundred; *ślokerā*—of the verses; *eka*—one; *śloka*—verse; *prabhu*—the Lord; *ta'*—then; *paḍila*—recited.

## TRANSLATION

The Digvijayī, Keśava Kāśmīrī, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Keśava Kāśmīrī had composed.

## TEXT 41

মহত্বং গঙ্গায়াঃ সততমিদমাভাতি নিতরাং  
যদেষা শ্রীবিষ্ণোশ্চরণকমলোৎপত্তিস্থভগা ।  
দ্বিতীয়-শ্রীলক্ষ্মীরিব স্মরনরৈরচ্যচরণা  
ভবানীভতু'র্ষা শিরসি বিভবত্যদ্ভুতগুণা ॥ ৪১ ॥

*mahattvaṁ gaṅgāyāḥ satatam idam ābhāti nitarāṁ  
yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā*

*dvitīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā  
bhavānī-bhartur yā śirasī vibhavaty adbhuta-guṇā*

## SYNONYMS

*mahattvam*—greatness; *gaṅgāyāḥ*—of mother Ganges; *satatam*—always; *idam*—this; *ābhāti*—shines; *nitarām*—without comparison; *yat*—because; *eṣā*—she; *śrī*—*viṣṇoḥ*—of Lord Viṣṇu; *caraṇa*—feet; *kamala*—lotus flower; *utpatti*—generation; *subhagā*—fortunate; *dvitīya*—second; *śrī*—beautiful; *lakṣmīḥ*—goddess of fortune; *iva*—like; *sura-naraiḥ*—by demigods and human beings; *arcya*—worshipable; *caraṇā*—feet; *bhavānī*—of goddess Durgā; *bhartuḥ*—of the husband; *yā*—she; *śirasī*—on the head; *vibhavati*—flourishes; *adbhuta*—wonderful; *guṇā*—qualities.

## TRANSLATION

“The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva.”

## TEXT 42

‘এই শ্লোকের অর্থ কর’—প্রভু যদি বৈল ।  
বিস্মিত হঞা দিগ্বিজয়ী প্রভুরে পুছিল ॥ ৪২ ॥

*'ei ślokerā artha kara'*—*prabhu yadi baila  
vismita hañā digvijayī prabhure puchila*

## SYNONYMS

*ei*—this; *ślokerā*—of the verse; *artha*—explanation; *kara*—kindly do; *prabhu*—Lord Caitanya; *yadi*—when; *baila*—said; *vismita*—struck with wonder; *hañā*—being; *dig-vijayī*—the champion; *prabhure*—unto the Lord; *puchila*—inquired.

## TRANSLATION

When Lord Caitanya Mahāprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

## TEXT 43

ঝঞ্জাবাত-প্রায় আমি শ্লোক পড়িল ।  
তার মধ্যে শ্লোক তুমি কৈছে কণ্ঠে কৈল ॥ ৪৩ ॥

*jhañjhāvāta-prāya āmi śloka paḍila  
tāra madhye śloka tumi kaiche kaṅṭhe kaila*

## SYNONYMS

*jhañjhāvāta*—the strong wind of a storm; *prāya*—like; *āmi*—I; *śloka*—verses; *paṇḍita*—recited; *tāra*—of them; *madhye*—in the midst; *śloka*—one verse; *tumi*—You; *kaiche*—how; *kaṇṭhe*—within the heart; *kaila*—have taken.

## TRANSLATION

“I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?”

## TEXT 44

প্রভু কহে, দেবের বরে তুমি—‘কবিবর’ ।  
এছে দেবের বরে কেহো হয় ‘শ্রুতিধর’ ॥ ৪৪ ॥

*prabhu kahe, devera vare tumi*—‘*kavi-vara*’  
*aiche devera vare keho haya ‘śrutidhara’*

## SYNONYMS

*prabhu*—the Lord; *kahe*—replied; *devera*—of a superior power; *vare*—by benediction; *tumi*—you; *kavi-vara*—the most elevated poet; *aiche*—similarly; *devera*—of the Lord; *vare*—by the benediction; *keho*—someone; *haya*—becomes; *śrutidhara*—one who can immediately remember.

## TRANSLATION

The Lord replied: “By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a great śrutidhara who can memorize anything immediately.”

## PURPORT

In this connection, *śrutidhara* is a very important word. *Śruti* means “hearing,” and *dhara* means “one who can capture.” Formerly, before the beginning of Kali-yuga, almost everyone, especially among the intelligent men, the *brāhmaṇas*, was a *śrutidhara*. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books.

To become a *śrutidhara*, one who can remember simply by hearing, is a great achievement for a student. In *Bhagavad-gītā* the Lord says:

*yad yad vibhūtimat sattvaṁ*  
*śrīmad ūrjitam eva vā*

*tat tad evāvagaccha tvaṁ  
mama tejo 'mśa-sambhavam*

“Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor.” (Bg. 10.41)

As soon as we find anything extraordinary, we should understand that such an extraordinary manifestation is the special grace of the Supreme Personality of Godhead. Therefore Lord Caitanya Mahāprabhu replied to the champion, Keśava Kāśmīrī, that just as he was greatly proud of being a favorite devotee of Mother Sarasvatī, so someone else, like He Himself, being favored by the Supreme Personality of Godhead, could become a *śrutidhara* and thus memorize anything immediately simply by hearing it.

#### TEXT 45

শ্লোকের অর্থ কৈল বিপ্র পাইয়া সন্তোষ ।

প্রভু কহে—কহ শ্লোকের কিবা গুণ-দোষ ॥ ৪৫ ॥

*ślokerā artha kaila vipra pāiyā santoṣa  
prabhu kahe—kaḥa ślokerā kibā guṇa-doṣa*

#### SYNONYMS

*ślokerā*—of the verse; *artha*—explanation; *kaila*—made; *vipra*—the *brāhmaṇa*; *pāiyā*—obtaining; *santoṣa*—satisfaction; *prabhu*—the Lord; *kahe*—said; *kaḥa*—kindly speak; *ślokerā*—of the verse; *kibā*—what are; *guṇa*—qualities; *doṣa*—faults.

#### TRANSLATION

Satisfied by the statement of Lord Caitanya Mahāprabhu, the *brāhmaṇa* [Keśava Kāśmīrī] explained the quoted verse. Then the Lord said: “Now kindly explain the special qualities and faults in the verse.”

#### PURPORT

Not only did Śrī Caitanya Mahāprabhu pick out this one among the one hundred verses and remember it although the *brāhmaṇa* had recited them like the blowing wind, but He also analyzed its qualities and faults. Not only did He hear the verse, but He immediately made a critical study of it.

#### TEXT 46

বিপ্র কহে শ্লোকে নাহি দোষের আভাস ।

উপমালঙ্কার গুণ, কিছু অনুপ্রাস ॥ ৪৬ ॥

*vipra kahe śloke nāhi doṣera ābhāsa  
upamālaṅkāra guṇa, kichu anuprāsa*

## SYNONYMS

*vipra kahe*—the *brāhmaṇa* replied; *śloke*—in that verse; *nāhi*—there is not; *doṣera*—of fault; *ābhāsa*—even a tinge; *upamā-alaṅkāra*—simile or metaphor; *guṇa*—quality; *kichu*—something; *anuprāsa*—alliteration.

## TRANSLATION

The *brāhmaṇa* replied: “There is not a tinge of fault in that verse. Rather, it has the good qualities of similes and alliteration.”

## PURPORT

In the last line of the verse quoted by Śrī Caitanya Mahāprabhu, the letter *bha* is repeated many times, as in the words *bhavānī*, *bhartur*, *vibhavati* and *adbhuta*. Such repetition is called *anuprāsa*, or alliteration. The words *lakṣmī iva* and *viṣṇoḥ caraṇa-kamalotpattī* are instances of *upamā-alaṅkāra*, for they exhibit metaphorical beauty. The Ganges is water, and Lakṣmī is the goddess of fortune. Since water and a person are not actually similar, the comparison is metaphorical.

## TEXT 47

প্রভু কহেন, —কহি, যদি না করহ রোষ ।

কহ তোমার এই শ্লোকে কিবা আছে দোষ ॥ ৪৭ ॥

*prabhu kahena*, —*kahi*, *yadi nā karaha roṣa*  
*kaha tomāra ei śloke kibā āche doṣa*

## SYNONYMS

*prabhu kahena*—the Lord replied; *kahi*—let Me say; *yadi*—if; *nā*—do not; *karaha*—you become; *roṣa*—angry; *kaha*—please tell Me; *tomāra*—your; *ei śloke*—in this verse; *kibā*—what; *āche*—there is; *doṣa*—fault.

## TRANSLATION

The Lord said: “My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?”

## TEXT 48

প্রতিভার কাব্য তোমার দেবতা সন্তোষে ।

ভালমতে বিচারিলে জানি গুণদোষে ॥ ৪৮ ॥

*pratibhāra kāvya tomāra devatā santoṣe*  
*bhāla-mate vicārile jāni guṇa-doṣe*

## SYNONYMS

*pratibhāra*—of ingenuity; *kāvya*—poetry; *tomāra*—your; *devatā*—the Lord; *santoṣe*—satisfies; *bhāla-mate*—scrutinizingly; *vicāriḷe*—on analyzing; *jāni*—I know; *guṇa-doṣe*—there are faults and qualities also.

## TRANSLATION

“There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults.”

## TEXT 49

ভাতে ভাল করি' গ্লোক করহ বিচার ।  
কবি কহে,—যে কহিলে সেই বেদসার ॥ ৪৯ ॥

*tāte bhāla kari' śloka karaha vicāra*  
*kavi kahe,—ye kahile sei veda-sāra*

## SYNONYMS

*tāte*—therefore; *bhāla*—very carefully; *kari'*—doing it; *śloka*—the verse; *karaha*—do; *vicāra*—judgment; *kavi kahe*—the poet said; *ye kahile*—what You have said; *sei*—that is; *veda-sāra*—exactly right.

## TRANSLATION

The Lord concluded: “Now, therefore, let us carefully scrutinize this verse.” The poet replied: “Yes, the verse You have recited is perfectly correct.

## TEXT 50

ব্যাকরণিণী তুমি নাহি পড় অলঙ্কার ।  
তুমি কি জানিবে এই কবিত্বের সার ॥ ৫০ ॥

*vyākaraṇiyā tumi nāhi paḍa alaṅkāra*  
*tumi ki jānibe ei kavitvera sāra*

## SYNONYMS

*vyākaraṇiyā*—a student of grammar; *tumi*—You are; *nāhi*—do not; *paḍa*—study; *alaṅkāra*—poetic ornaments; *tumi*—You; *ki*—what; *jānibe*—will know; *ei*—this; *kavitvera*—of poetic quality; *sāra*—review.

## TRANSLATION

“You are an ordinary student of grammar. What do You know about literary embellishments? You cannot review this poetry because You do not know anything about it.”

## PURPORT

Keśava Kāśmīrī first wanted to bluff Śrī Caitanya Mahāprabhu by saying that since He was not an advanced student in literary style, He could not review a verse full of metaphors and literary ornaments. This argument has some basis in fact. Unless one is a medical man one cannot criticize a medical man, and unless one is a lawyer he cannot criticize a lawyer. Therefore Keśava Kāśmīrī first depreciated the Lord's position. Because Śrī Caitanya Mahāprabhu was to the champion a student of grammar, how could He dare criticize a great poet like him? Lord Caitanya, therefore, criticized the poet in a different way. He said that although He was certainly not advanced in a literary career, He had heard from others how to criticize such poetry, and as a *śrutidhara*, possessing a complete memory, He could understand the process for such a review.

## TEXT 51

প্রভু কহেন—অতএব পুছিয়ে তোমায়ে ।  
বিচারিয়া গুণ-দোষ বুঝাহ আমায়ে ॥ ৫১ ॥

*prabhu kahena—ataeva puchiye tomāre  
vicāriyā guṇa-doṣa bujhāha āmāre*

## SYNONYMS

*prabhu kahena*—the Lord said; *ataeva*—therefore; *puchiye*—I am asking; *tomāre*—you; *vicāriyā*—completely reviewing; *guṇa*—qualities; *doṣa*—faults; *bujhāha*—teach; *āmāre*—Me.

## TRANSLATION

Taking a humble position, Śrī Caitanya Mahāprabhu said: “Because I am not of your level, I have asked you to teach Me by explaining the faults and qualities in your poetry.

## TEXT 52

নাহি পড়ি অলঙ্কার, করিয়াছি শ্রবণ ।  
তাতে এই শ্লোকে দেখি বহু দোষ-গুণ ॥ ৫২ ॥

*nāhi paḍi alaṅkāra, kariyāchi śravaṇa  
tāte ei śloke dekhi bahu doṣa-guṇa*

## SYNONYMS

*nāhi paḍi*—I do not study; *alaṅkāra*—the art of literary embellishment; *kariyāchi*—I have done; *śravaṇa*—hearing; *tāte*—by that; *ei śloke*—in this verse; *dekhi*—I see; *bahu*—many; *doṣa*—faults; *guṇa*—qualities.

## TRANSLATION

“Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities.”

## PURPORT

The statement *kariyāchi śravaṇa* (“I have heard it”) is very important in the sense that hearing is more important than directly studying or perceiving. If one is expert in hearing and hears from the right source, his knowledge is immediately perfect. This process is called *śrauta-panthā*, or the acquirement of knowledge by hearing from authorities. All Vedic knowledge is based on the principle that one must approach a bona fide spiritual master and hear from the authoritative statements of the *Vedas*. It is not necessary for one to be a highly polished literary man to receive knowledge; to receive perfect knowledge from a perfect person, one must be expert in hearing. This is called the descending process of deductive knowledge, or *avaroha-panthā*.

## TEXT 53

কবি কহে,—কহ দেখি, কোন্ গুণ-দোষ ।  
প্রভু কহেন,—কহি, শুন, না করিহ রোষ ॥ ৫৩ ॥

*kavi kahe*,—*kaha dekhi*, *kon guṇa-doṣa*  
*prabhu kahena*,—*kahi*, *śuna*, *nā kariha roṣa*

## SYNONYMS

*kavi kahe*—the poet said; *kaha dekhi*—you say ‘I see’; *kon*—what; *guṇa*—qualities; *doṣa*—faults; *prabhu kahena*—the Lord replied; *kahi*—let Me say; *śuna*—please hear; *nā*—do not; *kariha*—become; *roṣa*—angry.

## TRANSLATION

The poet said: “All right, let me see what qualities and faults You have found.” The Lord replied: “Let Me speak, and please hear Me without becoming angry.”

## TEXT 54

পঞ্চ দোষ এই শ্লোকে পঞ্চ অলঙ্কার ।  
ক্রমে আমি কহি, শুন, করহ বিচার ॥ ৫৪ ॥

*pañca doṣa ei śloke pañca alaṅkāra*  
*krame āmi kahi*, *śuna*, *karaha vicāra*

## SYNONYMS

*pañca*—five; *doṣa*—faults; *ei śloke*—in this verse; *pañca*—five; *alaṅkāra*—literary embellishments; *krame*—one after another; *āmi*—I; *kahi*—say; *śuna*—kindly hear; *karaha*—give; *vicāra*—judgment.

## TRANSLATION

"My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment.

## PURPORT

In the verse beginning with *mahattvaṁ gaṅgāyāḥi* there are five literary ornaments and five examples of faulty composition. There are two examples of the fault called *avimṣṣta-vidheyāṁśa* and one example each of the faults *viruddha-mati*, *punar-ukti* and *bhagna-krama*.

*Vimṣṣta* means "clean," and *vidheyāṁśa* means "predicate." It is a general rule of composition to establish a subject first and then give its predicate. For example, according to Sanskrit grammar if one says, "This man is learned," his composition is in order. But if one says, "Learned is this man," the composition is not in order. Such a flaw is called *avimṣṣta-vidheyāṁśa-doṣa*, or the fault of unclean composition. The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word *idam* ("this") or what is known should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.

The second instance of *avimṣṣta-vidheyāṁśa-doṣa* occurs in the words *dvitīya-śrīlakṣmīr iva*. In this composition the word *dvitīya* ("second") is *vidheya*, or unknown. Placing the unknown first to make the compound word *dvitīya-śrīlakṣmīr* is another fault. The words *dvitīya-śrīlakṣmīr iva* were intended to compare the Ganges to the goddess of fortune, but because of this fault the meaning of the compound word was bewildering.

The third fault is that of *viruddha-mati*, or contradictory conception, in the words *bhavānī-bhartuḥ*. The word *bhavānī* refers to the wife of Bhava, Lord Śiva. But since *Bhavānī* is already known as the wife of Lord Śiva, to add the word *bhartā*, "husband," thus forming a compound meaning "the husband of the wife of Lord Śiva," is contradictory, for thus it appears as if the wife of Lord Śiva had another husband.

The fourth fault is *punar-ukti*, or redundancy, which occurs when the verb *vibhavati* ("flourishes"), which should have ended the composition, is further qualified by the unnecessary adjective *adbhuta-guṇā* ("endowed with wonderful qualities"). The fifth fault is *bhagna-krama*, which means "broken order." In the first, third and fourth lines there is *anuprāsa*, or alliteration, created by the sounds *ta*, *ra* and *bha*, but in the second line there is no such *anuprāsa*, and therefore the order is broken.

## TEXT 55

‘अविम्वृष्ट-विधेयांश’- द्वुई ठाङ्गि चिह्न ।

‘विरुद्धमति’, ‘भग्नक्रम’, ‘पुनराुक्त’,—दोष तिन ॥५५॥

*'avimṣṣta-vidheyāṁśa'*—*dui ṭhāṇi cihna*

*'viruddha-mati', 'bhagna-krama', 'punar-ātta',—doṣa tina*

## SYNONYMS

*avimṛṣṭa-vidheyāṁśa*—unclean composition; *dui ṭhāṇi*—in two places; *cihna*—symptoms; *viruddha-mati*—a contradictory conception; *bhagna-krama*—broken order; *punar-ātta*—redundancy (also called *punar-ukti*); *doṣa*—faults; *tina*—three.

## TRANSLATION

“In this verse the fault of *avimṛṣṭa-vidheyāṁśa* occurs twice, and the faults of *viruddha-mati*, *bhagna-krama* and *punar-ātta* occur once each.

## TEXT 56

‘গঙ্গার মহত্ত্ব’—শ্লোকে মূল ‘বিদেয়’ ।

ঐদং শব্দে ‘অনুবাদ’—পাছে অবিদেয় ॥ ৫৬ ॥

*gaṅgāra mahattva*—*śloke mūla 'vidheya'*  
*idam śabde 'anuvāda'*—*pāche avidheya*

## SYNONYMS

*gaṅgāra mahattva*—glorification of mother Ganges; *śloke*—in the verse; *mūla*—chief; *vidheya*—unknown; *idam*—this; *śabde*—by the word; *anuvāda*—the known; *pāche*—at the end; *avidheya*—improper.

## TRANSLATION

“The glorification of the Ganges [*mahattvaṁ gaṅgāyāḥ*] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word *idam*, which has been placed after the unknown.

## TEXT 57

‘বিদেয়’ আগে কহি’ পাছে কহিলে ‘অনুবাদ’ ।

এই লাগি’ শ্লোকের অর্থ করিয়াছে বাধ ॥ ৫৭ ॥

*'vidheya' āge kahi' pāche kahile 'anuvāda'*  
*ei lāgi' ślokera artha kariyāche bādha*

## SYNONYMS

*vidheya*—what is unknown; *āge*—first; *kahi'*—after speaking; *pāche*—at the end; *kahile*—if one speaks; *anuvāda*—known things; *ei lāgi'*—for this reason; *ślokera*—of the verse; *artha*—meaning; *kariyāche*—has been made; *bādha*—objectionable.

## TRANSLATION

“Because you have placed the known subject at the end and that which is unknown at the beginning, the composition is faulty, and the meaning of the words has become doubtful.

## TEXT 58

অনুবাদমহুঙ্কৈব ন বিধেয়মুদীরয়েৎ ।

ন স্থলকাষ্পদং কিঞ্চিৎ কুত্রচিৎ প্রতিষ্ঠতি ॥ ৫৮ ॥

*anuvādam anuktvāiva na vidheyam udīrayet  
na hy alabdhāspadam kiñcit kutracit pratīṣṭhati*

## SYNONYMS

*anuvādam*—things already known; *anuktvā*—without mentioning; *eva*—certainly; *na*—not; *vidheyam*—unknown subject matters; *udīrayet*—one should mention; *na*—not; *hi*—certainly; *alabdha-āspadam*—without having achieved a proper place; *kiñcit*—something; *kutracit*—anywhere; *pratīṣṭhati*—has a position.

## TRANSLATION

“Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.

## TEXT 59

‘দ্বিতীয় শ্রীলক্ষ্মী’ ইহা ‘দ্বিতীয়ত্ব’ বিধেয় ।

সমাসে গৌণ হৈল, শব্দার্থ গেল ক্ষয় ॥ ৫৯ ॥

*‘dvitīya śrī-lakṣmī’—ihān ‘dvitīyatva’ vidheya  
samāse gauṇa haila, śabdārtha gela kṣaya*

## SYNONYMS

*dvitīya*—a second; *śrī-lakṣmī*—the all-opulent goddess of fortune; *ihān*—this word; *dvitīyatva*—the quality of being a second; *vidheya*—the unknown, which is to be explained; *samāse*—in the compound word; *gauṇa*—secondary; *haila*—became; *śabda-ārtha*—the word’s intended meaning; *gela*—became; *kṣaya*—lost.

## TRANSLATION

“In the word *dvitīya-śrīlakṣmīr* [the second all-opulent goddess of fortune], the quality of being a second *Lakṣmī* is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost.

## TEXT 60

‘দ্বিতীয়’ শব্দ বিধেয়, তাহা পড়িল সমাসে ।

‘লক্ষ্মীর সমতা’ অর্থ করিল বিনাশে ॥ ৬০ ॥

'dvitīya' śabda—vidheya, tāhā ṣaḍila samāse  
'lakṣmīra samatā' artha karila vināse

## SYNONYMS

*dvitīya*—secondary; *śabda*—the word; *vidheya*—the unknown; *tāhā*—that; *ṣaḍila*—joined; *samāse*—in the compound word; *lakṣmīra*—with Lakṣmī; *samatā*—equality; *artha*—meaning; *karila*—became; *vināse*—lost.

## TRANSLATION

“Because the word *dvitīya* [second] is the unknown, in its combination in this compound word the intended meaning of equality with Lakṣmī is lost.

## TEXT 61

‘অবিম্বষ্ট-বিধেয়াংশ’—এই দোষের নাম ।  
আর এক দোষ আছে, শুন সাবধান ॥ ৬১ ॥

'*avimṣṭa-vidheyāṁśa*'—*ei doṣera nāma*  
*āra eka doṣa āche, śuna sāvadhāna*

## SYNONYMS

*avimṣṭa-vidheyāṁśa*—*avimṣṭa-vidheyāṁśa*; *ei*—this; *doṣera*—of the fault; *nāma*—the name; *āra*—another; *eka*—one; *doṣa*—fault; *āche*—there is; *śuna*—hear; *sāvadhāna*—carefully.

## TRANSLATION

“Not only is there the fault *avimṣṭa-vidheyāṁśa*, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention.

## TEXT 62

‘ভবানীভৃত’-শব্দ দিলে পাইয়া সন্তোষ ।  
‘বিৰুদ্ধমতিকৃৎ’ নাম এই মহা দোষ ॥ ৬২ ॥

'*bhavānī-bhartṛ*'-*śabda dile pāiyā santōṣa*  
'*viruddha-mati-kṛt*' *nāma ei mahā doṣa*

## SYNONYMS

*bhavānī-bhartṛ*—the husband of Bhavānī; *śabda*—the word; *dile*—you have placed; *pāiyā*—getting; *santōṣa*—very much satisfaction; *viruddha-mati-kṛt*—*viruddha-mati-kṛt* (a statement of opposing elements); *nāma*—named; *ei*—this; *mahā*—great; *doṣa*—fault.

## TRANSLATION

“Here is another great fault. You have arranged the word *bhavānī-bhartṛ* to your great satisfaction, but this betrays the fault of contradiction.

## TEXT 63

ভবানী-শব্দে কহে মহাদেবের গৃহিণী ।  
তঁার ভর্তা কহিলে দ্বিতীয় ভর্তা জানি ॥ ৬৩ ॥

*bhavānī-śabde kahe mahādevera grhiṇī*  
*tānra bhartā kahile dvitīya bhartā jāni*

## SYNONYMS

*bhavānī*—*bhavānī*; *śabde*—by the word; *kahe*—is mentioned; *mahādevera*—of Lord Śiva; *grhiṇī*—the wife; *tānra*—her; *bhartā*—husband; *kahile*—if we say; *dvitīya*—second; *bhartā*—husband; *jāni*—we understand.

## TRANSLATION

“The word *bhavānī* means ‘the wife of Lord Śiva.’ But when we mention her husband, one might conclude that she has another husband.

## TEXT 64

‘শিবপত্নীর ভর্তা ইহা শুনিতে বিরুদ্ধ ।  
‘বিরুদ্ধমতিক্রম’ শব্দ শাস্ত্রে নহে শুদ্ধ ॥ ৬৪ ॥

*śiva-patnīra bhartā’ ihā śunite viruddha*  
*‘viruddha-mati-kṛt’ śabda śāstre nahe śuddha*

## SYNONYMS

*śiva-patnīra*—of the wife of Lord Śiva; *bhartā*—husband; *ihā*—this; *śunite*—to hear; *viruddha*—contradiction; *viruddha-mati-kṛt*—that which creates a contradiction; *śabda*—such a word; *śāstre*—in the scriptures; *nahe*—is not; *śuddha*—pure.

## TRANSLATION

“It is contradictory to hear that Lord Śiva’s wife has another husband. The use of such words in literature creates the fault called *viruddha-mati-kṛt*.

## TEXT 65

‘ব্রাহ্মণ-পত্নীর ভর্তার হস্তে দেহ দান’ ।  
শব্দ শুনিতেই হয় দ্বিতীয়ভর্তা জানি ॥ ৬৫ ॥

*‘brāhmaṇa-patnīra bhartāra haste deha dāna’*  
*śabda śunitei haya dvitīya-bhartā jāna*

## SYNONYMS

*brāhmaṇa-patnīra*—of the wife of a *brāhmaṇa*; *bhartāra*—of the husband; *haste*—in the hand; *deha*—give; *dāna*—charity; *śabda*—these words; *śunitei*—hearing; *haya*—there is; *dvitīya-bhartā*—another husband; *jñāna*—knowledge.

## TRANSLATION

“If someone says, ‘Place this charity in the hand of the husband of the wife of the *brāhmaṇa*,’ when we hear these contradictory words we immediately understand that the *brāhmaṇa*’s wife has another husband.

## TEXT 66

বিভবতি' ক্রিয়ায় বাক্য—সঙ্গ, পুনঃ বিশেষণ ।

‘অদ্ভুতগুণা’—এই পুনরাবৃত্ত দূষণ ॥ ৬৬ ॥

*'vibhavati' kriyāya vākya—sāṅga, punaḥ viśeṣaṇa*

*'adbhuta-guṇā'—ei punar-ātta dūṣaṇa*

## SYNONYMS

*vibhavati—vibhavati* (flourishes); *kriyāya*—by the verb; *vākya*—statement; *sāṅga*—complete; *punaḥ*—again; *viśeṣaṇa*—an adjective; *adbhuta-guṇā*—wonderful qualities; *ei*—this; *punar-ātta*—repetition of the same word; *dūṣaṇa*—fault.

## TRANSLATION

“The statement by the word *vibhavati* [flourishes] is complete. Qualifying it with the adjective *adbhuta-guṇā* [wonderful qualities] creates the fault of redundancy.

## TEXT 67

তিন পাদে অনুপ্রাস দেখি অনুপম ।

এক পাদে নাহি, এই দোষ ‘ভগ্নক্রম’ ॥ ৬৭ ॥

*tina pāde anuprāsa dekhi anupama*

*eka pāde nāhi, ei doṣa 'bhagna-krama'*

## SYNONYMS

*tina pāde*—in three lines; *anuprāsa*—alliteration; *dekhi*—I see; *anupama*—extraordinary; *eka pāde*—in one line; *nāhi*—there is not (alliteration); *ei doṣa*—this fault; *bhagna-krama*—deviation.

## TRANSLATION

“There is extraordinary alliteration in three lines of the verse, but in one line there is no such alliteration. This is the fault of deviation.

## TEXT 68

যত্বপি এই শ্লোকে আছে পঞ্চ অলঙ্কার ।  
এই পঞ্চদোষে শ্লোক কৈল ছারখার ॥ ৬৮ ॥

*yadyapi ei śloke āche pañca alaṅkāra*  
*ei pañca-doṣe śloka kaila chārakhāra*

## SYNONYMS

*yadyapi*—although; *ei śloke*—in this verse; *āche*—there are; *pañca*—five; *alaṅkāra*—literary embellishments; *ei pañca-doṣe*—by the above-mentioned five faults; *śloka*—the verse; *kaila*—has been made; *chārakhāra*—spoiled.

## TRANSLATION

“Although there are five literary ornaments decorating this verse, the entire verse has been spoiled by these five most faulty presentations.

## TEXT 69

দশ অলঙ্কারে যদি এক শ্লোক হয় ।  
এক দোষে সব অলঙ্কার হয় ক্ষয় ॥ ৬৯ ॥

*daśa alaṅkāre yadi eka śloka haya*  
*eka doṣe saba alaṅkāra haya kṣaya*

## SYNONYMS

*daśa alaṅkāre*—with ten instances of literary ornamentation; *yadi*—if; *eka*—one; *śloka*—verse; *haya*—there is; *eka doṣe*—by one fault; *saba*—all; *alaṅkāra*—ornaments; *haya kṣaya*—become null and void.

## TRANSLATION

“If there are ten literary ornaments in a verse but even one faulty expression, the entire verse is nullified.

## TEXT 70

সুন্দর শরীর যৈছে ভূষণে ভূষিত ।  
এক খেতকুষ্ঠে যৈছে করয়ে বিগীত ॥ ৭০ ॥

*sundara śarīra yaiche bhūṣaṇe bhūṣita*  
*eka śveta-kuṣṭhe yaiche karaye vigīta*

## SYNONYMS

*sundara*—beautiful; *śarīra*—body; *yaiche*—as; *bhūṣaṇe*—with ornaments; *bhūṣita*—decorated; *eka*—one; *śveta-kuṣṭhe*—with a white spot of leprosy; *yaiche*—as; *karaye*—is made; *vigīta*—abominable.

## TRANSLATION

“One’s beautiful body may be decorated with jewels, but one spot of white leprosy makes the entire body abominable.

## PURPORT

The great sage Bharata Muni, an authority on poetic metaphor, has given his opinion in this connection as follows.

## TEXT 71

রসালঙ্কারবং কাব্যং দোষযুক্ত চেদ্বিভূষিতম্ ।

শ্রাদ্ধপুঃ স্তন্দরমপি শ্বিত্রেণৈকেন দুর্ভগম্ ॥ ৭১ ॥

*rasālaṅkāravat kāvyam doṣa-yuk ced vibhūṣitam  
syād vapuḥ sundaram api śvitreṇaikena durbhagam*

## SYNONYMS

*rasa*—with humors; *alaṅkāravat*—with ornaments (metaphors, similes, etc.); *kāvya*m—poetry; *doṣa-yuk*—faulty; *ced*—if; *vibhūṣitam*—very nicely decorated; *syāt*—it becomes so; *vapuḥ*—the body; *sundaram*—beautiful; *api*—even though; *śvitreṇa*—by a white spot of leprosy; *ekena*—one; *durbhagam*—unfortunate.

## TRANSLATION

“‘As one’s body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors.’

## TEXT 72

পঞ্চ অলঙ্কারেণ এবৈ শুনহ বিচার ।

দুই শব্দালঙ্কার, তিন অর্থ-অলঙ্কার ॥ ৭২ ॥

*pañca alaṅkāreṇa ebe śunaha vicāra  
dvi śabdālaṅkāra, tina artha-alaṅkāra*

## SYNONYMS

*pañca*—five; *alaṅkāreṇa*—of the literary embellishments; *ebe*—now; *śunaha*—just hear; *vicāra*—description; *dvi*—two; *śabda-alaṅkāra*—ornaments of sound or ornaments of words; *tina*—three; *artha-alaṅkāra*—ornaments of meaning.

## TRANSLATION

“Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.

## TEXT 73

শব্দালঙ্কার—তিনপাদে আছে অনুপ্রাস ।  
‘শ্রীলক্ষ্মী’ শব্দে ‘পুনরুক্তবদাভাস’ ॥ ৭৩ ॥

*śabdālaṅkāra*—*tina-pāde āche anuprāsa*  
*‘śrī-lakṣmī’ śabde ‘punar-uktavad-ābhāsa’*

## SYNONYMS

*śabda-alaṅkāra*—ornamentation of sound; *tina-pāde*—in three lines; *āche*—there is; *anuprāsa*—alliteration; *śrī-lakṣmī*—*śrī-lakṣmī*; *śabde*—in the word; *punar-ukta-vat*—of repetition of the same word; *ābhāsa*—there is a tinge.

## TRANSLATION

“There is a sound ornament of alliteration in three lines. And in the combination of words *śrī* and *lakṣmī* there is the ornament of a tinge of redundancy.

## TEXT 74

প্রথম-চরণে পঞ্চ ‘ত’-কারের পঁাতি ।  
তৃতীয়-চরণে হয় পঞ্চ ‘রেফ’-স্থিতি ॥ ৭৪ ॥

*prathama-carāṇe pañca ‘ta’-kāreṇa pāṅti*  
*tṛtīya-carāṇe haya pañca ‘repha’-sthiti*

## SYNONYMS

*prathama-carāṇe*—in the first line; *pañca*—five; *ta-kāreṇa*—of the letter *ta*; *pāṅti*—very nice composition; *tṛtīya-carāṇe*—in the third line; *haya*—there is; *pañca*—five; *repha*—of the letter *ra*; *sthiti*—composition.

## TRANSLATION

“In the arrangement of the first line the letter *ta* occurs five times, and the arrangement of the third line repeats the letter *ra* five times.

## TEXT 75

চতুর্থ-চরণে চারি ‘ভ’-কার-প্রকাশ ।  
অতএব শব্দালঙ্কার অনুপ্রাস ॥ ৭৫ ॥

*caturtha-carāṇe cāri ‘bha’-kāra-prakāśa*  
*ataeva śabdālaṅkāra anuprāsa*

## SYNONYMS

*caturtha-caraṇe*—in the fourth line; *cāri*—four; *bha-kāra*—of the letter *bha*; *prakāśa*—manifestations; *ataeva*—therefore; *śabda-alaṅkāra*—ornamental use of different sounds; *anuprāsa*—alliteration.

## TRANSLATION

“In the fourth line the letter *bha* occurs four times. This arrangement of alliteration is a pleasing ornamental use of sounds.

## TEXT 76

‘শ্রী’-শব্দে, ‘লক্ষ্মী’-শব্দে— এক বস্তু উক্ত ।  
পুনরুক্তপ্রায় ভাসে, নহে পুনরুক্ত ॥ ৭৬ ॥

*śrī-śabde, ‘lakṣmī’-śabde—eka vastu ukta  
punar-ukta-prāya bhāse, nahe punar-ukta*

## SYNONYMS

*śrī-śabde*—by the word *śrī*; *lakṣmī-śabde*—by the word *lakṣmī*; *eka vastu*—one thing; *ukta*—is indicated; *punar-ukta-prāya*—almost repetition; *bhāse*—appears; *nahe*—but actually it is not; *punar-ukta*—repetition.

## TRANSLATION

“Although the words *śrī* and *lakṣmī* convey the same meaning and are therefore almost redundant, they are nevertheless not redundant.

## TEXT 77

‘শ্রীযুক্ত লক্ষ্মী’ অর্থে অর্থের বিভেদ ।  
পুনরুক্তবদ্যভাস, শব্দালঙ্কার-ভেদ ॥ ৭৭ ॥

*‘śrī-yukta lakṣmī’ arthe arthera vibheda  
punar-uktavad-ābhāsa, śabdālaṅkāra-bheda*

## SYNONYMS

*śrī-yukta lakṣmī*—*Lakṣmī*, possessed of opulence; *arthe*—in the sense; *arthera*—of the meaning; *vibheda*—difference; *punar-ukta-vad-ābhāsa*—tinge of *punar-ukta-vat*; *śabda-alaṅkāra*—ornamental use of words; *bheda*—different.

## TRANSLATION

“Describing *Lakṣmī* as possessed of *śrī* [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.

## TEXT 78

‘লক্ষ্মীরিব’ অর্থালঙ্কার—উপমা-প্রকাশ ।

আর অর্থালঙ্কার আছে, নাম—‘বিরোধাভাস’ ॥৭৮॥

*‘lakṣmīr iva’ arthālaṅkāra—upamā-prakāśa*  
*āra arthālaṅkāra āche, nāma—‘virodhābhāsa’*

## SYNONYMS

*lakṣmīr iva*—like Lakṣmī; *artha-alaṅkāra*—ornamental use of the meaning; *upamā*—analogy; *prakāśa*—manifestation; *āra*—also; *artha-alaṅkāra*—ornamental use of meaning; *āche*—there is; *nāma*—which is named; *virodha-ābhāsa*—possibility of contradiction.

## TRANSLATION

“The use of *lakṣmīr iva* [like Lakṣmī] manifests the ornament of meaning called *upamā* [analogy]. There is also the further ornament of meaning called *virodha-ābhāsa*, or a contradictory indication.

## TEXT 79

‘গঙ্গাতে কমল জন্মে’—সবার সুবোধ ।

‘কমলে গঙ্গার জন্ম’—অত্যন্ত বিরোধ ॥ ৭৯ ॥

*‘gaṅgāte kamala janme’—sabāra subodha*  
*‘kamale gaṅgāra janma’—atyanta virodha*

## SYNONYMS

*gaṅgāte*—in the River Ganges; *kamala*—lotus flower; *janme*—grows; *sabāra*—of everyone; *subodha*—understanding; *kamale*—in the lotus flower; *gaṅgāra*—of the Ganges; *janma*—birth; *atyanta*—very much; *virodha*—contradiction.

## TRANSLATION

“Everyone knows that lotus flowers grow in the water of the Ganges. But to say that the Ganges takes birth from a lotus flower seems extremely contradictory.

## TEXT 80

‘ইহা বিষ্ণুপাদপদ্মে গঙ্গার উৎপত্তি’ ।

বিরোধালঙ্কার ইহা মহা-চমৎকৃতি ॥ ৮০ ॥

*‘ihā viṣṇu-pāda-padme gaṅgāra utpatti’*  
*virodhālaṅkāra ihā mahā-camatkṛti*

## SYNONYMS

*ihāñ*—in this connection; *viṣṇu-pāda-padme*—in the lotus feet of Lord Viṣṇu; *gaṅgāra*—of mother Ganges; *utpatti*—beginning; *virodha*—contradiction; *alaṅkāra*—literary decoration; *ihā*—it; *mahā*—very great; *camatkṛti*—wonder.

## TRANSLATION

“The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Viṣṇu it is a great wonder.

## TEXT 81

ঐশ্বর-অচিন্ত্যশক্ত্যে গঙ্গার প্রকাশ ।

ইহাতে বিরোধ নাই, বিরোধ-আশাস ॥ ৮১ ॥

*īśvara-acintya-śaktye gaṅgāra prakāśa*  
*ihāte virodha nāhi, virodha-ābhāsa*

## SYNONYMS

*īśvara-acintya-śaktye*—by the inconceivable potency of the Supreme Lord; *gaṅgāra*—of the Ganges; *prakāśa*—emanation; *ihāte*—in this; *virodha nāhi*—there is no contradiction; *virodha-ābhāsa*—appears to be a contradiction.

## TRANSLATION

“In this birth of the Ganges, by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

## PURPORT

The central point of all Vaiṣṇava philosophy is to accept the inconceivable potency of Lord Viṣṇu. What sometimes appears contradictory from a material viewpoint is understandable in connection with the Supreme Personality of Godhead because He can perform contradictory activities by dint of His inconceivable potencies. Modern scientists are puzzled. They cannot even explain how such a large quantity of chemicals has formed the atmosphere. Scientists explain that water is a combination of hydrogen and oxygen, but when asked where such a large quantity of hydrogen and oxygen came from and how they combined to manufacture the great oceans and seas, they cannot answer because they are atheists who will not accept that everything comes from life. Their thesis is that life comes from matter.

Where do all these chemicals come from? The answer is that they are produced by the inconceivable energy of the Supreme Personality of Godhead. Living entities are part of the Supreme Godhead, and from their bodies come many chemicals.

For example, the lemon tree is a living entity that produces many lemons, and within each lemon is a great deal of citric acid. Therefore, if even an insignificant living entity who is but a part of the Supreme Lord can produce so much of a chemical, how much potency there must be in the body of the Supreme Personality of Godhead.

Scientists cannot perfectly explain where the chemicals of the world are manufactured, but one can explain this perfectly by accepting the inconceivable energy of the Supreme Lord. There is no reason for denying this argument. Since there are potencies in the living entities who are samples of the Personality of Godhead, how much potency there must be in the Supreme Godhead Himself. As described in the *Vedas*, *nityo nityānām cetanaś cetanānām*: “He is the chief eternal of all eternals and the chief living entity among all living entities.” (*Kaṭha Upaniṣad*, 2.2.13)

Unfortunately, atheistic science will not accept that matter comes from life. Scientists insist upon their most illogical and foolish theory that life comes from matter, although this is quite impossible. They cannot prove in their laboratories that matter can produce life, yet there are thousands and thousands of examples illustrating that matter comes from life. Therefore in *Śrī Caitanya-caritāmṛta* Kṛṣṇadāsa Kavirāja Gosvāmī says that as soon as one accepts the inconceivable potency of the Supreme Personality of Godhead, no great philosopher or scientist can put forward any thesis to contradict the Lord’s power. This is expressed in the following Sanskrit verse.

### TEXT 82

अंबुजमधुनि जातं कचिदपि न जातमंबुजाद्बु ।  
मुरभिदि तद्विपरितं पादाश्लोकाग्रहानदी जाता ॥ ८२ ॥

*ambujam ambūni jātaṁ kvacit*  
*api na jātam ambujād ambu*  
*mura-bhidi tad-viparītaṁ*  
*pādāmbhojān mahā-nadī jātā*

### SYNONYMS

*ambujam*—lotus flower; *ambūni*—in the water; *jātam*—is grown; *kvacit*—at any time; *api*—certainly; *na*—not; *jātam*—grown; *ambujāt*—from a lotus flower; *ambu*—water; *mura-bhidi*—in the killer of Murāsura (Kṛṣṇa); *tad-viparītam*—just the opposite of that; *pāda-ambhojāt*—from the lotus flower of His feet; *mahā-nadī*—the great river; *jātā*—has grown.

### TRANSLATION

“Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Kṛṣṇa. The great River Ganges has grown from His lotus feet.

## TEXT 83

গঙ্গার মহত্ত্ব—সাধ্য, সাধন ভাষার ।

বিষ্ণুপাদোৎপত্তি—‘অনুমান’ অলঙ্কার ॥ ৮৩ ॥

*gaṅgāra mahattva—sādhyā, sādhana tāhāra*  
*viṣṇu-pādotpatti—‘anumāna’ alaṅkāra*

## SYNONYMS

*gaṅgāra*—of the Ganges; *mahattva*—opulences; *sādhyā*—subject matter; *sādhana*—means; *tāhāra*—of that; *viṣṇu-pāda-utpatti*—her origin from the lotus feet of the Lord; *anumāna*—called *anumāna* (hypothesis); *alaṅkāra*—an ornament.

## TRANSLATION

“The real glory of mother Ganges is that she has grown from the lotus feet of Lord Viṣṇu. Such a hypothesis is another ornament called *anumāna*.

## TEXT 84

স্থূল এই পঞ্চ দোষ, পঞ্চ অলঙ্কার ।

সূক্ষ্ম বিচারিয়ে যদি আছয়ে অপার ॥ ৮৪ ॥

*sthūla ei pañca doṣa, pañca alaṅkāra*  
*sūkṣma vicāriye yadi āchaye apāra*

## SYNONYMS

*sthūla*—gross; *ei*—these; *pañca*—five; *doṣa*—faults; *pañca*—five; *alaṅkāra*—literary ornaments; *sūkṣma*—in detail; *vicāriye*—we consider; *yadi*—if; *āchaye*—there are; *apāra*—unlimited.

## TRANSLATION

“I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

## TEXT 85

প্রতিভা, কবিত্ব ভোমার দেবতা-প্রসাদে ।

অবিচার কাব্যে অবশ্য পড়ে দোষ-বাধে ॥ ৮৫ ॥

*pratibhā, kavitva tomāra devatā-prasāde*  
*avicāra kāvyē avaśya paḍe doṣa-vādhē*

## SYNONYMS

*pratibhā*—ingenuity; *kavitva*—poetic imagination; *tomāra*—your; *devatā*—of a demigod; *prasāde*—by the grace; *avicāra*—without good judgment; *kāvye*—in the poetry; *avaśya*—certainly; *paḍe*—there is; *doṣa*—fault; *vādhe*—obstruction.

## TRANSLATION

“You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

## TEXT 86

বিচারি' কবিত্ব কৈলে হয় সুনির্মল ।  
সালঙ্কার হৈলে অর্থ করে জ্বলামলা ॥ ৮৬ ॥

*vicāri' kavitva kaile haya sunirmala*  
*sālaṅkāra haile artha kare jhālamala*

## SYNONYMS

*vicāri'*—with proper consideration; *kavitva*—poetic explanation; *kaile*—if done; *haya*—it becomes; *sunirmala*—very pure; *sa-alaṅkāra*—with metaphorical use of words; *haile*—if it is; *artha*—meaning; *kare*—does; *jhālamala*—dazzle.

## TRANSLATION

“Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling.”

## TEXT 87

শুনিয়া প্রভুর ব্যাখ্যা দিগ্বিজয়ী বিস্মিত ।  
মুখে না নিঃসরে বাক্য, প্রতিভা স্তম্ভিত ॥ ৮৭ ॥

*śuniyā prabhura vyākhyā digvijayī viśmita*  
*mukhe nā niḥsare vākya, pratibhā stambhita*

## SYNONYMS

*śuniyā*—hearing; *prabhura*—of the Lord; *vyākhyā*—explanation; *dig-vijayī*—the champion; *viśmita*—struck with wonder; *mukhe*—in the mouth; *nā*—did not; *niḥsare*—come out; *vākya*—words; *pratibhā*—ingenuity; *stambhita*—choked up.

## TRANSLATION

After hearing the explanation of Lord Caitanya Mahāprabhu, the champion poet, struck with wonder, his cleverness stunned, could not say anything.

## TEXT 88

কহিতে চাহয়ে কিছু, না আইসে উত্তর ।  
তবে বিচারয়ে মনে হইয়া ফাঁফর ॥ ৮৮ ॥

*kahite cāhaye kichu, nā āise uttara*  
*tabe vicāraye mane ha-iyā phāṅphara*

## SYNONYMS

*kahite*—to speak; *cāhaye*—wants; *kichu*—something; *nā*—not; *āise*—comes; *uttara*—any reply; *tabe*—thereafter; *vicāraye*—considers; *mane*—within the mind; *ha-iyā*—becoming; *phāṅphara*—puzzled.

## TRANSLATION

He wanted to say something, but no reply could come from his mouth. He then began to consider this puzzle within his mind.

## TEXT 89

পড়ুয়া বালক কৈল মোর বুদ্ধি লোপ ।  
জানি—সরস্বতী মোরে করিয়াছেন কোপ ॥ ৮৯ ॥

*paḍuyā bālaka kaila mora buddhi lopa*  
*jāni—sarasvatī more kariyāchena kopa*

## SYNONYMS

*paḍuyā*—student; *bālaka*—a boy; *kaila*—made; *mora*—my; *buddhi*—intelligence; *lopa*—lost; *jāni*—I can understand; *sarasvatī*—mother Sarasvatī; *more*—with me; *kariyāchena*—must have been; *kopa*—angry.

## TRANSLATION

“This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvatī has become angry with me.

## PURPORT

In *Bhagavad-gītā* it is clearly said that all intelligence comes from the Supreme Personality of Godhead, who is situated in everyone’s heart as Paramātmā. The Paramātmā gave the *paṇḍita* the intelligence to understand that because he was proud of his learning and wanted to defeat even the Supreme Lord, by the will of the Lord and through the agency of mother Sarasvatī he had been defeated. One should not, therefore, be too proud of one’s position. Even if one is a greatly learned scholar, if he commits an offense to the lotus feet of the Lord he will not

be able to speak properly, in spite of his learning. In every respect, we are controlled. Our only duty, therefore, is to surrender always to the lotus feet of the Lord and not be falsely proud. Mother Sarasvatī created this situation to favor the champion *paṇḍita* so that he might surrender unto Lord Caitanya Mahāprabhu.

## TEXT 90

যে ব্যাখ্যা করিল, সে মনুষ্যের নহে শক্তি ।  
নিমাই-মুখে রহি' বলে আপনে সরস্বতী ॥ ৯০ ॥

*ye vyākhyā karila, se manuṣyera nahe śakti*  
*nimāñi-mukhe rahi' bale āpane sarasvatī*

## SYNONYMS

*ye vyākhyā*—which explanation; *karila*—He has made; *se*—that; *manuṣyera*—of any human being; *nahe*—there is not; *śakti*—power; *nimāñi-mukhe*—in the mouth of this boy Nimāi; *rahi'*—remaining; *bale*—speaks; *āpane*—personally; *sarasvatī*—mother Sarasvatī.

## TRANSLATION

“The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvatī must have spoken personally through His mouth.”

## TEXT 91

এত ভাবি' কহে,— শুন, নিমাই পণ্ডিত ।  
তব ব্যাখ্যা শুনি' আমি হইলাঙ বিস্মিত ॥ ৯১ ॥

*eta bhāvi' kahe—śuna, nimāñi paṇḍita*  
*tava vyākhyā śuni' āmi ha-ilāṅ vismita*

## SYNONYMS

*eta bhāvi'*—thinking like this; *kahe*—the *paṇḍita* says; *śuna*—hear; *nimāñi paṇḍita*—O Nimāi Paṇḍita; *tava*—your; *vyākhyā*—explanations; *śuni'*—hearing; *āmi*—I; *ha-ilāṅ*—have become; *vismita*—struck with wonder.

## TRANSLATION

Thinking thus, the *paṇḍita* said: “My dear Nimāi Paṇḍita, please hear me. Hearing Your explanation, I am simply struck with wonder.

## TEXT 92

অলঙ্কার নাহি পড়, নাহি শাস্ত্রাভ্যাস ।  
কেমনে এ সব অর্থ করিলে প্রকাশ ॥

*alaṅkāra nāhi paḍa, nāhi śāstrābhyāsa  
kemane e saba artha karile prakāśa*

## SYNONYMS

*alaṅkāra*—the literary use of words; *nāhi paḍa*—You never read; *nāhi*—nor is there; *śāstra-abhyāsa*—long practice in the discussion of the *śāstras*; *kemane*—by which method; *e saba*—all these; *artha*—explanations; *karile*—You have made; *prakāśa*—manifestation.

## TRANSLATION

“I am surprised. You are not a literary student and do not have long experience in studying the *śāstras*. How have You been able to explain all these critical points?”

## TEXT 93

ইহা শুনি' মহাপ্রভু অতি বড় রঙ্গী ।  
তাঁহার হৃদয় জানি' কহে করি' ভঙ্গী ॥ ৯৩ ॥

*ihā śuni' mahāprabhu ati baḍa raṅgī  
tāḥhāra hṛdaya jāni' kahe kari' bhaṅgī*

## SYNONYMS

*ihā śuni'*—hearing this; *mahāprabhu*—Caitanya Mahāprabhu; *ati*—very; *baḍa*—much; *raṅgī*—funny; *tāḥhāra*—his; *hṛdaya*—heart; *jāni'*—understanding; *kahe*—says; *kari'*—doing; *bhaṅgī*—indication.

## TRANSLATION

Hearing this and understanding the paṇḍita's heart, Śrī Caitanya Mahāprabhu replied in a humorous way.

## TEXT 94

শাস্ত্রের বিচার ভাল-মন্দ নাহি জানি ।  
সরস্বতী যে বলায়, সেই বলি বাণী ॥ ৯৪ ॥

*śāstrera vicāra bhāla-manda nāhi jāni  
sarasvatī ye balāya, sei bali vāṇī*

## SYNONYMS

*śāstrera vicāra*—discussion of *śāstra*; *bhāla-manda*—good or bad; *nāhi jāni*—do not know; *sarasvatī*—mother Sarasvatī; *ye balāya*—whatever she speaks; *sei*—those; *bali*—I say; *vāṇī*—words.

## TRANSLATION

“My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvatī.”

## TEXT 95

ইহা শুনি' দিগ্বিজয়ী করিল নিশ্চয় ।  
শিশুদ্বারে দেবী মোরে কৈল পরাজয় ॥ ৯৫ ॥

*ihā śuni' digvijayī karila niścaya*  
*śiśu-dvāre devī more kaila parājaya*

## SYNONYMS

*ihā śuni'*—hearing this; *dig-vijayī*—the champion; *karila*—admitted; *niścaya*—decision; *śiśu-dvāre*—through this boy; *devī*—mother Sarasvatī; *more*—unto me; *kaila*—has done; *parājaya*—defeat.

## TRANSLATION

When he heard this judgment from Lord Caitanya Mahāprabhu, the paṇḍita sorrowfully wondered why mother Sarasvatī wanted to defeat him through a small boy.

## TEXT 96

আজি তাঁরে নিবেদিব, করি' জপ-ধ্যান ।  
শিশুদ্বারে কৈল মোরে এত অপমান ॥ ৯৬ ॥

*āji tāñre nivediba, kari' japa-dhyāna*  
*śiśu-dvāre kaila more eta apamāna*

## SYNONYMS

*āji*—today; *tāñre*—unto her; *nivediba*—I shall offer my prayers; *kari'*—performing; *japa*—chanting; *dhyāna*—meditation; *śiśu-dvāre*—through a boy; *kaila*—has done; *more*—unto me; *eta*—so much; *apamāna*—insult.

## TRANSLATION

“I shall offer prayers and meditation to the goddess of learning,” the champion concluded, “and ask her why she has insulted me so greatly through this boy.”

## TEXT 97

বস্তত: সরস্বতী অশুদ্ধ শ্লোক করাইল ।  
বিচার-সময় তাঁর বুদ্ধি আচ্ছাদিল ॥ ৯৭ ॥

*vastutaḥ sarasvatī aśuddha śloka karāila*  
*vicāra-samaya tāñra buddhi ācchādila*

## SYNONYMS

*vastutaḥ*—in fact; *sarasvatī*—mother Sarasvatī; *aśuddha*—impure; *śloka*—verse; *karāila*—caused him to compose; *vicāra-samaya*—at the time of reviewing; *tāñra*—his; *buddhi*—intelligence; *ācchādila*—covered.

## TRANSLATION

Sarasvatī had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

## TEXT 98

তবে শিষ্যগণ সব হাসিতে লাগিল ।  
 তা'-সবা নিষেধি' প্রভু কবিরে কহিল ॥ ৯৮ ॥

*tabe śiṣya-gaṇa saba hāsite lāgila*  
*tā'-sabā niṣedhi' prabhu kavire kahila*

## SYNONYMS

*tabe*—at that time; *śiṣya-gaṇa*—the disciples; *saba*—all; *hāsite*—to laugh; *lāgila*—began; *tā'-sabā*—all of them; *niṣedhi'*—forbidding; *prabhu*—the Lord; *kavire*—unto the poet; *kahila*—addressed.

## TRANSLATION

When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahāprabhu asked them not to do so, and He addressed the poet as follows.

## TEXT 99

তুমি বড় পণ্ডিত, মহাকবি-শিরোমণি ।  
 যাঁর মুখে বাহিরায় ঐছে কাব্যবাণী ॥ ৯৯ ॥

*tumi baḍa paṇḍita, mahākavi-śiromaṇi*  
*yāñra mukhe bāhirāya aiche kāvyā-vāṇī*

## SYNONYMS

*tumi*—you; *baḍa paṇḍita*—greatly learned scholar; *mahā-kavi*—of all great poets; *śiromaṇi*—the topmost; *yāñra*—of whom; *mukhe*—in the mouth; *bāhirāya*—emanates; *aiche*—such; *kāvyā-vāṇī*—poetic language.

## TRANSLATION

“You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?”

## TEXT 100

ভোমার কবিত্ব যেন গঙ্গাজল-ধার ।

ভোম-সম কবি কোথা নাহি দেখি আর ॥ ১০০ ॥

*tomāra kavitva yena gaṅgā-jala-dhāra*  
*tomā-sama kavi kothā nāhi dekhi āra*

## SYNONYMS

*tomāra*—your; *kavitva*—poetic ingenuity; *yena*—like; *gaṅgā-jala-dhāra*—the flowing of the waters of the Ganges; *tomā-sama*—like you; *kavi*—poet; *kothā*—anywhere; *nāhi*—not; *dekhi*—I see; *āra*—anyone else.

## TRANSLATION

“Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you.

## TEXT 101

ভবভূতি, জয়দেব, আর কালিদাস ।

তঁা-সবার কবিত্বে আছে দোষের প্রকাশ ॥ ১০১ ॥

*bhavabhūti, jayadeva, āra kālidāsa*  
*tān-sabāra kavitve āche doṣera prakāśa*

## SYNONYMS

*bhavabhūti*—of the name Bhavabhūti; *jayadeva*—of the name Jayadeva; *āra*—and; *kālidāsa*—of the name Kālidāsa; *tān-sabāra*—of all of them; *kavitve*—in the poetic power; *āche*—there is; *doṣera*—of faults; *prakāśa*—manifestation.

## TRANSLATION

“Even in the poetic compositions of such great poets as Bhavabhūti, Jayadeva and Kālidāsa there are many examples of faults.

## TEXT 102

দোষ-গুণ-বিচার—এই অল্প করি’ মানি ।

কবিত্ব-করণে শক্তি, তঁাহা সে বাখানি ॥ ১০২ ॥

*doṣa-guṇa-vicāra*—*ei alpa kari' māni*  
*kavitva-karaṇe śakti, tāñhā se vākhāni*

### SYNONYMS

*doṣa-guṇa-vicāra*—therefore to criticize one's poetry as good or bad; *ei*—this; *alpa*—negligible; *kari'*—making; *māni*—I consider; *kavitva*—poetic ingenuity; *karaṇe*—in performing; *śakti*—power; *tāñhā*—that; *se*—we; *vākhāni*—describe.

### TRANSLATION

“Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power.

### PURPORT

In *Śrīmad-Bhāgavatam* it is said:

*tad-vāg-visargo janatāgha-viplavo*  
*yasmin prati-ślokaṁ abaddhavaty api*  
*nāmāny anantasya yaśo 'hkitāni yat*  
*śṛṅvanti gāyanti gṛṅṅanti sādhaveṣu*

“In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it.” (*Bhāg.* 1.5.11) Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaiṣṇava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhūti, or Śrī Kaṇṭha, include *Mālatī-mādhava*, *Uttara-carita*, *Vīra-carita* and many other similar Sanskrit dramas. This great poet was born during the time of Bhojarāja as the son of Nīlakaṇṭha, a *brāhmaṇa*. Kālidāsa flourished during the time of Mahārāja Vikramāditya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including *Kumāra-sambhava*, *Abhijñāna-śakuntala* and *Megha-dūta*. His drama *Raghu-varṣa* is especially famous. We have already described Jayadeva in Chapter Thirteen of this *Ādi-līlā*.

### TEXT 103

শৈশব-চাপল্য কিছু না লবে আমার ।  
শিষ্যের সমান মুণ্ডিঃ না হও তোমার ॥ ১০৩ ॥

*śaiṣava-cāpalya kichu nā labe āmāra*  
*śiṣyera samāna muṇḍi nā haṅ tomāra*

## SYNONYMS

*śaiśava*—childish; *cāpalya*—impudence; *kichu*—anything; *nā*—do not; *labe*—please take; *āmāra*—My; *śiṣyera*—of disciples; *samāna*—the equal; *muñi*—I; *nā*—not; *hañ*—am; *tomāra*—your.

## TRANSLATION

“I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

## TEXT 104

আজি বামা' যাহ, কালি মিলিব আবার ।  
শুনিব তোমার মুখে শাস্ত্রের বিচার ॥ ১০৪ ॥

*āji vāsā' yāha, kāli miliba ābāra*  
*śuniba tomāra mukhe śāstrera vicāra*

## SYNONYMS

*āji*—today; *vāsā'*—resting place; *yāha*—go back; *kāli*—tomorrow; *miliba*—we will meet; *ābāra*—again; *śuniba*—I shall hear; *tomāra mukhe*—from your mouth; *śāstrera*—on the *śāstras*; *vicāra*—discussion.

## TRANSLATION

“Please go back home, and tomorrow we may meet again so that I may hear discourses on the *śāstras* from your mouth.”

## TEXT 105

এইমতে নিজ ঘরে গেলা দুই জন ।  
কবি রাত্রে কৈল সরস্বতী-আরাধন ॥ ১০৫ ॥

*ei-mate nija ghare gelā dui jana*  
*kavi rātre kaila sarasvatī-ārādhana*

## SYNONYMS

*ei-mate*—in this way; *nija ghare*—to their respective homes; *gelā*—went back; *dui jana*—both of them; *kavi*—poet; *rātre*—at night; *kaila*—performed; *sarasvatī*—of mother Sarasvatī; *ārādhana*—worship.

## TRANSLATION

In this way both the poet and Caitanya Mahāprabhu went back to their homes, and at night the poet worshiped mother Sarasvatī.

## TEXT 106

সরস্বতী স্বপ্নে তাঁরে উপদেশ কৈল ।  
সাক্ষাৎ লৈখর করি' প্রভুকে জানিল ॥ ১০৬ ॥

*sarasvatī svapne tāñre upadeśa kaila*  
*sākṣāt īśvara kari' prabhuke jānila*

## SYNONYMS

*sarasvatī*—mother Sarasvatī; *svapne*—in a dream; *tāñre*—unto him; *upadeśa*—advice; *kaila*—gave; *sākṣāt*—directly; *īśvara*—the Supreme Person; *kari'*—accepting; *prabhuke*—the Lord; *jānila*—he understood.

## TRANSLATION

In a dream the goddess informed him of the Lord's position, and the poetic champion could understand that Lord Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself.

## TEXT 107

প্রাতে আসি' প্রভুপদে লইল শরণ ।  
প্রভু কৃপা কৈল, তাঁর খণ্ডিল বন্ধন ॥ ১০৭ ॥

*prāte āsi' prabhu-pade la-ila śaraṇa*  
*prabhu kṛpā kaila, tāñra khaṇḍila bandhana*

## SYNONYMS

*prāte*—in the morning; *āsi'*—coming back; *prabhu-pade*—at the lotus feet of the Lord; *la-ila*—took; *śaraṇa*—shelter; *prabhu*—the Lord; *kṛpā*—mercy; *kaila*—showed; *tāñra*—his; *khaṇḍila*—cut off; *bandhana*—all bondage.

## TRANSLATION

On the next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

## PURPORT

The same process advocated by Lord Śrī Kṛṣṇa in His teachings of *Bhagavad-gītā* as it is—"Surrender unto Me in all instances"—was advocated by Lord Caitanya Mahāprabhu. The champion surrendered unto the Lord, and the Lord favored him. One who is favored by the Lord is freed from material bondage, as stated in *Bhagavad-gītā* (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*).

## TEXT 108

ভাগ্যবন্ত দ্বিধ্বিজয়ী সকল-জীবন ।  
বিদ্যা-বলে পাইল মহাপ্রভুর চরণ ॥ ১০৮ ॥

*bhāgyavanta digvijayī saphala-jīvana*  
*vidyā-bale pāila mahāprabhura caraṇa*

## SYNONYMS

*bhāgyavanta*—very fortunate; *dig-vijayī*—the poetic champion; *sa-phala*—successful; *jīvana*—life; *vidyā-bale*—by the strength of learning; *pāila*—got; *mahā-prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet.

## TRANSLATION

The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahāprabhu.

## PURPORT

Śrī Narottama dāsa Ṭhākura has sung that the best qualification for taking shelter of the lotus feet of Lord Caitanya is to be the most fallen because the Lord came specifically to deliver the fallen souls. In this age there are very few scholars. Almost everyone is a fallen meat-eater, drunkard, woman-hunter or gambler. Such persons are never considered learned scholars, even if they pose as such. Because these so-called scholars superficially see that Caitanya Mahāprabhu associates with the fallen souls, they think that He is meant for a lower class of men but that they do not need Him. Thus such scholars do not take to the Kṛṣṇa consciousness movement. To be puffed-up with false learning, therefore, is a disqualification for accepting the Kṛṣṇa consciousness movement. But here is a special example, for although the poetic champion was a greatly learned scholar, the Lord also favored him because of his humble submission.

## TEXT 109

এ-সব লীলা বর্ণিয়াছেন বৃন্দাবনদাস ।  
যে কিছু বিশেষ ইহঁা করিল প্রকাশ ॥ ১০৯ ॥

*e-saba līlā varṇiyāchena vṛndāvana-dāsa*  
*ye kichu viśeṣa ihāñ karila prakāśa*

## SYNONYMS

*e-saba*—all these; *līlā*—pastimes; *varṇiyāchena*—has described; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura; *ye kichu*—whatever; *viśeṣa*—specifics; *ihāñ*—in this connection; *karila*—I have made; *prakāśa*—presentation.

## TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

## TEXT 110

চৈতন্য-গোসাঁঞির লীলা – অমৃতের ধার ।  
সৰ্বেন্দ্রিয় তৃপ্ত হয় শ্রবণে বাহার ॥ ১১০ ॥

*caitanya-gosāñira līlā—amṛtera dhāra*  
*sarvendriya tṛpta haya śravaṇe yāhāra*

## SYNONYMS

*caitanya-gosāñira līlā*—the pastimes of Lord Caitanya Mahāprabhu; *amṛtera dhāra*—drops of nectar; *sarva-indriya*—all senses; *tṛpta*—satisfied; *haya*—become; *śravaṇe*—by hearing; *yāhāra*—of them all.

## TRANSLATION

The nectarean drops of Śrī Caitanya Mahāprabhu's pastimes can satisfy the senses of everyone who hears them.

## TEXT 111

শ্রীৰূপ-রঘুনাথ-পদে যার আশ ।  
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১১১ ॥

*śrīrūpa-raghunātha-pade yāra āśa*  
*caitanya-caritāmṛta kahe kṛṣṇadāsa*

## SYNONYMS

*śrī-rūpa*—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

## TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

*Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixteenth Chapter, describing the pastimes of the Lord in His childhood and youth.*

## The Pastimes of Lord Caitanya Mahāprabhu in His Youth

This Seventeenth Chapter, as summarized by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*, describes Lord Caitanya Mahāprabhu's pastimes from His sixteenth year until the time He accepted the renounced order of life. Śrīla Vṛndāvana dāsa Ṭhākura has already vividly described these pastimes in the *Caitanya-bhāgavata*. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī describes them only briefly. Vivid descriptions of some portions of His pastimes are seen in this chapter, however, because Vṛndāvana dāsa Ṭhākura has not elaborately described them.

In this chapter we shall find descriptions of the mango distribution festival and Lord Caitanya's discourses with Chand Kazi. Finally, the chapter shows that the same son of mother Yaśodā, Lord Kṛṣṇa, tasted four transcendental mellows of devotional service in His form of Śācinandana, the son of mother Śācī. To understand Śrīmatī Rādhārāṇī's ecstatic love for Him, Lord Śrī Kṛṣṇa assumed the form of Lord Caitanya Mahāprabhu. The attitude of Śrīmatī Rādhārāṇī is considered the superexcellent devotional mentality. As Caitanya Mahāprabhu, Kṛṣṇa Himself assumed the position of Śrīmatī Rādhārāṇī to taste Her ecstatic situation. No one else could do this.

When Śrī Kṛṣṇa assumed the form of the four-armed Nārāyaṇa, the *gopīs* showed their respect, but they were not very much interested in Him. In the ecstatic love of the *gopīs*, all worshipable forms but Kṛṣṇa are rejected. Among all the *gopīs*, Śrīmatī Rādhārāṇī has the highest ecstatic love. When Kṛṣṇa in His form of Nārāyaṇa saw Rādhārāṇī, He could not keep His position as Nārāyaṇa, and again He assumed the form of Kṛṣṇa.

The King of Vrajabhūmi is Nanda Mahārāja, and the same person in Navadvīpa is Jagannātha Miśra, the father of Caitanya Mahāprabhu. Similarly, mother Yaśodā is the Queen of Vrajabhūmi, and in the pastimes of Lord Caitanya she is Śācīmātā. Therefore the son of Śācī is the son of Yaśodā. Śrī Nityānanda occupies an ecstatic position of parental love in servitude and fraternal attraction. Śrī Advaita Prabhu exhibits the ecstasy of both fraternity and servitude. All the Lord's other associates, situated in their original love, engage in the service of Lord Caitanya Mahāprabhu.

The same Absolute Truth who enjoys as Kṛṣṇa, Śyāmasundara, who plays His flute and dances with the *gopīs*, sometimes takes birth in a *brāhmaṇa* family and plays the part of Śrī Caitanya Mahāprabhu, accepting the renounced order of life. It appears contradictory that the same Kṛṣṇa accepted the ecstasy of the *gopīs*, and of course this is very difficult for an ordinary person to understand. But if we accept the inconceivable energy of the Supreme Personality of Godhead, we can understand that everything is possible. There is no need of mundane arguments in this connection because mundane arguments are meaningless arguments in regard to inconceivable potency.

In the end of this Seventeenth Chapter Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, following in the footsteps of Śrīla Vyāsadeva, has analyzed all the *Ādi-līlā* pastimes separately.

## TEXT 1

বন্দে স্বৈরাঙ্কু তেহং তং চৈতন্মৎ যৎপ্রসাদতঃ ।

যবনাঃ সূমনায়ন্তে কৃষ্ণনামপ্রাজ্ঞকাঃ ॥ ১ ॥

*vande svairāṅgbhutehaṁ taṁ  
caitanyaṁ yat-prasādataḥ  
yavanāḥ sumanāyante  
kṛṣṇa-nāma-prajalpakāḥ*

## SYNONYMS

*vande*—let me offer my obeisances; *svaira*—completely independent; *adbhuta*—and uncommon; *iḥam*—whose activities; *taṁ*—unto Him; *caitanyaṁ*—Śrī Caitanya Mahāprabhu; *yat*—of whom; *prasādataḥ*—by the mercy; *yavanāḥ*—even the unclean; *sumanāyante*—are transformed into gentlemen; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *prajalpakāḥ*—taking to the chanting.

## TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even unclean yavanas become perfectly well-bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Śrī Caitanya Mahāprabhu.

## PURPORT

There is a persistent misunderstanding between caste *brāhmaṇas* and advanced Vaiṣṇavas or *gosvāmīs* because caste *brāhmaṇas*, or *smārtas*, are of the opinion that one cannot become a *brāhmaṇa* unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Kṛṣṇadāsa Kavirāja Gosvāmī, everything is possible. Caitanya Mahāprabhu is as fully independent as Kṛṣṇa. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a *yavana*, an unclean follower of non-Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Kṛṣṇa consciousness movement. The members of the present Kṛṣṇa consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Kṛṣṇa *mantra*, that even in India they are well received as perfectly well-behaved Vaiṣṇavas wherever they go.

Although less intelligent men cannot understand it, this is the special power of Lord Caitanya Mahāprabhu. Actually, the body of a Kṛṣṇa conscious person

changes in many ways. Even in the United States, when our devotees chant on the street, American ladies and gentlemen inquire from them whether they are actually Americans because no one could expect Americans to become such nice devotees all of a sudden. Even Christian priests are greatly surprised that all these boys from Jewish and Christian families have joined this Kṛṣṇa consciousness movement; before joining, they never regarded any principles of religion seriously, but now they have become sincere devotees of the Lord. Everywhere people express this astonishment, and we take great pride in the transcendental behavior of our students. Such wonders are possible, however, only by the mercy of Śrī Caitanya Mahāprabhu. They are not ordinary or mundane.

## TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।  
জয়ঐবৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

*jaya jaya śrī-caitanya jaya nityānanda  
jayādvaitacandra jaya gaura-bhakta-vṛnda*

## SYNONYMS

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

## TRANSLATION

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

## TEXT 3

কৈশোর-লীলার সূত্র করিল গণন ।  
যৌবনলীলার সূত্র করি অনুক্রম ॥ ৩ ॥

*kaiṣora-līlāra sūtra karila gaṇana  
yauvana-līlāra sūtra kari anukrama*

## SYNONYMS

*kaiṣora-līlāra*—of the activities before His youth; *sūtra*—synopsis; *karila*—I have done; *gaṇana*—an enumeration; *yauvana-līlāra*—of the pastimes of youth; *sūtra*—synopsis; *kari*—I enumerate; *anukrama*—in chronological order.

## TRANSLATION

I have already given a synopsis of the *kaiṣora-līlā* of Śrī Caitanya Mahāprabhu. Now let me enumerate His youthful pastimes in chronological order.

## TEXT 4

বিদ্যা-সৌন্দর্য-সদবেশ-সম্ভোগ-নৃত্য-কীর্তনৈঃ ।  
 প্রেমনামপ্রদানৈশ্চ গৌরো দীব্যতি যৌবনে ॥ ৪ ॥

*vidyā-saundarya-sadveśa-  
 sambhoga-nṛtya-kīrtanaiḥ  
 prema-nāma-pradānaiś ca  
 gauro dīvyati yauvane*

## SYNONYMS

*vidyā*—education; *saundarya*—beauty; *sat-veśa*—nice dress; *sambhoga*—enjoyment; *nṛtya*—dancing; *kīrtanaiḥ*—by chanting; *prema-nāma*—the holy name of the Lord, which induces one to become a devotee; *pradānaiḥ*—by distributing; *ca*—and; *gaurah*—Lord Śrī Gaurasundara; *dīvyati*—illuminates; *yauvane*—in His youth.

## TRANSLATION

Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced, chanted and distributed the holy name of the Lord to awaken dormant love of Kṛṣṇa. Thus Lord Śrī Gaurasundara shone in His youthful pastimes.

## TEXT 5

যৌবন-প্রবেশে অঙ্গের অঙ্গ বিভূষণ ।  
 দিব্য বস্ত্র, দিব্য বেশ, মাল্য-চন্দন ॥ ৫ ॥

*yauvana-praveśe aṅgera aṅga vibhūṣaṇa  
 divya vastra, divya veśa, mālya-candana*

## SYNONYMS

*yauvana-praveśe*—on the entrance of His youth; *aṅgera*—of the body; *aṅga*—limbs; *vibhūṣaṇa*—ornaments; *divya*—transcendental; *vastra*—garments; *divya*—transcendental; *veśa*—dress; *mālya*—garland; *candana*—(smeared with) sandalwood pulp.

## TRANSLATION

As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth, garlanded Himself with flowers and smeared Himself with sandalwood.

## TEXT 6

বিদ্যার ঔদ্ধত্যে কার্হে না করে গণন ।  
 সকল পণ্ডিত জিনি' করে অধ্যাপন ॥ ৬ ॥

*vidyāra auddhatye kāhoṅ nā kare gaṇana  
sakala paṇḍita jini' kare adhyāpana*

## SYNONYMS

*vidyāra auddhatye*—because of pride in education; *kāhoṅ*—anyone; *nā*—does not; *kare*—do; *gaṇana*—care; *sakala*—all; *paṇḍita*—learned scholars; *jini'*—conquering; *kare*—does; *adhyāpana*—studies.

## TRANSLATION

By dint of pride in His education, Śrī Caitanya Mahāprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

## TEXT 7

বায়ুব্যাদিচ্ছলে কৈল প্রেম পরকাশ ।  
ভক্তগণ লঞা কৈল বিবিধ বিলাস ॥ ৭ ॥

*vāyu-vyādhi-cchale kaila prema parakāṣa  
bhakta-gaṇa laṅā kaila vividha vilāsa*

## SYNONYMS

*vāyu-vyādhi*—disease caused by disturbance of the air in the body; *cchale*—on the plea of; *kaila*—made; *prema*—love of Godhead; *parakāṣa*—manifestation; *bhakta-gaṇa*—the devotees; *laṅā*—taking with Him; *kaila*—did; *vividha*—varieties of; *vilāsa*—pastimes.

## TRANSLATION

In His youth, the Lord, on the plea of disturbances of the bodily airs, exhibited His ecstatic love of Kṛṣṇa. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.

## PURPORT

According to Āyur-vedic treatment, the entire physiological system is conducted by three elements, namely, *vāyu*, *pitta* and *kapha* (air, bile and mucus). Secretions within the body transform into other secretions like blood, urine and stool, but if there are disturbances in the metabolism, the secretions turn into *kapha* (mucus) by the influence of the air within the body. According to the Āyur-vedic system, when the secretion of bile and formation of mucus disturb the air circulating within the body, fifty-nine varieties of disease may occur. One of such diseases is craziness.

On the plea of disturbance of the bodily air and metabolism, Śrī Caitanya Mahāprabhu acted as if crazy. Thus in His school He began to explain the grammar of verbs through Kṛṣṇa consciousness. Explaining everything in grammar in relationship to Kṛṣṇa, the Lord induced His students to refrain from worldly education, for it is better to become Kṛṣṇa conscious and in this way attain the

highest perfectional platform of education. On these grounds, Śrī Jīva Gosvāmī later compiled the grammar entitled *Hari-nāmāmṛta-vyākaraṇa*. People in general consider such explanations crazy. Therefore the Lord's purpose in His attitude of craziness was to explain nothing within our experience but Kṛṣṇa consciousness, for everything may be dovetailed with Kṛṣṇa consciousness. These pastimes of Lord Caitanya Mahāprabhu have been very vividly described in the *Caitanya-bhāgavata*, *Ādi-khaṇḍa*, Chapter Twelve.

## TEXT 8

তবেত করিলা প্রভু গয়াতে গমন ।  
ঈশ্বরপুরীর সঙ্গে তথাই মিলন ॥ ৮ ॥

*tabeta karilā prabhu gayāte gamana*  
*īśvara-purīra saṅge tathāi milana*

## SYNONYMS

*tabeta*—thereafter; *karilā*—did; *prabhu*—Lord Caitanya Mahāprabhu; *gayāte*—to Gayā; *gamana*—travel; *īśvara-purīra saṅge*—with Śrīvara Purī; *tathāi*—there; *milana*—meeting.

## TRANSLATION

Thereafter the Lord went to Gayā. There He met Śrīla Śrīvara Purī.

## PURPORT

Śrī Caitanya Mahāprabhu went to Gayā to offer respectful oblations to His forefathers. This process is called *piṇḍa-dāna*. In Vedic society, after the death of a relative, especially one's father or mother, one must go to Gayā and there offer oblations to the lotus feet of Lord Viṣṇu. Therefore hundreds and thousands of men gather in Gayā daily to offer such oblations, or *śrāddha*. Following this principle, Lord Caitanya Mahāprabhu also went there to offer *piṇḍa* to His dead father. Fortunately He met Śrīvara Purī there.

## TEXT 9

দীক্ষা-অনন্তরে হৈল, প্রেমের প্রকাশ ।  
দেশে আগমন পুনঃ প্রেমের বিলাস ॥ ৯ ॥

*dīkṣā-anantare haila, premera prakāśa*  
*deśe āgamana punaḥ premera vilāsa*

## SYNONYMS

*dīkṣā*—initiation; *anantare*—immediately after; *haila*—became; *premera*—of love of Godhead; *prakāśa*—exhibition; *deśe*—in His home country; *āgamana*—coming back; *punaḥ*—again; *premera*—of love of God; *vilāsa*—enjoyment.

## TRANSLATION

In Gayā, Śrī Caitanya Mahāprabhu was initiated by Īśvara Purī, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

## PURPORT

When Śrī Caitanya Mahāprabhu went to Gayā, accompanied by many of His disciples, He became sick on the way. He had such a high fever that He asked His students to bring water that had washed the feet of *brāhmaṇas*, and when they brought it the Lord drank it and was cured. Therefore everyone should respect the position of a *brāhmaṇa*, as indicated by Śrī Caitanya Mahāprabhu. Neither the Lord nor His followers displayed any disrespect to *brāhmaṇas*.

The followers of the Lord must be prepared to offer *brāhmaṇas* all due respect. But preachers of Lord Caitanya's cult object if someone presents himself as a *brāhmaṇa* without having the necessary qualifications. The followers of Lord Caitanya cannot blindly accept that everyone born in a *brāhmaṇa* family is a *brāhmaṇa*. Therefore one should not indiscriminately follow the Lord's example of showing respect to *brāhmaṇas* by drinking water that has washed their feet. Gradually the *brāhmaṇa* families have become degraded because of the contamination of Kali-yuga. Thus they misguide people by exploiting their sentiments.

## TEXT 10

শচীকে প্রেমদান, তবে অদ্বৈত-মিলন ।

অদ্বৈত পাইল বিশ্বরূপ-দরশন ॥ ১০ ॥

*śacīke prema-dāna, tabe advaita-milana*  
*advaita pāila viśvarūpa-daraśana*

## SYNONYMS

*śacīke*—unto mother Śacīdevī; *prema-dāna*—giving love of Godhead; *tabe*—thereafter; *advaita*—with Advaita Ācārya; *milana*—meeting; *advaita*—Advaita Ācārya; *pāila*—received; *viśva-rūpa*—of the universal form of the Lord; *daraśana*—vision.

## TRANSLATION

Thereafter the Lord delivered love of Kṛṣṇa to His mother, Śacīdevī, nullifying her offense at the feet of Advaita Ācārya. Thus there was a meeting with Advaita Ācārya, who later had a vision of the Lord's universal form.

## PURPORT

One day Śrī Caitanya Mahāprabhu was sitting on the throne of Viṣṇu in the house of Śrīvāsa Prabhu, and in a mood of His own, He said, "My mother has offended the lotus feet of Advaita Ācārya. Unless she nullifies this offense at the lotus feet of a Vaiṣṇava, it will not be possible for her to achieve love of Kṛṣṇa." Hearing this,

all the devotees went to bring Advaita Ācārya there. While coming to see the Lord, Advaita Ācārya was glorifying the characteristics of mother Śacīdevī, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Śacīdevī took advantage of this situation to touch Advaita Ācārya's lotus feet. Śrī Caitanya Mahāprabhu was very much pleased by His mother's action, and He said, "Now My mother's offense at the lotus feet of Advaita Ācārya has been rectified, and she may have love of Kṛṣṇa without difficulty." By this example Lord Caitanya taught everyone that although one may be very much advanced in Kṛṣṇa consciousness, if one offends the lotus feet of a Vaiṣṇava his advancement will not bear fruit. We should therefore be very much conscious not to offend a Vaiṣṇava. *Caitanya-caritāmṛta* has described such an offense as follows:

*yadi vaiṣṇava-aparādha uṭhe hātī mātā  
upāḍe vā chiṇḍe, tāra śukhi' yāya pātā*  
(Cc. *Madhya* 19.156)

As a mad elephant may trample all the plants in a garden, so by committing one offense at the lotus feet of a Vaiṣṇava one may spoil all the devotional service he has accumulated in his life.

After this incident, one day Advaita Ācārya Prabhu requested Caitanya Mahāprabhu to display the universal form He had very kindly shown Arjuna. Lord Caitanya agreed to this proposal, and Advaita Prabhu was fortunate enough to see the universal form of the Lord.

#### TEXT 11

প্রভুর অভিষেক তবে করিল শ্রীবাস ।  
খাটে বসি' প্রভু কৈলা ঐশ্বর্য প্রকাশ ॥ ১১ ॥

*prabhura abhiṣeka tabe karila śrīvāsa  
khāṭe vasi' prabhu kailā aiśvarya prakāśa*

#### SYNONYMS

*prabhura*—of the Lord; *abhiṣeka*—worship; *tabe*—after that; *karila*—did; *śrīvāsa*—of the name Śrīvāsa; *khāṭe*—on the cot; *vasi'*—sitting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kailā*—did; *aiśvarya*—opulence; *prakāśa*—manifestation.

#### TRANSLATION

Śrīvāsa Ṭhākura then worshiped Lord Caitanya Mahāprabhu by the process of *abhiṣeka*. Sitting on a cot, the Lord exhibited transcendental opulence.

#### PURPORT

*Abhiṣeka* is a special function for the installation of the Deity. In this ceremony the Deity is bathed with milk and water and then worshiped and given a change of

dress. This *abhiṣeka* function was especially observed at the house of Śrīvāsa. All the devotees, according to their means, worshiped the Lord with all kinds of paraphernalia, and the Lord gave benedictions to each devotee according to his desire.

## TEXT 12

তবে নিত্যানন্দ-স্বরূপের আগমন ।

প্রভুকে মিলিয়া পাইল ষড়্‌ভুজ-দর্শন ॥ ১২ ॥

*tabe nityānanda-svarūpera āgamana*  
*prabhuke miliyā pāila ṣaṭ-bhuja-darśana*

## SYNONYMS

*tabe*—thereafter; *nityānanda-svarūpera*—of the Personality of Godhead Nityānanda; *āgamana*—appearance; *prabhuke*—Lord Caitanya Mahāprabhu; *miliyā*—meeting; *pāila*—obtained; *ṣaṭ-bhuja-darśana*—a vision of the six-armed Śrī Caitanya Mahāprabhu.

## TRANSLATION

After this function at the house of Śrīvāsa Ṭhākura, Nityānanda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

## PURPORT

The form of *ṣaṭ-bhuja*, the six-armed Lord Gaurasundara, is a representation of three incarnations. The form of Śrī Rāmacandra is symbolized by a bow and arrow, the form of Lord Śrī Kṛṣṇa is symbolized by a stick and flute like those generally held by a cowherd boy, and Lord Caitanya Mahāprabhu is symbolized by a *sannyāsa-daṇḍa* and *kamaṇḍalu*, or water pot.

Śrīla Nityānanda Prabhu was born in the village of Ekacakra in the district of Birbhum as the son of Padmāvatī and Hāḍāi Paṇḍita. In His childhood He played like Balarāma. When He was growing up, a *sannyāsī* came to the house of Hāḍāi Paṇḍita, begging to have the *paṇḍita's* son as his *brahmacārī* assistant. Hāḍāi Paṇḍita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hāḍāi lost his life after the separation. Nityānanda Prabhu traveled on many pilgrimages with the *sannyāsī*. It is said that for many days He lived at Mathurā with him, and at that time He heard about Lord Caitanya Mahāprabhu's pastimes in Navadvīpa. Therefore He came down to Bengal to see the Lord. When Lord Nityānanda came to Navadvīpa, He was a guest at the house of Nandana Ācārya. Understanding that Nityānanda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Śrī Caitanya Mahāprabhu and Nityānanda Prabhu.

## TEXT 13

প্রথমে ষড়্‌ভুজ তাঁরে দেখাইল ঈশ্বর ।

শঙ্খচক্রগদাপদ্ম-শাঙ্ক বৈগুধর ॥ ১৩ ॥

*prathame ṣaḍ-bhuja tāñre dekhāila īśvara  
śaṅkha-cakra-gadā-padma-sāṅga-veṇu-dhara*

## SYNONYMS

*prathame*—at first; *ṣaḍ-bhuja*—six-armed; *tāñre*—unto Him; *dekhāila*—showed; *īśvara*—the Lord; *śaṅkha*—conchshell; *cakra*—disc; *gadā*—club; *padma*—lotus flower; *sāṅga*—bow; *veṇu*—flute; *dhara*—carrying.

## TRANSLATION

One day Lord Caitanya Mahāprabhu exhibited to Lord Nityānanda Prabhu a six-armed form bearing a conchshell, disc, club, lotus flower, bow and flute.

## TEXT 14

তবে চতুর্ভুজ হৈলা, তিন অঙ্গ বক্র ।  
দুই হস্তে বেণু বাজায়, দুয়ে শঙ্খ-চক্র ॥ ১৪ ॥

*tabe catur-bhuja hailā, tina aṅga vakra  
dui haste veṇu bājāya, duye śaṅkha-cakra*

## SYNONYMS

*tabe*—thereafter; *catur-bhuja*—four-armed; *hailā*—became; *tina*—three; *aṅga*—body; *vakra*—curved; *dui haste*—in two hands; *veṇu bājāya*—blowing the flute; *duye*—in two (hands); *śaṅkha-cakra*—conchshell and disc.

## TRANSLATION

Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a conchshell and disc.

## TEXT 15

তবে ত' দ্বিভুজ কেবল বংশীবাদন ।  
শ্যাম-অঙ্গ পীতবস্ত্র ব্রজেন্দ্রনন্দন ॥ ১৫ ॥

*tabe ta' dvi-bhuja kevala vaṁśī-vadana  
śyāma-aṅga pīta-vastra vrajendra-nandana*

## SYNONYMS

*tabe*—thereafter; *ta'*—certainly; *dvi-bhuja*—two-handed; *kevala*—only; *vaṁśī*—flute; *vadana*—on the mouth; *śyāma*—bluish; *aṅga*—body; *pīta-vastra*—yellow dress; *vrajendra-nandana*—the son of Nanda Mahārāja.

## TRANSLATION

Finally the Lord showed Nityānanda Prabhu His two-armed form of Kṛṣṇa, the son of Mahārāja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

## PURPORT

*Caitanya-maṅgala* vividly elaborates upon this description.

## TEXT 16

তবে নিত্যানন্দ-গোসাঞির ব্যাস-পূজন ।  
নিত্যানন্দাবেশে কৈল মুশল ধারণ ॥ ১৬ ॥

*tabe nityānanda-gosāñira vyāsa-pūjana*  
*nityānandāveśe kaila muṣala dhāraṇa*

## SYNONYMS

*tabe*—thereafter; *nityānanda*—of the name Nityānanda; *gosāñira*—of the Lord; *vyāsa-pūjana*—worshiping Vyāsadeva or the spiritual master; *nityānanda-āveśe*—in the ecstasy of becoming Nityānanda; *kaila*—did; *muṣala dhāraṇa*—carrying a plough-like weapon called a *muṣala*.

## TRANSLATION

Nityānanda Prabhu then arranged to offer Vyāsa-pūjā, or worship of the spiritual master, to Lord Śrī Gaurasundara. But Lord Caitanya carried the plough-like weapon called *muṣala* in the ecstasy of being Nityānanda Prabhu.

## PURPORT

By the order of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu arranged for Vyāsa-pūjā of the Lord on the night of the full moon. He arranged for the Vyāsa-pūjā, or *guru-pūjā*, through the agency of Vyāsadeva. Since Vyāsadeva is the original *guru* (spiritual master) of all who follow the Vedic principles, worship of the spiritual master is called Vyāsa-pūjā. Nityānanda Prabhu arranged for the Vyāsa-pūjā, and *saṅkīrtana* was going on, but when He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahāprabhu and Nityānanda Prabhu, or Kṛṣṇa and Balarāma. All of them are but different manifestations of the Supreme Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahāprabhu could understand that there is no difference between Lord Caitanya and Nityānanda Prabhu.

## TEXT 17

তবে শচী দেখিল, রামকৃষ্ণ—দুই ভাই ।  
তবে নিস্তারিল প্রভু জগাই-মাধাই ॥ ১৭ ॥

*tabe śacī dekhila, rāma-kṛṣṇa—dui bhāi*  
*tabe nistārila prabhu jagāi-mādhāi*

### SYNONYMS

*tabe*—thereafter; *śacī*—mother Śacīdevī; *dekhila*—saw; *rāma-kṛṣṇa*—Lord Kṛṣṇa and Lord Balarāma; *dui bhāi*—two brothers; *tabe*—thereafter; *nistārila*—delivered; *prabhu*—the Lord; *jagāi-mādhāi*—the two brothers Jagāi and Mādhāi.

### TRANSLATION

Thereafter mother Śacīdevī saw the brothers Kṛṣṇa and Balarāma in Their manifestation of Lord Caitanya and Nityānanda. Then the Lord delivered the two brothers Jagāi and Mādhāi.

### PURPORT

One night Śacīdevī dreamt that the Deities in her house, Kṛṣṇa and Balarāma, had taken the forms of Caitanya and Nityānanda and were fighting one another, as children do, to eat the *naivedya*, or offering to the Deities. On the next day, by the will of Lord Caitanya, Śacīdevī invited Nityānanda to take *prasāda* at her house. Thus Viśvambhara (Lord Caitanya) and Nityānanda were eating together, and Śacīdevī realized that They were none other than Kṛṣṇa and Balarāma. Seeing this, she fainted.

Jagāi and Mādhāi were two brothers born in Navadvīpa in a respectable *brāhmaṇa* family who later became addicted to all kinds of sinful activities. By the order of Lord Caitanya, both Nityānanda Prabhu and Haridāsa Ṭhākura used to preach the cult of Kṛṣṇa consciousness door to door. In the course of such preaching they found Jagāi and Mādhāi, two maddened drunken brothers, who, upon seeing them, began to chase them. On the next day, Mādhāi struck Nityānanda Prabhu on the head with a piece of earthen pot, thus drawing blood. When Śrī Caitanya Mahāprabhu heard of this, He immediately came to the spot, ready to punish both brothers, but when the all-merciful Lord Gaurāṅga saw Jagāi's repentant behavior, He immediately embraced him. By seeing the Supreme Personality of Godhead face to face and embracing Him, both the sinful brothers were at once cleansed. Thus they received initiation into the chanting of the Hare Kṛṣṇa *mahā-mantra* from the Lord and were delivered.

### TEXT 18

তবে সপ্তপ্রহর ছিল প্রভু ভাবাবেশে ।

যথা তথা ভক্তগণ দেখিল বিশেষে ॥ ১৮ ॥

*tabe sapta-prahara chilā prabhu bhāvāveśe*  
*yathā tathā bhakta-gaṇa dekhila viśeṣe*

## SYNONYMS

*tabe*—thereafter; *sapta-prahara*—twenty-one hours; *chilā*—remained; *prabhu*—the Lord; *bhāva-āveśe*—in ecstasy; *yathā*—anywhere; *tathā*—everywhere; *bhakta-gaṇa*—the devotees; *dekhila*—saw; *viśeṣe*—specifically.

## TRANSLATION

After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His specific pastimes.

## PURPORT

In the Deity's room there must be a bed for the Deity behind the Deity's throne. (This system should immediately be introduced in all our centers. It does not matter whether the bed is big or small; it should be of a size the Deity room can conveniently accommodate, but there must be at least a small bed.) One day in the house of Śrīvāsa Ṭhākura, Lord Caitanya Mahāprabhu sat down on the bed of Viṣṇu, and all the devotees worshiped Him with the Vedic mantras of the *Puruṣa-sūkta*, beginning with *sahasra-śiṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt*. This *veda-stuti* should also be introduced, if possible, for installations of Deities. While bathing the Deity, all the priests and devotees must chant this *Puruṣa-sūkta* and offer the appropriate paraphernalia for worshiping the Deity, such as flowers, fruits, incense, *ārātrika* paraphernalia, *naivedya*, *vastra* and ornaments. All the devotees worshiped Lord Caitanya Mahāprabhu in this way, and the Lord remained in ecstasy for seven *praharas*, or twenty-one hours. He took this opportunity to show the devotees that He is the original Supreme Personality of Godhead, Kṛṣṇa, who is the source of all other incarnations, as confirmed in *Bhagavad-gītā* (*aham sarvasya prabhavo mattaḥ sarvaṁ pravartate*). All the different forms of the Supreme Personality of Godhead, or *viṣṇu-tattva*, emanate from the body of Lord Kṛṣṇa. Lord Caitanya Mahāprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

Some devotees call this exhibition of ecstasy by the Lord *sāta-prahariyā bhāva*, or "the ecstasy of twenty-one hours," and others call it *mahābhāva-prakāśa* or *mahā-prakāśa*. There are other descriptions of this *sāta-prahariyā bhāva* in the *Caitanya-bhāvagata*, Chapter Nine, which mentions that Śrī Caitanya Mahāprabhu blessed a maidservant named Duḥkḥī with the name Sukhī. He called for Śrīdhara, whose name was Kholāvecā Śrīdhara, and showed him His *mahā-prakāśa*. Then He called for Murāri Gupta and showed him His feature as Lord Rāmacandra. He offered His blessings to Haridāsa Ṭhākura, and at this time He also asked Advaita Prabhu to explain *Bhagavad-gītā* as it is (*gītāra satya-pāṭha*) and showed special favor to Mukunda.

## TEXT 19

বরাহ-আবেশ হৈলা মুরারি-ভবনে ।

তঁার স্বক্কে চড়ি' প্রভু নাচিলা অঙ্গনে ॥ ১৯ ॥

*varāha-āveśa hailā murāri-bhavane*  
*tāñra skandhe caḍi' prabhu nācilā aṅgane*

## SYNONYMS

*varāha-āveśa*—the ecstasy of becoming Varāhadeva; *hailā*—became; *murāri-bhavane*—in the house of Murāri Gupta; *tāñra skandhe*—on the shoulders of Murāri Gupta; *caḍi'*—riding; *prabhu*—the Lord; *nācilā*—danced; *aṅgane*—in the yard.

## TRANSLATION

One day Śrī Caitanya Mahāprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murāri Gupta. Thus they both danced in Murāri Gupta's courtyard.

## PURPORT

One day Caitanya Mahāprabhu began to cry out, “Śūkara! Śūkara!” Thus crying out for the boar incarnation of the Lord, He assumed His form as the boar incarnation and got up on the shoulders of Murāri Gupta. He carried a small *gāḍu*, a small waterpot with a nozzle, and thus He symbolically picked up the earth from the depths of the ocean, for this is the pastime of Lord Varāha.

## TEXT 20

তবে শুক্লাম্বরের কৈল তণ্ডুল ভক্ষণ ।  
 ‘হরেন্নাম’ শ্লোকের কৈল অর্থ বিবরণ ॥ ২০ ॥

*tabe śuklāmbarera kaila taṅḍula-bhakṣaṇa*  
*'harer nāma' ślokerā kaila artha vivaraṇa*

## SYNONYMS

*tabe*—thereafter; *śuklāmbarera*—of Śuklāmbara Brahmācārī; *kaila*—did; *taṅḍula*—raw rice; *bhakṣaṇa*—eating; *harer nāma ślokerā*—of the verse celebrated as such; *kaila*—did; *artha*—of the meaning; *vivaraṇa*—explanation.

## TRANSLATION

After this incident the Lord ate raw rice given by Śuklāmbara Brahmācārī and explained very elaborately the import of the “harer nāma” śloka mentioned in the Bṛhan-nārādīya Purāṇa:

## PURPORT

Śuklāmbara Brahmācārī resided in Navadvīpa on the bank of the Ganges. When Śrī Caitanya Mahāprabhu was dancing in ecstasy, he approached the Lord with a begging bag containing rice. The Lord was so pleased with His devotee that immediately He snatched the bag and began to eat the raw rice. No one forbade Him, and thus He finished the entire supply of rice.

## TEXT 21

হরের্নাম হরের্নাম হরের্নামৈব কেবলম্ ।  
কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্থথা ॥ ২১ ॥

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

## SYNONYMS

*hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in the age of Kali; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *gatir*—destination; *anyathā*—otherwise.

## TRANSLATION

“In this age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.”

## TEXT 22

কলিকালে নামরূপে কৃষ্ণ-অবতার ।  
নাম হৈতে হয় সর্বজগৎ-নিস্তার ॥ ২২ ॥

*kali-kāle nāma-rūpe kṛṣṇa-avatāra  
nāma haite haya sarva-jagat-nistāra*

## SYNONYMS

*kali-kāle*—in this age of Kali; *nāma-rūpe*—in the form of the holy name; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *nāma*—holy name; *haite*—from; *haya*—becomes; *sarva*—all; *jagat*—of the world; *nistāra*—deliverance.

## TRANSLATION

In this age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

## TEXT 23

দার্ঢ্য লাগি ‘হরের্নাম’-উক্তি তিনবার ।  
জড় লোক বুঝাইতে পুনঃ ‘এব’-কারণ ॥ ২৩ ॥

*dārḍhya lāgi* 'harer nāma'-ukti tina-vāra  
jaḍa loka bujhāite punaḥ 'eva'-kāra

### SYNONYMS

*dārḍhya lāgi*—in the matter of emphasizing; *harer nāma*—of the holy name of Lord Hari; *ukti*—there is utterance; *tina-vāra*—three times; *jaḍa loka*—ordinary common people; *bujhāite*—just to make them understand; *punaḥ*—again; *eva-kāra*—the word *eva*, or “certainly.”

### TRANSLATION

This verse repeats the word *eva* [certainly] three times for emphasis, and it also three times repeats *harer nāma* [the holy name of the Lord] just to make common people understand.

### PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, “You must do this! You must do this! You must do this!” Thus the *Bṛhan-nāradya Purāṇa* repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of *māyā*. It is our practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa *mahā-mantra* regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this *harer nāma mahā-mantra* offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

### TEXT 24

‘কেবল’ শব্দে পুনরপি নিশ্চয়-করণ ।  
জ্ঞান-যোগ-তপ কর্ম-আদি নিবারণ ॥ ২৪ ॥

*'kevala'-śabde punarapi niścaya-karaṇa*  
*jñāna-yoga-tapa-karma-ādi nivāraṇa*

### SYNONYMS

*'kevala'-śabde*—by the word *kevala*, or “only”; *punarapi*—again; *niścaya-karaṇa*—final decision; *jñāna*—cultivation of knowledge; *yoga*—practice of the mystic *yoga* system; *tapa*—austerity; *karma*—fruitive activities; *ādi*—and so on; *nivāraṇa*—prohibition.

### TRANSLATION

The use of the word *kevala* [only] prohibits all other processes, such as cultivation of knowledge, practice of mystic *yoga*, and performance of austerities and fruitive activities.

## PURPORT

Our Kṛṣṇa conſciousness movement stresses the chanting of the Hare Kṛṣṇa *mantra* only, whereas those who do not know the secret of success for this age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic *yoga* or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the *śāstras*, we cannot make compromises with these so-called *jñānīs*, *yogīs*, *karmīs* and *tapasvīs*. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the *śāstras*. We must not deviate from the injunctions of the *śāstras*. This is confirmed in the next verse of *Caitanya-caritāmṛta*.

## TEXT 25

অন্যথা যে মানে, তার নাহিক নিস্তার ।  
নাহি, নাহি, নাহি— এ তিন ‘এব’-কার ॥ ২৫ ॥

*anyathā ye māne, tāra nāhika nistāra*  
*nāhi, nāhi, nāhi—e tina ‘eva’-kāra*

## SYNONYMS

*anyathā*—otherwise; *ye*—anyone who; *māne*—accepts; *tāra*—of him; *nāhika*—there is no; *nistāra*—deliverance; *nāhi nāhi nāhi*—there is nothing else, nothing else, nothing else; *e*—in this; *tina*—three; *eva-kāra*—bearing the meaning of emphasis.

## TRANSLATION

This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition “nothing else, nothing else, nothing else,” which emphasizes the real process of self-realization.

## TEXT 26

তৃণ হৈতে নীচ হঞা সদা লবে নাম ।  
আপনি নিরভিমানী, অন্তে দিবে মান ॥ ২৬ ॥

*tṛṇa haite nīca hañā sadā labe nāma*  
*āpani nirabhimānī, anye dibe māna*

## SYNONYMS

*tṛṇa*—grass; *haite*—than; *nīca*—lower; *hañā*—becoming; *sadā*—always; *labe*—chant; *nāma*—the holy name; *āpani*—personally; *nirabhimānī*—without honor; *anye*—unto others; *dibe*—you should give; *māna*—all respect.

## TRANSLATION

To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

## TEXT 27

তরুসম সহিষ্ণুতা বৈষ্ণব করিবে ।

ভৎসন-তাড়নে কাকে কিছু না বলিবে ॥ ২৭ ॥

*taru-sama sahiṣṇutā vaiṣṇava karibe*  
*bhartsana-tāḍane kāke kichu nā balibe*

## SYNONYMS

*taru-sama*—like a tree; *sahiṣṇutā*—forbearance; *vaiṣṇava*—devotee; *karibe*—should practice; *bhartsana*—rebuking; *tāḍane*—chastising; *kāke*—unto anyone; *kichu*—something; *nā*—not; *balibe*—will utter.

## TRANSLATION

A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate.

## TEXT 28

কাটিলেহ তরু যেন কিছু না বোলয় ।

শুকায়ীয়া মরে, তবু জল না মাগয় ॥ ২৮ ॥

*kāṭileha taru yena kichu nā bolaya*  
*śukāyīya mare, tabu jala nā māgaya*

## SYNONYMS

*kāṭileha*—even being cut; *taru*—the tree; *yena*—as; *kichu*—something; *nā*—not; *bolaya*—says; *śukāyīya*—drying up; *mare*—dies; *tabu*—still; *jala*—water; *nā*—does not; *māgaya*—ask for.

## TRANSLATION

For even if one cuts a tree, it never protests, nor even if it is drying up and dying does it ask anyone for water.

## PURPORT

This practice of forbearance (*trṇād api sunīcena*) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa *mantra*, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chant-

ing of the Hare Kṛṣṇa *mantra* need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa *mantra* regularly.

## TEXT 29

এইমত বৈষ্ণব করে কিছু না মাগিব ।  
অযাচিত-বৃত্তি, কিম্বা শাক-ফল খাইব ॥ ২৯ ॥

*ei-mata vaiṣṇava kāre kichu nā māgiba  
ayācita-vṛtti, kimvā śāka-phala khāiba*

## SYNONYMS

*ei-mata*—in this way; *vaiṣṇava*—a devotee; *kāre*—from anyone; *kichu*—anything; *nā*—not; *māgiba*—shall ask for; *ayācita-vṛtti*—the profession of not asking for anything; *kimvā*—or; *śāka*—vegetables; *phala*—fruits; *khāiba*—shall eat.

## TRANSLATION

Thus a Vaiṣṇava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaiṣṇava should be satisfied to eat whatever vegetables and fruits are easily available.

## TEXT 30

সদা নাম লইব, যথা-লাভেতে সন্তোষ ।  
এইত আচার করে ভক্তিদ্বন্দ্ব-পোষ ॥ ৩০ ॥

*sadā nāma la-iba, yathā-lābhetē santoṣa  
eita ācāra kare bhakti-dharma-poṣa*

## SYNONYMS

*sadā*—always; *nāma*—the holy name; *la-iba*—one should chant; *yathā*—inasmuch as; *lābhetē*—gains; *santoṣa*—satisfaction; *eita*—this; *ācāra*—behavior; *kare*—does; *bhakti-dharma*—of devotional service; *poṣa*—maintenance.

## TRANSLATION

One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one's devotional service.

## TEXT 31

তৃপাদপি স্তনীচেন তরোরিব সহিষ্ণুনা ।  
অমানিনা মানদেন কীর্তনীয়ঃ সদা হরিঃ ॥ ৩১ ॥

*tṛṇād api sunīcena taror iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

### SYNONYMS

*tṛṇāt api*—than downtrodden grass; *sunīcena*—being lower; *taror*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *mānadena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

### TRANSLATION

“One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others, can very easily always chant the holy name of the Lord.”

### PURPORT

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahāprabhu by chanting the Hare Kṛṣṇa *mantra*.

### TEXT 32

উর্ধ্ববাহু করি' কহৌ, শুন, সর্বলোক ।  
নাম-সূত্রে গাঁথি' পর কণ্ঠে এই শ্লোক ॥ ৩২ ॥

*ūrdhva-bāhu kari' kahoṅ, śuna, sarva-loka  
nāma-sūtre gāṅthi' para kaṅṭhe ei śloka*

### SYNONYMS

*ūrdhva-bāhu*—raising my hands; *kari'*—doing so; *kahoṅ*—I declare; *śuna*—please hear; *sarva-loka*—all persons; *nāma*—of the holy name; *sūtre*—on the thread; *gāṅthi'*—stringing; *para*—get it; *kaṅṭhe*—on the neck; *ei*—this; *śloka*—verse.

### TRANSLATION

Raising my hands, I declare, “Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance.”

### PURPORT

When chanting the Hare Kṛṣṇa *mahā-mantra*, in the beginning one may commit many offenses, which are called *nāmābhāsa* and *nāma-aparādha*. In this stage there is no possibility of achieving perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa *mahā-*

*mantra*. Therefore one must chant the Hare Kṛṣṇa *mahā-mantra* according to the principles of the above verse, *ṭṛṇād api sunīcena taror iva sahiṣṇunā*. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. The words “Hare Kṛṣṇa” should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, advises everyone to keep this verse always strung about his neck.

## TEXT 33

প্রভু-আজ্ঞায় কর এই শ্লোক আচরণ ।  
অবশ্য পাইবে তবে শ্রীকৃষ্ণ-চরণ ॥ ৩৩ ॥

*prabhu-ājñāya kara ei śloka ācaraṇa*  
*avaśya pāibe tabe śrī-kṛṣṇa-caraṇa*

## SYNONYMS

*prabhu*—of the Lord; *ājñāya*—on the order; *kara*—do; *ei śloka*—of this verse; *ācaraṇa*—practice; *avaśya*—certainly; *pāibe*—he will get; *tabe*—afterwards; *śrī-kṛṣṇa-caraṇa*—the lotus feet of Lord Kṛṣṇa.

## TRANSLATION

One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvāmīs, certainly he will achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

## TEXT 34

তবে প্রভু শ্রীবাসের গৃহে নিরন্তর ।  
রাত্রে সংকীর্তন কৈল এক সম্বৎসর ॥ ৩৪ ॥

*tabe prabhu śrīvāsera gr̥he nirantara*  
*rātre saṅkīrtana kaila eka saṁvatsara*

## SYNONYMS

*tabe*—thereafter; *prabhu*—the Lord, Śrī Caitanya Mahāprabhu; *śrīvāsera*—of Śrīvāsa Ṭhākura; *gr̥he*—in the home; *nirantara*—always; *rātre*—at night; *saṅkīrtana*—congregational chanting of the Hare Kṛṣṇa *mahā-mantra*; *kaila*—performed; *eka saṁvatsara*—one full year.

## TRANSLATION

Śrī Caitanya Mahāprabhu regularly led congregational chanting of the Hare Kṛṣṇa mahā-mantra in the house of Śrīvāsa Ṭhākura every night for one full year.

## TEXT 35

কপাট দিয়া কীর্তন করে পরম আবেশে ।  
পাষণ্ডী হাসিতে আইসে, না পায় প্রবেশে ॥ ৩৫ ॥

*kapāṭa diyā kīrtana kare parama āveśe*  
*pāṣaṅḍī hāsīte āise, nā pāya praveśe*

## SYNONYMS

*kapāṭa*—door; *diyā*—closing; *kīrtana*—chanting; *kare*—performed; *parama*—very high; *āveśe*—in an ecstatic condition; *pāṣaṅḍī*—nonbelievers; *hāsīte*—to laugh; *āise*—come; *nā*—does not; *pāya*—get; *praveśe*—entrance.

## TRANSLATION

This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

## PURPORT

Chanting of the Hare Kṛṣṇa *mahā-mantra* is open to everyone, but sometimes nonbelievers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Kṛṣṇa *mahā-mantra*, we keep our temples for everyone to join, and by the grace of Lord Caitanya Mahāprabhu this policy has given good results.

## TEXT 36

কীর্তন শুনি' বাহিরে ভারী জ্বলি' পুড়ি' মরে ।  
শ্রীবাসেরে দুঃখ দিতে নানা যুক্তি করে ॥ ৩৬ ॥

*kīrtana śuni' bāhire tāṛā jvali' puḍi' mare*  
*śrīvāsere duḥkha dite nānā yukti kare*

## SYNONYMS

*kīrtana śuni'*—after hearing the chanting; *bāhire*—outside; *tāṛā*—the nonbelievers; *jvali'*—burned; *puḍi'*—to ashes; *mare*—die; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *duḥkha*—troubles; *dite*—to give; *nānā*—various; *yukti*—plans; *kare*—do.

## TRANSLATION

Thus the nonbelievers almost burned to ashes and died in envy. To retaliate, they planned various ways to give trouble to Śrīvāsa Ṭhākura.

## TEXTS 37-38

একদিন বিপ্র, নাম—‘গোপাল চাপাল’ ।

পাষণ্ডি-প্রধান সেই দুমুখ, বাচাল ॥ ৩৭ ॥

ভবানী-পূজার সব সামগ্রী লঞা ।

রাত্রে শ্রীবাসের দ্বারে স্থান লেপাঞা ॥ ৩৮ ॥

*eka-dina vipra, nāma—‘gopāla cāpāla’*  
*pāṣaṇḍi-pradhāna sei durmukha, vācāla*

*bhavānī-pūjāra saba sāmagrī lañā*  
*rātre śrīvāsera dvāre sthāna lepāñā*

## SYNONYMS

*eka-dina*—one day; *vipra*—one *brāhmaṇa*; *nāma*—named; *gopāla cāpāla*—of the name Gopāla Cāpāla; *pāṣaṇḍi-pradhāna*—the chief of the nonbelievers; *sei*—he; *durmukha*—ferocious, using strong words; *vācāla*—talkative; *bhavānī-pūjāra*—for worshiping the goddess Bhavānī; *saba*—all; *sāmagrī*—ingredients, paraphernalia; *lañā*—taking; *rātre*—at night; *śrīvāsera*—of Śrīvāsa Ṭhākura; *dvāre*—on the door; *sthāna*—the place; *lepāñā*—smearing.

## TRANSLATION

One night while kīrtana was going on inside Śrīvāsa Ṭhākura’s house, a *brāhmaṇa* named Gopāla Cāpāla, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshiping the goddess Durgā outside Śrīvāsa Ṭhākura’s door.

## PURPORT

This *brāhmaṇa*, Gopāla Cāpāla, wanted to defame Śrīvāsa Ṭhākura by proving that he was actually a *śākta*, or a worshiper of Bhavānī, the goddess Durgā, but was externally posing as a Vaiṣṇava. In Bengal there is perpetual competition between the devotees of goddess Kālī and the devotees of Lord Kṛṣṇa. Generally Bengalis, especially those who are meat-eaters and drunkards, are very much attached to worshiping the goddesses Durgā, Kālī, Śītālā and Caṇḍī. Such devotees, who are known as *śāktas*, or worshipers of the *śakti-tattva*, are always envious of Vaiṣṇavas. Since Śrīvāsa Ṭhākura was a well-known and respected Vaiṣṇava in Navadvīpa, Gopāla Cāpāla wanted to reduce his prestige by bringing him down to the platform

of the *sāktas*. Therefore outside Śrīvāsa Ṭhākura's door he placed various paraphernalia for worshiping Bhavānī, the wife of Lord Śiva, such as a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste. In the morning, when Śrīvāsa Ṭhākura saw all this paraphernalia in front of his door, he called for the respectable gentlemen of the neighborhood and showed them that at night he was worshiping Bhavānī. Very much sorry, these gentlemen called for a sweeper to cleanse the place and purify it by sprinkling water and cow dung there. This incident concerning Gopāla Cāpāla is not mentioned in the *Caitanya-bhāgavata*.

## TEXT 39

কলার পাত উপরে থুইল ওড়া-ফুল ।  
হরিজি, সিন্দুর আর রক্তচন্দন, তণ্ডুল ॥ ৩৯ ॥

*kalāra pāta upare thuila oḍa-phula*  
*haridrā, sindūra āra rakta-candana, taṇḍula*

## SYNONYMS

*kalāra pāta*—a banana leaf; *upare*—upon it; *thuila*—placed; *oḍa-phula*—a particular type of flower; *haridrā*—turmeric; *sindūra*—vermillion; *āra*—and; *rakta-candana*—red sandalwood; *taṇḍula*—rice.

## TRANSLATION

On the upper portion of a plantain leaf he placed such paraphernalia for worship as oḍa-phula, turmeric, vermillion, red sandalwood and rice.

## TEXT 40

মদ্যভাণ্ড-পাশে ধরি' নিজ-ঘরে গেল ।  
প্রাতঃকালে শ্রীবাস তাহা ত' দেখিল ॥ ৪০ ॥

*madya-bhāṇḍa-pāṣe dhari' nija-ghare gela*  
*prātaḥ-kāle śrīvāsa tāhā ta' dekhila*

## SYNONYMS

*madya-bhāṇḍa*—a pot of wine; *pāṣe*—by the side of; *dhari'*—placing; *nija-ghare*—to his own home; *gela*—went; *prātaḥ-kāle*—in the morning; *śrīvāsa*—Śrīvāsa Ṭhākura; *tāhā*—all those things; *ta'*—certainly; *dekhila*—saw.

## TRANSLATION

He placed a pot of wine beside all this, and in the morning when Śrīvāsa Ṭhākura opened his door he saw this paraphernalia.

## TEXT 41

বড় বড় লোক সব আনিল বোলাইয়া ।

সবারে কহে শ্রীবাস হাসিয়া হাসিয়া ॥ ৪১ ॥

*baḍa baḍa loka saba ānila bolāiyā  
sabāre kahe śrīvāsa hāsiyā hāsiyā*

## SYNONYMS

*baḍa baḍa*—respectable; *loka*—persons; *saba*—all; *ānila*—brought them; *bolāiyā*—causing to be called; *sabāre*—to everyone; *kahe*—addresses; *śrīvāsa*—Śrīvāsa Ṭhākura; *hāsiyā hāsiyā*—while smiling.

## TRANSLATION

Śrīvāsa Ṭhākura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows.

## TEXT 42

নিত্য রাত্রে করি আমি ভবানী-পূজন ।

আমার মহিমা দেখ, ব্রাহ্মণ-সজ্জন ॥ ৪২ ॥

*nitya rātre kari āmi bhavānī-pūjana  
āmāra mahimā dekha, brāhmaṇa-sajjana*

## SYNONYMS

*nitya rātre*—every night; *kari*—I do; *āmi*—I; *bhavānī-pūjana*—worship of Bhavānī, the wife of Lord Śiva; *āmāra*—my; *mahimā*—glories; *dekha*—you see; *brāhmaṇa-sajjana*—all respectable *brāhmaṇas*.

## TRANSLATION

“Gentlemen, every night I worship the goddess Bhavānī. Since the paraphernalia for the worship is present here, now all you respectable *brāhmaṇas* and members of the higher castes can understand my position.”

## PURPORT

According to the Vedic system there are four castes—the *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*—and below them are the *pañcamas*, who are lower than the *śūdras*. The higher castes—the *brāhmaṇas*, the *kṣatriyas* and even the *vaiśyas*—were known as *brāhmaṇa-sajjana*. The *brāhmaṇas* especially were known as *sajjana*, or respectable gentlemen who guided the entire society. If there were disputes in the village, people would approach these respectable *brāhmaṇas* to settle them. Now it

is very difficult to find such *brāhmaṇas* and *sajjanas*, and thus every village and town is so disrupted that there is no peace and happiness anywhere. To revive a fully cultured civilization, the scientific division of society into *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* must be introduced all over the world. Unless some people are trained as *brāhmaṇas*, there cannot be peace in human society.

## TEXT 43

তবে সব নিষ্ঠলোক করে হাহাকার ।  
ঐছে কর্ম হেথা কৈল কোন্ দুরাচার ॥ ৪৩ ॥

*tabe saba śiṣṭa-loka kare hāhākāra*  
*aiche karma hethā kaila kon durācāra*

## SYNONYMS

*tabe*—thereafter; *saba*—all; *śiṣṭa-loka*—gentlemen; *kare*—exclaimed; *hāhā-kāra*—alas, alas; *aiche*—such; *karma*—activities; *hethā*—here; *kaila*—did; *kon*—who; *durācāra*—sinful person.

## TRANSLATION

Then all the assembled gentlemen exclaimed: “What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?”

## TEXT 44

হাড়িকে আনিয়া সব দূর করাইল ।  
জল-গোময় দিয়া সেই স্থান লেপাইল ॥ ৪৪ ॥

*hāḍike āniyā saba dūra karāila*  
*jala-gomaya diyā sei sthāna lepāila*

## SYNONYMS

*hāḍike*—a sweeper; *āniyā*—calling; *saba*—all; *dūra karāila*—caused to be thrown far; *jala*—water; *gomaya*—cow dung; *diyā*—mixing; *sei*—that; *sthāna*—place; *lepāila*—caused to be smeared over.

## TRANSLATION

They called for a sweeper [hāḍi], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

## PURPORT

The men in Vedic society who engage in public sanitary activities like picking up stool and sweeping the street are called *hāḍis*. Sometimes they are untouchable,

especially when engaged in their profession, yet such *hāḍis* also have the right to become devotees. This is established by *Śrī Bhagavad-gītā* where the Lord declares:

*māṁ hi pārtha vyapāśritya  
ye 'pi syuḥ pāpa-yonayaḥ  
striyo vaiśyās tathā śūdrās  
te 'pi yānti parām gatim*

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination.” (Bg. 9.32)

There are many untouchables of the lower caste in India, but according to Vaiṣṇava principles everyone is welcome to accept this Kṛṣṇa consciousness movement on the spiritual platform of life and thus be freed from trouble. Equality or fraternity on the material platform is impossible.

When Lord Caitanya declares, *tṛṇād api sunīcena taror iva sahiṣṇunā*, He indicates that one must be above the material conception of life. When one thoroughly understands that he is not the material body but a spiritual soul, he is even humbler than a man of the lower castes, for he is spiritually elevated. Such humility, in which one thinks himself lower than the grass, is called *sunīcatva*, and being more tolerant than a tree is called *sahiṣṇutva*, forbearance. Being situated in devotional service, not caring for the material conception of life, is called *amānitva*, indifference to material respect; yet a devotee thus situated is called *mānada*, for he is prepared to give honor to others without hesitation.

Mahatma Gandhi started the *hari-jana* movement to purify the untouchables, but he was a failure because he thought that one could become a *hari-jana*, a personal associate of the Lord, through some kind of material adjustment. That is not possible. Unless one fully realizes that he is not the body but a spiritual soul, there is no question of his becoming a *hari-jana*. Those who do not follow in the footsteps of Lord Caitanya Mahāprabhu and His disciplic succession cannot distinguish between matter and spirit, and therefore all their ideas are but a mixed-up hodgepodge of problems. They are virtually lost in the bewildering network of Māyādevī.

#### TEXT 45

তিন দিন রহি' সেই গোপাল-চাপাল ।  
সর্বান্ধে হইল কুষ্ঠ, বাহে রক্তধার ॥ ৪৫ ॥

*tina dina rahi' sei gopāla-cāpāla  
sarvāṅge ha-ila kuṣṭha, vahe rakta-dhāra*

#### SYNONYMS

*tina dina*—three days; *rahi'*—remaining in that way; *sei*—that; *gopāla-cāpāla*—of the name Gopāla Cāpāla; *sarvāṅge*—all over the body; *ha-ila*—became visible; *kuṣṭha*—leprosy; *vahe*—discharging; *rakta-dhāra*—a flow of blood.

## TRANSLATION

After three days, leprosy attacked Gopāla Cāpāla, and blood oozed from sores all over his body.

## TEXT 46

সর্বাঙ্গ বেড়িল কীটে, কাটে নিরন্তর ।  
অসহ্য বেদনা, দুঃখে জ্বলয়ে অন্তর ॥ ৪৬ ॥

*sarvāṅga beḍila kīṭe, kīṭe nirantara*  
*asahya vedanā, duḥkhe jvalaye antara*

## SYNONYMS

*sarvāṅga*—all over the body; *beḍila*—became covered; *kīṭe*—by insects; *kāṭe*—biting; *nirantara*—always; *asahya*—unbearable; *vedanā*—pain; *duḥkhe*—in unhappiness; *jvalaye*—burns; *antara*—without cessation.

## TRANSLATION

Incessantly covered with germs and insects biting him all over his body, Gopāla Cāpāla felt unbearable pain. His entire body burned in distress.

## TEXT 47

গঙ্গাঘাটে বৃক্ষতলে রহে ত' বসিয়া ।  
এক দিন বলে কিছু প্রভুকে দেখিয়া ॥ ৪৭ ॥

*gaṅgā-ghāṭe vṛkṣa-tale rahe ta' vasiyā*  
*eka dina bale kichu prabhuke dekhiyā*

## SYNONYMS

*gaṅgā-ghāṭe*—on the bank of the Ganges; *vṛkṣa-tale*—underneath a tree; *rahe*—remains; *ta'*—certainly; *vasiyā*—sitting; *eka dina*—one day; *bale*—says; *kichu*—something; *prabhuke*—the Lord; *dekhiyā*—seeing.

## TRANSLATION

Since leprosy is an infectious disease, Gopāla Cāpāla left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahāprabhu passing by and spoke to Him as follows.

## TEXT 48

গ্রাম-সম্বন্ধে আমি তোমার মাতুল ।  
ভাগিনা, মুই কুষ্ঠব্যাধিতে হঞাছি ব্যাকুল ॥ ৪৮ ॥

*grāma-sambandhe āmi tomāra mātula  
bhāginā, mui kuṣṭha-vyādhite hañāchi vyākula*

## SYNONYMS

*grāma-sambandhe*—in a village relationship; *āmi*—I (am); *tomāra*—Your; *mātula*—maternal uncle; *bhāginā*—nephew; *mui*—I; *kuṣṭha-vyādhite*—by the disease of leprosy; *hañāchi*—have become; *vyākula*—too much afflicted.

## TRANSLATION

“My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

## TEXT 49

লোক সব উদ্ধারিতে তোমার অবতার ।  
মুঞ্জি বড় দুখী, মোরে করহ উদ্ধার ॥ ৪৯ ॥

*loka saba uddhārite tomāra avatāra  
muñi baḍa dukhī, more karaha uddhāra*

## SYNONYMS

*loka*—people; *saba*—all; *uddhārite*—to deliver; *tomāra*—Your; *avatāra*—incarnation; *muñi*—I (am); *baḍa*—very much; *dukhī*—unhappy; *more*—unto me; *karaha*—please do; *uddhāra*—deliverance.

## TRANSLATION

“As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy.”

## PURPORT

It appears that although Gopāla Cāpāla was sinful, talkative and insulting, he nevertheless had the qualification of simplicity. Thus he believed Caitanya Mahāprabhu to be the incarnation of the Supreme Personality of Godhead who had come to deliver all fallen souls, and he appealed for his own deliverance, seeking the mercy of the Lord. He did not know, however, that the deliverance of the fallen does not consist of curing their bodily diseases, although it is also a fact that when a man is delivered from the material clutches his material bodily diseases are automatically cured. Gopāla Cāpāla simply wanted to be delivered from the bodily sufferings of leprosy, but Śrī Caitanya, although accepting his sincere appeal, wanted to inform him of the real cause of suffering.

## TEXT 50

এত শুনি' মহাপ্রভুর হইল ক্রুদ্ধ মন ।  
ক্রোধাবেশে বলে তারে তর্জন-বচন ॥ ৫০ ॥

*eta śuni' mahāprabhura ha-ila kruddha mana  
krodhāveśe bale tāre tarjana-vacana*

## SYNONYMS

*eta*—thus; *śuni'*—hearing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *kruddha*—angry; *mana*—mind; *krodhā-aveśe*—out of intense anger; *bale*—says; *tāre*—unto him; *tarjana*—chastising; *vacana*—words.

## TRANSLATION

Hearing this, Caitanya Mahāprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

## TEXT 51

আরে পাপি, ভক্তদ্বেষি, তোরে না উদ্ধারিমু ।  
কোটিজন্ম এই মতে কীড়ায় খাওয়াইমু ॥ ৫১ ॥

*āre pāpi, bhakta-dveṣi, tore nā uddhārimu  
koṭi-janma ei mate kīḍāya khāoyāimu*

## SYNONYMS

*āre*—O; *pāpi*—you sinful person; *bhakta-dveṣi*—envious of devotees; *tore*—you; *nā uddhārimu*—I shall not deliver; *koṭi-janma*—for ten million births; *ei mate*—in this way; *kīḍāya*—by the germs; *khāoyāimu*—I shall cause you to be bitten.

## TRANSLATION

“O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

## PURPORT

We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Śrī Caitanya Mahāprabhu wanted Gopāla Cāpāla to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopāla Cāpāla. This is the instruction of Śrī Caitanya Mahāprabhu. As we shall see, one who offends a pure devotee

can never satisfy Caitanya Mahāprabhu unless and until he sincerely regrets his offense and thus rectifies it.

## TEXT 52

শ্রীবাসে করাইলি তুই ভবানী-পূজন ।  
কোটি জন্ম হবে তোর রোরবে পতন ॥ ৫২ ॥

*śrīvāse karāili tui bhavānī-pūjana*  
*koṭi janma habe tora raurave patana*

## SYNONYMS

*śrīvāse*—unto Śrīvāsa Ṭhākura; *karāili*—you have caused to do; *tui*—you; *bhavānī-pūjana*—worshiping the goddess Bhavānī; *koṭi janma*—for ten million births; *habe*—there will be; *tora*—your; *raurave*—in hell; *patana*—fall down.

## TRANSLATION

“You have made Śrīvāsa Ṭhākura appear to have been worshiping the goddess Bhavānī. Simply for this offense, you will have to fall down into hellish life for ten million births.

## PURPORT

There are many tantric followers who practice the black art of worshiping the goddess Bhavānī in a crematorium, wishing to eat meat and drink wine. Such fools also consider this *bhavānī-pūjā* as good as worship of Lord Kṛṣṇa in devotional service. Such abominable tantric activities as performed by so-called *svāmīs* and *yogīs* are herein condemned, however, by Lord Caitanya Mahāprabhu. He declares that such *bhavānī-pūjā* for drinking wine and eating meat quickly plunges one into hellish life. The method of worship itself is already hellish, and its results must also be hellish and nothing more.

Many rascals say that whatever way one accepts, one will ultimately reach Brahman. Yet we can see from this verse how such persons reach Brahman. Brahman spreads everywhere, but appreciation of Brahman in different objects leads to different results. In *Bhagavad-gītā* the Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*: “I reward everyone according to his surrender unto Me.” (Bg. 4.11) Māyāvādīs certainly realize Brahman in certain aspects, but realization of Brahman in the aspects of wine, women and meat is not the same realization of Brahman that devotees achieve by chanting, dancing and eating *prasāda*. Māyāvādī philosophers, being educated in paltry knowledge, think all sorts of Brahman realization one and the same and do not consider varieties. But although Kṛṣṇa is everywhere, by His inconceivable potency He is simultaneously not everywhere. Thus the Brahman realization of the tantric cult is not the same Brahman realization as that of pure devotees. Unless one reaches the highest point of Brahman realization,

Kṛṣṇa consciousness, he is punishable. All people except Kṛṣṇa conscious devotees are to some proportion *pāṣaṇḍīs*, or demons, and thus they are punishable by the Supreme Lord, the Personality of Godhead, as stated below.

## TEXT 53

পাষাণ্ডী সংহারিতে মোর এই অবতার ।  
পাষাণ্ডী সংহারি' ভক্তি করিমু প্রচার ॥ ৫৩ ॥

*pāṣaṇḍī saṁhārite mora ei avatāra*  
*pāṣaṇḍī saṁhāri' bhakti karimu pracāra*

## SYNONYMS

*pāṣaṇḍī*—demons, atheists; *saṁhārite*—to kill; *mora*—My; *ei*—this; *avatāra*—incarnation; *pāṣaṇḍī*—atheist; *saṁhāri'*—killing; *bhakti*—devotional service; *karimu*—I shall do; *pracāra*—preaching.

## TRANSLATION

“I have appeared in this incarnation to kill the demons [pāṣaṇḍīs] and, after killing them, to preach the cult of devotional service.”

## PURPORT

Lord Caitanya's mission is the same as that of Lord Kṛṣṇa, as stated in *Bhagavad-gītā*:

*yadā yadā hi dharmasya*  
*glānir bhavati bhārata*  
*abhyutthānam adharmasya*  
*tadātmānaṁ sṛjāmy aham*

*paritrāṇāya sādhunām*  
*vināsāya ca duṣkṛtām*  
*dharma-saṁsthāpanārthāya*  
*sambhavāmi yuge yuge*

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.” (Bg. 4.7-8)

As explained here, the real purpose of an incarnation of Godhead is to kill the atheists and maintain the devotees. He does not say, like so many rascal incarnations, that both atheists and devotees are on the same platform. Śrī Caitanya Mahāprabhu or Lord Śrī Kṛṣṇa, the real Personality of Godhead, does not advocate such an idea.

Atheists are punishable, whereas devotees are to be protected. To maintain this principle is the mission of all *avatāras*, or incarnations. One must therefore identify an incarnation by His activities, not by popular votes or mental concoctions. Śrī Caitanya Mahāprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Māyāvādī philosophers are the greatest demons. Therefore He warned all others not to hear the Māyāvāda philosophy. *Māyāvādī-bhāṣya śunile haya sarva-nāśa*: simply by hearing the Māyāvāda interpretation of the *śāstras*, one is doomed (Cc. *Madhya* 6.169).

## TEXT 54

এত বলি' গেলা প্রভু করিতে গঙ্গাস্নান ।

সেই পাপী দুঃখ ভোগে, না যায় পরাণ ॥ ৫৪ ॥

*eta bali' gelā prabhu karite gaṅgā-snāna*  
*sei pāpī duḥkha bhoge, nā yāya parāṇa*

## SYNONYMS

*eta bali'*—saying this; *gelā*—went away; *prabhu*—the Lord; *karite*—to take; *gaṅgā-snāna*—a bath in the Ganges; *sei*—that; *pāpī*—sinful man; *duḥkha*—pains; *bhoge*—suffers; *nā*—not; *yāya*—go away; *parāṇa*—the life.

## TRANSLATION

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

## PURPORT

It appears that an offender to a Vaiṣṇava continues to suffer and does not give up his life. We have actually seen that a great *vaiṣṇava-aparādhī* is continuously suffering so much that it is difficult for him to move, and yet he does not die.

## TEXTS 55-56

সন্ন্যাস করিয়া যবে প্রভু নীলাচলে গেলা ।

তথা হৈতে যবে কুলিয়া গ্রামে আইলা ॥ ৫৫ ॥

তবে সেই পাপী প্রভুর লইল শরণ ।

হিত উপদেশ কৈল হইয়া কল্পণ ॥ ৫৬ ॥

*sannyāsa kariyā yabe prabhu nīlācale gelā*  
*tathā haite yabe kuliyā grāme āilā*

*tabe sei pāpī prabhura la-ila śaraṇa  
hita upadeśa kaila ha-iyā karuṇa*

### SYNONYMS

*sannyāsa kariyā*—after accepting the renounced order of life; *yabe*—when; *prabhu*—Lord Caitanya Mahāprabhu; *nīlācale*—in Jagannātha Purī; *gelā*—went; *tathā haite*—from there; *yabe*—when; *kuliyā*—of the name Kuliya; *grāme*—to the village; *āilā*—came back; *tabe*—at that time; *sei*—that; *pāpī*—sinful man; *prabhura*—of the Lord; *la-ila*—took; *śaraṇa*—shelter; *hita*—beneficial; *upadeśa*—advice; *kaila*—gave; *ha-iyā*—becoming; *karuṇa*—merciful.

### TRANSLATION

When Śrī Caitanya, after accepting the renounced order of life, went to Jagannātha Purī and then came back to the village of Kuliya, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya*, has given the following note in connection with the village Kuliya. The village originally known as Kuliya has developed into what is now the city of Navadvīpa. In various authorized books like *Bhakti-ratnākara*, *Caitanya-carita-mahākāvya*, *Caitanya-candrodaya-nāṭaka* and *Caitanya-bhāgavata* it is mentioned that the village Kuliya is on the western side of the Ganges. Even now, within the area known as Koladvīpa, there is a place known as *kuliāra gaṇja* and a place called *kuliāra dāha*, both within the jurisdiction of the present municipality of Navadvīpa. In the time of Lord Caitanya Mahāprabhu there were two villages named Kuliya and Pāhāḍapura on the western side of the Ganges, both belonging to the jurisdiction of Bāhiradvīpa. At that time the place on the eastern side of the Ganges now known as Antardvīpa was known as Navadvīpa. At Śrī Māyāpur that place is still known as Dvīpera Māṭha. There is another place of the name Kuliya near Kāñcaḍpāḍā, but it is not the same Kuliya mentioned here. It cannot be accepted as *aparādha-bhañjanera pāṭa*, or the place where the offense was excused, for that occurred in the above-mentioned Kuliya on the western side of the Ganges. For business reasons many envious persons oppose excavation of the real place, and sometimes they advertise unauthorized places as the authorized one.

### TEXTS 57-58

শ্রীবাস পণ্ডিতের স্থানে আছে অপরাধ ।

তথা যাহ, তেঁহো যদি করেন প্রসাদ ॥ ৫৭ ॥

তবে তোর হবে এই পাপ-বিমোচন ।

যদি পুনঃ ঐছে নাহি কর আচরণ ॥ ৫৮ ॥

*śrīvāsa paṇḍitera sthāne āche aparādha  
tathā yāha, teṅho yadi karena prasāda*

*tabe tora habe ei pāpa-vimocana  
yadi punaḥ aiche nāhi kara ācaraṇa*

## SYNONYMS

*śrīvāsa paṇḍitera*—of Śrīvāsa Ṭhākura; *sthāne*—at the lotus feet; *āche*—there is; *aparādha*—offense; *tathā*—there; *yāha*—go; *teṅho*—he; *yadi*—if; *karena*—does; *prasāda*—blessings; *tabe*—then; *tora*—your; *habe*—there will be; *ei*—this; *pāpa-vimocana*—immunity from sinful reaction; *yadi*—if; *punaḥ*—again; *aiche*—such; *nāhi kara*—you do not commit; *ācaraṇa*—behavior.

## TRANSLATION

“You have committed an offense at the lotus feet of Śrīvāsa Ṭhākura,” the Lord said. “First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions.”

## TEXT 59

তবে বিপ্র নইল আসি শ্রীবাস শরণ ।  
তঁাহার কৃপায় হৈল পাপ-বিমোচন ॥ ৫৯ ॥

*tabe vipra la-ila āsi śrīvāsa śaraṇa  
tāṅhāra kṛpāya haila pāpa-vimocana*

## SYNONYMS

*tabe*—after that; *vipra*—the *brāhmaṇa* (Gopāla Cāpāla); *la-ila*—took shelter; *āsi*—coming; *śrīvāsa*—Śrīvāsa Ṭhākura; *śaraṇa*—shelter of his lotus feet; *tāṅhāra kṛpāya*—by his mercy; *haila*—became; *pāpa-vimocana*—free from all sinful reaction.

## TRANSLATION

Then the *brāhmaṇa*, Gopāla Cāpāla, went to Śrīvāsa Ṭhākura and took shelter of his lotus feet, and by Śrīvāsa Ṭhākura’s mercy he was freed from all sinful reactions.

## TEXT 60

আর এক বিপ্র আইল কীর্তন দেখিতে ।  
দ্বারে কপাট,—না পাইল শিতরে যাইতে ॥ ৬০ ॥

*āra eka vipra āila kīrtana dekhite  
dvāre kapāṭa,—nā pāila bhitare yāite*

## SYNONYMS

*āra*—another; *eka*—one; *vipra*—brāhmaṇa; *āila*—came; *kīrtana*—chanting of the Hare Kṛṣṇa mantra; *dekhite*—to see; *dvāre*—in the gateway; *kapāṭa*—the door (being closed); *nā pāila*—did not get; *bhitare*—inside; *yāite*—to go.

## TRANSLATION

Another brāhmaṇa also came to see the kīrtana performance, but the door was closed, and he could not enter the hall.

## TEXT 61

ফিরি' গেল বিপ্র ঘরে মনে দুঃখ পাঞ।

আর দিন প্রভুকে কহে গঙ্গায় লাগ পাঞ ॥ ৬১ ॥

*phiri' gela vipra ghare mane duḥkha pāñā*  
*āra dina prabhuke kahe gaṅgāya lāga pāñā*

## SYNONYMS

*phiri' gela*—went back; *vipra*—the brāhmaṇa; *ghare*—to his home; *mane*—within his mind; *duḥkha*—unhappiness; *pāñā*—getting; *āra dina*—the next day; *prabhuke*—unto the Lord; *kahe*—says; *gaṅgāya*—on the bank of the Ganges; *lāga*—touch; *pāñā*—getting.

## TRANSLATION

He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

## TEXT 62

শাপিব তোমারে মুঞি, পাঞাছি মনোদুঃখ।

পৈতা ছিণ্ডিয়া শাপে প্রচণ্ড দুমুখ ॥ ৬২ ॥

*śāpiba tomāre muñi, pāñāchi mano-duḥkha*  
*paitā chiṅḍiyā śāpe pracaṅḍa durmukha*

## SYNONYMS

*śāpiba*—I shall curse; *tomāre*—You; *muñi*—I; *pāñāchi*—I have; *manah-duḥkha*—mentally very much aggrieved; *paitā*—sacred thread; *chiṅḍiyā*—breaking; *śāpe*—cursing; *pracaṅḍa*—fiercely; *durmukha*—one who speaks harshly.

## TRANSLATION

That brāhmaṇa was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, “I shall now curse You, for Your behavior has greatly aggrieved me.”

## TEXT 63

সংসার-সুখ তোমার হউক বিনাশ ।  
শাপ শুনি' প্রভুর চিত্তে হইল উল্লাস ॥ ৬৩ ॥

*saṁsāra-sukha tomāra ha-uka vināśa*  
*śāpa śuni' prabhura citte ha-ila ullāsa*

## SYNONYMS

*saṁsāra-sukha*—material happiness; *tomāra*—Your; *ha-uka*—may it become; *vināśa*—all vanquished; *śāpa śuni'*—hearing this curse; *prabhura*—of the Lord; *citte*—within His mind; *ha-ila*—there was; *ullāsa*—jubilation.

## TRANSLATION

The brāhmaṇa cursed the Lord, “You shall be bereft of all material happiness!” When the Lord heard this, He felt great jubilation within Himself.

## TEXT 64

প্রভুর শাপ-বার্তা যেই শুনে শ্রদ্ধাবান্ ।  
ব্রহ্মশাপ হৈতে তার হয় পরিত্রাণ ॥ ৬৪ ॥

*prabhura śāpa-vārtā yei śune śraddhāvān*  
*brahma-śāpa haite tāra haya paritrāṇa*

## SYNONYMS

*prabhura*—of the Lord; *śāpa-vārtā*—the incident of the curse; *yei*—anyone who; *śune*—hears; *śraddhāvān*—with affection; *brahma-śāpa*—cursing by a brāhmaṇa; *haite*—from; *tāra*—his; *haya*—becomes; *paritrāṇa*—deliverance.

## TRANSLATION

Any faithful person who hears of this brāhmaṇa's cursing Lord Caitanya is delivered from all brahminical curses.

## PURPORT

One should know with firm conviction that the Lord, being transcendental, is never subject to any curse or benediction. Only ordinary living entities are subjected to curses and the punishments of Yamarāja. As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is beyond such punishments and benedictions. When one understands this fact with faith and love, he personally becomes free from all curses uttered by brāhmaṇas or anyone else. This incident is not mentioned in the *Caitanya-bhāgavata*.

## TEXT 65

মুকুন্দ-দত্তেরে কৈল দণ্ড-পরসাদ ।  
খণ্ডিল তাহার চিত্তের সব অবসাদ ॥ ৬৫ ॥

*mukunda-dattere kaila daṇḍa-parasāda*  
*khaṇḍila tāhāra cittera saba avasāda*

## SYNONYMS

*mukunda-dattere*—unto Mukunda Datta; *kaila*—did; *daṇḍa*—punishment; *parasāda*—benediction; *khaṇḍila*—vanquished; *tāhāra*—his; *cittera*—of the mind; *saba*—all kinds of; *avasāda*—depressions.

## TRANSLATION

Lord Śrī Caitanya Mahāprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

## PURPORT

Mukunda Datta was once forbidden to enter the association of Śrī Caitanya Mahāprabhu because of his mixing with the Māyāvādī impersonalists. When Lord Caitanya manifested His *mahā-prakāśa*, He called all the devotees one after another and blessed them, while Mukunda Datta stood outside the door. The devotees informed the Lord that Mukunda Datta was waiting outside, but the Lord replied, "I shall not soon be pleased with Mukunda Datta, for he explains devotional service among devotees, but then he goes to Māyāvādīs to hear from them the *Yoga-vāśiṣṭha-rāmāyaṇa*, which is full of Māyāvāda philosophy. For this I am greatly displeased with him." Hearing the Lord speak in that way, Mukunda Datta, standing outside, was exceedingly glad that the Lord would at some time be pleased with him, although He was not pleased at that moment. But when the Lord understood that Mukunda Datta was going to give up the association of the Māyāvādīs for good, He was pleased, and He at once called to see Mukunda. Thus He delivered him from the association of the Māyāvādīs and gave him the association of pure devotees.

## TEXT 66

আচার্য-গোসাঞিরে প্রভু করে গুরুভক্তি ।  
তাহাতে আচার্য বড় হয় দুঃখমতি ॥ ৬৬ ॥

*ācārya-gosāñire prabhu kare guru-bhakti*  
*tāhāte ācārya baḍa haya duḥkha-mati*

## SYNONYMS

*ācārya-gosāñire*—unto Advaita Ācārya; *prabhu*—the Lord; *kare*—does; *guru-bhakti*—offering respects like a spiritual master; *tāhāte*—in that way; *ācārya*—Advaita Ācārya; *baḍa*—very much; *haya*—becomes; *duḥkha-mati*—aggrieved.

## TRANSLATION

Lord Caitanya respected Advaita Ācārya as His spiritual master, but Advaita Ācārya Prabhu was greatly aggrieved by such behavior.

## TEXT 67

ভঙ্গী করি' জ্ঞানমার্গ করিল ব্যাখ্যান ।  
ক্রোধাবেশে প্রভু তারে কৈল অবজ্ঞান ॥ ৬৭ ॥

*bhaṅgī kari' jñāna-mārga karila vyākhyāna*  
*krodhāveśe prabhu tāre kaila avajñāna*

## SYNONYMS

*bhaṅgī kari'*—doing it in fun; *jñāna-mārga*—the path of philosophical speculation; *karila*—did; *vyākhyāna*—explanation; *krodha-āveśe*—in the mood of anger; *prabhu*—the Lord; *tāre*—to Him; *kaila*—did; *avajñāna*—disrespect.

## TRANSLATION

Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

## TEXT 68

তবে আচার্য-গোসাঁঞির আনন্দ হইল ।  
লজ্জিত হইয়া প্রভু প্রসাদ করিল ॥ ৬৮ ॥

*tabe ācārya-gosāñira ānanda ha-ila*  
*lajjita ha-iyā prabhu prasāda karila*

## SYNONYMS

*tabe*—at that time; *ācārya-gosāñira*—of Advaita Ācārya; *ānanda*—pleasure; *ha-ila*—aroused; *lajjita*—ashamed; *ha-iyā*—becoming; *prabhu*—the Lord; *prasāda*—benediction; *karila*—offered.

## TRANSLATION

At that time Advaita Ācārya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Ācārya His benediction.

## PURPORT

Advaita Ācārya was a disciple of Mādhavendra Purī, Īśvara Purī's spiritual master. Therefore Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, was Advaita Ācārya's Godbrother. As such, Śrī Caitanya Mahāprabhu treated Advaita Ācārya as His spiritual master, but Śrī Advaita Ācārya did not like this behavior of Lord Caitanya, for He wanted to be treated as His eternal servant. Advaita Prabhu's aspiration was to be a servant of the Lord, not His spiritual master. He therefore devised a plan to antagonize the Lord. He began to explain the path of philosophical speculation in the midst of some unfortunate Māyāvādīs, and when Lord Caitanya Mahāprabhu heard about this, He immediately went there and in a very angry mood began to beat Advaita Ācārya. At that time, Advaita Ācārya, greatly pleased, began to dance, saying, "Just see how My desire has now been fulfilled! Lord Caitanya Mahāprabhu used to treat Me honorably for so long, but now He is treating Me neglectfully. This is My reward. His affection for Me is so great that He wanted to save Me from the hands of the Māyāvādīs." Hearing this statement, Lord Caitanya Mahāprabhu was somewhat ashamed, but He was very much pleased with Advaita Ācārya.

## TEXT 69

মুরারিগুপ্ত-মুখে শুনি' রাম-গুণগ্রাম ।  
ললাটে লিখিল তাঁর রামদাস' নাম ॥ ৬৯ ॥

*murāri-gupta-mukhe śuni' rāma-guṇa-grāma  
lalāṭe likhila tāṅra 'rāmadāsa' nāma*

## SYNONYMS

*murāri-gupta*—of Murāri Gupta; *mukhe*—from the mouth; *śuni'*—hearing; *rāma*—of Lord Rāmacandra; *guṇa-grāma*—glories; *lalāṭe*—on the forehead; *likhila*—wrote; *tāṅra*—of Murāri Gupta; *rāma-dāsa*—the eternal servant of Lord Rāmacandra; *nāma*—the name.

## TRANSLATION

Murāri Gupta was a great devotee of Lord Rāmacandra. When Lord Caitanya heard Lord Rāmacandra's glories from his mouth, He immediately wrote on his forehead "rāmadāsa" [the eternal servant of Lord Rāmacandra].

## TEXT 70

শ্রীধরের লৌহপাত্রে কৈল জলপান ।  
সমস্ত ভক্তেরে দিল ইষ্ট বরদান ॥ ৭০ ॥

*śrīdharera lauha-pātre kaila jala-pāna  
samasta bhaktere dila iṣṭa vara-dāna*

## SYNONYMS

*śrīdharera*—of Śrīdhara; *lauha-pātre*—from the iron pot; *kaila*—did; *jala-pāna*—drinking of water; *samasta*—all; *bhaktere*—to the devotees; *dila*—gave; *iṣṭa*—desired; *vara-dāna*—benediction.

## TRANSLATION

Once Lord Caitanya Mahāprabhu went to the house of Śrīdhara after kīrtana and drank water from his damaged iron pot. Then He bestowed His benediction upon all the devotees according to their desires.

## PURPORT

After the mass *nagara-saṅkīrtana* in protest against the magistrate Chand Kazi, the Kazi was converted to a devotee. Then Śrī Caitanya Mahāprabhu returned with His *saṅkīrtana* party to the house of Śrīdhara, and Chand Kazi followed Him. All the devotees rested there for some time and drank water from Śrīdhara's damaged iron pot. The Lord accepted the water because the pot belonged to a devotee. Chand Kazi then returned home. The place where they rested is still situated on the northeastern side of Māyāpur, and it is known as *kīrtana-viśrāma-sthāna*, "the resting place of the *kīrtana* party."

## TEXT 71

हरिदास ठाकुरेरे करिल प्रसाद ।

आचार्य-स्थाने मातार खण्डाईल अपराध ॥ ११ ॥

*haridāsa ṭhākurere karila prasāda*

*ācārya-sthāne mātāra khaṇḍāila aparādha*

## SYNONYMS

*haridāsa ṭhākurere*—unto Haridāsa Ṭhākura; *karila*—did; *prasāda*—benediction; *ācārya-sthāne*—in the home of Advaita Ācārya; *mātāra*—of Śācīmātā; *khaṇḍāila*—vanquished; *aparādha*—the offense.

## TRANSLATION

After this incident the Lord blessed Haridāsa Ṭhākura and vanquished the offense of His mother at the home of Advaita Ācārya.

## PURPORT

On the *mahā-prakāśa* day, Lord Caitanya Mahāprabhu embraced Haridāsa Ṭhākura and informed him that he was none other than an incarnation of Prahāda Mahārāja. When Viśvarūpa took *sannyāsa*, Śācīmātā thought that Advaita Ācārya had persuaded Him to do so. Therefore she accused Him of this, which was an offense at Advaita

Ācārya's lotus feet. Later Lord Caitanya induced His mother to take the dust of Advaita Ācārya's lotus feet, and thus her *vaiṣṇava-aparādha* was nullified.

## TEXT 72

ভক্তগণে প্রভু নাম-মহিমা কহিল ।  
শুনিয়া পড়ুয়া তাঁহা অর্থবাদ কৈল ॥ ৭২ ॥

*bhakta-gaṇe prabhu nāma-mahimā kahila*  
*śuniyā paḍuyā tāhāṅ artha-vāda kaila*

## SYNONYMS

*bhakta-gaṇe*—unto the devotees; *prabhu*—the Lord; *nāma-mahimā*—glories of the holy name; *kahila*—explained; *śuniyā*—hearing; *paḍuyā*—the students; *tāhāṅ*—there; *artha-vāda*—interpretation; *kaila*—did.

## TRANSLATION

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation.

## TEXT 73

নামে স্তুতিবাদ শুনি' প্রভুর হৈল দুঃখ ।  
সবারে নিষেধিল,—ইহার না দেখিহ মুখ ॥ ৭৩ ॥

*nāme stuti-vāda śuni' prabhura haila duḥkha*  
*sabāre niṣedhila,—ihāra nā dekhiha mukha*

## SYNONYMS

*nāme*—in the holy name of the Lord; *stuti-vāda*—exaggeration; *śuni'*—hearing; *prabhura*—of the Lord; *haila*—became; *duḥkha*—aggrieved; *sabāre*—unto everyone; *niṣedhila*—warned; *ihāra*—of him; *nā*—do not; *dekhiha*—see; *mukha*—face.

## TRANSLATION

When a student interpreted the glories of the holy name as a prayer of exaggeration, Śrī Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the students's face henceforward.

## PURPORT

When Śrī Caitanya Mahāprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Kṛṣṇa *mahā-mantra*, one unfortunate student said that such glorification of the holy name was an exaggeration in the *śāstras* to induce

people to take to it. In this way the student interpreted the glories of the holy name. This is called *artha-vāda*, and it is one of the ten offenses at the lotus feet of the holy name of the Lord. There are many kinds of offenses, but the offense known as *nāma-aparādha*, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. He immediately took a bath in the Ganges with all His clothes to teach everyone to avoid such a *nāma-aparādha*. The holy name is identical with the Supreme Personality of Godhead. There is no difference between the person God and His holy name. This is the absolute position of the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a *pāṣaṇḍī*, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

## TEXT 74

সগণে সচেলে গিয়া কৈল গঙ্গান্নান ।

ভক্তির মহিমা তাহাঁ করিল ব্যাখ্যান ॥ ৭৪ ॥

*sagaṇe sacele giyā kaila gaṅgā-snāna*  
*bhaktira mahimā tāhān karila vyākhyāna*

## SYNONYMS

*sa-gaṇe*—with His followers; *sa-cele*—without leaving the clothes; *giyā*—going; *kaila*—did; *gaṅgā-snāna*—bathing in the Ganges; *bhaktira*—of devotional service; *mahimā*—glories; *tāhān*—there; *karila*—did; *vyākhyāna*—explanation.

## TRANSLATION

Without even changing His garments, Lord Caitanya, with His companions, took bath in the Ganges. There He explained the glories of devotional service.

## TEXT 75

জ্ঞান-কর্ম-যোগ-ধর্মে নহে কৃষ্ণ বশ ।

কৃষ্ণবশ-হেতু এক-প্রেমভক্তি-রস ॥ ৭৫ ॥

*jñāna-karma-yoga-dharme nahe kṛṣṇa vaśa*  
*kṛṣṇa-vaśa-hetu eka—prema-bhakti-rasa*

## SYNONYMS

*jñāna*—the path of speculative knowledge; *karma*—fruitive activities; *yoga*—the process of controlling the senses; *dharme*—in the activities, in such an occupation;

*nahe*—is not; *kṛṣṇa*—Lord Kṛṣṇa; *vaśa*—pleased; *kṛṣṇa*—of Lord Kṛṣṇa; *vaśa*—for the pleasure; *hetu*—reason; *eka*—one; *prema*—love; *bhakti*—devotional service; *rasa*—such a mellow.

### TRANSLATION

By following the paths of speculative philosophical knowledge, fruitive activity or mystic yoga to control the senses, one cannot satisfy Kṛṣṇa, the Supreme Lord. Unalloyed devotional love for Kṛṣṇa is the only cause for the Lord's satisfaction.

### TEXT 76

ন সাধয়তি মাং যোগে ন সাঙ্খ্যং ধর্ম উদ্ধব ।

ন স্বাধ্যায়স্তপস্ত্যাগো যথা ভক্তির্মোক্ষিতা ॥ ৭৬ ॥

*na sādhayati mām yogo na sāṅkhyam dharma uddhava  
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā*

### SYNONYMS

*na*—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas*; *tapah*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa*, or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

### TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] “My dear Uddhava, neither through *aṣṭāṅga-yoga* [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the *Vedas*, nor through practice of austerities, nor through charity, nor through acceptance of *sannyāsa* can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.”

### PURPORT

*Karmīs*, *jñānīs*, *yogīs*, *tapasvīs* and students of Vedic literature who do not have Kṛṣṇa consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service, although everywhere such service is repeatedly emphasized, as it is in this verse from *Śrīmad-Bhāgavatam* (11.14.20). *Bhagavad-gītā* also declares, *bhaktiḥ māṁ abhijānāti yāvān yaś cāsmi tattvataḥ*: “One can understand the Supreme Personality as He is only by devotional service.” (Bg. 18.55) If one wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice

or severe austerity and penance. Elsewhere in *Bhagavad-gītā* (12.5) the Lord confirms *kleśo 'dhikataras teṣām avyaktāsakta-cetasām*: "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute Truth. As explained in *Śrīmad-Bhāgavatam* (1.2.11), *brahmeti paramātmēti bhagavān iti śabdyate*. Unless one understands the Supreme Personality of Godhead, the original source of both Brahman and Paramātmā, one is still in darkness about the Absolute Truth.

## TEXT 77

মুরারিকে কহে তুমি কৃষ্ণ বশ কৈলা ।  
শুনিয়া মুরারি শ্লোক কহিতে লাগিলা ॥ ৭৭ ॥

*murārike kahe tumi kṛṣṇa vaśa kailā*  
*śuniyā murāri śloka kahite lāgilā*

## SYNONYMS

*murārike*—unto Murāri; *kahe*—says; *tumi*—you; *kṛṣṇa*—Lord Kṛṣṇa; *vaśa*—satisfied; *kailā*—made; *śuniyā*—hearing; *murāri*—of the name Murāri; *śloka*—verses; *kahite*—to speak; *lāgilā*—began.

## TRANSLATION

Lord Caitanya then praised Murāri Gupta, saying, "You have satisfied Lord Kṛṣṇa." Hearing this, Murāri Gupta quoted a verse from *Śrīmad-Bhāgavatam*:

## TEXT 78

কাহং দরিদ্রঃ পাপীয়ান্ ক কৃষ্ণঃ শ্রীনিকেতনঃ ।  
ব্রহ্মবন্ধুরিতি স্মাহং বাহুভ্যাং পরিরম্ভিতঃ ॥ ৭৮ ॥

*kvāhaṁ daridraḥ pāpīyān kva kṛṣṇaḥ śrī-niketanaḥ*  
*brahma-bandhur iti smāhaṁ bāhubhyāṁ parirambhitaḥ*

## SYNONYMS

*kva*—whereas; *aham*—I (am); *daridraḥ*—very poor; *pāpīyān*—sinful; *kva*—whereas; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *śrī-niketanaḥ*—the reservoir of the goddess of fortune; *brahma-bandhuḥ*—a caste *brāhmaṇa* without brahminical qualifications; *iti*—thus; *smāhaṁ*—certainly; *aham*—I (am); *bāhubhyāṁ*—by the arms; *parirambhitaḥ*—embraced.

## TRANSLATION

"Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a *brāhmaṇa* family, and You, Lord Kṛṣṇa, are the shelter of the

goddess of fortune, it is simply wonderful, my dear Lord Kṛṣṇa, that You have embraced me with Your arms.”

#### PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.81.16) spoken by Sudāmā Vipra in the presence of Lord Śrī Kṛṣṇa. This and the previous verse quoted from *Śrīmad-Bhāgavatam* clearly indicate that although Kṛṣṇa is so great that it is not possible for anyone to satisfy Him, He exhibits His greatness by being personally satisfied even with one who is disqualified from so many angles of vision. Sudāmā Vipra was born in a family of *brāhmaṇas*, and he was a learned scholar and a class friend of Kṛṣṇa's, yet he considered himself unfit to be strictly called a *brāhmaṇa*. He called himself a *brahma-bandhu*, meaning “one born in a *brāhmaṇa* family but not brahminically qualified.” Because of His great respect for *brāhmaṇas*, however, Kṛṣṇa embraced Sudāmā Vipra, although he was not a regular *brāhmaṇa* but a *brahma-bandhu*, or friend of a *brāhmaṇa* family. Murāri Gupta could not be called even a *brahma-bandhu* because he was born of a *vaidya* family and according to the social structure was therefore considered a *sūdra*. But Kṛṣṇa bestowed special mercy upon Murāri Gupta because he was a beloved devotee of the Lord, as stated by Śrī Caitanya Mahāprabhu. The purport of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's elaborate discussion of this subject is that no qualification in this material world can satisfy the Supreme Personality of Godhead, Kṛṣṇa, yet everything becomes successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot even call themselves *brahma-bandhus*. Therefore our only means for satisfying Kṛṣṇa is to pursue the injunctions of Lord Śrī Caitanya Mahāprabhu, who says:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa  
āmāra ājñāya guru hañā tāra' ei deśa*

“Whomever you meet, instruct him on the teachings of Kṛṣṇa. In this way, on My order, become a spiritual master and deliver the people of this country.” (Cc. *Madhya* 7.128) Simply trying to follow the orders of Śrī Caitanya Mahāprabhu, we speak to the people of the world about *Bhagavad-gītā As It Is*. This will make us qualified to satisfy the Supreme Personality of Godhead, Kṛṣṇa.

#### TEXT 79

একদিন প্রভু সব ভক্তগণ লঞা ।

সংকীৰ্তন করি' বৈসে শ্রমযুক্ত হঞা ॥ ৭৯ ॥

*eka-dina prabhu saba bhakta-gaṇa lañā  
saṅkīrtana kari' vaise śrama-yukta hañā*

## SYNONYMS

*eka-dina*—one day; *prabhu*—the Lord; *saba*—all; *bhakta-gaṇa*—devotees; *lañā*—taking into company; *sañkīrtana*—chanting the Hare Kṛṣṇa mantra; *kari*<sup>2</sup>—doing so; *vaiśe*—sat; *śrama-yukta*—feeling fatigued; *hañā*—thus being.

## TRANSLATION

One day the Lord performed sañkīrtana with all His devotees, and when they were greatly fatigued they sat down.

## TEXT 80

এক আম্রবীজ প্রভু অননে রোপিল ।  
তৎক্ষণে জন্মিল বৃক্ষ বাড়িতে লাগিল ॥ ৮০ ॥

*eka āmra-bīja prabhu aṅgane ropila*  
*tat-kṣaṇe janmila vṛkṣa bāḍite lāgila*

## SYNONYMS

*eka*—one; *āmra-bīja*—seed of a mango; *prabhu*—the Lord; *aṅgane*—in the yard; *ropila*—sowed; *tat-kṣaṇe*—immediately; *janmila*—fructified; *vṛkṣa*—a tree; *bāḍite*—to grow; *lāgila*—began.

## TRANSLATION

The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

## TEXT 81

দেখিতে দেখিতে বৃক্ষ হইল ফলিত ।  
পাকিল অনেক ফল, সবেই বিস্মিত ॥ ৮১ ॥

*dekhite dekhite vṛkṣa ha-ila phalita*  
*pākila aneka phala, sabei vismita*

## SYNONYMS

*dekhite dekhite*—as people were seeing; *vṛkṣa*—the tree; *ha-ila*—became; *phalita*—fully grown with fruits; *pākila*—ripened; *aneka*—many; *phala*—fruits; *sabei*—every one of them; *vismita*—struck with wonder.

## TRANSLATION

As people looked on, the tree became fully grown, with fruits that fully ripened. Thus everyone was struck with wonder.

## TEXT 82

শত দুই ফল প্রভু শীঘ্র পাড়াইল ।  
প্রক্ষালন করি' কৃষ্ণে ভোগ লাগাইল ॥ ৮২ ॥

*śata dui phala prabhu śighra pādāila*  
*prakṣālana kari' kṛṣṇe bhoga lāgāila*

## SYNONYMS

*śata*—hundred; *dui*—two; *phala*—fruits; *prabhu*—the Lord; *śighra*—very soon; *pādāila*—caused to be picked up; *prakṣālana*—washing; *kari'*—doing; *kṛṣṇe*—to Lord Kṛṣṇa; *bhoga*—offering; *lāgāila*—made it so.

## TRANSLATION

The Lord immediately picked about two hundred fruits, and after washing them He offered them to Kṛṣṇa to eat.

## TEXT 83

রক্ত-পীতবর্ণ, — নাহি অষ্টি-বন্ধল ।  
এক জনের পেট ভরে খাইলে এক ফল ॥ ৮৩ ॥

*rakta-pīta-varṇa, — nāhi aṣṭhi-vaṅkala*  
*eka janera peṭa bhare khāile eka phala*

## SYNONYMS

*rakta-pīta-varṇa*—the mangos were red and yellow in color; *nāhi*—there was none; *aṣṭhi*—seed; *vaṅkala*—or skin; *eka*—one; *janera*—man's; *peṭa*—belly; *bhare*—filled up; *khāile*—if he would eat; *eka*—one; *phala*—fruit.

## TRANSLATION

The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man's belly.

## PURPORT

In India a mango is considered best when it is red and yellow, its seed is very small, its skin is very thin, and it is so palatable that if a person eats one fruit he will be satisfied. The mango is considered the king of all fruits.

## TEXT 84

দেখিয়া সম্ভুষ্ট হৈলা শচীর নন্দন ।  
সবাকে খাওয়াল আগে করিয়া ভক্ষণ ॥ ৮৪ ॥

*dekhiyā santuṣṭa hailā śacīra nandana  
sabāke khāoyāla āge kariyā bhakṣaṇa*

## SYNONYMS

*dekhiyā*—seeing this; *santuṣṭa*—satisfied; *hailā*—became; *śacīra*—of mother Śacī; *nandana*—son; *sabāke*—everyone; *khāoyāla*—made to eat; *āge*—in the beginning; *kariyā*—doing; *bhakṣaṇa*—eating Himself.

## TRANSLATION

Seeing the quality of the mangos, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

## TEXT 85

অন্তি-বকল নাহি, —অমৃত-রসময় ।  
এক ফল খাইলে রসে উদর পূরয় ॥ ৮৫ ॥

*aṣṭhi-vaḥkala nāhi, —amṛta-rasamaya  
eka phala khāile rase udara pūraya*

## SYNONYMS

*aṣṭhi*—seed; *vaḥkala*—skin; *nāhi*—there is none; *amṛta*—nectar; *rasamaya*—full of juice; *eka*—one; *phala*—fruit; *khāile*—if one eats; *rase*—with the juice; *udara*—belly; *pūraya*—fulfilled.

## TRANSLATION

The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one.

## TEXT 86

এইমত প্রতিদিন ফলে বার মাস ।  
বৈষ্ণব খায়েন ফল, —শ্ৰীভূর উল্লাস ॥ ৮৬ ॥

*ei-mata pratidina phale bāra māsa  
vaiṣṇava khāyena phala, —prabhura ullāsa*

## SYNONYMS

*ei-mata*—in this way; *pratidina*—every day; *phale*—fruit grew; *bāra*—twelve; *māsa*—months; *vaiṣṇava*—the Vaiṣṇavas; *khāyena*—eat; *phala*—the fruits; *prabhura*—the Lord's; *ullāsa*—satisfaction.

## TRANSLATION

In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaiṣṇavas used to eat them, to the Lord's great satisfaction.

## TEXT 87

এই সব লীলা করে শচীর নন্দন ।  
অন্য লোক নাহি জানে বিনা ভক্তগণ ॥ ৮৭ ॥

*ei saba līlā kare śacīra nandana  
anya loka nāhi jāne vinā bhakta-gaṇa*

## SYNONYMS

*ei saba*—all these; *līlā*—pastimes; *kare*—performed; *śacīra*—of mother Śacī; *nandana*—son; *anya loka*—other people; *nāhi*—do not; *jāne*—know; *vinā*—except; *bhakta-gaṇa*—the devotees.

## TRANSLATION

These are confidential pastimes of the son of Śacī. Other than devotees, no one knows of this incident.

## PURPORT

Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Māyāpur. It is called Āmra-ghaṭṭa or Āmra-ghāṭā.

## TEXT 88

এই মত বারমাস কীর্তন-অবসানে ।  
আম্রমহোৎসব প্রভু করে দিনে দিনে ॥ ৮৮ ॥

*ei mata bāra-māsa kīrtana-avasāne  
āmra-mahotsava prabhu kare dine dine*

## SYNONYMS

*ei mata*—in this way; *bāra-māsa*—for twelve months; *kīrtana*—chanting of the Hare Kṛṣṇa mantra; *avasāne*—at the end; *āmra-mahotsava*—festival of eating mangos; *prabhu*—the Lord; *kare*—performs; *dine dine*—every day.

## TRANSLATION

In this way the Lord performed saṅkīrtana every day, and at the end of saṅkīrtana there was a mango-eating festival every day for twelve months.

## PURPORT

On principle, Lord Caitanya Mahāprabhu would distribute *prasāda* at the end of *kīrtana* performances. Similarly, the members of the Kṛṣṇa consciousness movement must distribute some *prasāda* to the audience after performing *kīrtana*.

## TEXT 89

কীর্তন করিতে প্রভু আইল মেঘগণ ।  
আপন-ইচ্ছায় কৈল মেঘ নিবারণ ॥ ৮৯ ॥

*kīrtana karite prabhu āila megha-gaṇa*  
*āpana-icchāya kaila megha nivāraṇa*

## SYNONYMS

*kīrtana*—*sahkīrtana*; *karite*—performing; *prabhu*—the Lord; *āila*—there was; *megha-gaṇa*—bunches of clouds; *āpana-icchāya*—by self-will; *kaila*—made; *megha*—of the clouds; *nivāraṇa*—stopping.

## TRANSLATION

Once while Caitanya Mahāprabhu was performing *kīrtana*, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

## PURPORT

In this connection Śrīla Bhaktivinoda Ṭhākura says that once when Lord Caitanya was performing *sahkīrtana* a short way from the village, some clouds appeared overhead. By the supreme will of the Lord, the clouds were asked to disperse, and they did. Because of this incident, that place is still known as *meghera cara*. Since the course of the Ganges has now changed, the village of the name Belapukhuriyā, which was formerly situated in a different place, called Tāraṇavāsa, has now become known as the *meghera cara*. The *Madhya-khaṇḍa* of the *Caitanya-maṅgala* also relates that once at the end of the day, when evening clouds assembled overhead and thundered threateningly, all the Vaiṣṇavas were very much afraid. But the Lord took His *karatālas* in His hands and personally began chanting the Hare Kṛṣṇa *mantra*, looking up towards the sky as if to direct the demigods in the higher planets. Thus all the assembled clouds dispersed, and as the sky became clear, with the moon rising, the Lord began dancing very happily with His jubilant and satisfied devotees.

## TEXT 90

একদিন প্রভু ত্রীবাসেরে আজ্ঞা দিল ।  
'বৃহৎ সহস্রনাম' পড়, শুনিত্তে মন হৈল ॥ ৯০ ॥

*eka-dina prabhu śrīvāsere ājñā dila*  
*'bṛhat sahasra-nāma' paḍa, śunite mana haila*

## SYNONYMS

*eka-dina*—one day; *prabhu*—the Lord; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *ājñā*—order; *dila*—gave; *bṛhat*—great; *sahasra-nāma*—one thousand names; *paḍa*—read; *śunite*—to hear; *mana*—mind; *haila*—wanted.

## TRANSLATION

One day the Lord ordered Śrīvāsa Ṭhākura to read the Bṛhat-sahasra-nāma [the thousand names of Lord Viṣṇu], for He wanted to hear them at that time.

## TEXT 91

পড়িতে আইলা শুবে নৃসিংহের নাম ।  
 শুনিয়া আবিষ্ট হৈলা শ্ৰু গৌরধাম ॥ ৯১ ॥

*paḍite āilā stave ṅṣimhera nāma*  
*śuniyā āviṣṭa hailā prabhu gauradhāma*

## SYNONYMS

*paḍite*—while reading; *āilā*—came; *stave*—in the prayer; *ṅṣimhera*—of Lord Nṛsiṁha; *nāma*—the holy name; *śuniyā*—hearing; *āviṣṭa*—absorbed; *hailā*—became; *prabhu*—Lord; *gaura-dhāma*—Śrī Caitanya Mahāprabhu.

## TRANSLATION

As he read the thousand names of the Lord, in due course the holy name of Lord Nṛsiṁha appeared. When Caitanya Mahāprabhu heard the holy name of Lord Nṛsiṁha, He became fully absorbed in thought.

## PURPORT

The *Caitanya-maṅgala*, *Madhya-khaṇḍa*, describes this incident as follows. Śrīvāsa Paṇḍita was performing the *śrāddha* ceremony of his father, and, as is customary, he was hearing the thousand names of Lord Viṣṇu. At that time Gaurahari (Lord Caitanya) appeared on the scene, and He also began to hear the thousand names of Viṣṇu with full satisfaction. When He thus heard the holy name of Lord Nṛsiṁha, Lord Caitanya became absorbed in thought, and He became angry like Nṛsiṁha Prabhu in His angry mood. His eyes became red, His hairs stood on end, all the parts of His body trembled, and He made a thundering sound. All of a sudden He took up a club, and people became greatly afraid, thinking, "We do not know what kind of offense we have now committed!" But then Śrī Caitanya Mahāprabhu adjusted His thoughts and sat down on His seat.

## TEXT 92

নৃসিংহ-আবেশে প্রভু হাতে গদা লঞা ।  
পাষণ্ডী মারিতে যায় নগরে ধাইয়া ॥ ৯২ ॥

*nṛsiṁha-āveśe prabhu hāte gadā laṅā*  
*pāṣaṅḍī mārīte yāya nagare dhāiyā*

## SYNONYMS

*nṛsiṁha-āveśe*—in the ecstatic mood of Lord Nṛsiṁha; *prabhu*—the Lord; *hāte*—in His hand; *gadā*—club; *laṅā*—taking; *pāṣaṅḍī*—the atheists; *mārīte*—to kill; *yāya*—goes; *nagare*—in the city; *dhāiyā*—running.

## TRANSLATION

In the mood of Lord Nṛsiṁhadeva, Lord Caitanya ran through the city streets, club in hand, ready to kill all the atheists.

## TEXT 93

নৃসিংহ-আবেশ দেখি' মহাতেজোময় ।  
পথ ছাড়ি' ভাগে লোক পাঞা বড় ভয় ॥ ৯৩ ॥

*nṛsiṁha-āveśa dekhi' mahā-tejomaya*  
*patha chāḍi' bhāge loka pāṅā baḍa bhaya*

## SYNONYMS

*nṛsiṁha-āveśa*—the ecstasy of Lord Nṛsiṁhadeva; *dekhi'*—seeing; *mahā-tejomaya*—very fierce; *patha chāḍi'*—giving up the road; *bhāge*—run away; *loka*—all people; *pāṅā*—getting; *baḍa*—very much; *bhaya*—afraid.

## TRANSLATION

Seeing Him appearing very fierce in the ecstasy of Lord Nṛsiṁha, people ran from the street and fled here and there, afraid of His anger.

## TEXT 94

লোক-ভয় দেখি' প্রভুর বাহু হইল ।  
শ্রীবাস-গৃহেতে গিয়া গদা ফেলাইল ॥ ৯৪ ॥

*loka-bhaya dekhi' prabhura bāhya ha-ila*  
*śrīvāsa-grhete giyā gadā phelāila*

## SYNONYMS

*loka-bhaya*—the fearful people; *dekhi'*—seeing this; *prabhura*—of the Lord; *bāhya*—external sense; *ha-ila*—appeared; *śrīvāsa-grhete*—in the house of Śrīvāsa Paṇḍita; *giyā*—going there; *gadā*—the club; *phelāila*—threw away.

## TRANSLATION

Seeing the people so afraid, the Lord came to His external senses and thus returned to the house of Śrīvāsa Ṭhākura and threw away the club.

## TEXT 95

শ্রীবাসে কহেন প্রভু করিয়া বিবাদ ।  
লোক ভয় পায়,—গোর হয় অপরাধ ॥ ৯৫ ॥

*śrīvāse kahena prabhu kariyā viṣāda*  
*loka bhaya pāya,—mora haya aparādha*

## SYNONYMS

*śrīvāse*—unto Śrīvāsa Ṭhākura; *kahena*—says; *prabhu*—the Lord; *kariyā*—becoming; *viṣāda*—morose; *loka*—people; *bhaya pāya*—become afraid; *mora*—My; *haya*—there is; *aparādha*—offense.

## TRANSLATION

The Lord became morose and said to Śrīvāsa Ṭhākura, “When I adopted the mood of Lord Nṛsimhadeva, people were greatly afraid. Therefore I stopped, since causing fear among people is an offense.”

## TEXT 96

শ্রীবাস বলেন,—ষে তোমার নাম লয় ।  
তার কোটি অপরাধ সব হয় ক্ষয় ॥ ৯৬ ॥

*śrīvāsa balena,—ye tomāra nāma laya*  
*tāra koṭi aparādha saba haya kṣaya*

## SYNONYMS

*śrīvāsa balena*—Śrīvāsa Paṇḍita said; *ye*—anyone who; *tomāra*—Your; *nāma*—holy name; *laya*—takes; *tāra*—his; *koṭi*—ten million; *aparādha*—offenses; *saba*—all; *haya*—become; *kṣaya*—vanquished.

## TRANSLATION

Śrīvāsa Ṭhākura replied, “Anyone who takes Your holy name vanquishes ten million of his offenses immediately.

## TEXT 97

অপরাধ নাহি, কৈলে লোকের নিস্তার ।  
যে তোমা' দেখিল, তার ছুটিল সংসার ॥ ৯৭ ॥

*aparādha nāhi, kaile lokera nistāra*  
*ye tomā' dekhila, tāra chuṭila saṁsāra*

## SYNONYMS

*aparādha*—offense; *nāhi*—did not; *kaile*—committed; *lokera*—of the people; *nistāra*—liberation; *ye*—anyone who; *tomā'*—You; *dekhila*—saw; *tāra*—his; *chuṭila*—became free; *saṁsāra*—material bondage.

## TRANSLATION

“There was no offense in Your appearing as Nṛsimhadeva. Rather, any man who saw You in that mood was immediately liberated from the bondage of material existence.”

## TEXT 98

এত বলি' শ্রীবাস করিল সেবন ।  
তুষ্ট হঞা প্রভু আইলা আপন-ভবন ॥ ৯৮ ॥

*eta bali' śrīvāsa karila sevana*  
*tuṣṭa hañā prabhu āilā āpana-bhavana*

## SYNONYMS

*eta bali'*—saying this; *śrīvāsa*—Śrīvāsa Ṭhākura; *karila*—did; *sevana*—worship; *tuṣṭa*—satisfied; *hañā*—becoming; *prabhu*—the Lord; *āilā*—came back; *āpana-bhavana*—in His own home.

## TRANSLATION

After saying this, Śrīvāsa Ṭhākura worshiped the Lord, who was then greatly satisfied and returned to His own home.

## TEXT 99

আর দিন শিবভক্ত শিবগুণ গায় ।  
প্রভুর অঙ্গনে নাচে, ডমরু বাজায় ॥ ৯৯ ॥

*āra dina śiva-bhakta śiva-guṇa gāya*  
*prabhura aṅgane nāce, ḍamaru bājāya*

## SYNONYMS

*āra dina*—another day; *śiva-bhakta*—a devotee of Lord Śiva; *śiva-guṇa*—the qualities of Lord Śiva; *gāya*—chants; *prabhura*—of Lord Caitanya; *aṅgane*—in the courtyard; *nāce*—dances; *ḍamaru*—a kind of musical instrument; *bājāya*—plays on it.

## TRANSLATION

On another day a great devotee of Lord Śiva, chanting of Lord Śiva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his ḍamaru [a musical instrument].

## TEXT 100

মহেশ-আবেশ হৈলা শচীর নন্দন ।

তার স্কন্ধে চড়ি নৃত্য কৈল বহুক্ষণ ॥ ১০০ ॥

*maheśa-āveśa hailā śacīra nandana*

*tāra skandhe caḍi nṛtya kaila bahu-kṣaṇa*

## SYNONYMS

*maheśa-āveśa*—in the mood of Lord Śiva; *hailā*—became; *śacīra*—of mother Śacī; *nandana*—son; *tāra skandhe*—on his shoulder; *caḍi*—getting on; *nṛtya*—dance; *kaila*—did; *bahu-kṣaṇa*—for a long time.

## TRANSLATION

Then Lord Caitanya, adopting the mood of Lord Śiva, got on the man's shoulders, and thus they danced together for a long time.

## PURPORT

Lord Caitanya Mahāprabhu adopted the mood of Lord Śiva, for He is Śiva also. According to the philosophy of *acintya-bhedābheda-tattva*, Lord Śiva is not different from Lord Viṣṇu, but still Lord Śiva is not Lord Viṣṇu, just as yogurt is nothing but milk and yet is not milk nevertheless. One cannot get the benefit of milk by drinking yogurt. Similarly, one cannot get salvation by worshiping Lord Śiva. If one wants salvation, one must worship Lord Viṣṇu. This is confirmed in *Bhagavad-gītā* (9.4). *Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ*: everything is resting on the Lord, for everything is His potential energy, yet He is not everywhere. Lord Caitanya's adopting the mood of Lord Śiva is not extraordinary, but one should not therefore think that by worshiping Lord Śiva he is worshiping Lord Caitanya. That would be a mistake.

## TEXT 101

আর দিন এক ভিক্ষুক আইলা মাগিতে ।

প্রভুর নৃত্য দেখি নৃত্য লাগিল করিতে ॥ ১০১ ॥

*āra dina eka bhikṣuka āilā māgite  
prabhura ṅṛtya dekhi ṅṛtya lāgila karite*

## SYNONYMS

*āra*—another; *dina*—day; *eka*—one; *bhikṣuka*—beggar; *āilā*—came; *māgite*—to beg; *prabhura*—of the Lord; *ṅṛtya*—dancing; *dekhi*—seeing; *ṅṛtya*—dancing; *lāgila*—began; *karite*—to perform.

## TRANSLATION

On another day a mendicant came to beg alms from the Lord's house, but when he saw the Lord dancing, he also began to dance.

## TEXT 102

প্রভু-সাঙ্গে নৃত্য করে পরম উল্লাসে ।  
প্রভু তারে প্রেম দিল, প্রেমরসে ভাসে ॥ ১০২ ॥

*prabhu-saṅge ṅṛtya kare parama ullāse  
prabhu tāre prema dila, prema-rase bhāse*

## SYNONYMS

*prabhu-saṅge*—along with the Lord; *ṅṛtya kare*—was dancing; *parama*—very much; *ullāse*—in satisfaction; *prabhu*—the Lord; *tāre*—him; *prema*—love of Godhead; *dila*—delivered; *prema-rase*—in the mellow of love of God; *bhāse*—began to float.

## TRANSLATION

He danced with the Lord because he was favored by love of Kṛṣṇa. Thus he flowed in the mellowness of love of Godhead.

## TEXT 103

আর দিনে জ্যোতিষ সর্বজ্ঞ এক আইল ।  
তাহারে সম্মান করি' প্রভু প্রশ্ন কৈল ॥ ১০৩ ॥

*āra dine jyotiṣa sarva-jñā eka āila  
tāhāre sammāna kari' prabhu praśna kaila*

## SYNONYMS

*āra dine*—some other day; *jyotiṣa*—an astrologer; *sarva-jñā*—who knows everything; *eka*—one; *āila*—came there; *tāhāre*—unto him; *sammāna kari'*—giving all honor; *prabhu*—the Lord; *praśna*—question; *kaila*—put.

## TRANSLATION

On another day an astrologer came who was supposed to know everything—past, present and future. Thus Śrī Caitanya Mahāprabhu received him with all honor and put this question before him.

## PURPORT

*Brāhmaṇas* generally used to become astrologers, Āyur-vedic physicians, teachers and priests. Although highly learned and respectable, such *brāhmaṇas* went from door to door to distribute their knowledge. A *brāhmaṇa* would first go to a householder's home to give information about the functions to be performed on a particular *tithi*, or date, but if there were sickness in the family, the family members would consult the *brāhmaṇa* as a physician, and the *brāhmaṇa* would give instruction and some medicine. Often, since the *brāhmaṇas* were expert in astrology, people would also be greatly inquisitive about their past, present and future.

Although the *brāhmaṇa* appeared at Lord Caitanya's house as a beggar, Lord Caitanya Mahāprabhu received him with great respect because he was a qualified *brāhmaṇa* who knew the astrological science perfectly. Although *brāhmaṇas* would go door to door just like beggars, they were honored as very respectable guests. This was the system in Hindu society five hundred years ago, during the time of Caitanya Mahāprabhu. This system was current even one hundred years ago; even fifty or sixty years ago, when we were children, such *brāhmaṇas* would visit householders like humble beggars, and people would derive great benefit from the mercy of such *brāhmaṇas*. The greatest benefit was that a householder could save a great deal of money from being spent on doctor bills because the *brāhmaṇas*, aside from explaining the past, present and future, could ordinarily cure all kinds of diseases simply by giving instructions and some medicine. Thus no one was bereft of the benefit of a first-class physician, astrologer and priest. The important members of ISKCON should give careful attention to our Dallas school, where children are being taught Sanskrit and English to become perfect *brāhmaṇas*. If they are actually trained as perfect *brāhmaṇas*, they can save society from rogues and ruffians; indeed, people can live happily under the protection of qualified *brāhmaṇas*. Therefore *Bhagavad-gītā* (4.13) gives special stress to the division of society (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*). Unfortunately some people are now claiming to be *brāhmaṇas* simply by birthright, with no qualifications. Therefore the entire society is in chaos.

## TEXT 104

কে আছিলুঁ আমি পূর্বজন্মে কহ গণি' ।  
গণিতে লাগিলা সর্বজ্ঞ প্রভুবাক্য শুনি' ॥ ১০৪ ॥

*ke āchiluṅ āmi pūrva-janme kaha gaṇi'*  
*gaṇite lāgilā sarva-jña prabhu-vākya śuni'*

## SYNONYMS

*ke āchiluṅ āmi*—who I was; *pūrva-janme*—in My previous birth; *kaha*—please say; *gaṇi'*—by your astrological calculation; *gaṇite*—to calculate; *lāgilā*—began; *sarva-jña*—

a man who knows past, present and future; *prabhu-vākya*—the words of Lord Caitanya; *śuni'*—hearing.

### TRANSLATION

“Please tell Me who I was in My previous birth,” the Lord said. “Please tell Me by your astrological computations.” Hearing the words of the Lord, the astrologer immediately began to calculate.

### PURPORT

Through astrology one can know past, present and future. Modern western astronomers have no knowledge of the past or future, nor can they perfectly say anything about the present. Herein we find, however, that after hearing Śrī Caitanya Mahāprabhu's order, the astrologer immediately began his calculations. This was not a facade; he actually knew how to ascertain one's past life through astrology. A still existing treatise called the *Bhṛgu-saṁhitā* describes a system by which anyone can immediately get information about what he was in the past and what he is going to be in the future. The *brāhmaṇas* who went door to door as if beggars had perfect command of such vast knowledge. Thus the highest knowledge was easily available even to the poorest man in society. The poorest man could inquire from an astrologer about his past, present and future, with no need for business agreements or exorbitant payments. The *brāhmaṇa* would give him all the benefit of his knowledge without asking remuneration, and the poor man, in return, would offer a handful of rice, or anything he had in his possession, to satisfy the *brāhmaṇa*. In a perfect human society, perfect knowledge in any science—medical, astrological, ecclesiastical and so on—is available even to the poorest man, with no anxiety over payment. In the present day, however, no one can get justice, medical treatment, astrological help or ecclesiastical enlightenment without money, and since people are generally poor, they are bereft of the benefits of all these great sciences.

### TEXT 105

গণি' ধ্যানেন দেখে সর্বজ্ঞ, —মহাজ্যোতির্ময় ।

অনন্ত বৈকুণ্ঠ-ব্রহ্মাণ্ড—সবার আশ্রয় ॥ ১০৫ ॥

*gaṇi' dhyāne dekhe sarva-jña, —mahā-jyotirmaya*  
*ananta vaikunṭha-brahmāṇḍa—sabāra āśraya*

### SYNONYMS

*gaṇi'*—by calculation; *dhyāne*—by meditation; *dekhe*—sees; *sarva-jña*—knower of everything; *mahā-jyotirmaya*—highly effulgent body; *ananta*—unlimited; *vaikunṭha*—spiritual world; *brahmāṇḍa*—planets; *sabāra*—of all of them; *āśraya*—shelter.

### TRANSLATION

Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikunṭha planets.

## PURPORT

Here we get some information of the Vaikuṅṭha world or spiritual world. Vaikuṅṭha means “without anxiety.” In the material world, everyone is full of anxiety, but another world, where there is no anxiety, is described in *Bhagavad-gītā*:

*paras tasmāt tu bhāvo 'nyo  
'vyakto 'vyaktāt sanātanaḥ  
yaḥ sa sarveṣu bhūteṣu  
naśyatsu na vinaśyati*

“Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.” (Bg. 8.20)

As there are many planets within the material world, there are many millions of planets, called Vaikuṅṭhalokas, in the spiritual world. All these Vaikuṅṭhalokas, or superior planets, rest on the effulgence of the Supreme Personality of Godhead. As stated in the *Brahma-saṁhitā* (*yasya prabhā prabhavato jagadaṅḍa-koṭi*), the Brahman effulgence emanating from the body of the Supreme Lord creates innumerable planets in both the spiritual and material worlds; thus these planets are creations of the Supreme Personality of Godhead. The astrologer saw Śrī Caitanya Mahāprabhu to be the very same Personality of Godhead. We can just imagine how learned he was, yet he was traveling door to door, just like an ordinary beggar, for the highest benefit of human society.

## TEXT 106

পরমতত্ত্ব, পরব্রহ্ম, পরম-ঈশ্বর ।

দেখি' প্রভুর মূর্তি সর্বজ্ঞ হইল কাঁফর ॥ ১০৬ ॥

*parama-tattva, para-brahma, parama-īśvara  
dekhi' prabhura mūrti sarva-jña ha-ila phāṅphara*

## SYNONYMS

*parama-tattva*—the Supreme Truth; *para-brahma*—the Supreme Brahman; *parama-īśvara*—the Supreme Lord; *dekhi'*—seeing; *prabhura*—of the Lord; *mūrti*—form; *sarva-jña*—the all-knowing astrologer; *ha-ila*—became; *phāṅphara*—confused.

## TRANSLATION

Seeing Lord Caitanya Mahāprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

## PURPORT

Herein it is clearly indicated that the Absolute Truth, the Supreme Brahman, is, in the ultimate issue, the Supreme Personality of Godhead. Therefore a person is the

beginning of all things. As confirmed in *Bhagavad-gītā* (10.8), *mattaḥ sarvaṁ pravartate*: everything begins from the Supreme Personality of Godhead. The Supreme Lord is the supreme living entity. Therefore whatever exists, whether matter or spirit, is all but an emanation from the Supreme Person or supreme life. The modern scientists' theory that life begins from matter is nonsense. Both matter and life begin from life. Unfortunately the scientists do not know this scientific fact; they are drifting in the darkness of their so-called knowledge.

## TEXT 107

বলিতে না পারে কিছু, মৌন হইল ।  
প্রভু পুনঃ প্রশ্ন কৈল, কহিতে লাগিল ॥ ১০৭ ॥

*balite nā pāre kichu, mauna ha-ila*  
*prabhu punaḥ praśna kaila, kahite lāgila*

## SYNONYMS

*balite*—to say; *nā pāre*—is not able; *kichu*—anything; *mauna*—silent; *ha-ila*—became; *prabhu*—the Lord; *punaḥ*—again; *praśna*—question; *kaila*—put; *kahite*—to speak; *lāgila*—began.

## TRANSLATION

Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

## TEXT 108

পূর্বজন্মে ছিলা তুমি জগৎ-আশ্রয় ।  
পরিপূর্ণ ভগবান্—সর্বৈশ্বর্যময় ॥ ১০৮ ॥

*pūrva-janme chilā tumi jagat-āśraya*  
*paripūrṇa bhagavān—sarvaiśvarya-maya*

## SYNONYMS

*pūrva-janme*—in the previous birth; *chilā*—were; *tumi*—You; *jagat*—universe; *āśraya*—shelter; *paripūrṇa*—with full potencies; *bhagavān*—the Supreme Personality of Godhead; *sarva-aiśvarya-maya*—full of all opulences.

## TRANSLATION

“My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences.

## TEXT 109

পূর্বে যৈছে ছিলা তুমি এবেহ সেরূপ ।  
দুর্বিজ্ঞেয় নিত্যানন্দ—তোমার স্বরূপ ॥ ১০৯ ॥

*pūrve yaiche chilā tumi ebeha se-rūpa*  
*durvijñeya nityānanda—tomāra svarūpa*

## SYNONYMS

*pūrve*—in the past; *yaiche*—as much as; *chilā*—You were; *tumi*—You; *ebe ha*—now also; *se-rūpa*—the same thing; *durvijñeya*—inconceivable; *nityānanda*—eternal happiness; *tomāra*—Your; *svarūpa*—identity.

## TRANSLATION

“You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness.”

## PURPORT

By the power of astrological science one can even ascertain the position of the Supreme Personality of Godhead. Everything is to be identified by its symptoms. The Supreme Personality of Godhead is identified by the symptoms mentioned in the *śāstras*. It is not that anyone and everyone can become God without proof from *śāstras*.

## TEXT 110

প্রভু হাসি' কৈলা, - তুমি কিছু না জানিলা ।  
পূর্বে আমি আছিলাঙ জাতিতে গোয়াল ॥ ১১০ ॥

*prabhu hāsi' kailā,—tumi kichu nā jānilā*  
*pūrve āmi āchilāṅ jātite goyālā*

## SYNONYMS

*prabhu*—the Lord; *hāsi'*—smiling; *kailā*—said; *tumi*—you; *kichu*—anything; *nā*—not; *jānilā*—know; *pūrve*—in the past; *āmi*—I; *āchilāṅ*—was; *jātite*—by caste; *goyālā*—cowherd.

## TRANSLATION

When the astrologer was speaking so highly of Him, Śrī Caitanya Mahāprabhu stopped him and began to smile. “My dear sir,” He said, “I think you do not know very clearly what I was, for I know that in My previous birth I was a cowherd boy.

## TEXT 111

গোপগৃহে জন্ম ছিল, গাভীর রাখাল ।  
সেই পুণ্যে হৈলাঙ এবে ব্রাহ্মণ-ছাওয়াল ॥ ১১১ ॥

*gopa-gr̥he janma chila, gābhīra rākhāla  
sei puṇye hailāṅ ebe brāhmaṇa-chāoyāla*

### SYNONYMS

*gopa-gr̥he*—in the house of a cowherd; *janma*—birth; *chila*—there was; *gābhīra*—of the cows; *rākhāla*—protector; *sei puṇye*—by those pious activities; *hailāṅ*—became; *ebe*—now; *brāhmaṇa*—of a *brāhmaṇa*; *chāoyāla*—son.

### TRANSLATION

“In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a *brāhmaṇa*.”

### PURPORT

The words of Lord Caitanya Mahāprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them. Unfortunately, people have become such rascals that they do not even care about the words of an authority. People generally consider cowherd men lowly members of society, but herein Caitanya Mahāprabhu confirms that they are so pious that in their next lives they are going to be *brāhmaṇas*. The caste system has a specific purpose. If this scientific system is followed, human society will get the greatest benefit. Heeding this instruction by the Lord, people should serve cows and calves and in return get ample quantities of milk. There is no loss in serving the cows and calves, but modern human society has become so degraded that instead of giving protection to the cows and serving them, people are killing them. How can they expect peace and prosperity in human society while committing such sinful activities? It is impossible.

### TEXT 112

সর্বজ্ঞ কহে আমি তাহা ধ্যানে দেখিলাঙ ।  
তাহাতে ঐশ্বর্য দেখি' ফাঁফর হইলাঙ ॥ ১১২ ॥

*sarva-jña kahe āmi tāhā dhyāne dekhilāṅ  
tāhāte aiśvarya dekhi' phāṅphara ha-ilāṅ*

### SYNONYMS

*sarva-jña*—the all-knowing astrologer; *kahe*—says; *āmi*—I; *tāhā*—that; *dhyāne*—in meditation; *dekhilāṅ*—saw; *tāhāte*—there; *aiśvarya*—opulence; *dekhi'*—by seeing; *phāṅphara*—confused; *ha-ilāṅ*—became.

### TRANSLATION

The astrologer said, “What I saw in meditation was full of opulence, and therefore I was confused.

## PURPORT

It appears that the astrologer not only was a knower of past, present and future through astrological calculation, but was a great meditator as well. Therefore he was a great devotee and could see Lord Caitanya Mahāprabhu to be the same personality as Kṛṣṇa. He was puzzled, however, about whether Kṛṣṇa and Śrī Caitanya Mahāprabhu were actually the same person.

## TEXT 113

সেইরূপে এইরূপে দেখি একাকার ।  
কছু ভেদ দেখি, এই মায়ায় তোমার ॥ ১১৩ ॥

*sei-rūpe ei-rūpe dekhi ekākāra*  
*kabhu bheda dekhi, ei māyāya tomāra*

## SYNONYMS

*sei-rūpe*—in that form; *ei-rūpe*—in this form; *dekhi*—I see; *eka-ākāra*—one form; *kabhu*—sometimes; *bheda*—difference; *dekhi*—I see; *ei*—this; *māyāya tomāra*—Your *māyā*.

## TRANSLATION

“I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy.”

## PURPORT

*Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*: in the vision of a perfect devotee, Lord Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa. One who sees Lord Caitanya to be different from Kṛṣṇa is under the illusory energy of the Lord. It appears that the astrologer was already an advanced devotee, and when he came into the presence of the Supreme Lord Śrī Caitanya Mahāprabhu, he became perfectly self-realized and could see that the Supreme Personality of Godhead Kṛṣṇa and Śrī Caitanya Mahāprabhu are one and the same Supreme Person.

## TEXT 114

যে হও, সে হও তুমি, তোমাকে নমস্কার ।  
প্রভু তারে প্রেম দিয়া কৈল পুরস্কার ॥ ১১৪ ॥

*ye hao, se hao tumi, tomāke namaskāra*  
*prabhu tāre prema diyā kaila puraskāra*

## SYNONYMS

*ye hao*—whatever You are; *se hao tumi*—whatever You may be; *tomāke*—unto You; *namaskāra*—my obeisances; *prabhu*—the Lord; *tāre*—unto him; *prema*—love of Godhead; *diyā*—delivered; *kaila*—did; *puraskāra*—honor.

## TRANSLATION

The all-knowing astrologer concluded: "Whatever You may be or whoever You may be, I offer my respectful obeisances unto You!" By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

## PURPORT

The incident of Lord Caitanya's meeting the all-knowing astrologer is not mentioned in the *Caitanya-bhāgavata*, but we cannot therefore say that it did not take place. On the contrary, we must accept the statement of Kṛṣṇadāsa Kavirāja Gosvāmī that whatever the *Caitanya-bhāgavata* did not mention he has especially mentioned in *Caitanya-caritāmṛta*.

## TEXT 115

এক দিন প্রভু বিষ্ণুমণ্ডপে বসিয়া ।

‘মধু আন’, ‘মধু আন’ বলেন ডাকিয়া ॥ ১১৫ ॥

*eka dina prabhu viṣṇu-maṇḍape vasiyā*

*'madhu āna', 'madhu āna' balena ḍākiyā*

## SYNONYMS

*eka dina*—one day; *prabhu*—the Lord; *viṣṇu-maṇḍape*—in the corridor of a Viṣṇu temple; *vasiyā*—sitting; *madhu āna*—bring honey; *madhu āna*—bring honey; *balena*—says; *ḍākiyā*—calling loudly.

## TRANSLATION

One day the Lord sat down in the corridor of a Viṣṇu temple and began calling very loudly, "Bring some honey! Bring some honey!"

## TEXT 116

নিত্যানন্দ-গোসাঁঞ প্রভুর আবেশ জানিল ।

গঙ্গাজল-পাত্র আনি' সম্মুখে ধরিল ॥ ১১৬ ॥

*nityānanda-gosāñi prabhura āveśa jānila*

*gaṅgā-jala-pātra āni' sammukhe dharila*

## SYNONYMS

*nityānanda-gosāñi*—Lord Nityānanda Prabhu; *prabhura*—of the Lord; *āveśa*—ecstasy; *jānila*—could understand; *gaṅgā-jala*—Ganges water; *pātra*—pot; *āni*—bringing; *sammukhe*—in front; *dharila*—placed it.

## TRANSLATION

Nityānanda Prabhu Gosāñi, understanding the ecstatic mood of Śrī Caitanya Mahāprabhu, brought a pot of Ganges water as a token and put it before Him.

## TEXT 117

জল পান করিয়া নাচে হঞা বিহ্বল ।  
যমুনাকর্ষণ-লীলা দেখয়ে সকল ॥ ১১৭ ॥

*jala pāna kariyā nāce hañā vihvala  
yamunākaraṣaṇa-līlā dekhaye sakala*

## SYNONYMS

*jala*—water; *pāna kariyā*—after drinking; *nāce*—dances; *hañā*—becoming; *vihvala*—ecstatic; *yamunā-karaṣaṇa*—attracting the River Yamunā; *līlā*—pastimes; *dekhaye*—sees; *sakala*—everyone.

## TRANSLATION

After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the River Yamunā.

## PURPORT

*Yamunākaraṣaṇa-līlā* is the pastime of attracting Yamunā. One day, Śrī Baladeva wanted the Yamunā River to come before Him, and when the River Yamunā refused, He took His plow, wanting to dig a canal so that Yamunā would be obliged to come there. Since Śrī Caitanya Mahāprabhu is the original form of Baladeva, in His ecstasy He asked everyone to bring honey. In this way, all the devotees standing there saw the *yamunākaraṣaṇa-līlā*. In this *līlā*, Baladeva was accompanied by His girl friends. After drinking a honey beverage called *Vāruṇī*, He wanted to jump in the Yamunā and swim with the girls. It is stated in *Śrīmad-Bhāgavatam* (10.65.25-30,33) that Lord Baladeva asked Yamunā to come near, and when the river disobeyed the order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. Yamunā, however, very much afraid of Lord Balarāma's anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the *yamunākaraṣaṇa-līlā*. The incident is also described in the prayer of Jayadeva Gosvāmī concerning the ten incarnations:

*vahasi vapuṣi viśade vasaṇaṁ jaladābhaṁ  
halahati-bhīti-milita-yamunābham  
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare*

## TEXT 118

মদমত্ত-গতি বলদেব-অনুকার ।  
আচার্য শেখর তাঁরে দেখে রামাকার ॥ ১১৮ ॥

*mada-matta-gati baladeva-anukāra*  
*ācārya śekhara tāñre dekhe rāmākāra*

## SYNONYMS

*mada-matta*—being intoxicated by drinking Vāruṇī; *gati*—movement; *baladeva*—Lord Baladeva; *anukāra*—imitating; *ācārya*—Advaita Ācārya; *śekhara*—at the head; *tāñre*—Him; *dekhe*—sees; *rāma-ākāra*—in the form of Balarāma.

## TRANSLATION

When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Ācārya, the chief of the ācāryas [ācārya śekhara], saw Him in the form of Balarāma.

## TEXT 119

বনমালী আচার্য দেখে সোণার লাঙ্গল ।  
সবে মিলি' নৃত্য করে আবেশে বিহ্বল ॥ ১১৯ ॥

*vanamālī ācārya dekhe soṇāra lāṅgala*  
*sabe mili' nṛtya kare āveśe vihvala*

## SYNONYMS

*vanamālī ācārya*—of the name Vanamālī Ācārya; *dekhe*—sees; *soṇāra*—made of gold; *lāṅgala*—plow; *sabe*—all; *mili'*—meeting together; *nṛtya*—dance; *kare*—perform; *āveśe*—in ecstasy; *vihvala*—overwhelmed.

## TRANSLATION

Vanamālī Ācārya saw a golden plow in the hand of Balarāma, and the devotees all assembled together and danced, overwhelmed by ecstasy.

## TEXT 120

এইমত নৃত্য হইল চারি প্রহর ।  
সন্ধ্যায় গঙ্গান্নান করি' সবে গেলা ঘর ॥ ১২০ ॥

*ei-mata nṛtya ha-ila cāri prahara*  
*sandhyāya gaṅgā-snāna kari' sabe gelā ghara*

## SYNONYMS

*ei-mata*—in this way; *nṛtya*—dancing; *ha-ila*—was performed; *cāri*—four; *prahara*—a period of time lasting three hours; *sandhyāya*—in the evening; *gaṅgā-snāna*—taking bath in the Ganges; *kari'*—finishing; *sabe*—all; *gelā*—returned; *ghara*—home.

## TRANSLATION

In this way they danced continuously for twelve hours, and in the evening they all took bath in the Ganges and then returned to their homes.

## TEXT 121

নগরিয়্যা লোকে প্রভু যবে আজ্ঞা দিলা ।  
ঘরে ঘরে সংকীর্তন করিতে লাগিলা ॥ ১২১ ॥

*nagariyā loke prabhu yabe ājñā dilā  
ghare ghare saṅkīrtana karite lāgilā*

## SYNONYMS

*nagariyā*—citizens; *loke*—all the people; *prabhu*—the Lord; *yabe*—when; *ājñā*—order; *dilā*—gave; *ghare ghare*—in each and every home; *saṅkīrtana*—chanting of the Hare Kṛṣṇa *mātra*; *karite*—to perform; *lāgilā*—began.

## TRANSLATION

The Lord ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra, and in each and every home they began performing saṅkīrtana regularly.

## TEXT 122

‘হরয়ে নমঃ, কৃষ্ণ যাদবায় নমঃ ।  
গোপাল গোবিন্দ রাম শ্রীমধুসূদন’ ॥ ১২২ ॥

*'haraye namaḥ, kṛṣṇa yādavāya namaḥ  
gopāla govinda rāma śrī-madhusūdana'*

## SYNONYMS

*haraye namaḥ*—I offer my respectful obeisances to Lord Hari; *kṛṣṇa*—O Kṛṣṇa; *yādavāya*—unto the descendant of the Yadu dynasty; *namaḥ*—all obeisances; *gopāla*—of the name Gopāla; *govinda*—of the name Govinda; *rāma*—of the name Rāma; *śrī-madhusūdana*—of the name Śrī Madhusūdana.

## TRANSLATION

[All the devotees sang this popular song along with the Hare Kṛṣṇa mahā-mantra.]  
“Haraye namaḥ, kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma śrī-madhusūdana.”

## TEXT 123

মৃদঙ্গ-করতাল সংকীর্তন-মহাধ্বনি ।

‘হরি’ ‘হরি’-ধ্বনি বিনা অল্প নাহি শুনি ॥ ১২৩ ॥

*mṛdaṅga-karatāla saṅkīrtana-mahādhvani*

*'hari' 'hari'-dhvani vinā anya nāhi śuni*

## SYNONYMS

*mṛdaṅga*—drum; *karatāla*—hand bells; *saṅkīrtana*—chanting of the holy name of the Lord; *mahā-dhvani*—great vibration; *hari*—the Lord; *hari*—the Lord; *dhvani*—sound; *vinā*—except; *anya*—another; *nāhi*—not; *śuni*—one can hear.

## TRANSLATION

When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any other sound than the words “Hari! Hari!” and the beating of the mṛdaṅga and clashing of hand bells.

## PURPORT

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa *mahā-mantra*, with the addition of *haraye namaḥ*, *kṛṣṇa yādavāya namaḥ*, for this song was a favorite of Śrī Caitanya Mahāprabhu. But all such *saṅkīrtana* must be preceded by the chanting of the holy names of the five *tattvas*—*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. We are already accustomed to chant these two *mantras*—*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda* and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines—namely, *haraye namaḥ*, *kṛṣṇa yādavāya namaḥ* | *gopāla govinda rāma śrī-madhusūdana*—should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any other vibration than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

## TEXT 124

শুনিয়া যে ক্রুদ্ধ হৈল সকল যবন ।

কাজী-পাশে আগি’ সবে কৈল নিবেদন ॥ ১২৪ ॥

*śuniyā ye kruddha haila sakala yavana*

*kājī-pāṣe āsi’ sabe kaila nivedana*

## SYNONYMS

*śuniyā*—by hearing; *ye*—that; *kruddha*—angry; *haila*—became; *sakala*—all; *yavana*—Mohammedans; *kājī-pāṣe*—in the court of the Kazi, or magistrate; *āsi'*—coming; *sabe*—all; *kaila*—made; *nivedana*—petition.

## TRANSLATION

Hearing the resounding vibration of the Hare Kṛṣṇa mantra, the local Mohammedans, greatly angry, submitted a complaint to the Kazi.

## PURPORT

The *phaujādāra*, or city magistrate, was called the *kājī* (Kazi). The *jamīdāras* (Zamindars), or landholders (*maṅḍalerās*), levied taxes on the land, but keeping law and order and punishing criminals was the duty entrusted to the Kazi. Both the Kazi and the landholders were under the control of the governor of Bengal, which at that time was known as Subā-bāṅgālā. The districts of Nadia, Islāmpura and Bāgoyāna were all under the Zamindar named Hari Hoḍa or his descendant known as Kṛṣṇadāsa Hoḍa. It is said that Chand Kazi was the spiritual master of Nawab Hussain Shah. According to one opinion his name was Maulānā Sirājuddina, and according to another his name was Habibara Rahamāna. Descendants of Chand Kazi are still living in the vicinity of Māyāpur. People still go see the tomb of Chand Kazi, which is underneath a *campaka* tree and is known as Chand Kazi's *samādhi*.

## TEXT 125

ক্রোধে সন্ধ্যাকালে কাজী এক ঘরে আইল ।  
মৃদঙ্গ ভাঙ্গিয়া লোকে কহিতে লাগিল ॥ ১২৫ ॥

*krodhe sandhyā-kāle kājī eka ghare āila*  
*mṛdaṅga bhāṅgiyā loke kahite lāgila*

## SYNONYMS

*krodhe*—in anger; *sandhyā-kāle*—in the evening; *kājī*—the Chand Kazi; *eka ghare*—in one home; *āila*—came; *mṛdaṅga*—drum; *bhāṅgiyā*—breaking; *loke*—unto the people; *kahite*—to speak; *lāgila*—began.

## TRANSLATION

Chand Kazi angrily came to one home in the evening, and when he saw kīrtana going on, he broke a mṛdaṅga and spoke as follows.

## TEXT 126

এতকাল কেহ নাহি কৈল হিন্দুয়ানি ।  
এবে যে উত্তম চালাও কার বল জানি' ॥ ১২৬ ॥

*eta-kāla keha nāhi kaila hinduyāni  
ebe ye udyama cālāo kāra bala jāni'*

### SYNONYMS

*eta-kāla*—so long; *keha*—anyone; *nāhi*—not; *kaila*—performed; *hinduyāni*—regulative principles of the Hindus; *ebe*—now; *ye*—that; *udyama*—endeavor; *cālāo*—you propagate; *kāra*—whose; *bala*—strength; *jāni'*—I want to know.

### TRANSLATION

“For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?

### PURPORT

It appears that from the aggression of Vaktiyāra Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa *mahā-mantra*. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Śrī Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Śrī Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra*, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

### TEXT 127

কেহ কীর্তন না করিহ সকল নগরে ।

আজি আমি ক্ৰমা করি' যাইতেছোঁ ঘরে ॥ ১২৭ ॥

*keha kīrtana nā kariha sakala nagare  
āji āmi kṣamā kari' yāitechoṅ ghare*

### SYNONYMS

*keha*—anyone; *kīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *nā*—do not; *kariha*—perform; *sakala nagare*—in the whole town; *āji*—today; *āmi*—I; *kṣamā kari'*—excusing; *yāitechoṅ*—am returning; *ghare*—home.

## TRANSLATION

“No one should perform *saṅkīrtana* on the streets of the city. Today I am excusing the offense and returning home.

## PURPORT

Such orders stopping *saṅkīrtana* in the streets of the world's great cities have been imposed upon members of the Hare Kṛṣṇa movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the western world we have been arrested many times by the police, but we are nevertheless executing the order of Śrī Caitanya Mahāprabhu by chanting on the streets of all the important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our *saṅkīrtana* movement is really authorized, for if *saṅkīrtana* were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the *saṅkīrtana* movement started by Śrī Caitanya Mahāprabhu. Similar demons are trying to obstruct the *saṅkīrtana* movement we are executing all over the world, and this proves that our *saṅkīrtana* movement is still pure and genuine, following in the footsteps of Śrī Caitanya Mahāprabhu.

## TEXT 128

আর যদি কীর্তন করিতে লাগ পাইমু।  
সর্বস্ব দণ্ডিয়া তার জাতি যে লইমু ॥ ১২৮ ॥

*āra yadi kīrtana karite lāga pāimu*  
*sarvasva daṇḍiyā tāra jāti ye la-imu*

## SYNONYMS

*āra*—again; *yadi*—if; *kīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *karite*—to do; *lāga*—contact; *pāimu*—I shall take; *sarva-sva*—all possessions; *daṇḍiyā*—chastising; *tāra*—his; *jāti*—caste; *ye*—that; *la-imu*—I shall take.

## TRANSLATION

“The next time I see someone performing such *saṅkīrtana*, certainly I shall chastise him by not only confiscating all his property but also converting him into a Mohammedan.”

## PURPORT

To convert a Hindu into a Mohammedan was an easy affair in those days. If a Mohammedan simply sprinkled water on the body of a Hindu, it was supposed that the Hindu had already become a Mohammedan. During the transition of the British in Bangladesh during the last Hindu-Muslim riots, many Hindus were converted into

Mohammedans by having cows' flesh forcibly pushed into their mouths. Hindu society was so rigid at the time of Lord Caitanya that if a Hindu were converted into a Mohammedan, there was no chance of his being reformed. In this way the Mohammedan population in India increased. None of the Mohammedans came from outside; social customs somehow or other forced Hindus to become Mohammedans, with no chance of returning to Hindu society. Emperor Aurazeb also inaugurated a tax that Hindus had to pay because of their being Hindus. Thus all the poor Hindus of the lower class voluntarily became Mohammedans to avoid the tax. In this way the Mohammedan population in India increased. Chand Kazi threatened to convert the people into Mohammedans by the simple process of sprinkling water on their bodies.

## TEXT 129

এত বলি' কাজী গেল,—নগরিয়া লোক ।  
প্রভু-স্থানে নিবেদিল পাঞা বড় শোক ॥ ১২৯ ॥

*eta bali' kājī gela,—nagariyā loka  
prabhu-sthāne nivedila pāñā baḍa śoka*

## SYNONYMS

*eta bali'*—thus saying; *kājī*—the magistrate; *gela*—returned; *nagariyā loka*—the citizens in general; *prabhu-sthāne*—before the Lord; *nivedila*—submitted; *pāñā*—getting; *baḍa*—very much; *śoka*—shock.

## TRANSLATION

After saying this, the Kazi returned home, and the devotees, greatly shocked that they were forbidden to chant Hare Kṛṣṇa, submitted their grief to Lord Caitanya Mahāprabhu.

## TEXT 130

প্রভু আজ্ঞা দিল—যাহ করহ কীর্তন ।  
মুঞি সংহারিমু আজি সকল যবন ॥ ১৩০ ॥

*prabhu ājñā dila—yāha karaha kīrtana  
muñi saṅhārimu āji sakala yavana*

## SYNONYMS

*prabhu*—the Lord; *ājñā dila*—ordered; *yāha*—go; *karaha*—and perform; *kīrtana*—*saṅkīrtana*, chanting of the Hare Kṛṣṇa *mahā-mantra*; *muñi*—I; *saṅhārimu*—shall kill; *āji*—today; *sakala*—all; *yavana*—the Mohammedans.

## TRANSLATION

Lord Caitanya ordered, "Go perform saṅkīrtana! Today I shall kill all the Mohammedans!"

## PURPORT

Gandhi is known for having started the movement of nonviolent civil disobedience in India, but about five hundred years before him, Śrī Caitanya Mahāprabhu started His movement of nonviolent civil disobedience to the order of Chand Kazi. It is not necessary to commit violence to stop the opposition from hindering a movement, for one can kill their demoniac behavior with reason and argument. Following in the footsteps of Lord Caitanya Mahāprabhu, whenever there are obstacles the Hare Kṛṣṇa movement should kill the opposition with reason and argument and thus stop their demoniac behavior. If we became violent in every case, it would be difficult for us to manage our affairs. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu, who disobeyed the order of Chand Kazi but subdued him with reason and argument.

## TEXT 131

ঘরে গিয়া সব লোক করয়ে কীর্তন ।  
কাজীর ভয়ে স্বচ্ছন্দ নহে, চমকিত মন ॥ ১৩১ ॥

*ghare giyā saba loka karaye kīrtana*  
*kājīra bhaye svacchanda nahe, camakita mana*

## SYNONYMS

*ghare giyā*—returning home; *saba*—all; *loka*—citizens; *karaye*—performed; *kīrtana*—*sañkīrtana*; *kājīra*—of the Kazi; *bhaye*—from fear; *svacchanda*—carefree; *nahe*—not; *camakita*—always full of anxieties; *mana*—the mind.

## TRANSLATION

Returning home, all the citizens began performing *sañkīrtana*, but because of the order of the Kazi, they were not carefree but always full of anxiety.

## TEXT 132

তা-সভার অন্তরে ভয় প্রভু মনে জানি ।  
কহিতে লাগিল। লোকে শীঘ্র ডাকি' আনি' ॥ ১৩২ ॥

*tā-sabhāra antare bhaya prabhu mane jāni*  
*kahite lāgilā loke śīghra ḍāki' āni'*

## SYNONYMS

*tā-sabhāra*—of all of them; *antare*—in the mind; *bhaya*—fear; *prabhu*—the Lord; *mane*—in the mind; *jāni*—understanding; *kahite*—to speak; *lāgilā*—began; *loke*—to the people; *śīghra*—very soon; *ḍāki'*—calling; *āni'*—bringing them.

## TRANSLATION

Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

## TEXT 133

নগরে নগরে আজি করিমু কীর্তন ।  
সন্ধ্যাকালে কর সন্ভে নগর-অশুন ॥ ১৩৩ ॥

*nagare nagare āji karimu kīrtana*  
*sandhyā-kāle kara sabhe nagara-maṇḍana*

## SYNONYMS

*nagare*—from town; *nagare*—to town; *āji*—today; *karimu*—I shall perform; *kīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *sandhyā-kāle*—in the evening; *kara*—do; *sabhe*—all; *nagara*—of the city; *maṇḍana*—decoration.

## TRANSLATION

“In the evening I shall perform saṅkīrtana in each and every town. Therefore you should all decorate the city in the evening.

## PURPORT

At that time, Navadvīpa was composed of nine small cities, so the words *nagare nagare* are significant. Śrī Caitanya Mahāprabhu wanted to perform *kīrtana* in each of these neighboring towns. He ordered the city decorated for the function.

## TEXT 134

সন্ধ্যাতে দেউটি সবে জ্বাল ঘরে ঘরে ।  
দেখ, কোন কাজী আসি' মোরে মানা করে ॥১৩৪॥

*sandhyāte deuṭi sabe jvāla ghare ghare*  
*dekha, kona kājī āsi' more mānā kare*

## SYNONYMS

*sandhyāte*—in the evening; *deuṭi*—lamps; *sabe*—everyone; *jvāla*—light up; *ghare ghare*—in each and every home; *dekha*—just wait and see; *kona*—which kind; *kājī*—magistrate; *āsi'*—coming; *more*—unto Me; *mānā kare*—orders Me to stop.

## TRANSLATION

“In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kīrtana.”

## TEXT 135

এত কহি' সন্ধ্যাকালে চলে গৌররায় ।  
কীর্তনের কৈল প্রভু তিন সম্প্রদায় ॥ ১৩৫ ॥

*eta kahi' sandhyā-kāle cale gaurarāya  
kīrtanera kaila prabhu tina sampradāya*

## SYNONYMS

*eta kahi'*—saying this; *sandhyā-kāle*—in the evening; *cale*—went out; *gaurarāya*—Gaurasundara; *kīrtanera*—of performing *saṅkīrtana*; *kaila*—made; *prabhu*—the Lord; *tina*—three; *sampradāya*—parties.

## TRANSLATION

In the evening Lord Gaurasundara went out and formed three parties to perform *kīrtana*.

## PURPORT

This is a scheme for performing *kīrtana* in a procession. During Śrī Caitanya Mahāprabhu's time, one party was composed of twenty-one men: four people playing *mṛdaṅgas*, one leading the chanting, and sixteen others striking *karatālas*, responding to the leading chanter. If many men join the *saṅkīrtana* movement, they may follow in the footsteps of Śrī Caitanya Mahāprabhu and form different parties according to the time and the number of men available.

## TEXT 136

আগে সম্প্রদায়ে নৃত্য করে হরিদাস ।  
মধ্যে নাচে আচার্য-গোসাঁঞে পরম উল্লাস ॥১৩৬॥

*āge sampradāye nṛtya kare haridāsa  
madhye nāce ācārya-gosāṅi parama ullāsa*

## SYNONYMS

*āge*—in front; *sampradāye*—in the party; *nṛtya*—dancing; *kare*—does; *haridāsa*—Ṭhākura Haridāsa; *madhye*—in the middle; *nāce*—dances; *ācārya-gosāṅi*—Śrī Advaita Ācārya; *parama*—very much; *ullāsa*—happy.

## TRANSLATION

In the front party danced Ṭhākura Haridāsa, and in the middle party danced Advaita Ācārya with great jubilation.

## TEXT 137

পাছে সম্প্রদায়ে নৃত্য করে গৌরচন্দ্র ।  
 তাঁর সঙ্গে নাচি' বলে প্রভু নিত্যানন্দ ॥ ১৩৭ ॥

*pāche sampradāye nṛtya kare gauracandra  
 tāhṛa saṅge nāci' bule prabhu nityānanda*

## SYNONYMS

*pāche*—at the rear; *sampradāye*—in the party; *nṛtya*—dancing; *kare*—does; *gauracandra*—Lord Gaurāṅga; *tāhṛa*—His; *saṅge*—along with; *nāci'*—dancing; *bule*—moves; *prabhu*—Lord; *nityānanda*—of the name Nityānanda.

## TRANSLATION

Lord Gaurasundara Himself danced in the rear party, and Śrī Nityānanda Prabhu moved with Lord Caitanya's dancing.

## TEXT 138

বৃন্দাবনদাস ইহা 'চৈতন্যমঙ্গলে' ।  
 বিস্তারি' বর্ণিয়াছেন, প্রভু-কৃপাবলে ॥ ১৩৮ ॥

*ṛṇḍāvana-dāsa ihā 'caitanya-maṅgale'  
 vistāri' varṇiyāchena, prabhu-kṛpā-bale*

## SYNONYMS

*ṛṇḍāvana-dāsa*—Vṛṇḍāvana dāsa Ṭhākura; *ihā*—this; *caitanya-maṅgale*—in his book named *Caitanya-maṅgala*; *vistāri'*—elaborately; *varṇiyāchena*—has described; *prabhu*—of the Lord; *kṛpā-bale*—by the strength of mercy.

## TRANSLATION

By the grace of the Lord, Śrīla Vṛṇḍāvana dāsa Ṭhākura has elaborately described this incident in his *Caitanya-maṅgala*.

## TEXT 139

এই মত কীর্তন করি' নগরে ভ্রামিলা ।  
 ভ্রামিতে ভ্রামিতে সবে কাজীদ্বারে গেলা ॥ ১৩৯ ॥

*ei mata kīrtana kari' nagare bhramilā  
 bhramite bhramite sabhe kājī-dvāre gelā*

## SYNONYMS

*ei mata*—in this way; *kīrtana*—congregational chanting; *kari'*—executing; *nagare*—in the city; *bhramilā*—circumambulated; *bhramite bhramite*—while thus moving; *sabhe*—all of them; *kājī-dvāre*—at the door of the Kazi; *gelā*—reached.

## TRANSLATION

Performing *kīrtana* in this way, circumambulating through every nook and corner of the city, they finally reached the door of the Kazi.

## TEXT 140

তর্জ-গর্জ করে লোক, করে কোলাহল ।  
গৌরচন্দ্র-বলে লোক প্রশ্রয়-পাগল ॥ ১৪০ ॥

*tarja-garja kare loka, kare kolāhala*  
*gauracandra-bale loka praśraya-pāgala*

## SYNONYMS

*tarja-garja*—murmuring in anger; *kare*—do; *loka*—the people; *kare*—do; *kolāhala*—roaring; *gauracandra*—of Lord Śrī Caitanya Mahāprabhu; *bale*—by the power; *loka*—people; *praśraya-pāgala*—became mad by such indulgence.

## TRANSLATION

Murmuring in anger and making a roaring sound, the people, under the protection of Lord Caitanya, became mad through such indulgence.

## PURPORT

The Kazi had issued an order not to perform *kīrtana*, congregational chanting of the holy name of the Lord. But when this was brought up to Lord Caitanya Mahāprabhu, He ordered civil disobedience to the Kazi's order. Lord Caitanya and all His devotees, naturally enthusiastic although agitated, must have made a great noise with their loud cries.

## TEXT 141

কীর্তনের ধ্বনিতে কাজী লুকাইল ঘরে ।  
তর্জন গর্জন শুনি' না হয় বাহিরে ॥ ১৪১ ॥

*kīrtanera dhvanite kājī lukāila ghare*  
*tarjana garjana śuni' nā haya bāhire*

## SYNONYMS

*kīrtanera*—of the *saṅkīrtana* movement; *dhvanite*—by the sound; *kājī*—the Chand Kazi; *lukāila*—hid himself; *ghare*—in the room; *tarjana*—murmuring; *garjana*—protesting; *śuni'*—hearing; *nā*—does not; *haya*—come out; *bāhire*—outside.

## TRANSLATION

The loud sound of the chanting of the Hare Kṛṣṇa mantra certainly made the Kazi very much afraid, and he hid himself within his room. Hearing the people thus protesting, murmuring in great anger, the Kazi would not come out of his home.

## PURPORT

The Kazi's order not to perform *saṅkīrtana* could stand only as long as there was no civil disobedience. Under the leadership of the Supreme Lord, Śrī Caitanya Mahāprabhu, the chanters, increasing in number, disobeyed the order of the Kazi. Thousands assembled together and formed parties, chanting the Hare Kṛṣṇa *mahā-mantra* and making a tumultuous sound of protest. Thus the Kazi was very much afraid, as naturally one should be under such circumstances.

In the present day also, people all over the world may join together in the Kṛṣṇa consciousness movement and protest against the present degraded governments of the world's godless societies, which are based on all kinds of sinful activities. The *Śrīmad-Bhāgavatam* states that in the age of Kali, thieves, rogues and fourth-class people who have neither education nor culture capture the seats of governments to exploit the citizens. This is a symptom of Kali-yuga that has already appeared. People cannot feel secure about their lives and property, yet the so-called governments continue, and its ministers get fat salaries, although they are unable to do anything good for society. The only remedy for such conditions is to enhance the *saṅkīrtana* movement under the banner of Kṛṣṇa consciousness and protest against the sinful activities of all the world's governments.

The Kṛṣṇa consciousness movement is not a sentimental religious movement; it is a movement for the reformation of all the anomalies of human society. If people take to it seriously, discharging this duty scientifically, as ordered by Śrī Caitanya Mahāprabhu, the world will see peace and prosperity instead of being confused and hopeless under useless governments. There are always rogues and thieves in human society, and as soon as a weak government is unable to execute its duties, these rogues and thieves come out to do their business. Thus the entire society becomes a hell unfit for gentlemen to live in. There is an immediate need for a good government—a government by the people, with Kṛṣṇa consciousness. Unless the masses of people become Kṛṣṇa conscious, they cannot be good men. The Kṛṣṇa consciousness movement that Śrī Caitanya Mahāprabhu started by chanting the Hare Kṛṣṇa *mahā-mantra* still has its potency. Therefore people should understand it seriously and scientifically and spread it all over the world.

The *saṅkīrtana* movement started by Śrī Caitanya Mahāprabhu is described in the *Caitanya-bhāgavata*, *Madhya-khaṇḍa*, Twenty-third Chapter, beginning with verse 241, which states, "My dear Lord, let my mind be fixed at Your lotus feet." Following Lord Caitanya's chanting, all the devotees reproduced the same sound He chanted. In this way the Lord proceeded, leading the entire party on the strand roads by the bank of the Ganges. When the Lord came to His own *ghāṭa*, or bathing place, He danced more and more. Then He proceeded to Mādhāi's *ghāṭa*. In this way Śrī Caitanya Mahāprabhu, the Supreme Lord, who was known as Viśvambhara, danced all over the banks of the Ganges. Then He proceeded to Bārakoṇā-ghāṭa, the Nāgariyā-ghāṭa,

and, traveling through Gaṅgānagara, reached Simuliyā, a quarter at one end of the town. All these places surround Śrī Māyāpur. After reaching Simuliyā, the Lord proceeded towards the Kazi's house, and in this way He reached the door of Chand Kazi.

## TEXT 142

উদ্ধত লোক ভাঙ্গে কাজীর ঘর-পুষ্পাবন ।  
বিস্তারি' বর্ণিলা ইহা দাস-বৃন্দাবন ॥ ১৩২ ॥

*uddhata loka bhāṅge kājira ghara-puṣpavana  
vistāri' varṇilā ihā dāsa-vṛndāvana*

## SYNONYMS

*uddhata*—agitated; *loka*—persons; *bhāṅge*—break; *kājira*—of the Kazi; *ghara*—house; *puṣpa-vana*—flower garden; *vistāri'*—elaborately; *varṇilā*—described; *ihā*—this; *dāsa-vṛndāvana*—Śrīla Vṛndāvana dāsa Ṭhākura.

## TRANSLATION

Naturally some of the people who were very much agitated began to retaliate the Kazi's actions by wrecking his house and flower garden. Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident.

## TEXT 143

তবে মহাপ্রভু তার দ্বারেতে বসিলা ।  
ভব্যলোক পাঠাইয়া কাজীরে বোলাইলা ॥ ১৪৩ ॥

*tabe mahāprabhu tāra dvārete vasilā  
bhavya-loka pāṭhāiyā kājire bolāilā*

## SYNONYMS

*tabe*—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāra dvārete*—at the Kazi's door; *vasilā*—sat down; *bhavya-loka*—respectable persons; *pāṭhāiyā*—sending; *kājire*—unto the Kazi; *bolāilā*—had them call.

## TRANSLATION

Thereafter, when Śrī Caitanya Mahāprabhu reached the Kazi's house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

## TEXT 144

দূর হইতে আইলা কাজী মাথা নোয়াইয়া ।  
কাজীরে বসাইলা প্রভু সন্মান করিয়া ॥ ১৪৪ ॥

*dūra ha-ite āilā kājī māthā noyāiyā  
kājīre vasāilā prabhu sammāna kariyā*

## SYNONYMS

*dūra ha-ite*—from a distant place; *āilā*—came; *kājī*—the Kazi; *māthā*—head; *noyāiyā*—bowed down; *kājīre*—unto the Kazi; *vasāilā*—gave a seat; *prabhu*—the Lord; *sammāna*—respect; *kariyā*—offering.

## TRANSLATION

When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

## PURPORT

Some of the men in Śrī Caitanya Mahāprabhu's civil disobedience movement were agitated because they could not control their minds. But the Lord was thoroughly peaceful, sober and unagitated. Therefore when the Kazi came down to see Him, the Lord offered him proper respect and a seat because he was a respectable government officer. Thus the Lord taught us by His personal behavior. In pushing on our *saṅkīrtana* movement of Kṛṣṇa consciousness, we might have to face difficult days, but we should always follow in the footsteps of Śrī Caitanya Mahāprabhu and do the needful according to the time and circumstances.

## TEXT 145

প্রভু বলেন,—আমি তোমার আইলাম অভ্যাগত ।  
আমি দেখি' লুকাইলা,—এ-ধর্ম কেমত ॥ ১৪৫ ॥

*prabhu balena*,—*āmi tomāra āilāma abhyāgata*  
*āmi dekhi' lukāilā*,—*e-dharma kemata*

## SYNONYMS

*prabhu balena*—the Lord said; *āmi*—I; *tomāra*—your; *āilāma*—have come; *abhyāgata*—guest; *āmi*—Me; *dekhi'*—seeing; *lukāilā*—you disappeared; *e-dharma kemata*—what kind of etiquette is this.

## TRANSLATION

In a friendly way, the Lord said, "Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?"

## TEXT 146

কাজী কহে—তুমি আইস ক্রুদ্ধ হইয়া ।  
তোমা শাস্ত করাইতে রহিনু লুকাইয়া ॥ ১৪৬ ॥

*kājī kahe—tumi āisa kruddha ha-iyā  
tomā śānta karāite rahinu lukāiyā*

## SYNONYMS

*kājī kahe*—the Kazi replied; *tumi*—You; *āisa*—have come; *kruddha*—angry; *ha-iyā*—being; *tomā*—You; *śānta*—pacified; *karāite*—to make; *rahinu*—I remained; *lukāiyā*—hiding out of sight.

## TRANSLATION

The Kazi replied: “You have come to my house in a very angry mood. To pacify You, I did not come before You immediately but kept myself hidden.

## TEXT 147

এবে তুমি শান্ত হৈলে, আসি’ মিলিলাঙ্ ।  
ভাগ্য মোর,—তোমা হেন অতিথি পাইলাঙ্ ॥১৪৭॥

*ebe tumi śānta haile, āsi’ mililāṅ  
bhāgya mora,—tomā hena atithi pāilāṅ*

## SYNONYMS

*ebe*—now; *tumi*—You; *śānta*—pacified; *haile*—have become; *āsi’*—coming; *mililāṅ*—I have met (You); *bhāgya mora*—it is my great fortune; *tomā*—You; *hena*—like; *atithi*—guest; *pāilāṅ*—I have received.

## TRANSLATION

“Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

## TEXT 148

গ্রামসম্বন্ধে ‘চক্রবর্তী’ হয় মোর চাচা ।  
দেহ-সম্বন্ধে হৈতে হয় গ্রাম-সম্বন্ধ সাঁচা ॥ ১৪৮ ॥

*grāma-sambandhe ‘cakravartī’ haya mora cācā  
deha-sambandhe haite haya grāma-sambandha sāṅcā*

## SYNONYMS

*grāma-sambandhe*—in our neighborhood relationship; *cakravartī*—Your grandfather Nīlāmbara Cakravartī; *haya*—becomes; *mora*—my; *cācā*—uncle; *deha-sambandhe*—in a bodily relationship; *haite*—than; *haya*—becomes; *grāma-sambandha*—neighborhood relationship; *sāṅcā*—more powerful.

## TRANSLATION

“In our village relationship, Nīlāmbara Cakravartī Ṭhākura was my uncle. Such a relationship is stronger than a bodily relationship.

## PURPORT

In India, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name *cācā* or *kākā*, “uncle,” and men of the same age called each other *dādā*, “brother.” The relationship was very friendly. There were even invitations from Mohammedan houses to Hindu houses and from Hindu houses to Mohammedan houses. Both the Hindus and the Mohammedans accepted the invitations to go to each other’s houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Mohammedans’ rule over the country. Conflict between Hindus and Muslims was created by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Kṛṣṇa movement on the strong basic platform of love of Godhead.

## TEXT 149

নীলাম্বর চক্রবর্তী হয় তোমার নানা ।  
সে সম্বন্ধে হও তুমি আমার ভাগিনা ॥ ১৪৯ ॥

*nīlāmbara cakravartī haya tomāra nānā*  
*se-sambandhe hao tumi āmāra bhāginā*

## SYNONYMS

*nīlāmbara cakravartī*—of the name Nīlāmbara Cakravartī; *haya*—becomes; *tomāra*—Your; *nānā*—maternal grandfather; *se-sambandhe*—by such a relationship; *hao*—become; *tumi*—You; *āmāra*—my; *bhāginā*—nephew (the son of my sister).

## TRANSLATION

“Nīlāmbara Cakravartī is Your maternal grandfather, and by this relationship You are thus my nephew.

## TEXT 150

ভাগিনার ক্রোধ মামা অবশ্য সহয় ।  
মাতুলের অপরাধ ভাগিনা না লয় ॥ ১৫০ ॥

*bhāgināra krodha māmā avaśya sahaya  
mātulera aparādha bhāginā nā laya*

### SYNONYMS

*bhāgināra*—of the nephew; *krodha*—anger; *māmā*—maternal uncle; *avaśya*—certainly; *sahaya*—tolerates; *mātulera*—of the maternal uncle; *aparādha*—offense; *bhāginā*—the nephew; *nā*—does not; *laya*—accept.

### TRANSLATION

“When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously.”

### TEXT 151

এই মত দুঁহার কথা হয় ঠায়ে-ঠায়ে ।  
ভিতরের অর্থ কেহ বুঝিতে না পারে ॥ ১৫১ ॥

*ei mata duñhāra kathā haya ṭhāre-ṭhore  
bhitarera artha keha bujhite nā pāre*

### SYNONYMS

*ei mata*—in this way; *duñhāra*—of both of them; *kathā*—conversation; *haya*—took place; *ṭhāre-ṭhore*—with different indications; *bhitarera*—inner; *artha*—meaning; *keha*—anyone; *bujhite*—to understand; *nā pāre*—is not able.

### TRANSLATION

In this way the Kazi and the Lord talked with one another with different indications, but no outsider could understand the inner meaning of their conversation.

### TEXT 152

প্রভু কহে,—প্রশ্ন লাগি' আইলাম তোমার স্থানে ।  
কাজী কহে,—আজ্ঞা কর, যে তোমার মনে ॥১৫২॥

*prabhu kahe,—praśna lāgi' āilāma tomāra sthāne  
kājī kahe,—ājñā kara, ye tomāra mane*

### SYNONYMS

*prabhu kahe*—the Lord said; *praśna lāgi'*—just to inquire from you; *āilāma*—I have come; *tomāra sthāne*—at your place; *kājī kahe*—the Kazi replied; *ājñā kara*—just order me; *ye*—whatever; *tomāra mane*—(is) in Your mind.

## TRANSLATION

The Lord said, "My dear uncle, I have come to your home just to ask you some questions."

"Yes," the Kazi replied, "You are welcome. Just tell me what is in Your mind."

## TEXT 153

প্রভু কহে,—গোদুগ্ধ খাও, গাভী তোমার মাতা ।  
বুয অন্ন উপজায়, তাতে তেঁহো পিতা ॥ ১৫৩ ॥

*prabhu kahe,—go-dugdha khāo, gābhī tomāra mātā*  
*vṛṣa anna upajāya, tāte teṅho pitā*

## SYNONYMS

*prabhu kahe*—the Lord said; *go-dugdha khāo*—you drink cows' milk; *gābhī*—the cow (is); *tomāra*—your; *mātā*—mother; *vṛṣa*—the bull; *anna*—grains; *upajāya*—produces; *tāte*—therefore; *teṅho*—he; *pitā*—(is) your father.

## TRANSLATION

The Lord said: "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father."

## TEXT 154

পিতা-মাতা মারি' খাও—এবা কোন্ ধর্ম ।  
কোন্ বলে কর তুমি এমত বিকর্ম ॥ ১৫৪ ॥

*pitā-mātā māri' khāo—ebā kon dharma*  
*kon bale kara tumi e-mata vikarma*

## SYNONYMS

*pitā-mātā*—father and mother; *māri'*—killing; *khāo*—you eat; *ebā*—this; *kon*—what kind of; *dharma*—religion; *kon bale*—on what strength; *kara*—do; *tumi*—you; *e-mata*—such; *vikarma*—sinful activities.

## TRANSLATION

"Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?"

## PURPORT

Everyone can understand that we drink the milk of cows and take the help of bulls in producing agricultural products. Therefore, since our real father gives us

food grains and our mother gives us milk with which to live, the cow and bull are considered our father and mother. According to Vedic civilization, there are seven mothers, of which the cow is one. Therefore Śrī Caitanya Mahāprabhu challenged the Mohammedan Kazi, "What kind of religious principle do you follow by killing your father and mother to eat them?" In any civilized human society, no one would dare kill his father and mother for the purpose of eating them. Therefore Śrī Caitanya Mahāprabhu challenged the system of Mohammedan religion as patricide and matricide. In the Christian religion also, a principal commandment is "Thou shalt not kill." Nevertheless, Christians violate this rule; they are very expert in killing and in opening slaughterhouses. In our Kṛṣṇa consciousness movement, our first provision is that no one should be allowed to eat any kind of flesh. It does not matter whether it is cows' flesh or goats' flesh, but we especially stress the prohibition against cows' flesh because according to *sāstra* the cow is our mother. Thus the Mohammedans' cow killing was challenged by Śrī Caitanya Mahāprabhu.

## TEXT 155

কাজী কহে,—তোমার যৈছে বেদ-পুরাণ ।

তৈছে আমার শাস্ত্র—কেতাব 'কোরাণ' ॥ ১৫৫ ॥

*kājī kahe,—tomāra yaiche veda-purāṇa*  
*taiche āmāra sāstra—ketāva 'korāṇa'*

## SYNONYMS

*kājī kahe*—the Kazi replies; *tomāra*—Your; *yaiche*—as much as; *veda-purāṇa*—the *Vedas* and *Purāṇas*; *taiche*—similarly; *āmāra*—our; *sāstra*—scripture; *ketāva*—the holy book; *korāṇa*—the Koran.

## TRANSLATION

The Kazi replied: "As You have Your scriptures called the *Vedas* and *Purāṇas*, we have our scripture, known as the holy Koran.

## PURPORT

Chand Kazi agreed to talk with Śrī Caitanya Mahāprabhu on the strength of the scriptures. According to the Vedic scripture, if one can support his position by quoting from the *Vedas*, his argument is perfect. Similarly, when the Mohammedans support their position with quotations from the Koran, their arguments are also authorized. When Lord Śrī Caitanya Mahāprabhu raised the question of the Mohammedans' cow killing and bull killing, Chand Kazi came to the standard of understanding from his scriptures.

## TEXT 156

সেই শাস্ত্রে কহে,—প্রবৃন্তি-নিবৃন্তি-মার্গ-ভেদ ।

নিবৃন্তি-মার্গে জীবমাত্র-বধের নিষেধ ॥ ১৫৬ ॥

*sei śāstre kahe,—pravṛtti-nivṛtti-mārga-bheda  
nivṛtti-mārga jīva-mātra-vadhera niṣedha*

### SYNONYMS

*sei śāstre*—in the scripture (the Koran); *kahe*—it is ordered; *pravṛtti*—of attachment; *nivṛtti*—of detachment; *mārga*—ways; *bheda*—difference; *nivṛtti*—of detachment; *mārga*—on the path; *jīva-mātra*—of any living entity; *vadhera*—of killing; *niṣedha*—prohibition.

### TRANSLATION

“According to the Koran, there are two ways of advancement—through increasing the propensity to enjoy and decreasing the propensity to enjoy. On the path of decreasing attachment [nivṛtti-mārga], the killing of animals is prohibited.

### TEXT 157

প্রবৃত্তি-মার্গে গোবধ করিতে বিধি হয় ।  
শাস্ত্র-আজ্ঞায় বধ কৈলে নাহি পাপ-ভয় ॥ ১৫৭ ॥

*pravṛtti-mārga go-vadha karite vidhi haya  
śāstra-ājñāya vadha kaile nāhi pāpa-bhaya*

### SYNONYMS

*pravṛtti-mārga*—on the path of attachment; *go-vadha*—the killing of cows; *karite*—to execute; *vidhi*—regulative principles; *haya*—there are; *śāstra-ājñāya*—on the order of the scripture; *vadha*—killing; *kaile*—if one commits; *nāhi*—there is no; *pāpa-bhaya*—fear of sinful activities.

### TRANSLATION

On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin.

### PURPORT

The word *śāstra* is derived from the *dhātu*, or verbal root, *śas*. *Śas-dhātu* pertains to controlling or ruling. A government's ruling through force or weapons is called *śastra*. Thus whenever there is ruling, either by weapons or by injunctions, the *śas-dhātu* is the basic principle. Between *śastra* (ruling through weapons) and *śāstra* (ruling through the injunctions of the scriptures), the better is *śāstra*. Our Vedic scriptures are not ordinary law books of human common sense; they are the statements of factually liberated persons unaffected by the imperfectness of the senses.

*Śāstra* must be correct always, not sometimes correct and sometimes incorrect. In the Vedic scriptures, the cow is described as a mother. Therefore she is a mother

for all time; it is not, as some rascals say, that in the Vedic age she was a mother but she is not in this age. If *śāstra* is an authority, the cow is a mother always; she was a mother in the Vedic age, and she is a mother in this age also.

If one acts according to the injunctions of *śāstra*, he is freed from the reactions of sinful activity. For example, the propensities for eating flesh, drinking wine and enjoying sex life are all natural to the conditioned soul. The path of such enjoyment is called *pravṛtti-mārga*. The *śāstra* says, *pravṛttir eṣāṁ bhūtānāṁ nivṛttis tu mahā-phalām*: one should not be carried away by the propensities of defective conditioned life; one should be guided by the principles of the *śāstras*. A child's propensity is to play all day long, but it is the injunction of the *śāstras* that the parents should take care to educate him. The *śāstras* are there just to guide the activities of human society. But because people do not refer to the instructions of *śāstras*, which are free from defects and imperfections, they are therefore misguided by so-called educated teachers and leaders who are full of the deficiencies of conditioned life.

## TEXT 158

তোমার বেদেতে আছে গোবধের বাণী ।  
অতএব গোবধ করে বড় বড় মুনি ॥ ১৫৮ ॥

*tomāra vedete āche go-vadhera vāṇī*  
*ataeva go-vadha kare baḍa baḍa muni*

## SYNONYMS

*tomāra vedete*—in Your Vedic literatures; *āche*—there is; *go-vadhera*—for cow killing; *vāṇī*—injunction; *ataeva*—therefore; *go-vadha*—cow killing; *kare*—does; *baḍa baḍa*—very, very great; *muni*—sages.

## TRANSLATION

As a learned scholar, the Kazi challenged Caitanya Mahāprabhu, “In Your Vedic scriptures there is an injunction for killing a cow. On the strength of this injunction, great sages performed sacrifices involving cow killing.”

## TEXT 159

প্রভু কহে,—বেদে কহে গোবধ নিষেধ ।  
অতএব হিন্দুমাত্র না করে গোবধ ॥ ১৫৯ ॥

*prabhu kahe*,—*vede kahe go-vadha niṣedha*  
*ataeva hindu-mātra nā kare go-vadha*

## SYNONYMS

*prabhu kahe*—the Lord replied; *vede*—in the *Vedas*; *kahe*—is enjoined; *go-vadha*—cow killing; *niṣedha*—prohibition; *ataeva*—therefore; *hindu*—Hindu; *mātra*—any; *nā*—does not; *kare*—execute; *go-vadha*—cow killing.

## TRANSLATION

Refuting the Kazi's statement, the Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore any Hindu, whoever he may be, does not indulge in cow killing.

## PURPORT

In the Vedic scriptures there are concessions for meat-eaters. It is said that if one wants to eat meat, he should kill a goat before the goddess Kālī and then eat its meat. Meat-eaters are not allowed to purchase meat or flesh from a market or slaughterhouse. There are no sanctions for maintaining regular slaughterhouses to satisfy the tongues of meat-eaters. As far as cow killing is concerned, it is completely forbidden. Since the cow is considered a mother, how could the *Vedas* allow cow killing? Śrī Caitanya Mahāprabhu pointed out that the Kazi's statement was faulty. In *Bhagavad-gītā* there is a clear injunction that cows should be protected. *Kṛṣṇi-gora-kṣya-vāñijyaṁ vaiśya-karma svabhāva-jam*: "The duty of *vaiśyas* is to produce agricultural products, trade and give protection to cows." (Bg. 18.44) Therefore it is a false statement that the Vedic scriptures contain injunctions permitting cow killing.

## TEXT 160

জিয়াইতে পারে যদি, তবে মারে প্রাণী ।  
বেদ-পুরাণে আছে হেন আজ্ঞা-বাণী ॥ ১৬০ ॥

*jiyāite pāre yadi, tabe māre prāṇī*  
*veda-purāṇe āche hena ājñā-vāṇī*

## SYNONYMS

*jiyāite*—to rejuvenate; *pāre*—one is able; *yadi*—if; *tabe*—then; *māre*—can kill; *prāṇī*—living being; *veda-purāṇe*—in the *Vedas* and *Purāṇas*; *āche*—there are; *hena*—such; *ājñā-vāṇī*—orders and injunctions.

## TRANSLATION

"In the *Vedas* and *Purāṇas* there are injunctions declaring that if one can revive a living being, he can kill it for experimental purposes.

## TEXT 161

অতএব জরদগব মারে মুনীগণ ।  
বেদমন্ত্রে সিদ্ধ করে তাহার জীবন ॥ ১৬১ ॥

*ataeva jarad-gava māre muni-gaṇa*  
*veda-mantre siddha kare tāhāra jīvana*

## SYNONYMS

*ataeva*—therefore; *jarad-gava*—old animals; *māre*—killed; *muni-gaṇa*—sages; *veda-mantre*—by the power of Vedic hymns; *siddha*—rejuvenated; *kare*—makes; *tāhāra*—his; *jīvana*—life.

## TRANSLATION

“Therefore the great sages sometimes killed old animals, and by chanting Vedic hymns they again brought them to life for perfection.

## TEXT 162

জরদগব হঞা যুবা হয় আরবার ।

তাতে তার বধ নহে, হয় উপকার ॥ ১৬২ ॥

*jarad-gava hañā yuvā haya āra-vāra*  
*tāte tāra vadha nahe, haya upakāra*

## SYNONYMS

*jarad-gava*—old, invalid animals; *hañā*—becoming; *yuvā*—young; *haya*—become; *āra-vāra*—again; *tāte*—in that action; *tāra*—his; *vadha*—killing; *nahe*—is not; *haya*—there is; *upakāra*—benefit.

## TRANSLATION

“The killing and rejuvenation of such old and invalid animals was not truly killing but an act of great benefit.

## TEXT 163

কলিকালে তৈছে শক্তি নাহিক ব্রাহ্মণে ।

অতএব গোবধ কেহ না করে এখনে ॥ ১৬৩ ॥

*kali-kāle taiche śakti nāhika brāhmaṇe*  
*ataeva go-vadha keha nā kare ekhane*

## SYNONYMS

*kali-kāle*—in the age of Kali; *taiche*—such; *śakti*—power; *nāhika*—there is none; *brāhmaṇe*—in the *brāhmaṇas*; *ataeva*—therefore; *go-vadha*—killing of cows; *keha*—anyone; *nā*—does not; *kare*—execute; *ekhane*—at the present.

## TRANSLATION

“Formerly there were powerful *brāhmaṇas* who could make such experiments using Vedic hymns, but now, because of Kali-yuga, *brāhmaṇas* are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.

## TEXT 164

অশ্বমেধং গবালম্ভং সন্ন্যাসং পলাপৈতৃকম্ ।  
 দেবরেণ স্ততোংপত্তিং কলৌ পঞ্চ বিবৰ্জয়েৎ ॥ ১৬৪ ॥

*aśvamedhaṁ gavāmbhaṁ sannyāsaṁ pala-paitṛkaṁ  
 devareṇa sutotpattiṁ kalau pañca vivarjayet*

## SYNONYMS

*aśva-medham*—a sacrifice offering a horse; *gava-āmbham*—a sacrifice of cows; *sannyāsam*—the renounced order of life; *pala-paitṛkam*—an offering of oblations of flesh to the forefathers; *devareṇa*—by a husband's brother; *suta-utpattim*—begetting children; *kalau*—in the age of Kali; *pañca*—five; *vivarjayet*—one must give up.

## TRANSLATION

“In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.’

## PURPORT

This is a quotation from the *Brahma-vaivarta Purāṇa*.

## TEXT 165

তোমরা জীয়াইতে নার,—বধমাত্র সার ।  
 নরক হইতে তোমার নাহিক নিস্তার ॥ ১৬৫ ॥

*tomarā jīyāite nāra,—vadha-mātra sāra  
 naraka ha-ite tomāra nāhika nistāra*

## SYNONYMS

*tomarā*—you Mohammedans; *jīyāite*—bring to life; *nāra*—cannot; *vadha-mātra*—killing only; *sāra*—the essence; *naraka ha-ite*—from hell; *tomāra*—your; *nāhika*—there is not; *nistāra*—deliverance.

## TRANSLATION

“Since you Mohammedans cannot bring killed animals back to life, you are responsible for killing them. Therefore you are going to hell; there is no way for your deliverance.

## TEXT 166

গো-অঙ্গে যত লোম, তত সহস্র বৎসর ।  
 গোবধী রৌরব-মধ্যে পচে নিরস্তর ॥ ১৬৬ ॥

*go-aṅge yata loma, tata sahasra vatsara*  
*go-vadhī raurava-madhye pace nirantara*

## SYNONYMS

*go-aṅge*—on the body of the cow; *yata*—as many; *loma*—hairs; *tata*—so many; *sahasra*—a thousand; *vatsara*—years; *go-vadhī*—the killer of a cow; *raurava-madhye*—in a hellish condition of life; *pace*—decomposes; *nirantara*—always.

## TRANSLATION

“Cow killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.

## TEXT 167

তোমা-সবার শাস্ত্রকর্তা—সেহ ভ্রান্ত হৈল ।  
 না জানি’ শাস্ত্রের মর্ম আছে আজ্ঞা দিল ॥ ১৬৭ ॥

*tomā-sabāra śāstra-kartā—seha bhrānta haila*  
*nā jāni’ śāstrera marma aiche ājñā dila*

## SYNONYMS

*tomā-sabāra*—of all of you; *śāstra-kartā*—compilers of scripture; *seha*—they also; *bhrānta*—mistaken; *haila*—became; *nā jāni’*—without knowing; *śāstrera marma*—the essence of scriptures; *aiche*—such; *ājñā*—order; *dila*—gave.

## TRANSLATION

“There are many mistakes and illusions in your scriptures. Their compilers, not knowing the essence of knowledge, gave orders that were against reason and argument.”

## TEXT 168

শুনি’ শুদ্ধ হৈল কাজী, নাহি স্মরে বাণী ।  
 বিচারিয়া কহে কাজী পরাভব মানি’ ॥ ১৬৮ ॥

*śuni’ stabdha haila kājī, nāhi sphure vāṇī*  
*vicāriyā kahe kājī parābhava māni’*

## SYNONYMS

*śuni’*—by hearing; *stabdha*—stunned; *haila*—became; *kājī*—the Kazi; *nāhi*—does not; *sphure*—utter; *vāṇī*—words; *vicāriyā*—after due consideration; *kahe*—said; *kājī*—the Kazi; *parābhava*—defeat; *māni’*—accepting.

## TRANSLATION

After hearing these statements by Śrī Caitanya Mahāprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

## PURPORT

In our practical preaching work we meet many Christians who talk about statements of the Bible. When we question whether God is limited or unlimited, Christian priests say that God is unlimited. But when we question why the unlimited God should have only one son and not unlimited sons, they are unable to answer. Similarly, from a scientific point of view, the answers of the Old Testament, New Testament and Koran to many questions have changed. But a *śāstra* cannot change at a person's whim. All *śāstras* must be free from the four defects of human nature. The statements of *śāstras* must be correct for all time.

## TEXT 169

তুমি যে কহিলে, পণ্ডিত, সেই সত্য হয় ।  
আধুনিক আমার শাস্ত্র, বিচার-সহ নয় ॥ ১৬৯ ॥

*tumi ye kahile, paṇḍita, sei satya haya*  
*ādhunika āmāra śāstra, vicāra-saha naya*

## SYNONYMS

*tumi*—You; *ye*—whatever; *kahile*—have said; *paṇḍita*—O Nimāi Paṇḍita; *sei*—that; *satya*—truth; *haya*—is certainly; *ādhunika*—of modern days; *āmāra*—our; *śāstra*—scripture; *vicāra*—logic; *saha*—with; *naya*—they are not.

## TRANSLATION

“My dear Nimāi Paṇḍita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical.

## PURPORT

The *śāstras* of the *yavanas*, or meat-eaters, are not eternal scriptures. They have been fashioned recently, and sometimes they contradict one another. The scriptures of the *yavanas* are three: the Old Testament, the New Testament and the Koran. Their compilation has a history; they are not eternal like the Vedic knowledge. Therefore although they have their arguments and reasonings, they are not very sound and transcendental. As such, modern people advanced in science and philosophy deem these scriptures unacceptable.

Sometimes Christian priests come to us inquiring, “Why are our followers neglecting our scriptures and accepting yours?” But when we ask them, “Your Bible says,

‘Do not kill.’ Why then are you killing so many animals daily?’ they cannot answer. Some of them imperfectly answer that the animals have no souls. But then we ask them, “How do you know that animals have no souls? Animals and children are of the same nature. Does this mean that the children of human society also have no souls?” According to the Vedic scriptures, within the body is the owner of the body, the soul. In *Bhagavad-gītā* it is said:

*dehino 'smin yathā dehe  
kaumāraṅ yauvanāṅ jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati*

“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13)

Because the soul is within the body, the body changes through so many forms. There is a soul within the body of every living entity, whether animal, tree, bird or human being, and the soul is transmigrating from one type of body to another. When the scriptures of the *yavanas*—namely, the Old Testament, New Testament and Koran—cannot properly answer inquisitive followers, naturally those advanced in scientific knowledge and philosophy lose faith in such scriptures. The Kazi admitted this while talking with Śrī Caitanya Mahāprabhu. The Kazi was a very intelligent person. He had full knowledge of his position, as stated in the following verse.

#### TEXT 170

কল্পিত আমার শাস্ত্র,—আমি সব জানি ।  
জাতি-অনুরোধে তবু সেই শাস্ত্র মানি ॥ ১৭০ ॥

*kalpita āmāra śāstra,—āmi saba jāni  
jāti-anurodhe tabu sei śāstra māni*

#### SYNONYMS

*kalpita*—imagined; *āmāra*—our; *śāstra*—scripture; *āmi*—I; *saba*—everything; *jāni*—know; *jāti*—by community; *anurodhe*—being obliged; *tabu*—still; *sei*—that; *śāstra*—scripture; *māni*—I accept.

#### TRANSLATION

“I know that our scriptures are full of imagination and mistaken ideas, yet because I am a Mohammedan I accept them for the sake of my community, despite their insufficient support.

## TEXT 171

সহজে যবন-শাস্ত্রে অদৃঢ় বিচার ।  
হাসি' তাহে মহাপ্রভু পুছেন আরবার ॥ ১৭১ ॥

*sahaje yavana-śāstre adṛḍha vicāra*  
*hāsi' tāhe mahāprabhu puchena āra-vāra*

## SYNONYMS

*sahaje*—naturally; *yavana-śāstre*—in the scriptures of the meat-eaters; *adṛḍha*—unsound; *vicāra*—judgment; *hāsi'*—smiling; *tāhe*—from him; *mahāprabhu*—Caitanya Mahāprabhu; *puchena*—inquired; *āra-vāra*—again.

## TRANSLATION

“The reasoning and arguments in the scriptures of the meat-eaters are not very sound,” the Kazi concluded. Upon hearing this statement, Śrī Caitanya Mahāprabhu smiled and inquired from him as follows.

## TEXT 172

আর এক প্রশ্ন করি, শুন, তুমি মামা ।  
ষথার্থ কহিবে, ছলে না বঞ্চিবে আমা' ॥ ১৭২ ॥

*āra eka praśna kari, śuna, tumi māmā*  
*yathārtha kahibe, chale nā vañchibe āmā'*

## SYNONYMS

*āra eka*—one more; *praśna*—inquiry; *kari*—am putting; *śuna*—hear; *tumi*—you; *māmā*—maternal uncle; *yathā-ārtha*—as it is true; *kahibe*—you should speak; *chale*—by tricks; *nā vañchibe*—you should not cheat; *āmā'*—Me.

## TRANSLATION

“My dear maternal uncle, I wish to ask you another question. Please tell Me the truth. Do not try to cheat Me with tricks.

## TEXT 173

তোমার নগরে হয় সদা সংকীর্তন ।  
বাঙগীত-কোলাহল, সঙ্গীত, নর্তন ॥ ১৭৩ ॥

*tomāra nagare haya sadā saṅkīrtana*  
*vāḍya-gīta-kolāhala, saṅgīta, nartana*

## SYNONYMS

*tomāra nagare*—in your city; *haya*—there is; *sadā*—always; *saṅkīrtana*—chanting of the holy name of the Lord; *vādyā*—musical sounds; *gīta*—song; *kolāhala*—tumultuous roaring; *saṅgīta*—singing; *nartana*—dancing.

## TRANSLATION

“In your city there is always congregational chanting of the holy name. A tumultuous uproar of music, singing and dancing is always going on.

## TEXT 174

তুমি কাজী,—হিন্দু-ধর্ম-বিরোধে অধিকারী ।  
এবে যে না কর মানা বুঝিতে না পারি ॥ ১৭৪ ॥

*tumi kājī*,—*hindu-dharma-virodhe adhikārī*  
*ebe ye nā kara mānā bujhite nā pāri*

## SYNONYMS

*tumi*—you; *kājī*—the magistrate; *hindu-dharma*—the religious principles of the Hindus; *virodhe*—in opposing; *adhikārī*—have the right; *ebe*—now; *ye*—that; *nā kara mānā*—you do not forbid; *bujhite*—to understand; *nā pāri*—I am not able.

## TRANSLATION

“As a Mohammedan magistrate, you have the right to oppose the performance of Hindu ceremonies, but now you do not forbid them. I cannot understand the reason why.”

## TEXT 175

কাজী বলে,—সভে তোমায় বলে ‘গৌরহরি’ ।  
সেই নামে আমি তোমায় সম্বোধন করি ॥ ১৭৫ ॥

*kājī bale*—*sabhe tomāya bale ‘gaurahari’*  
*sei nāme āmi tomāya sambodhana kari*

## SYNONYMS

*kājī bale*—the Kazi said; *sabhe*—all; *tomāya*—You; *bale*—address; *gaurahari*—by the name Gaurahari; *sei nāme*—by that name; *āmi*—I; *tomāya*—You; *sambodhana*—address; *kari*—do.

## TRANSLATION

The Kazi said: “Everyone calls You Gaurahari. Please let me address You by that name.

## TEXT 176

শুন, গৌরহরি, এই প্রশ্নের কারণ ।  
নিভৃত হও যদি, তবে করি নিবেদন ॥ ১৭৬ ॥

*śuna, gaurahari, ei praśnera kāraṇa*  
*nibhṛta hao yadi, tabe kari nivedana*

## SYNONYMS

*śuna*—kindly hear; *gaurahari*—O Gaurahari; *ei praśnera*—of this question; *kāraṇa*—reason; *nibhṛta*—solitary; *hao*—You become; *yadi*—if; *tabe*—then; *kari*—I shall make; *nivedana*—submission.

## TRANSLATION

“Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason.”

## TEXT 177

প্রভু বলে,—এ লোক আমার অন্তরঙ্গ হয় ।  
স্ফুট করি' কহ তুমি, না করিহ ভয় ॥ ১৭৭ ॥

*prabhu bale, —e loka āmāra antaraṅga haya*  
*sphuṭa kari' kaha tumi, nā kariha bhaya*

## SYNONYMS

*prabhu bale*—the Lord said; *e loka*—all these men; *āmāra*—My; *antaraṅga*—confidential associates; *haya*—are; *sphuṭa kari'*—making it clear; *kaha*—speak; *tumi*—you; *nā*—do not; *kariha bhaya*—be afraid.

## TRANSLATION

The Lord replied: “All these men are My confidential associates. You may speak frankly. There is no reason to be afraid of them.”

## TEXTS 178-179

কাজী কহে,—যবে আমি হিন্দুর ঘরে গিয়া ।  
কীর্তন করিলুঁ মানা মৃদঙ্গ ভাজিয়া ॥ ১৭৮ ॥  
সেই রাত্রে এক সিংহ মহাভয়ঙ্কর ।  
নরদেহ, সিংহমুখ, গর্জয়ে বিস্তর ॥ ১৭৯ ॥

*kājī kahe, —yabe āmi hindura ghare giyā*  
*kīrtana kariluṅ mānā mṛdaṅga bhāṅgiyā*

*sei rātre eka sir̥ḥha mahā-bhayaṅkara  
nara-deha, sir̥ḥha-mukha, garjaye vistara*

## SYNONYMS

*kājī kahe*—the Kazi replied; *yabe*—when; *āmi*—I; *hindura*—of a Hindu; *ghare*—in the house; *giyā*—going there; *kīrtana*—chanting of the holy name; *kariluṅ*—made; *mānā*—prohibition; *mṛdaṅga*—the drum; *bhāṅgiyā*—breaking; *sei rātre*—on that night; *eka*—one; *sir̥ḥha*—lion; *mahā-bhayaṅkara*—very fearful; *nara-deha*—having a body like a human being’s; *sir̥ḥha-mukha*—having a face like a lion’s; *garjaye*—was roaring; *vistara*—very loudly.

## TRANSLATION

The Kazi said: “When I went to the Hindu’s house, broke the drum, and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly, His body like a human being’s and His face like a lion’s.

## TEXT 180

শয়নে আমার উপর লাফ দিয়া চড়ি’ ।  
অট্ট অট্ট হাসে, করে দন্ত-কড়মাড়ি ॥ ১৮০ ॥

*śayane āmāra upara lāpha diyā caḍi’  
aṭṭa aṭṭa hāse, kare danta-kaḍamaḍi*

## SYNONYMS

*śayane*—in a sleeping condition; *āmāra*—me; *upara*—upon; *lāpha diyā*—jumping; *caḍi’*—mounting; *aṭṭa aṭṭa*—rough and hard; *hāse*—smiles; *kare*—does; *danta*—teeth; *kaḍamaḍi*—smashing.

## TRANSLATION

“While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth.

## TEXT 181

মোর বুকে নখ দিয়া ঘোর-স্বরে বলে ।  
ফাড়িমু তোমার বুক মৃদঙ্গ বদলে ॥ ১৮১ ॥

*mora buke nakha diyā ghora-svare bale  
phāḍimu tomāra buka mṛdaṅga badale*

## SYNONYMS

*mora*—my; *buke*—on the chest; *nakha*—nails; *diyā*—placing; *ghora*—roaring; *svare*—in a voice; *bale*—says; *phāḍimu*—I shall bifurcate; *tomāra*—your; *buka*—chest; *mṛdaṅga*—for the drum; *badale*—in exchange.

## TRANSLATION

“Placing its nails on my chest, the lion said in a grave voice: ‘I shall immediately bifurcate your chest as you broke the mṛdaṅga drum!’

## TEXT 182

মোর কীর্তন মানা করিসু, করিমু তোর ক্ষয় ।  
 ঔঁখি মুদি’ কাঁপি আমি পাঞ বড় ভয় ॥ ১৮২ ॥

*mora kīrtana mānā karis, karimu tora kṣaya*  
*āṅkhi mudi’ kāṅpi āmi pāñā baḍa bhaya*

## SYNONYMS

*mora*—My; *kīrtana*—congregational chanting; *mānā karis*—you are forbidding; *karimu*—I shall do; *tora*—your; *kṣaya*—destruction; *āṅkhi*—eyes; *mudi’*—closing; *kāṅpi*—I was trembling; *āmi*—I; *pāñā*—getting; *baḍa*—very great; *bhaya*—fear.

## TRANSLATION

“‘You have forbidden the performance of My congregational chanting. Therefore I must destroy you!’ Being very much afraid of Him, I closed my eyes and trembled.

## TEXT 183

ভীত দেখি’ সিংহ বলে হইয়া সদয় ।  
 তোরে শিক্ষা দিতে কৈলু তোর পরাজয় ॥ ১৮৩ ॥

*bhīta dekhi’ siṅha bale ha-iyā sadaya*  
*tore śikṣā dite kailu tora parājaya*

## SYNONYMS

*bhīta dekhi’*—seeing me so afraid; *siṅha*—the lion; *bale*—says; *ha-iyā*—becoming; *sa-daya*—merciful; *tore*—unto you; *śikṣā*—lesson; *dite*—to give; *kailu*—I have done; *tora*—your; *parājaya*—defeat.

## TRANSLATION

“‘Seeing me so afraid, the lion said, ‘I have defeated you just to teach you a lesson, but I must be merciful to you.

## TEXT 184

সে দিন বহুত নাহি কৈলি উৎপাত ।  
 তেঞি ক্ষমা করি’ না করিলু শ্রাণাঘাত ॥ ১৮৪ ॥

*se dina bahuta nāhi kaili utpāta  
teñi kṣamā kari' nā karinu prāṇāghāta*

## SYNONYMS

*se dina*—on that day; *bahuta*—very much; *nāhi*—not; *kaili*—you did; *utpāta*—disturbance; *teñi*—therefore; *kṣamā kari'*—forgiving; *nā karinu*—I did not execute; *prāṇa-āghāta*—the taking of your life.

## TRANSLATION

“On that day, you did not create a very great disturbance. Therefore I have excused you and not taken your life.

## TEXT 185

এছে যদি পুনঃ কর, তবে না সহিমু ।  
সবংশে তোমারে মারি যবন নাশিমু ॥ ১৮৫ ॥

*aiche yadi punaḥ kara, tabe nā sahimu  
savaṁśe tomāre māri yavana nāsimu*

## SYNONYMS

*aiche*—similarly; *yadi*—if; *punaḥ*—again; *kara*—you do; *tabe*—then; *nā sahimu*—I shall not tolerate; *sa-vaṁśe*—along with your family; *tomāre*—you; *māri*—killing; *yavana*—the meat-eaters; *nāsimu*—I shall vanquish.

## TRANSLATION

“But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters.’

## TEXT 186

এত কহি' সিংহ গেল, আমার হৈল ভয় ।  
এই দেখ, নখচিহ্ন অমোর হৃদয় ॥ ১৮৬ ॥

*eta kahi' simha gela, āmāra haila bhaya  
ei dekha, nakha-cihna amora hṛdaya*

## SYNONYMS

*eta*—thus; *kahi'*—saying; *simha*—the lion; *gela*—returned; *āmāra*—my; *haila*—there was; *bhaya*—fear; *ei dekha*—just see this; *nakha-cihna*—the nail marks; *amora hṛdaya*—on my heart.

## TRANSLATION

“After saying this, the lion left, but I was very much afraid of Him. Just see the marks of His nails on my heart!”

## TEXT 187

এত বলি' কাজী নিজ-বুক দেখাইল ।  
শুনি' দেখি' সর্বলোক আশ্চর্য মানিল ॥ ১৮৭ ॥

*eta bali' kājī nija-buka dekhāila*  
*śuni' dekhi' sarva-loka āścarya mānila*

## SYNONYMS

*eta bali'*—saying this; *kājī*—the Kazi; *nija-buka*—his own chest; *dekhāila*—showed; *śuni'*—hearing; *dekhi'*—seeing; *sarva-loka*—everyone; *āścarya*—wonderful incident; *mānila*—accepted.

## TRANSLATION

After this description, the Kazi showed his chest. Having heard him and seen the marks, all the people there accepted the wonderful incident.

## TEXT 188

কাজী কহে—ইহা আমি করে না কহিল ।  
সেই দিন আমার এক পিয়াদা আইল ॥ ১৮৮ ॥

*kājī kahe,—ihā āmi kāre nā kahila*  
*sei dina āmāra eka piyādā āila*

## SYNONYMS

*kājī kahe*—the Kazi said; *ihā*—this; *āmi*—I; *kāre*—to others; *nā kahila*—did not tell; *sei dina*—on that day; *āmāra*—my; *eka*—one; *piyādā*—orderly; *āila*—came to see me.

## TRANSLATION

The Kazi continued: “I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

## TEXT 189

আসি' কহে,—গেলুঁ মুঞি কীর্তন নিষেধিতে ।  
অগ্নি উক্সা মোর মুখে লাগে আচম্বিতে ॥ ১৮৯ ॥

*āsi' kahe*,—*geluñ muñi kīrtana niṣedhite*  
*agni ulkā mora mukhe lāge ācambite*

## SYNONYMS

*āsi'*—coming to me; *kahe*—he said; *geluñ*—went; *muñi*—I; *kīrtana*—congregational chanting; *niṣedhite*—to stop; *agni ulkā*—flames of fire; *mora*—my; *mukhe*—in the face; *lāge*—come in contact; *ācambite*—all of a sudden.

## TRANSLATION

“After coming to me, the orderly said, ‘When I went to stop the congregational chanting, suddenly flames struck my face.

## TEXT 190

পুড়িল সকল দাড়ি, মুখে হৈল ব্রণ ।  
ষেই পেয়াদা যায়, তার এই বিবরণ ॥ ১৯০ ॥

*puḍila sakala dāḍi, mukhe haila vraṇa*  
*yei peyādā yāya, tāra ei vivaraṇa*

## SYNONYMS

*puḍila*—burned; *sakala*—all; *dāḍi*—beard; *mukhe*—on the face; *haila*—there was; *vraṇa*—blisters; *yei*—any; *peyādā*—orderly; *yāya*—goes; *tāra*—his; *ei*—this; *vivaraṇa*—description.

## TRANSLATION

“My beard was burned, and there were blisters on my cheeks.’ Every orderly who went gave the same description.

## TEXT 191

তাহা দেখি' রহিনু মুঞি মহাভয় পাঞা ।  
কীর্তন না বর্জিহ, ঘরে রহেঁ ত' বসিয়া ॥ ১৯১ ॥

*tāhā dekhi' rahinu muñi mahā-bhaya pāñā*  
*kīrtana nā varjiha, ghare rahoñ ta' vasiyā*

## SYNONYMS

*tāhā dekhi'*—seeing that; *rahinu*—remained; *muñi*—I; *mahā-bhaya*—great fear; *pāñā*—getting; *kīrtana*—the congregational chanting; *nā*—not; *varjiha*—stop; *ghare*—at home; *rahoñ*—remain; *ta'*—certainly; *vasiyā*—sitting.

## TRANSLATION

“After seeing this, I was very much afraid. I asked them not to stop the congregational chanting but to go sit down at home.

## TEXT 192

তবে ত’ নগরে হইবে স্বচ্ছন্দে কীর্তন ।  
শুনি’ সব ম্লেচ্ছ আসি’ কৈল নিবেদন ॥ ১৯২ ॥

*tabe ta’ nagare ha-ibe svacchande kīrtana*  
*śuni’ saba mleccha āsi’ kaila nivedana*

## SYNONYMS

*tabe ta’*—thereafter; *nagare*—in the city; *ha-ibe*—there will be; *svacchande*—without disturbance or anxiety; *kīrtana*—congregational chanting; *śuni’*—hearing this; *saba*—all; *mleccha*—meat-eaters; *āsi’*—coming; *kaila*—submitted; *nivedana*—petition.

## TRANSLATION

“Then all the meat-eaters came to submit a petition, complaining, ‘After this order, there will always be unrestricted congregational chanting in the city.

## TEXT 193

নগরে হিন্দুর ধর্ম বাড়িল অপার ।  
‘হরি’ ‘হরি’ ধ্বনি বই নাহি শুনি আর ॥ ১৯৩ ॥

*nagare hindura dharmā bāḍila apāra*  
*‘hari’ ‘hari’ dhvani ba-i nāhi śuni āra*

## SYNONYMS

*nagare*—in the city; *hindura*—of the Hindus; *dharmā*—religion; *bāḍila*—has increased; *apāra*—unlimitedly; *hari hari*—of the Lord’s name, Hari, Hari; *dhvani*—the vibration; *ba-i*—except; *nāhi*—do not; *śuni*—we hear; *āra*—anything else.

## TRANSLATION

“In this way the religion of the Hindus will increase unlimitedly. There are always vibrations of ‘Hari! Hari!’ We do not hear anything but this.’

## TEXT 194

আর ম্লেচ্ছ কহে,—হিন্দু ‘কৃষ্ণ’ ‘কৃষ্ণ’ বলি’ ।  
হাসে, কান্দে, নাচে, গায়, গড়ি যায় ধূলি ॥ ১৯৪ ॥

*āra mleccha kahe, — hindu 'kṛṣṇa kṛṣṇa' bali'  
hāse, kānde, nāce, gāya, gaḍi yāya dhūli*

## SYNONYMS

*āra*—another; *mleccha*—meat-eater; *kahe*—said; *hindu*—Hindus; *kṛṣṇa kṛṣṇa bali'*—saying “Kṛṣṇa, Kṛṣṇa”; *hāse*—smile; *kānde*—cry; *nāce*—dance; *gāya*—chant; *gaḍi yāya dhūli*—roll in the dust.

## TRANSLATION

“One meat-eater said, ‘The Hindus say, “Kṛṣṇa, Kṛṣṇa,” and they smile, cry, dance, chant and fall on the ground, smearing their bodies with dirt.

## TEXT 195

‘হরি’ ‘হরি’ করি’ হিন্দু করে কোলাহল ।  
পাতসাহ শুনিলে তোমার করিবেক ফল ॥ ১৯৫ ॥

*'hari' 'hari' kari' hindu kare kolāhala  
pātasāha sunile tomāra karibeka phala*

## SYNONYMS

*hari hari kari'*—saying “Hari, Hari”; *hindu*—the Hindus; *kare*—make; *kolāhala*—tumultuous sound; *pātasāha*—the king; *sunile*—if hearing; *tomāra*—your; *karibeka*—will do; *phala*—punishment.

## TRANSLATION

“‘Vibrating “Hari, Hari,” the Hindus make a tumultuous sound. If the king [pātasāha] hears it, certainly he will punish you.’

## PURPORT

*Pātasāha* refers to the king. Nawab Hussain Shah, whose full name was Ālā Uddīna Saiyada Husena Sā, was at that time (1498-1511) the independent King of Bengal. Formerly he was the servant of the cruel Nawab of the Hābsī dynasty named Mujaḥphara Khān, but somehow or other he assassinated his master and became the King. After gaining the throne of Bengal (technically called Masnada), he declared himself Saiyada Husena Ālā Uddīna Seripha Mukkā. There is a book called *Riyāja Us-salātina*, whose author, Golāma Husena, says that Nawab Hussain Shah belonged to the family of Mukkā Seripha. To keep his family’s glory, he took the name Seripha Mukkā. Generally, however, he is known as Nawab Hussain Shah. After his death, his eldest son, Nasaratsā, became King of Bengal (1521-1533). This King also was very cruel. He committed many atrocities against the Vaiṣṇavas. As a result of his sinful activities, one of his servants from the Khojā group killed him while he was praying in the mosque.

## TEXT 196

তবে সেই যবনেরে আমি ত' পুছিল ।  
হিন্দু 'হরি' বলে, তার স্বভাব জানিল ॥ ১৯৬ ॥

*tabe sei yavanere āmi ta' puchila*  
*hindu 'hari' bale, tāra svabhāva jānila*

## SYNONYMS

*tabe*—then; *sei*—that; *yavanere*—from the meat-eaters; *āmi*—I; *ta'*—certainly; *puchila*—inquired; *hindu*—the Hindu; *hari bale*—says Hari; *tāra*—his; *svabhāva*—nature; *jānila*—I know.

## TRANSLATION

“I then inquired from these yavanas, ‘I know that these Hindus by nature chant “Hari, Hari.”’

## TEXT 197

তুমিত যবন হঞা কেনে অনুক্ষণ ।  
হিন্দুর দেবতার নাম লহ কি কারণ ॥ ১৯৭ ॥

*tumita yavana hañā kene anukṣaṇa*  
*hindura devatāra nāma laha ki kāraṇa*

## SYNONYMS

*tumita*—but you; *yavana*—meat-eaters; *hañā*—being; *kene*—why; *anukṣaṇa*—always; *hindura*—of the Hindus; *devatāra*—of the God; *nāma*—the name; *laha*—you take; *ki*—what; *kāraṇa*—the reason.

## TRANSLATION

“‘The Hindus chant the name Hari because that is the name of their God. But you are Mohammedan meat-eaters. Why do you chant the name of the Hindus’ God?’”

## TEXT 198

ম্লেচ্ছ কহে, —হিন্দুরে আমি করি পরিহাস ।  
কেহ কেহ —কৃষ্ণদাস, কেহ —রামদাস ॥ ১৯৮ ॥

*mleccha kahe, —hindure āmi kari parihāsa*  
*keha keha —kṛṣṇadāsa, keha —rāmadāsa*

## SYNONYMS

*mleccha*—the meat-eater; *kahe*—says; *hindure*—unto a Hindu; *āmi*—I; *kari*—do; *parihāsa*—joking; *keha keha*—some of them; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *keha*—some of them; *rāmadāsa*—of the name Rāmadāsa.

## TRANSLATION

“The meat-eater replied, ‘Sometimes I joke with the Hindus. Some of them are called Kṛṣṇadāsa, and some are called Rāmadāsa.

## TEXT 199

কেহ—হরিদাস, সদা বলে ‘হরি’ ‘হরি’ ।  
জানি কার ঘরে ধন করিবেক চুরি ॥ ১৯৯ ॥

*keha—haridāsa, sadā bale ‘hari’ ‘hari’*  
*jāni kāra ghare dhana karibeka curi*

## SYNONYMS

*keha*—some of them; *haridāsa*—of the name Haridāsa; *sadā*—always; *bale*—says; *hari hari*—the name of the Lord, “Hari, Hari”; *jāni*—I understand; *kāra*—someone’s; *ghare*—at home; *dhana*—wealth; *karibeka*—will do; *curi*—theft.

## TRANSLATION

“Some of them are called Haridāsa. They always chant “Hari, Hari,” and thus I thought they would steal the riches from someone’s house.

## PURPORT

Another meaning of “Hari, Hari” is “I am stealing. I am stealing.”

## TEXT 200

সেই হৈতে জিহ্বা মোর বলে ‘হরি’ ‘হরি’ ।  
ইচ্ছা নাহি, তবু বলে,—কি উপায় করি ॥ ২০০ ॥

*sei haite jihvā mora bale ‘hari’ ‘hari’*  
*icchā nāhi, tabu bale,—ki upāya kari*

## SYNONYMS

*sei haite*—from that time; *jihvā*—tongue; *mora*—my; *bale*—says; *hari hari*—the vibration “Hari, Hari”; *icchā*—desire; *nāhi*—there is none; *tabu*—still; *bale*—says; *ki*—what; *upāya*—means; *kari*—I may do.

## TRANSLATION

“Since that time, my tongue also always vibrates the sound “Hari, Hari.” I have no desire to say it, but still my tongue says it. I do not know what to do.’

## PURPORT

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa *mahā-mantra*. This joking is also beneficial for such persons. *Śrīmad-Bhāgavatam*, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa *mahā-mantra*, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called *nāmābhāsa*, which is chanting that is almost on the transcendental stage. This *nāmābhāsa* stage is better than *nāma-aparādha*. *Nāmābhāsa* awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

## TEXTS 201-202

আর ম্লেচ্ছ কহে, শুন—আমি তা' এইমতে ।  
 হিন্দুকে পরিহাস কৈনু সে দিন হইতে ॥ ২০১ ॥  
 জিহ্বা কৃষ্ণনাম করে, না মানে বর্জন ।  
 না জানি, কি মন্ত্রৌষধি জানে হিন্দুগণ ॥ ২০২ ॥

*āra mleccha kahe, śuna—āmi ta' ei-mate*  
*hinduke parihāsa kainu se dina ha-ite*

*jihvā kṛṣṇa-nāma kare, nā māne varjana*  
*nā jāni, ki mantrauṣadhi jāne hindu-gaṇa*

## SYNONYMS

*āra*—another; *mleccha*—meat-eater; *kahe*—said; *śuna*—please hear; *āmi*—I; *ta'*—certainly; *ei-mate*—in this way; *hinduke*—to a Hindu; *parihāsa*—joking; *kainu*—did; *se*—that; *dina*—day; *ha-ite*—from; *jihvā*—the tongue; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kare*—chants; *nā*—does not; *māne*—accept; *varjana*—renunciation; *nā*—not; *jāni*—I know; *ki*—what; *mantra-auṣadhi*—hymns and herbs; *jāne*—know; *hindu-gaṇa*—the Hindus.

## TRANSLATION

“Another meat-eater said, ‘Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Kṛṣṇa hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.’

## TEXT 203

এত শুনি' তা'-সভারে ঘরে পাঠাইল ।  
 হেনকালে পাষণ্ডী হিন্দু পাঁচ-সাত আইল ॥ ২০৩ ॥

*eta śuni' tā'-sabhāre ghare pāṭhāila*  
*hena-kāle pāṣaṅḍī hindu pāñca-sāta āila*

### SYNONYMS

*eta śuni'*—after hearing all this; *tā'-sabhāre*—all of them; *ghare*—back home; *pāṭhāila*—sent; *hena-kāle*—at that time; *pāṣaṅḍī*—nonbeliever; *hindu*—Hindus; *pāñca-sāta*—five or seven; *āila*—came.

### TRANSLATION

“After hearing all this, I sent all the mleccas back to their homes. Five or seven nonbelieving Hindus then approached me.

### PURPORT

The word *pāṣaṅḍī* refers to nonbelievers engaged in fruitive activities and idolatrous worshipers of many demigods. *Pāṣaṅḍīs* do not believe in one God, the Supreme Personality, Lord Viṣṇu; they think that all the demigods have the same potency as Him. The definition of a *pāṣaṅḍī* is given in the *tantra-śāstra*:

*yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ*  
*samatvenaiva vīkṣeta sa pāṣaṅḍī bhaved dhruvam*

“A *pāṣaṅḍī* is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa.” (*Hari-bhakti-vilāsa*, 1.73)

The Supreme Personality of Godhead is *asamaurdhva*; in other words, no one can be equal to or greater than Him. But *pāṣaṅḍīs* do not believe this. They worship any kind of demigod, thinking it all right to accept whomever they please as the Supreme Lord. The *pāṣaṅḍīs* were against the Hare Kṛṣṇa movement of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, and now we see practically that they also do not like our humble attempts to spread Kṛṣṇa consciousness all over the world. On the contrary, these *pāṣaṅḍīs* say that we are spoiling the Hindu religion because people all over the world are accepting Lord Kṛṣṇa as the Supreme Personality of Godhead according to the version of *Bhagavad-gītā As It Is*. The *pāṣaṅḍīs* condemn this movement, and sometimes they accuse Vaiṣṇavas from foreign countries of being not bona fide. Even so-called Vaiṣṇavas or followers of the Vaiṣṇava cult do not agree with our activities in making Vaiṣṇavas in the western countries. Such *pāṣaṅḍīs* existed even during the time of Lord Śrī Caitanya Mahāprabhu, and they still continue to exist. Despite all the activities of these *pāṣaṅḍīs*, however, the prediction of Lord Caitanya Mahāprabhu will triumph: *prthivīte āche yata nagarādi grāma| sarvatra pracāra haibe mora nāma*. “In every town and village, the chanting of My name will be heard.” No one can check the spread of the Kṛṣṇa consciousness movement because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Caitanya Mahāprabhu.

## TEXT 204

আসি' কহে,—হিন্দুর ধর্ম ভাঙ্গিল নিমাই ।  
যে কীর্তন প্রবর্তাইল, কভু শুনি নাই ॥ ২০৪ ॥

*āsi' kahe,—hindura dharma bhāṅgila nimāi  
ye kīrtana pravartāila, kabhu śuni nāi*

## SYNONYMS

*āsi'*—coming there; *kahe*—they said; *hindura*—of the Hindus; *dharma*—religious principles; *bhāṅgila*—has broken; *nimāi*—Nimāi Paṇḍita; *ye*—that; *kīrtana*—congregational chanting; *pravartāila*—has introduced; *kabhu*—at any time; *śuni*—we heard; *nāi*—never.

## TRANSLATION

“Coming to me, the Hindus complained: ‘Nimāi Paṇḍita has broken the Hindu religious principles. He has introduced the saṅkīrtana system, which we never heard from any scripture.

## TEXT 205

মাঙ্গলচণ্ডী, বিষহরি করি' জাগরণ ।  
তা'তে বাজ, নৃত্য, গীত,—যোগ্য আচরণ ॥ ২০৫ ॥

*maṅgalacaṇḍī, viṣahari kari' jāgaraṇa  
tā'te vādyā, nṛtya, gīta,—yogya ācaraṇa*

## SYNONYMS

*maṅgala-caṇḍī*—of the religious performance for worship of Maṅgalacaṇḍī; *viṣahari*—of the religious performance for worship of Viṣahari; *kari'*—observing; *jāgaraṇa*—night vigil; *tā'te*—in that ceremony; *vādyā*—musical performance; *nṛtya*—dancing; *gīta*—chanting; *yogya*—suitable; *ācaraṇa*—custom.

## TRANSLATION

“When we keep a nightlong vigil to observe religious performances for the worship of Maṅgalacaṇḍī and Viṣahari, playing on musical instruments, dancing and chanting are certainly fitting customs.

## TEXT 206

পূর্বে ভাল ছিল এই নিমাই পণ্ডিত ।  
গয়া হৈতে আসিয়া চালায় বিপরীত ॥ ২০৬ ॥

*pūrve bhāla chila ei nimāi paṇḍita  
gayā haite āsiyā cālāya viparīta*

## SYNONYMS

*pūrve*—before this; *bhāla*—very good; *chila*—was; *ei*—this; *nimāi paṇḍita*—of the name Nimāi Paṇḍita; *gayā*—Gayā (a place of pilgrimage); *haite*—from; *āsiyā*—coming; *cālāya*—conducts; *viparīta*—just the opposite.

## TRANSLATION

“Nimāi Paṇḍita was previously a very good boy, but since He has returned from Gayā He conducts Himself differently.

## TEXT 207

উচ্চ করি' গায় গীত, দেয় করতালি ।

মৃদঙ্গ-করতাল-শব্দে কর্ণে লাগে তালি ॥ ২০৭ ॥

*ucca kari' gāya gīta, deya karatāli  
mṛdaṅga-karatāla-śabde karṇe lāge tāli*

## SYNONYMS

*ucca*—loud; *kari'*—making; *gāya*—sings; *gīta*—songs; *deya*—practices; *karatāli*—clapping; *mṛdaṅga*—mṛdaṅga; *karatāla*—hand bells; *śabde*—by sounds; *karṇe*—in the ear; *lāge*—there is; *tāli*—blocking.

## TRANSLATION

“Now He loudly sings all kinds of songs, clapping, playing drums and hand bells, and making a tumultuous sound that deafens our ears.

## TEXT 208

না জানি,—কি খাঞা মত্ত হঞা নাচে, গায় ।

হাসে, কান্দে, পড়ে, উঠে, গড়াগড়ি যায় ॥ ২০৮ ॥

*nā jāni,—ki khāñā matta hañā nāce, gāya  
hāse, kānde, paḍe, uṭhe, gaḍāgaḍi yāya*

## SYNONYMS

*nā jāni*—we do not know; *ki*—what; *khāñā*—eating; *matta*—mad; *hañā*—becoming; *nāce*—He dances; *gāya*—chants; *hāse*—laughs; *kānde*—cries; *paḍe*—falls down; *uṭhe*—gets up; *gaḍāgaḍi yāya*—goes rolling on the ground.

## TRANSLATION

“We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.

## TEXT 209

নগরিয়াকে পাগল কৈল সদা সংকীৰ্তন ।  
রাত্রে নিদ্রা নাহি যাই, করি জাগরণ ॥ ২০৯ ॥

*nagariyāke pāgala kaila sadā saṅkīrtana*  
*rātre nidrā nāhi yāi, kari jāgaraṇa*

## SYNONYMS

*nagariyāke*—all the citizens; *pāgala*—mad; *kaila*—He has made; *sadā*—always; *saṅkīrtana*—congregational chanting; *rātre*—at night; *nidrā*—sleep; *nāhi yāi*—we do not get; *kari*—observe; *jāgaraṇa*—wakefulness.

## TRANSLATION

“He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake.

## TEXT 210

‘নিম্মাঞ্জি’ নাম ছাড়ি’ এবে বোলায় ‘গৌরহরি’ ।  
হিন্দুর ধর্ম নষ্ট কৈল পাষণ্ড সঞ্চারি’ ॥ ২১০ ॥

*‘nimāñi’ nāma chāḍi’ ebe bolāya ‘gaurahari’*  
*hindura dharma naṣṭa kaila pāṣaṇḍa sañcāri’*

## SYNONYMS

*nimāñi*—Nimāi; *nāma*—the name; *chāḍi’*—giving up; *ebe*—now; *bolāya*—calls; *gaurahari*—Gaurahari; *hindura*—of the Hindus; *dharma*—the religious principles; *naṣṭa kaila*—spoiled; *pāṣaṇḍa*—irreligion; *sañcāri’*—introducing.

## TRANSLATION

“Now He has given up His own name Nimāi and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.

## TEXT 211

কৃষ্ণের কীর্তন করে নীচ বাড় বাড় ।  
এই পাপে নবদ্বীপ হইবে উজাড় ॥ ২১১ ॥

*kṛṣṇera kīrtana kare nīca bāḍa bāḍa  
ei pāpe navadvīpa ha-ibe ujāḍa*

## SYNONYMS

*kṛṣṇera*—of Lord Kṛṣṇa; *kīrtana*—chanting; *kare*—does; *nīca*—lower class; *bāḍa bāḍa*—again and again; *ei pāpe*—by this sin; *navadvīpa*—the whole city of Navadvīpa; *ha-ibe*—will become; *ujāḍa*—deserted.

## TRANSLATION

“Now the lower classes are chanting the Hare Kṛṣṇa mahā-mantra again and again. For this sinful activity, the entire city of Navadvīpa will be deserted.

## TEXT 212

হিন্দুশাস্ত্রে ‘ঈশ্বর’ নাম—মহামন্ত্র জানি ।  
সর্বলোক শুনিলে মন্ত্রের বীর্য হয় হানি ॥ ২১২ ॥

*hindu-śāstre 'īśvara' nāma—mahā-mantra jāni  
sarva-loka śunile mantrera vīrya haya hāni*

## SYNONYMS

*hindu-śāstre*—in the scriptures of the Hindus; *īśvara*—God; *nāma*—the holy name; *mahā-mantra*—topmost hymn; *jāni*—we know; *sarva-loka*—everyone; *śunile*—if they hear; *mantrera*—of the mantra; *vīrya*—potency; *haya*—becomes; *hāni*—finished.

## TRANSLATION

“According to Hindu scripture, God’s name is supposed to be the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.

## PURPORT

In the list of offenses in the chanting of the holy name of the Lord, it is said, *dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ*: to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called *bahv-īśvara-vādīs*, or followers of thousands and thousands of gods. They consider the chanting of the names of the

demigods an auspicious activity. Great so-called *svāmīs* have written books saying that one may chant any name—Durgā, Kālī, Śiva, Kṛṣṇa, Rāma, and so on—because any name is all right to invoke an auspicious atmosphere in society. Thus they are called *pāṣaṇḍīs*—unbelievers or faithless demons.

Such *pāṣaṇḍīs* do not know the actual value of the chanting of the holy name of Lord Kṛṣṇa. Foolishly proud of their material birth as *brāhmaṇas* and their consequently higher position in the social order, they think of the other classes—namely, the *kṣatriyas*, the *vaiśyas* and *śūdras*—as lower classes. According to them, no one but the *brāhmaṇas* can chant the holy name of Kṛṣṇa, for if others chanted the holy name, its potency would be reduced. They are unaware of the potency of Lord Kṛṣṇa's name. The *Bṛhan-nāradya Purāṇa* recommends:

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

“For spiritual progress in this age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord.” The *pāṣaṇḍīs* do not accept that the potency of the holy name of Kṛṣṇa is so great that one can be delivered simply by chanting the holy name, although this is confirmed in *Śrīmad-Bhāgavatam* (12.3.51). *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*: any man from any part of the world who practices chanting of the holy name of Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal *pāṣaṇḍīs* think that if anyone but a *brāhmaṇa* chants the holy name, the potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Kṛṣṇa no better than other hymns, these *pāṣaṇḍīs* do not believe in the words of the *śāstra* (*harer nāma harer nāma harer nāmaiva kevalam*). But Śrī Caitanya Mahāprabhu confirms in His *Śikṣāṣṭaka*, *kīrtanīyaḥ sadā hariḥ*: one must chant the holy name of the Lord always, twenty-four hours a day. The *pāṣaṇḍīs*, however, are so fallen and falsely proud of having taken birth in *brāhmaṇa* families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words *nīca bāḍa bāḍa* because anyone can join in the *saṅkīrtana* movement, as mentioned in *Śrīmad-Bhāgavatam* (2.4.18): *kirāta-hūṅāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ*. This is a list of the names of *caṇḍālas*. The *pāṣaṇḍīs* say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities because this would curb their false pride in having taken birth in families of the elevated *brāhmaṇa* caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the *brāhmaṇa* caste, we are propagating the Kṛṣṇa consciousness movement all over the world, according to the injunctions of the *śāstras* and the order of Śrī Caitanya Mahāprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.

## TEXT 213

গ্রামের ঠাকুর তুমি, সব তোমার জন ।  
নিমাই বোলাইয়া তারে করহ বর্জন ॥ ২১৩ ॥

*grāmera ṭhākura tumi, saba tomāra jana  
nimāi bolāiyā tāre karaha varjana*

## SYNONYMS

*grāmera*—of this town; *ṭhākura*—the ruler; *tumi*—you; *saba*—all; *tomāra*—your; *jana*—people; *nimāi*—Nimāi Paṇḍita; *bolāiyā*—calling; *tāre*—unto Him; *karaha*—do; *varjana*—the punishment of making Him leave the town.

## TRANSLATION

“‘Sir, you are the ruler of this town. Whether Hindu or Moslem, everyone is under your protection. Therefore please call Nimāi Paṇḍita and make Him leave the town.’

## PURPORT

The word *ṭhākura* has two meanings. One meaning is “God” or “a godly person,” and another meaning is “*kṣatriya*.” Here the *pāṣaṇḍī brāhmaṇas* address the Kazi as *ṭhākura*, considering him the ruler of the town. There are different names by which to address the members of different castes. The *brāhmaṇas* are addressed as *mahārāja*, the *kṣatriyas* as *ṭhākura*, the *vaiśyas* as *śeṭha* or *mahājana*, and the *śūdras* as *caudhurī*. This etiquette is still followed in Northern India, where the *kṣatriyas* are addressed as Ṭhākura Sahab. The *pāṣaṇḍīs* went so far as to request the Magistrate, or Kazi, to have Śrī Caitanya Mahāprabhu expelled from the town because of His introducing *hari-nāma-saṅkīrtana*. Fortunately our Hare Kṛṣṇa movement all over the world, especially in the civilized world of Europe and America, has become very popular. Generally no one complains against us to have us removed from a city. Although such an attempt was indeed made in Melbourne, Australia, the attempt failed. Thus we are now introducing this Hare Kṛṣṇa movement in great cities of the world like New York, London, Paris, Tokyo, Sydney, Melbourne and Auckland, and by the grace of Lord Caitanya Mahāprabhu everything is going on nicely. People are happy to accept the principle of chanting the Hare Kṛṣṇa *mantra*, and the result is most satisfactory.

## TEXT 214

তবে আমি প্রীতিবাক্য কহিল সবারে ।  
সবে ঘরে যাহ, আমি নিষেধিব তারে ॥ ২১৪ ॥

*tabe āmi prīti-vākya kahila sabāre  
sabe ghare yāha, āmi niṣedhiba tāre*

## SYNONYMS

*tabe*—thereafter; *āmi*—I; *prīti-vākya*—sweet words; *kahila*—said; *sabāre*—unto all of them; *sabe*—all of you; *ghare*—back home; *yāha*—go; *āmi*—I; *niṣedhiba*—shall prohibit; *tāre*—Him (Nimāi Paṇḍita).

## TRANSLATION

“After hearing their complaints, in sweet words I told them, ‘Please go back home. I shall certainly prohibit Nimāi Paṇḍita from continuing His Hare Kṛṣṇa movement.’

## TEXT 215

হিন্দুর ঈশ্বর বড় যেই নারায়ণ ।

সেই তুমি হও,—হেন লয় মোর মন ॥ ২১৫ ॥

*hindura īśvara baḍa yei nārāyaṇa*

*sei tumi hao,—hena laya mora mana*

## SYNONYMS

*hindura*—of the Hindus; *īśvara*—God; *baḍa*—the topmost; *yei*—who; *nārāyaṇa*—Lord Nārāyaṇa; *sei*—He; *tumi*—You; *hao*—are; *hena*—such; *laya*—takes; *mora*—my; *mana*—mind.

## TRANSLATION

“I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that You are the same Nārāyaṇa. This I feel within my mind.”

## TEXT 216

এত শুনি' মহাপ্রভু হাসিয়া হাসিয়া ।

কহিতে লাগিল কিছু কাজিরে ছুঁইয়া ॥ ২১৬ ॥

*eta śuni' mahāprabhu hāsiyā hāsiyā*

*kahite lāgilā kichu kājire chuñiyā*

## SYNONYMS

*eta*—this; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsiyā hāsiyā*—smiling; *kahite*—to speak; *lāgilā*—began; *kichu*—something; *kājire*—unto the Kazi; *chuñiyā*—touching.

## TRANSLATION

After hearing the Kazi speak so nicely, Śrī Caitanya Mahāprabhu touched him and smilingly spoke as follows.

## TEXT 217

ভোমার মুখে কৃষ্ণনাম,—এ বড় বিচিত্র ।  
পাপক্ষয় গেল, হৈলা পরম পবিত্র ॥ ২১৭ ॥

*tomāra mukhe kṛṣṇa-nāma,—e baḍa vicitra  
pāpa-kṣaya gela, hailā parama pavitra*

## SYNONYMS

*tomāra mukhe*—in your mouth; *kṛṣṇa-nāma*—chanting of the holy name of Kṛṣṇa; *e*—this; *baḍa*—very much; *vicitra*—wonderful; *pāpa-kṣaya*—nullifying of sinful activities; *gela*—has become a fact; *hailā*—became; *parama*—topmost; *pavitra*—purified.

## TRANSLATION

“The chanting of the holy name of Kṛṣṇa from your mouth has performed a wonder—it has nullified the reactions of all your sinful activities. Now you have become supremely pure.

## PURPORT

Confirming the potency of the *saṅkīrtana* movement, these words from the very mouth of Lord Caitanya Mahāprabhu express how people can be purified simply by chanting the holy name of Lord Kṛṣṇa. The Kazi was a Mohammedan *mleccha*, or meat-eater, but because he several times uttered the holy name of Lord Kṛṣṇa, automatically the reactions of his sinful life were vanquished, and he was fully purified of all material contamination. We do not know why the *pāṣaṅḍīs* of the present day protest that we are deteriorating the Hindu religion by spreading Kṛṣṇa consciousness all over the world and claiming all classes of men to the highest standard of Vaiṣṇavism. But these rascals disagree with us so vehemently that some of them do not allow European and American Vaiṣṇavas to enter into the temples of Viṣṇu. Thinking religion to be meant for material benefit, these so-called Hindus have actually become vicious by worshiping the numerous forms of the demigods. In the next verse Śrī Caitanya Mahāprabhu confirms the Kazi's purification.

## TEXT 218

‘হরি’ ‘কৃষ্ণ’ ‘নারায়ণ’—লৈলে তিন নাম ।  
বড় ভাগ্যবান্ তুমি, বড় পুণ্যবান্ ॥ ২১৮ ॥

*'hari' 'kṛṣṇa' 'nārāyaṇa'—laile tina nāma  
baḍa bhāgyavān tumi, baḍa puṇyavān*

## SYNONYMS

*hari kṛṣṇa nārāyaṇa*—the holy names of Lord Hari, Lord Kṛṣṇa and Lord Nārāyaṇa; *laile*—you have taken; *tina*—three; *nāma*—holy names; *baḍa*—very much; *bhāgyavān*—fortunate; *tumi*—you are; *baḍa*—very much; *puṇyavān*—pious.

## TRANSLATION

“Because you have chanted three holy names of the Lord—Hari, Kṛṣṇa and Nārāyaṇa—you are undoubtedly the most fortunate and pious.”

## PURPORT

Here the Supreme Lord, Śrī Caitanya Mahāprabhu, confirms that anyone who chants the holy names Hari, Kṛṣṇa and Nārāyaṇa without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality. We therefore do not care about the statements of *pāṣaṅḍīs* who protest against our movement's making the members of other cities or countries into Vaiṣṇavas. We have to follow in the footsteps of Lord Caitanya Mahāprabhu, executing our mission peacefully, or, if necessary, kicking the heads of such protestors.

## TEXT 219

এত শুনি' কাজীর দুই চক্ষে পড়ে পানি ।  
শ্রভুর চরণ ছুঁই' বলে প্রিয়বানী ॥ ২১৯ ॥

*eta śuni' kājira dui cakṣe paḍe pāni*  
*prabhura caraṇa chuṅi' bale priya-vāṇī*

## SYNONYMS

*eta*—this; *śuni'*—hearing; *kājira*—of the Kazi; *dui*—two; *cakṣe*—in the eyes; *paḍe*—flow down; *pāni*—tears; *prabhura*—of the Lord; *caraṇa*—lotus feet; *chuṅi'*—touching; *bale*—says; *priya-vāṇī*—pleasing words.

## TRANSLATION

After the Kazi heard this, tears flowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.

## TEXT 220

তোমার প্রসাদে মোর ঘুচিল কুমতি ।  
এই কৃপা কর,—যেন তোমাতে রহু ভক্তি ॥২২০॥

*tomāra prasāde mora ghucila kumati*  
*ei kṛpā kara,—yena tomāte rahu bhakti*

## SYNONYMS

*tomāra prasāde*—by Your mercy; *mora*—my; *ghucila*—have gone away; *kumati*—bad intentions; *ei*—this; *kṛpā*—mercy; *kara*—please do unto me; *yena*—so that; *tomāte*—in You; *rahu*—may stay; *bhakti*—devotion.

## TRANSLATION

“Only by Your mercy have my bad intentions vanished. Kindly favor me so that my devotion may always be fixed upon You.”

## TEXT 221

প্রভু কহে,—এক দান মাগিয়ে তোমায় ।  
সংকীৰ্তন বাদ যৈছে নহে নদীয়ায় ॥ ২২১ ॥

*prabhu kahe,—eka dāna māgiye tomāya*  
*saṅkīrtana vāda yaiche nahe nadīyāya*

## SYNONYMS

*prabhu kahe*—the Lord said; *eka*—one; *dāna*—charity; *māgiye*—I beg; *tomāya*—from you; *saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *vāda*—opposition; *yaiche*—as it may be; *nahe*—not be; *nadīyāya*—in the district of Nadia.

## TRANSLATION

The Lord said, “I wish to beg you for one favor in charity. You must pledge that this saṅkīrtana movement will not be checked, at least in the district of Nadia.”

## TEXT 222

কাজী কহে,—মোর বংশে যত উপজিবে ।  
ভাহাকে ‘তালক’ দিব,—কীৰ্তন না বাধিবে ॥২২২॥

*kājī kahe,—mora vaṅṣe yata upajibe*  
*tāhāke ‘tālāka’ diba,—kīrtana nā bādhibe*

## SYNONYMS

*kājī kahe*—the Kazi said; *mora*—my; *vaṅṣe*—in the dynasty; *yata*—all (descendants); *upajibe*—who will take birth; *tāhāke*—unto them; *tālāka*—grave assurance; *diba*—I shall give; *kīrtana*—the saṅkīrtana movement; *nā*—never; *bādhibe*—they will oppose.

## TRANSLATION

The Kazi said: “To as many descendants as take birth in my dynasty in the future, I give this grave admonition: no one should check the saṅkīrtana movement.”

## PURPORT

As a result of this grave injunction by the Kazi, even at present the descendants of the Kazi’s family do not oppose the saṅkīrtana movement under any circumstances.

Even during the great Hindu-Muslim riots in neighboring places, the descendants of the Kazi honestly preserved the assurance given by their forefather.

## TEXT 223

শুনি' প্রভু 'হরি' বলি' উঠিলা আপনি ।  
উঠিল বৈষ্ণব সব করি' হরি-ধ্বনি ॥ ২২৩ ॥

*śuni' prabhu 'hari' bali' uṭhīlā āpani*  
*uṭhīla vaiṣṇava saba kari' hari-dhvani*

## SYNONYMS

*śuni'*—hearing; *prabhu*—the Lord; *hari*—the holy name of the Lord; *bali'*—chanting; *uṭhīlā*—got up; *āpani*—personally; *uṭhīla*—got up; *vaiṣṇava*—other devotees; *saba*—all; *kari'*—making; *hari-dhvani*—vibration of the holy name, Hari Hari.

## TRANSLATION

Hearing this, the Lord got up, chanting “Hari! Hari!” Following Him, all the other Vaiṣṇavas also got up, chanting the vibration of the holy name.

## TEXT 224

কীর্তন করিতে প্রভু করিলা গমন ।  
সঙ্গে চলি' আইসে কাজী উল্লসিত মন ॥ ২২৪ ॥

*kīrtana karite prabhu karilā gamana*  
*saṅge cali' āise kājī ullasita mana*

## SYNONYMS

*kīrtana*—chanting; *karite*—to perform; *prabhu*—the Lord; *karilā*—made; *gamana*—departure; *saṅge*—accompanying Him; *cali'*—walking; *āise*—comes; *kājī*—the Kazi; *ullasita*—jubilant; *mana*—mind.

## TRANSLATION

Śrī Caitanya Mahāprabhu went back to perform kīrtana, and the Kazi, his mind jubilant, went with Him.

## TEXT 225

কাজীরে বিদায় দিল শচীর নন্দন ।  
নাচিতে নাচিতে আইলা আপন শবন ॥ ২২৫ ॥

*kājīre vidāya dila śacīra nandana  
nācite nācite āilā āpana bhavana*

## SYNONYMS

*kājīre*—unto the Kazi; *vidāya*—farewell; *dila*—gave; *śacīra*—of mother Śacī; *nandana*—the son; *nācite nācite*—dancing and dancing; *āilā*—came back; *āpana*—own; *bhavana*—house.

## TRANSLATION

The Lord asked the Kazi to go back home. Then the son of mother Śacī came back to His own home, dancing and dancing.

## TEXT 226

এই মতে কাজীরে প্রভু করিলা প্রসাদ ।  
ইহা যেই শুনে তার খণ্ডে অপরাধ ॥ ২২৬ ॥

*ei mate kājīre prabhu karilā prasāda  
ihā yei śune tāra khaṇḍe aparādha*

## SYNONYMS

*ei mate*—in this way; *kājīre*—unto the Kazi; *prabhu*—the Lord; *karilā*—did *prasāda*—mercy; *ihā*—this; *yei*—anyone who; *śune*—hears; *tāra*—his; *khaṇḍe*—vanquishes; *aparādha*—offenses.

## TRANSLATION

This is the incident concerning the Kazi and the Lord's mercy upon him. Anyone who hears this is also freed from all offenses.

## TEXT 227

এক দিন শ্রীবাসের মন্দিরে গোসাঞি ।  
নিত্যানন্দ-সঙ্গে নৃত্য করে দুই ভাই ॥ ২২৭ ॥

*eka dina śrīvāsera mandire gosāñi  
nityānanda-saṅge nṛtya kare dui bhāi*

## SYNONYMS

*eka dina*—one day; *śrīvāsera*—of Śrīvāsa Ṭhākura; *mandire*—in the house; *gosāñi*—Lord Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *saṅge*—accompanied by *nṛtya*—dancing; *kare*—performed; *dui*—two; *bhāi*—brothers.

## TRANSLATION

One day the two brothers Lord Nityānanda Prabhu and Śrī Caitanya Mahāprabhu were dancing in the holy house of Śrīvāsa Ṭhākura.

## TEXT 228

শ্রীবাস-পুত্রের তাই হৈল পরলোক ।

তবু শ্রীবাসের চিন্তে না জন্মিল শোক ॥ ২২৮ ॥

*śrīvāsa-putrera tāhān haila paraloka  
tabu śrīvāsera citte nā janmila śoka*

## SYNONYMS

*śrīvāsa*—of Śrīvāsa Ṭhākura; *putrera*—of the son; *tāhān*—there; *haila*—took place; *paraloka*—death; *tabu*—still; *śrīvāsera*—of Śrīvāsa Ṭhākura; *citte*—in the mind; *nā*—not; *janmila*—there was; *śoka*—lamentation.

## TRANSLATION

At that time a calamity took place—Śrīvāsa Ṭhākura's son died. Yet Śrīvāsa Ṭhākura was not at all sorry.

## TEXT 229

মৃতপুত্র-মুখে কৈল জ্ঞানের কথন ।

আপনে দুই ভাই হৈলা শ্রীবাস-নন্দন ॥ ২২৯ ॥

*mṛta-putra-mukhe kaila jñānera kathana  
āpane dui bhāi hailā śrīvāsa-nandana*

## SYNONYMS

*mṛta-putra*—of the dead son; *mukhe*—in the mouth; *kaila*—did; *jñānera*—of knowledge; *kathana*—conversation; *āpane*—personally; *dui*—the two; *bhāi*—brothers; *hailā*—became; *śrīvāsa-nandana*—sons of Śrīvāsa Ṭhākura.

## TRANSLATION

Śrī Caitanya Mahāprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Śrīvāsa Ṭhākura.

## PURPORT

This incident is described as follows by Śrīla Bhaktivinoda Ṭhākura in his *Aṁṛta-pravāha-bhāṣya*. One night while Śrī Caitanya Mahāprabhu was dancing with His devotees at the house of Śrīvāsa Ṭhākura, one of Śrīvāsa Ṭhākura's sons, who was suffering from some disease, died. Śrīvāsa Ṭhākura was so patient, however, that he did not allow anyone to express sorrow by crying, for he did not want the *kīrtana* going on at his house to be disturbed. Thus *kīrtana* continued without a sound of lamentation. But when the *kīrtana* was over, Caitanya Mahāprabhu, who could understand the incident, declared, "There must have been some calamity in this house." When He was then informed about the death of Śrīvāsa Ṭhākura's son, He

expressed His regret, saying, “Why was this news not given to Me before?” He went to the place where the son was lying dead and asked him, “My dear boy, why are you leaving the house of Śrīvāsa Ṭhākura?” The dead son immediately replied, “I was living in this house as long as I was destined to live here. Now that the time is over, I am going elsewhere, according to Your direction. I am Your eternal servant, a dependent living being. I must act only according to Your desire. Beyond Your desire, I cannot do anything. I have no such power.” Hearing these words of the dead son, all the members of Śrīvāsa Ṭhākura’s family received transcendental knowledge. Thus there was no cause for lamentation. This transcendental knowledge is described in *Bhagavad-gītā* (2.13). *Tathā dehāntara-prāptir dhīras tatra na muhyati*: when someone dies, he accepts another body; therefore sober persons do not lament. After the discourse between the dead boy and Śrī Caitanya Mahāprabhu, funeral ceremonies were performed, and Lord Caitanya assured Śrīvāsa Ṭhākura, “You have lost one son, but Nityānanda Prabhu and I are your eternal sons. We shall never be able to give up your company.” This is an instance of a transcendental relationship with Kṛṣṇa. We have eternal transcendental relationships with Kṛṣṇa as His servants, friends, fathers, sons or conjugal lovers. When the same relationships are pervertedly reflected in this material world, we have relationships as the sons, fathers, friends, lovers, masters or servants of others, but all these relationships are subject to termination within a definite period. If we revive our relationship with Kṛṣṇa, however, by the grace of Śrī Caitanya Mahāprabhu, our eternal relationship will never break to cause our lamentation.

## TEXT 230

তবে ত' করিলা সব ভক্কে বর দান ।

উচ্ছিষ্ট দিয়া নারায়ণীর করিল সম্মান ॥ ২৩০ ॥

*tabe ta' karilā saba bhakte vara dāna*

*ucchiṣṭa diyā nārāyaṇīra karila sammāna*

## SYNONYMS

*tabe*—thereafter; *ta'*—certainly; *karilā*—did; *saba bhakte*—unto all devotees; *vara*—benediction; *dāna*—charity; *ucchiṣṭa*—food remnants; *diyā*—giving; *nārāyaṇīra*—of Nārāyaṇī; *karila*—did; *sammāna*—respect.

## TRANSLATION

Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Nārāyaṇī, showing her special respect.

## PURPORT

Nārāyaṇī was a niece of Śrīvāsa Ṭhākura, and later she became the mother of Śrīla Vṛndāvana dāsa Ṭhākura. In this connection the *sahajiyās* cite a malicious story that after eating the remnants of Lord Caitanya’s foodstuff Nārāyaṇī became

pregnant and gave birth to Vṛndāvana dāsa Ṭhākura. The rascal *sahajiyās* may manufacture such false statements, but no one should believe them because they are motivated by enmity against the Vaiṣṇavas.

## TEXT 231

শ্রীবাসের বস্ত্র সিঁয়ে দরজী যবন ।

প্রভু তারে নিজরূপ করাইল দর্শন ॥ ২৩১ ॥

*śrīvāsera vastra siṅhye darajī yavana  
prabhu tāre nija-rūpa karāila darśana*

## SYNONYMS

*śrīvāsera*—of Śrīvāsa Ṭhākura; *vastra*—cloth; *siṅhye*—sewing; *darajī*—tailor; *yavana*—meat-eater; *prabhu*—the Lord; *tāre*—unto him; *nija-rūpa*—His own form; *karāila*—caused; *darśana*—vision.

## TRANSLATION

There was a tailor who was a meat-eater but was sewing garments for Śrīvāsa Ṭhākura. The Lord, being merciful to him, showed him His own form.

## TEXT 232

‘দেখিনু’ ‘দেখিনু’ বলি’ হইল পাগল ।

প্রেমে নৃত্য করে, হৈল বৈষ্ণব আগল ॥ ২৩২ ॥

*‘dekhinu’ ‘dekhinu’ bali’ ha-ila pāgala  
preme nṛtya kare, haila vaiṣṇava āgala*

## SYNONYMS

*dekhinu*—I have seen; *dekhinu*—I have seen; *bali’*—saying; *ha-ila*—became; *pāgala*—mad; *preme*—in the ecstasy of love; *nṛtya*—dancing; *kare*—does; *haila*—became; *vaiṣṇava*—devotee; *āgala*—first class.

## TRANSLATION

Saying, “I have seen! I have seen!” and dancing in ecstatic love as though mad, he became a first-class Vaiṣṇava.

## PURPORT

There was a Mohammedan tailor near the house of Śrīvāsa Ṭhākura who used to sew the garments of the family. One day he was very much pleased with the dancing of Śrī Caitanya Mahāprabhu; indeed, he was enchanted. The Lord, understanding his attitude, showed him His original form as Kṛṣṇa. The tailor then began to dance, saying, “I have seen! I have seen!” He became absorbed in ecstatic love

and began to dance with Lord Caitanya. Thus he became one of the foremost Vaiṣṇava adherents of Śrī Caitanya Mahāprabhu.

## TEXT 233

আবেশেতে শ্রীবাসে প্রভু বংশী ত' মাগিল ।  
শ্রীবাস কহে,—বংশী তোমার গোপী হরি' নিল ॥ ২৩৩ ॥

*āveśete śrīvāse prabhu vaṁśī ta' māgila*  
*śrīvāsa kahe,—vaṁśī tomāra gopī hari' nila*

## SYNONYMS

*āveśete*—in ecstasy; *śrīvāse*—unto Śrīvāsa; *prabhu*—the Lord; *vaṁśī*—a flute; *ta'*—certainly; *māgila*—asked; *śrīvāsa*—Śrīvāsa Ṭhākura; *kahe*—replied; *vaṁśī*—flute; *tomāra*—Your; *gopī*—the *gopīs*; *hari'*—stealing; *nila*—took away.

## TRANSLATION

In ecstasy the Lord asked Śrīvāsa Ṭhākura to deliver His flute, but Śrīvāsa Ṭhākura replied, “Your flute has been stolen away by the *gopīs*.”

## TEXT 234

শুনি' প্রভু 'বল' 'বল' বলেন আবেশে ।  
শ্রীবাস বর্ণেন বৃন্দাবন-লীলারসে ॥ ২৩৪ ॥

*śuni' prabhu 'bala' 'bala' balena āveśe*  
*śrīvāsa varṇena vṛndāvana-līlā-rase*

## SYNONYMS

*śuni'*—hearing; *prabhu*—the Lord; *bala bala*—go on speaking, go on speaking; *balena*—He says; *āveśe*—in ecstasy; *śrīvāsa*—Śrīvāsa Ṭhākura; *varṇena*—describes; *vṛndāvana*—of Vṛndāvana; *līlā-rase*—the transcendental mellow of the pastimes.

## TRANSLATION

Hearing this reply, the Lord said in ecstasy, “Go on talking! Go on talking!” Thus Śrīvāsa described the transcendental mellow pastimes of Śrī Vṛndāvana.

## TEXT 235

প্রথমেতে বৃন্দাবন-মাধুর্য বর্ণিল ।  
শুনিয়া প্রভুর চিত্তে আনন্দ বাড়িল ॥ ২৩৫ ॥

*prathamete vṛndāvana-mādhurya varṇila*  
*śuniyā prabhura citte ānanda bāḍila*

## SYNONYMS

*prathamete*—in the beginning; *vṛndāvana-mādhurya*—sweet pastimes of Vṛndāvana; *varṇila*—described; *śuniyā*—hearing; *prabhura*—of the Lord; *citte*—in the heart; *ānanda*—jubilation; *bāḍila*—increased.

## TRANSLATION

In the beginning Śrīvāsa Ṭhākura described the transcendental sweetness of Vṛndāvana's pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

## TEXT 236

তবে 'বল' 'বল' প্রভু বলে বারবার ।

পুনঃ পুনঃ কহে শ্রীবাস করিয়া বিস্তার ॥ ২৩৬ ॥

*tabe 'bala' 'bala' prabhu bale vāra-vāra  
punaḥ punaḥ kahe śrīvāsa kariyā vistāra*

## SYNONYMS

*tabe*—thereafter; *bala bala*—go on speaking, go on speaking; *prabhu*—the Lord; *bale*—says; *vāra-vāra*—again, again; *punaḥ punaḥ*—again, again; *kahe*—speaks; *śrīvāsa*—Śrīvāsa Ṭhākura; *kariyā*—making; *vistāra*—expansion.

## TRANSLATION

Thereafter the Lord again and again asked him, "Speak on! Speak on!" Thus Śrīvāsa again and again described the pastimes of Vṛndāvana, vividly expanding them.

## TEXT 237

বংশীবাজে গোপীগণের বনে আকর্ষণ ।

তঁা-সবার সঙ্গে যৈছে বন-বিহরণ ॥ ২৩৭ ॥

*vaṁśī-vādye gopī-gaṇera vane ākarṣaṇa  
tāṅ-sabāra saṅge yaiche vana-viharaṇa*

## SYNONYMS

*vaṁśī-vādye*—on hearing the sound of the flute; *gopī-gaṇera*—of all the *gopīs*; *vane*—in the forest; *ākarṣaṇa*—the attraction; *tāṅ-sabāra*—of all of them; *saṅge*—in the company; *yaiche*—in what way; *vana*—in the forest; *viharaṇa*—wandering.

## TRANSLATION

Śrīvāsa Ṭhākura extensively explained how the *gopīs* were attracted to the forests of Vṛndāvana by the vibration of Kṛṣṇa's flute and how they wandered together in the forest.

## TEXT 238

তাহি মধ্যে ছয়ঋতু লীলার বর্ণন ।  
মধুপান, রাসোৎসব, জলকেলি কথন ॥ ২৩৮ ॥

*tāhi madhye chaya-ṛtu līlāra varṇana*  
*madhu-pāna, rāsotsava, jala-keli kathana*

## SYNONYMS

*tāhi madhye*—during that; *chaya-ṛtu*—the six seasons; *līlāra*—of the pastimes; *varṇana*—description; *madhu-pāna*—drinking of the honey; *rāsa-utsava*—dancing the *rāsa-līlā*; *jala-keli*—swimming in the Yamunā; *kathana*—narrations.

## TRANSLATION

Śrīvāsa Paṇḍita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the *rāsa* dance, the swimming in the Yamunā, and other such incidents.

## TEXT 239

‘বল’ ‘বল’ বলে প্রভু শুনিতে উল্লাস ।  
শ্রীবাস কহেন তবে রাস রসের বিলাস ॥ ২৩৯ ॥

*‘bala’ ‘bala’ bale prabhu śunite ullāsa*  
*śrīvāsa kahena tabe rāsa rasera vilāsa*

## SYNONYMS

*bala bala*—go on speaking, go on speaking; *bale*—says; *prabhu*—the Lord; *śunite*—hearing; *ullāsa*—very jubilantly; *śrīvāsa*—Śrīvāsa Ṭhākura; *kahena*—says; *tabe*—then; *rāsa*—*rāsa* dance; *rasera*—humorous; *vilāsa*—pastimes.

## TRANSLATION

When the Lord, hearing with great pleasure, said, “Go on speaking! Go on speaking!” Śrīvāsa Ṭhākura described the *rāsa-līlā*, the transcendental mellow dancing.

## TEXT 240

কহিতে, শুনিতে ঐছে প্রাতঃকাল হৈল ।  
প্রভু শ্রীবাসেরে তোষি’ আনিজন কৈল ॥ ২৪০ ॥

*kahite, śunite aiche prātaḥ-kāla haila*  
*prabhu śrīvāsere toṣi’ āliṅgana kaila*

## SYNONYMS

*kahite*—speaking; *śunite*—hearing; *aiche*—in that way; *prātaḥ-kāla*—morning; *haila*—appeared; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *toṣi'*—satisfying; *āliṅgana*—embracing; *kaila*—did.

## TRANSLATION

As thus the Lord requested and Śrīvāsa Ṭhākura spoke, the morning appeared, and the Lord embraced Śrīvāsa Ṭhākura and satisfied him.

## TEXT 241

তবে আচার্যের ঘরে কৈল কৃষ্ণলীলা ।  
রুক্মিণী-স্বরূপ প্রভু আপনে হইলা ॥ ২৪১ ॥

*tabe ācāryera ghare kaila kṛṣṇa-līlā*  
*rukmiṇī-svarūpa prabhu āpane ha-ilā*

## SYNONYMS

*tabe*—thereafter; *ācāryera*—of Advaita Ācārya; *ghare*—in the house; *kaila*—performed; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *rukmiṇī*—of Rukmiṇī; *svarūpa*—form; *prabhu*—the Lord; *āpane*—personally; *ha-ilā*—became.

## TRANSLATION

Thereafter a dramatization of Kṛṣṇa's pastimes was performed in the house of Advaita Ācārya. The Lord personally took the part of Rukmiṇī, the foremost of Kṛṣṇa's queens.

## TEXT 242

কভু দুর্গা, লক্ষ্মী হয়, কভু বা চিচ্ছক্তি ।  
খাটে বসি' ভক্তগণে দিলা প্রেমভক্তি ॥ ২৪২ ॥

*kabhu durgā, lakṣmī haya, kabhu vā cic-chakti*  
*khāṭe vasi' bhakta-gaṇe dilā prema-bhakti*

## SYNONYMS

*kabhu*—sometimes; *durgā*—the part of goddess Durgā; *lakṣmī*—the goddess of fortune; *haya*—is; *kabhu*—sometimes; *vā*—or; *cit-śakti*—the spiritual potency; *khāṭe*—on a cot; *vasi'*—sitting; *bhakta-gaṇe*—unto the devotees; *dilā*—gave; *prema-bhakti*—love of Godhead.

## TRANSLATION

The Lord sometimes took the part of goddess Durgā, Lakṣmī [the goddess of fortune] or the chief potency, Yogamāyā. Sitting on a cot, He delivered love of Godhead to all the devotees present.

## TEXT 243

একদিন মহাপ্রভুর নৃত্য-অবসানে ।  
এক ব্রাহ্মণী আসি' ধরিল চরণে ॥ ২৪৩ ॥

*eka-dina mahāprabhura nṛtya-avasāne*  
*eka brāhmaṇī āsi' dharila caraṇe*

## SYNONYMS

*eka-dina*—one day; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *nṛtya-avasāne*—at the end of the dancing; *eka*—one; *brāhmaṇī*—wife of a *brāhmaṇa*; *āsi'*—coming; *dharila*—caught hold; *caraṇe*—of His lotus feet.

## TRANSLATION

One day when Śrī Caitanya Mahāprabhu had finished His dancing, a woman, the wife of a brāhmaṇa, came there and caught hold of His lotus feet.

## TEXT 244

চরণের ধূলি সেই লয় বার বার ।  
দেখিয়া প্রভুর দুঃখ হইল অপার ॥ ২৪৪ ॥

*caraṇera dhūli sei laya vāra vāra*  
*dekhiyā prabhura duḥkha ha-ila apāra*

## SYNONYMS

*caraṇera*—of His lotus feet; *dhūli*—the dust; *sei*—that woman; *laya*—takes; *vāra vāra*—again and again; *dekhiyā*—seeing this; *prabhura*—of the Lord; *duḥkha*—unhappiness; *ha-ila*—there was; *apāra*—unlimited.

## TRANSLATION

As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

## PURPORT

This holding of a great personality's lotus feet is certainly very good for the person who takes the dust, but this example of Śrī Caitanya Mahāprabhu's unhappiness indicates that a Vaiṣṇava should not allow anyone to take dust from his feet.

One who takes the dust of a great personality's lotus feet transfers his sinful activities to that great personality. Unless one is very strong, he must suffer the sinful activities of the person who takes the dust. Therefore ordinarily it should not be allowed. Sometimes in big meetings people come to take the same advantage by touching our feet. On account of this, sometimes we have to suffer from some disease. As far as possible, no outsider should be allowed to touch one's feet to take dust from them. Śrī Caitanya Mahāprabhu personally showed this by His example, as explained in the next verse.

## TEXT 245

সেইক্ষণে ধাঞা প্রভু গঙ্গাতে পড়িল ।  
নিত্যানন্দ-হরিদাস ধরি' উঠাইল ॥ ২৪৫ ॥

*sei-kṣaṇe dhāṅā prabhu gaṅgāte paḍila*  
*nityānanda-haridāsa dhari' uṭhāila*

## SYNONYMS

*sei-kṣaṇe*—immediately; *dhāṅā*—running; *prabhu*—the Lord; *gaṅgāte*—in the water of the Ganges; *paḍila*—plunged; *nityānanda*—Lord Nityānanda; *haridāsa*—Haridāsa Ṭhākura; *dhari'*—catching Him; *uṭhāila*—raised Him.

## TRANSLATION

Immediately He ran to the River Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityānanda and Haridāsa Ṭhākura caught Him and raised Him from the river.

## PURPORT

Śrī Caitanya Mahāprabhu is God Himself, but He was playing the part of a preacher. Every preacher should know that being allowed to touch a Vaiṣṇava's feet and take dust may be good for the person who takes it, but it is not good for the person who allows it to be taken. As far as possible, this practice should ordinarily be avoided. Only initiated disciples should be allowed to take this advantage, not others. Those who are full of sinful activities should generally be avoided.

## TEXT 246

বিজয় আচার্যের ঘরে সে রাত্রে রহিল ।  
প্রাতঃকালে ভক্ত সবে ঘরে লঞা গেল ॥ ২৪৬ ॥

*vijaya ācāryera ghare se rātre rahila*  
*prātaḥ-kāle bhakta sabe ghare laṅa gelā*

## SYNONYMS

*vijaya*—named Vijaya; *ācāryera*—of the teacher; *ghare*—at the home; *se*—that; *rātre*—on the night; *rahilā*—remained; *prātaḥ-kāle*—in the morning; *bhakta*—the devotees; *sabe*—all; *ghare*—home; *lañā*—taking them; *gelā*—went.

## TRANSLATION

That night the Lord stayed at the house of Vijaya Ācārya. In the morning the Lord took all His devotees and returned home.

## TEXT 247

একদিন গোপীভাবে গৃহেতে বসিয়া ।  
‘গোপী’ ‘গোপী’ নাম লয় বিষণ্ণ হঞা ॥ ২৪৭ ॥

*eka-dina gopī-bhāve gṛhete vasiyā*  
*‘gopī’ ‘gopī’ nāma laya viṣaṇṇa hañā*

## SYNONYMS

*eka-dina*—one day; *gopī-bhāve*—in the ecstasy of the *gopīs*; *gṛhete*—at home; *vasiyā*—sitting; *gopī gopī—gopī, gopī*; *nāma*—the name; *laya*—chants; *viṣaṇṇa*—morose; *hañā*—becoming.

## TRANSLATION

One day the Lord, in the ecstasy of the *gopīs*, was sitting in His house. Very morose in separation, He was calling, “Gopī! Gopī!”

## TEXT 248

এক পড়ুয়া আইল প্রভুকে দেখিতে ।  
‘গোপী’ ‘গোপী’ নাম শুনি’ লাগিল বলিতে ॥২৪৮॥

*eka paḍuyā āila prabhuke dekhite*  
*‘gopī’ ‘gopī’ nāma śuni’ lāgila balite*

## SYNONYMS

*eka paḍuyā*—one student; *āila*—came there; *prabhuke*—the Lord; *dekhite*—to see; *gopī gopī—gopī, gopī*; *nāma*—the name; *śuni’*—hearing; *lāgila*—began; *balite*—to say.

## TRANSLATION

A student who came to see the Lord was astonished that the Lord was chanting “Gopī! Gopī!” Thus he spoke as follows.

## TEXT 249

কৃষ্ণনাম না লও কেনে, কৃষ্ণনাম—ধন্য ।

‘গোপী’ ‘গোপী’ বলিলে বা কিবা হয় পুণ্য ॥ ২৪৯ ॥

*kṛṣṇa-nāma nā lao kene, kṛṣṇa-nāma—dhanya*  
‘gopī’ ‘gopī’ balile vā kibā haya puṇya

## SYNONYMS

*kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *nā*—not; *lao*—You take; *kene*—why; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *dhanya*—glorious; *gopī gopī*—the names *gopī, gopī*; *balile*—on saying; *vā*—or; *kibā*—what; *haya*—there is; *puṇya*—piety.

## TRANSLATION

“Why are You chanting the names ‘Gopī Gopī’ instead of the holy name of Lord Kṛṣṇa, which is so glorious? What pious result will You achieve by such chanting?”

## PURPORT

It is said, *vaiṣṇavera kriyā mūḍha vijñe nā bujhāya*: no one can understand the activities of a pure devotee. A student or neophyte devotee could not possibly understand why Śrī Caitanya Mahāprabhu was chanting the name of the *gopīs*, nor should the student have asked the Lord about the potency of chanting “*gopī, gopī*.” The neophyte student was certainly convinced of the piety in the chanting of Kṛṣṇa’s holy name, but this sort of attitude is also offensive. *Dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ*: to chant the holy name of Kṛṣṇa in exchange for the achievement of piety is an offense. This, of course, was unknown to the student. Thus he innocently asked, “What piety is there in the chanting of the name *gopī*?” He did not know that there is no question of piety or impiety. The chanting of the holy name of Kṛṣṇa or the holy name *gopī* is on the transcendental platform of loving affairs. Since he was not expert in understanding such transcendental activities, his question was merely impudent. Thus Śrī Caitanya Mahāprabhu, apparently greatly angry at him, reacted as follows.

## TEXT 250

শুনি’ প্রভু ক্রোধে কৈল কৃষ্ণে দোষোদগার ।

ঠেঁজা লঞা উঠিলা প্রভু পড়ুয়া মারিবার ॥ ২৫০ ॥

*śuni’ prabhu krodhe kaila kṛṣṇe doṣodgāra*  
*ṭheṅgā lañā uṭhila prabhu paḍuyā mārībāra*

## SYNONYMS

*śuni'*—hearing; *prabhu*—the Lord; *krodhe*—in anger; *kaila*—did; *kṛṣṇe*—unto Lord Kṛṣṇa; *doṣa-udgāra*—many accusations; *ṭheṅgā*—stick; *lañā*—taking; *uṭhilā*—got up; *prabhu*—the Lord; *paḍuyā*—the student; *māribāra*—to strike.

## TRANSLATION

Hearing the foolish student, the Lord, greatly angry, rebuked Lord Kṛṣṇa in various ways. Taking up a stick, He rose to strike the student.

## PURPORT

It is mentioned in *Śrīmad-Bhāgavatam* that when Uddhava came from Lord Kṛṣṇa with a message for the *gopīs*, all the *gopīs*, especially Śrīmatī Rādhārāṇī, denounced Kṛṣṇa in various ways. Such denunciations, however, reflect an exuberant loving attitude that an ordinary man cannot understand. When the foolish student questioned Lord Śrī Caitanya Mahāprabhu, Lord Caitanya similarly rebuked Lord Kṛṣṇa in loving exuberance. When Śrī Caitanya Mahāprabhu was in the mood of the *gopīs* and the student advocated the cause of Śrī Kṛṣṇa, Lord Caitanya was greatly angry. Seeing His anger, the foolish student, who was an ordinary atheistic *smārta-brāhmaṇa*, foolishly misjudged Him. Thus he and a party of students were ready to strike the Lord in retaliation. After this incident, Śrī Caitanya Mahāprabhu decided to take *sannyāsa* so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a *sannyāsī* is naturally offered respect.

## TEXT 251

ভয়ে পলায় পড়ুয়া, প্রভু পাছে পাছে ধায় ।  
আশ্বে ব্যস্তে ভক্তগণ প্রভুরে রহায় ॥ ২৫১ ॥

*bhaye palāya paḍuyā, prabhu pāche pāche dhāya*  
*āste vyaste bhakta-gaṇa prabhure rahāya*

## SYNONYMS

*bhaye*—out of fear; *palāya*—runs away; *paḍuyā*—the student; *prabhu*—the Lord; *pāche pāche*—after him; *dhāya*—runs; *āste vyaste*—somehow or other; *bhakta-gaṇa*—all the devotees; *prabhure*—the Lord; *rahāya*—checked.

## TRANSLATION

The student ran away in fear, and the Lord followed him. But somehow or other the devotees checked the Lord.

## TEXT 252

প্রভুরে শাস্ত করি' আনিল নিজ ঘরে ।  
পড়ুয়া পলায়া গেল পড়ুয়া-সভারে ॥ ২৫২ ॥

*prabhure śānta kari' ānila nija ghare  
paḍuyā palāyā gela paḍuyā-sabhāre*

## SYNONYMS

*prabhure*—the Lord; *śānta kari'*—pacifying; *ānila*—brought; *nija*—His own; *ghare*—to the house; *paḍuyā*—the student; *palāyā*—running away; *gela*—went; *paḍuyā*—of students; *sabhāre*—to the assembly.

## TRANSLATION

The devotees pacified the Lord and brought Him home, and the student ran away to an assembly of other students.

## TEXT 253

পড়ুয়া সহস্র যাইঁ পড়ে একঠাঞি ।  
প্রভুর বৃত্তান্ত দ্বিজ কহে তাইঁ যাইঁ ॥ ২৫৩ ॥

*paḍuyā sahasra yāhān paḍe eka-ṭhāñi  
prabhura vṛttānta dvija kahe tāhān yāi*

## SYNONYMS

*paḍuyā*—students; *śahasra*—a thousand; *yāhān*—where; *paḍe*—they study; *eka-ṭhāñi*—in one place; *prabhura*—of the Lord; *vṛttānta*—incident; *dvija*—a *brāhmaṇa*; *kahe*—says; *tāhān*—there; *yāi*—he goes.

## TRANSLATION

The *brāhmaṇa* student ran to a place where a thousand students were studying together. There he described the incident to them.

## PURPORT

In this verse we find the word *dvija*, indicating that the student was a *brāhmaṇa*. Actually, in those days, only members of the *brāhmaṇa* class became students of Vedic literature. Schooling is meant especially for *brāhmaṇas*; previously there was no question of schooling for *kṣatriyas*, *vaiśyas* or *sūdras*. *Kṣatriyas* used to learn the technology of warfare, and *vaiśyas* learned business from their fathers or other businessmen; they were not meant to study the *Vedas*. At the present, however,

everyone goes to school, and everyone is given the same type of education, although no one knows what the result will be. The result, however, is most unsatisfactory, as we have seen in the western countries especially. The United States has vast educational institutions where everyone is allowed to receive an education, but the result is that most students become like hippies.

Higher education is not meant for everyone. Only selected individuals trained in brahminical culture should be allowed to pursue a higher education. Educational institutions should not aim to teach technology, for a technologist cannot properly be called educated. A technologist is a *śūdra*; only one who studies the *Vedas* may properly be called a learned man (*paṇḍita*). The duty of a *brāhmaṇa* is to become learned in the Vedic literature and teach the Vedic knowledge to other *brāhmaṇas*. In our Kṛṣṇa consciousness movement we are simply teaching our students to become fit *brāhmaṇas* and Vaiṣṇavas. In our school at Dallas, the students are learning English and Sanskrit, and through these two languages they are studying all our books, such as *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and *Nectar of Devotion*. It is a mistake to educate every student as a technologist. There must be a group of students who become *brāhmaṇas*. Without *brāhmaṇas* who study the Vedic literature, human society will be entirely chaotic.

#### TEXT 254

শুনি' ক্রোধ কৈল সব পড়ুয়ার গণ ।  
সবে মেলি' করে তবে প্রভুর নিন্দন ॥ ২৫৪ ॥

*śuni' krodha kaila saba paḍuyāra gaṇa*  
*sabe meli' kare tabe prabhura nindana*

#### SYNONYMS

*śuni'*—hearing; *krodha*—angry; *kaila*—became; *saba*—all; *paḍuyāra*—of students; *gaṇa*—the groups; *sabe*—all; *meli'*—joining together; *kare*—do; *tabe*—then; *prabhura*—of the Lord; *nindana*—accusation.

#### TRANSLATION

Hearing of the incident, all the students, greatly angry, joined together in criticizing the Lord.

#### TEXT 255

সব দেশ ভ্রষ্ট কৈল একলা নিমাত্রিঃ ।  
ব্রাহ্মণ মারিতে চাহে, ধর্মভয় নাই ॥ ২৫৫ ॥

*saba deśa bhraṣṭa kaila ekalā nimāṅi*  
*brāhmaṇa mārite cāhe, dharma-bhaya nāi*

## SYNONYMS

*saba*—all; *deśa*—countries; *bhraṣṭa*—spoiled; *kaila*—has; *ekalā*—alone; *nimāñi*—Nimāi Paṇḍita; *brāhmaṇa*—a caste *brāhmaṇa*; *mārite*—to strike; *cāhe*—He wants; *dharma*—of religious principles; *bhaya*—fear; *nāi*—there is not.

## TRANSLATION

“Nimāi Paṇḍita alone has spoiled the entire country,” they accused. “He wants to strike a caste *brāhmaṇa*. He has no fear of religious principles.

## PURPORT

In those days also, the caste *brāhmaṇas* were very much proud. They were not prepared to accept chastisement even from a teacher or spiritual master.

## TEXT 256

পুনঃ যদি ঐছে করে মারিব তাহারে ।  
কোন্ বা মানুষ হয়, কি করিতে পারে ॥ ২৫৬ ॥

*punaḥ yadi aiche kare māriba tāhāre*  
*kon vā mānuṣa haya, ki karite pāre*

## SYNONYMS

*punaḥ*—again; *yadi*—if; *aiche*—like that; *kare*—He does; *māriba*—we shall strike; *tāhāre*—Him; *kon*—who; *vā*—or; *mānuṣa*—the man; *haya*—is; *ki*—what; *karite*—to do; *pāre*—He is able.

## TRANSLATION

“If He again performs such an atrocious act, certainly we shall retaliate and strike Him in turn. Who is He—an important person—that He can check us in this way?”

## TEXT 257

প্রভুর নিন্দায় সবার বুদ্ধি হৈল নাশ ।  
সুপঠিত বিদ্যা কারও না হয় প্রকাশ ॥ ২৫৭ ॥

*prabhura nindāya sabāra buddhi haila nāśa*  
*supaṭhita vidyā kārao nā haya prakāśa*

## SYNONYMS

*prabhura*—of the Lord; *nindāya*—in accusation; *sabāra*—of everyone; *buddhi*—the intelligence; *haila*—became; *nāśa*—spoiled; *su-paṭhita*—well-studied; *vidyā*—knowledge; *kārao*—everyone’s; *nā*—does not; *haya*—become; *prakāśa*—manifest.

## TRANSLATION

When all the students thus resolved, criticizing Śrī Caitanya Mahāprabhu, their intelligence was spoiled. Thus although they were learned scholars, because of this offense the essence of knowledge was not manifest in them.

## PURPORT

In *Bhagavad-gītā* it is said, *māyayāpahṛta-jñānā āsuram bhāvam āśritāḥ*: when one becomes inimical to the Supreme Personality of Godhead, adopting an atheistic attitude (*āsuram bhāvam*), even if one is a learned scholar the essence of knowledge does not become manifest in him; in other words, the essence of his knowledge is stolen by the illusory energy of the Lord. In this connection Śrī Bhaktisiddhānta Sarasvatī Ṭhākura quotes a *mantra* from the *Śvetāśvatara Upaniṣad*:

*yasya deve parā bhaktir  
yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ  
prakāśante mahātmanaḥ*

The purport of this verse is that one who is unflinchingly devoted to the Supreme Personality of Godhead, Viṣṇu, and similarly devoted to the spiritual master, with no ulterior motive, becomes a master of all knowledge. In the heart of such a devotee, the real essence of the Vedic knowledge becomes manifest. This essence is nothing but surrender unto the Supreme Personality of Godhead (*vedaiḥ ca sarvair aham eva vedyah*). Only unto one who fully surrenders to the spiritual master and the Supreme Lord does the essence of Vedic knowledge become manifest, not to anyone else. This same principle is emphasized by Śrī Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.24):

*iti puṁsārpitā viṣṇau  
bhaktiś cen nava-lakṣaṇā  
kriyate bhagavatya addhā  
tan manye 'dhītam uttamam*

“A person who directly applies these nine principles [hearing, chanting, remembering, etc.] in the service of the Lord is to be understood as a greatly learned man who has assimilated the Vedic literatures very well, for the goal of studying the Vedic literature is to understand the supremacy of Lord Śrī Kṛṣṇa.” Śrīdhara Svāmī confirms in his commentary that first one must surrender to the spiritual master; then the process of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the *Vedas*. The example of Mahārāja Khaṭvāṅga confirms this. One who surrenders is understood to have learned the subject matter of the *Vedas* very nicely. One who adopts this Vedic process of surrender learns devotional service and is certainly successful. One

who is very much proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. *Śrīmad-Bhāgavatam* declares:

*śabda-brahmaṇi niṣṇāto  
na niṣṇāyāt pare yadi  
śramas tasya śrama-phalo  
hy adhenum iva rakṣataḥ*

“If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk.” (Bhāg. 11.11.18)

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the *Vedas* but does not surrender to a spiritual master or Viṣṇu, all his cultivation of knowledge is but a waste of time and labor.

#### TEXT 258

তথাপি দাম্ভিক পড়ুয়া নম্র নাহি হয় ।  
যাহাঁ তাহাঁ প্রভুর নিন্দা হাসি' সে করয় ॥ ২৫৮ ॥

*tathāpi dāmbhika paḍuyā namra nāhi haya  
yāhān tāhān prabhura nindā hāsi' se karaya*

#### SYNONYMS

*tathāpi*—still; *dāmbhika*—proud; *paḍuyā*—students; *namra*—submissive; *nāhi*—not; *haya*—become; *yāhān*—anywhere; *tāhān*—everywhere; *prabhura*—of the Lord; *nindā*—accusation; *hāsi'*—laughing; *se*—they; *karaya*—do.

#### TRANSLATION

But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

#### TEXT 259

সর্বজ্ঞ গোসাঞি জানি' সবার দুর্গতি ।  
ঘরে বসি' চিন্তে তা' সবার অব্যাহতি ॥ ২৫৯ ॥

*sarva-jña gosāñi jāni' sabāra durgati  
ghare vasi' cinte tā'-sabāra avyāhati*

## SYNONYMS

*sarva-jñā*—all-knowing; *gosāñi*—Lord Caitanya Mahāprabhu; *jāni*—knowing; *sabāra*—of all of them; *durgati*—degradation; *ghare*—at home; *vasi*—sitting; *cinte*—contemplates; *tā*—of them; *sabāra*—of all; *avyāhati*—the rescue.

## TRANSLATION

Lord Śrī Caitanya Mahāprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

## TEXT 260

যত অধ্যাপক, আর তাঁর শিষ্যগণ ।  
ধর্মী, কর্মী, তপোনিষ্ঠ, নিন্দক, দুর্জন ॥ ২৬০ ॥

*yata adhyāpaka, āra tāñra śiṣya-gaṇa*  
*dharmī, karmī, tapa-niṣṭha, nindaka, durjana*

## SYNONYMS

*yata*—all; *adhyāpaka*—professors; *āra*—and; *tāñra*—their; *śiṣya-gaṇa*—students; *dharmī*—followers of religious ritualistic ceremonies; *karmī*—performers of fruitive activities; *tapaḥ-niṣṭha*—performers of austerities; *nindaka*—blasphemers; *durjana*—rogues.

## TRANSLATION

“All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities,” the Lord thought, “yet at the same time they are blasphemers and rogues.

## PURPORT

Here is a depiction of materialists who have no knowledge of devotional service. They may be very religious and may work very systematically or perform austerities and penances but if they blaspheme the Supreme Personality of Godhead they are nothing but rogues. This is confirmed in the *Hari-bhakti-sudhodāya* (3.11):

*bhagavad-bhakti-hīnasya*  
*jātiḥ śāstram japas tapaḥ*  
*aprāṇasyaiva dehasya*  
*maṇḍanaṁ loka-rañjanam*

Without knowledge of devotional service to the Lord, great nationalism, fruitive, political or social work, science or philosophy are all simply like costly garments decorating a dead body. The only offense of persons adhering to these principles is that they are not devotees; they are always blasphemous toward the Supreme Personality of Godhead and His devotees.

## TEXT 261

এই সব মোর নিন্দা-অপরাধ হৈতে ।  
আমি না লওয়াইলে ভক্তি, না পারে লইতে ॥২৬১॥

*ei saba mora nindā-aparādha haite  
āmi nā laoyāile bhakti, nā pāre la-ite*

## SYNONYMS

*ei saba*—all of them; *mora*—of Me; *nindā*—blasphemy; *aparādha*—offense; *haite*—from; *āmi*—I; *nā*—not; *laoyāile*—if causing them to take; *bhakti*—devotional service; *nā*—not; *pāre*—able; *la-ite*—to take.

## TRANSLATION

“If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

## TEXT 262

নিষ্কারিতে আইলাম আমি, হৈল বিপরীত ।  
এসব দুর্জনের কৈছে হইবেক হিত ॥ ২৬২ ॥

*nistārite āilāma āmi, haila viparīta  
e-saba durjanera kaiche ha-ibeka hita*

## SYNONYMS

*nistārite*—to deliver; *āilāma*—have come; *āmi*—I; *haila*—it has become; *viparīta*—just the opposite; *e-saba*—all these; *durjanera*—of the rogues; *kaiche*—how; *ha-ibeka*—it will be; *hita*—the benefit.

## TRANSLATION

“I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited?

## TEXT 263

আমাকে প্রণতি করে, হয় পাপক্ষয় ।  
তবে সে ইহায়ে ভক্তি লওয়াইলে নয় ॥ ২৬৩ ॥

*āmāke praṇati kare, haya pāpa-kṣaya  
tabe se ihāre bhakti laoyāile laya*

## SYNONYMS

*āmāke*—unto Me; *praṇati*—obeisances; *kare*—they offer; *haya*—becomes; *pāpa-ḥṣaya*—destruction of sinful reaction; *tabe*—then; *se*—he; *ihāre*—unto him; *bhakti*—devotional service; *laoyāile*—if causing to take; *laya*—will take.

## TRANSLATION

“If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

## TEXT 264

মোরে নিন্দা করে যে, না করে নমস্কার ।  
এসব জীবেরে অবশ্য করিব উদ্ধার ॥ ২৬৪ ॥

*more nindā kare ye, nā kare namaskāra*  
*e-saba jīvere avāśya kariba uddhāra*

## SYNONYMS

*more*—Me; *nindā kare*—blasphemes; *ye*—anyone who; *nā*—does not; *kare*—offer; *namaskāra*—obeisances; *e-saba*—all these; *jīvere*—living entities; *avāśya*—certainly; *kariba*—I shall do; *uddhāra*—deliverance.

## TRANSLATION

“I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

## TEXT 265

অতএব অবশ্য আমি সন্ন্যাস করিব ।  
সন্ন্যাসি-বুদ্ধ্যে মোরে প্রণত হইব ॥ ২৬৫ ॥

*ataeva avāśya āmi sannyāsa kariba*  
*sannyāsi-buddhye more praṇata ha-iba*

## SYNONYMS

*ataeva*—therefore; *avāśya*—certainly; *āmi*—I; *sannyāsa*—the renounced order of life; *kariba*—shall accept; *sannyāsi-buddhye*—by thinking of Me as a *sannyāsi*; *more*—unto Me; *praṇata*—bow down; *ha-iba*—they shall do.

## TRANSLATION

“I should accept the *sannyāsa* order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.

## PURPORT

Among the members of the *varṇāśrama* institution's social orders (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*), the *brāhmaṇa* is considered the foremost, for he is the teacher and spiritual master of all the other *varṇas*. Similarly, among the spiritual orders (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*), the *sannyāsa* order is the most elevated. Therefore a *sannyāsī* is the spiritual master of all the *varṇas* and *āśramas*, and a *brāhmaṇa* is also expected to offer obeisances to a *sannyāsī*. Unfortunately, however, caste *brāhmaṇas* do not offer obeisances to a Vaiṣṇava *sannyāsī*. They are so proud that they do not offer obeisances even to Indian *sannyāsīs*, not to speak of European and American *sannyāsīs*. Śrī Caitanya Mahāprabhu, however, expected that even the caste *brāhmaṇas* would offer respectful obeisances to a *sannyāsī* because five hundred years ago the social custom was to offer obeisances immediately to any *sannyāsī*, known or unknown.

The *sannyāsīs* of the Kṛṣṇa consciousness movement are bona fide. All the students of the Kṛṣṇa consciousness movement have undergone the regular process of initiation. As enjoined in the *Hari-bhakti-vilāsa* by Sanātana Gosvāmī, *tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām*: by the regular process of initiation, any man can become a *brāhmaṇa*. Thus in the beginning the students of our Kṛṣṇa consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities—illicit sex, gambling, meat-eating and intoxication—they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (*hari-nāma*), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the *sannyāsa* order. At that time he receives the title *svāmī* or *gosvāmī*, both of which mean “master of the senses.” Unfortunately, debauched so-called *brāhmaṇas* in India neither offer them respect nor accept them as bona fide *sannyāsīs*. Śrī Caitanya Mahāprabhu expected the so-called *brāhmaṇas* to offer respect to such Vaiṣṇava *sannyāsīs*. Nevertheless, it does not matter whether they offer respect, nor whether they accept these *sannyāsīs* as bona fide, for the *śāstra* describes punishment for such disobedient so-called *brāhmaṇas*. The *śāstric* injunction declares:

*devatā-pratimām dr̥ṣṭvā  
yatiṁ caiva tridaṇḍīnam  
namaskāraṁ na kuryād yaḥ  
prāyaścittīyate naraḥ*

“One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a *tridaṇḍī sannyāsī* must undergo *prāyaścitta* [atonement].” If one does not offer obeisances to such a *sannyāsī*, the prescribed *prāyaścitta* is to fast for one day.

## TEXT 266

প্রগতিতে হ'বে ইহার অপরাধ ক্ষয় ।  
নির্মল হৃদয়ে ভক্তি করাইব উদয় ॥ ২৬৬ ॥

*praṇatite ha'be ihāra aparādha kṣaya*  
*nirmala hṛdaye bhakti karāiba udaya*

## SYNONYMS

*praṇatite*—by offering obeisances; *ha'be*—there will be; *ihāra*—of such offenders; *aparādha*—the offenses; *kṣaya*—destruction; *nirmala*—pure; *hṛdaye*—in the heart; *bhakti*—devotional service; *karāiba*—I shall cause; *udaya*—the rising.

## TRANSLATION

“Offering obeisances will relieve them of all the reactions to their offenses. Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

## PURPORT

According to Vedic injunctions, only a *brāhmaṇa* may be offered *sannyāsa*. The Śaṅkara-sampradāya (*ekadaṇḍa-sannyāsa-sampradāya*) awards the *sannyāsa* order only to caste *brāhmaṇas*, or born *brāhmaṇas*, but in the Vaiṣṇava system even one not born in a *brāhmaṇa* family may be made a *brāhmaṇa* according to the direction of the *Hari-bhakti-vilāsa* (*tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām*). Any person from any part of the world may be made a *brāhmaṇa* by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered *sannyāsa*. All the *sannyāsīs* in the Kṛṣṇa consciousness movement, who are preaching all over the world, are regular *brāhmaṇa-sannyāsīs*. Thus the so-called caste *brāhmaṇas* should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Śrī Caitanya Mahāprabhu, they will diminish their offenses and automatically awaken to their natural position of devotional service. As it is said, *nitya-siddha kṛṣṇa-prema sādhyā kabhu naya: kṛṣṇa-prema* can be awakened in a purified heart. The more we offer obeisances to *sannyāsīs*, especially Vaiṣṇava *sannyāsīs*, the more we diminish our offenses and purify our hearts. Only in a purified heart can *kṛṣṇa-prema* awaken. This is the process of Śrī Caitanya Mahāprabhu's cult, the Kṛṣṇa consciousness movement.

## TEXT 267

এসব পাষণ্ডীর তবে হইবে নিস্তার ।  
আর কোন উপায় নাহি, এই যুক্তি সার ॥ ২৬৭ ॥

*e-saba paṣaṇḍīra tabe ha-ibe nistāra*  
*āra kona upāya nāhi, ei yukti sāra*

## SYNONYMS

*e-saba*—all these; *pāṣaṅḍīra*—of the demons; *tabe*—then; *ha-ibe*—there will be; *nistāra*—deliverance; *āra*—alternative; *kona*—some; *upāya*—means; *nāhi*—there is not; *ei*—this; *yukti*—of the argument; *sāra*—essence.

## TRANSLATION

“All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument.”

## TEXT 268

এই দৃঢ় যুক্তি করি' প্রভু আছে ঘরে ।  
কেশব ভারতী আইলা নদীয়া-নগরে ॥ ২৬৮ ॥

*ei dṛḍha yukti kari' prabhu āche ghare*  
*keśava bhāratī āilā nadīyā-nagare*

## SYNONYMS

*ei*—this; *dṛḍha*—firm; *yukti*—consideration; *kari'*—making; *prabhu*—the Lord; *āche*—was; *ghare*—in His home; *keśava bhāratī*—of the name Keśava Bhāratī; *āilā*—came; *nadīyā-nagare*—to the town of Nadia.

## TRANSLATION

After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Keśava Bhāratī came to the town of Nadia.

## TEXT 269

প্রভু তাঁরে নমস্কারি' কৈল নিমন্ত্রণ ।  
ভিক্ষা করাইয়া তাঁরে কৈল নিবেদন ॥ ২৬৯ ॥

*prabhu tāñre namaskari' kaila nimantraṇa*  
*bhikṣā karāiyā tāñre kaila nivedana*

## SYNONYMS

*prabhu*—the Lord; *tāñre*—to him; *namaskari'*—offering obeisances; *kaila*—did; *nimantraṇa*—invitation; *bhikṣā*—alms; *karāiyā*—giving; *tāñre*—to him; *kaila*—submitted; *nivedana*—His prayer.

## TRANSLATION

The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.

## PURPORT

According to the system of Vedic society, whenever an unknown *sannyāsī* comes to a village or town, someone must invite him to take *prasāda* in his home. *Sannyāsīs* generally take *prasāda* in the house of a *brāhmaṇa* because the *brāhmaṇa* worships the Lord Nārāyaṇa *śilā*, or *śālagrāma-śilā*, and therefore there is *prasāda* that the *sannyāsī* may take. Keśava Bhāratī accepted the invitation of Śrī Caitanya Mahāprabhu. Thus the Lord had a good opportunity to explain His desire to take *sannyāsa* from him.

## TEXT 270

তুমি ত' ঈশ্বর বট,—সাক্ষাৎ নারায়ণ ।  
রূপা করি' কর মোর সংসার মোচন ॥ ২৭০ ॥

*tumi ta' īśvara baṭa*,—*sākṣāt nārāyaṇa*  
*kṛpā kari' kara mora saṁsāra mocana*

## SYNONYMS

*tumi*—you; *ta'*—certainly; *īśvara*—the Lord; *baṭa*—are; *sākṣāt*—directly; *nārāyaṇa*—the Supreme Lord, Nārāyaṇa; *kṛpā kari'*—showing mercy; *kara*—please do; *mora*—My; *saṁsāra*—material life; *mocana*—deliverance.

## TRANSLATION

“Sir, you are directly Nārāyaṇa. Therefore please be merciful unto Me. Deliver Me from this material bondage.”

## TEXT 271

ভারতী কহেন,—তুমি ঈশ্বর, অন্তর্যামী ।  
যে করাহ, সে করিব,—স্বতন্ত্র নহি আমি ॥ ২৭১ ॥

*bhāratī kahena*,—*tumi īśvara, antaryāmī*  
*ye karāha, se kariba*,—*svatantra nahi āmi*

## SYNONYMS

*bhāratī kahena*—Keśava Bhāratī replied; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *antaryāmī*—You know everything from within; *ye*—whatever; *karāha*—You cause to do; *se*—that; *kariba*—I must do; *svatantra*—independent; *nahi*—not; *āmi*—I.

## TRANSLATION

Keśava Bhāratī replied to the Lord: “You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You.”

## TEXT 272

এত বলি' ভারতী গোসাঞি কাটোয়াতে গেলা ।  
মহাপ্রভু তাহা যাই' সন্ন্যাস করিলা ॥ ২৭২ ॥

*eta bali' bhāratī gosāṇi kāṭoyāte gelā*  
*mahāprabhu tāhā yāi' sannyāsa karilā*

## SYNONYMS

*eta bali'*—saying this; *bhāratī*—Keśava Bhāratī; *gosāṇi*—the spiritual master; *kāṭoyāte*—to Katwa; *gelā*—went; *mahāprabhu*—Lord Caitanya Mahāprabhu; *tāhā*—there; *yāi'*—going; *sannyāsa*—the renounced order of life; *karilā*—accepted.

## TRANSLATION

After saying this, Keśava Bhāratī, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahāprabhu went there and accepted the renounced order of life [sannyāsa].

## PURPORT

At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Śrī Caitanya Mahāprabhu left Navadvīpa and crossed the River Ganges at a place known as Nidayāra-ghāṭa. Then He reached Kaṇṭaka-nagara, or Kāṭoyā (Katwa), where He accepted *ekadaṇḍa-sannyāsa* according to the Śāṅkarite system. Since Keśava Bhāratī belonged to the Śāṅkarite sect, he could not award the Vaiṣṇava *sannyāsa* order, whose members carry the *tridaṇḍa*.

Candraśekhara Ācārya assisted in the routine ceremonial work of the Lord's acceptance of *sannyāsa*. By the order of Śrī Caitanya Mahāprabhu, *kīrtana* was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular *sannyāsī*, with one rod (*ekadaṇḍa*). From that day on, His name was Śrī Kṛṣṇa Caitanya. Before that, He was known as Nimāi Paṇḍita. Śrī Caitanya Mahāprabhu, in the *sannyāsa* order, traveled all over the Rāḍhadeśa, the region where the Ganges River cannot be seen. Keśava Bhāratī accompanied Him for some distance.

## TEXT 273

সঙ্গে নিত্যানন্দ, চন্দ্রশেখর আচার্য ।  
মুকুন্দদত্ত, —এই তিন কৈল সর্ব কার্য ॥ ২৭৩ ॥

*saṅge nityānanda, candraśekhara ācārya*  
*mukunda-datta, —ei tina kaila sarva kārya*

## SYNONYMS

*saṅge*—in His company; *nityānanda*—Nityānanda Prabhu; *candra-śekhara ācārya*—Candraśekhara Ācārya; *mukunda-datta*—Mukunda Datta; *ei tina*—these three; *kaila*—performed; *sarva*—all; *kārya*—necessary activities.

## TRANSLATION

When Śrī Caitanya Mahāprabhu accepted sannyāsa, three personalities were with Him to perform all the necessary activities. They were Nityānanda Prabhu, Candraśekhara Ācārya and Mukunda Datta.

## TEXT 274

এই আদি-লীলার কৈল সূত্র গণন ।  
বিস্তারি বর্ণিলা ইহা দাস বৃন্দাবন ॥ ২৭৪ ॥

*ei ādi-līlāra kaila sūtra gaṇana  
vistāri varṇilā ihā dāsa vṛndāvana*

## SYNONYMS

*ei*—this; *ādi-līlāra*—of the *Ādi-līlā* (the first portion of Lord Caitanya's pastimes); *kaila*—made; *sūtra*—synopsis; *gaṇana*—enumeration; *vistāri*—elaborately; *varṇilā*—described; *ihā*—this; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

## TRANSLATION

Thus I have summarized the incidents of the *Ādi-līlā*. Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately [in his *Caitanya-bhāgavata*].

## TEXT 275

যশোদানন্দন হৈলা শচীর নন্দন ।  
চতুর্বিধ ভক্ত-ভাব করে আশ্বাদন ॥ ২৭৫ ॥

*yaśodā-nandana hailā śacīra nandana  
catur-vidha bhakta-bhāva kare āśvādana*

## SYNONYMS

*yaśodā-nandana*—the son of mother Yaśodā; *hailā*—became; *śacīra*—of mother Śacī; *nandana*—the son; *catur-vidha*—four kinds of; *bhakta-bhāva*—devotional humors; *kare*—does; *āśvādana*—tasting.

## TRANSLATION

The same Supreme Personality of Godhead who appeared as the son of mother Yaśodā has now appeared as the son of mother Śacī, relishing four kinds of devotional activities.

## PURPORT

Servitude, friendship, paternal affection and conjugal love for the Supreme Personality of Godhead are the basis of the four kinds of devotional activities. In

*śānta*, the marginal stage of devotional service, there is no activity. But above the *śānta* humor are servitude, friendship, paternal affection and conjugal love, which represent the gradual growth of devotional service to higher and higher platforms.

## TEXT 276

স্বমাধুর্য রাধা-প্রেমরস আশ্বাদিতে ।  
রাধাশ্যাব অঙ্গী করিয়াছে ভালমতে ॥ ২৭৬ ॥

*sva-mādhurya rādhā-prema-rasa āsvādite*  
*rādhā-bhāva aṅgī kariyāche bhāla-mate*

## SYNONYMS

*sva-mādhurya*—His own conjugal love; *rādhā-prema-rasa*—the mellow of the loving affairs between Rādhārāṇī and Kṛṣṇa; *āsvādite*—to taste; *rādhā-bhāva*—the mood of Śrīmatī Rādhārāṇī; *aṅgī kariyāche*—He accepted; *bhāla-mate*—very well.

## TRANSLATION

To taste the mellow quality of Śrīmatī Rādhārāṇī's loving affairs in Her relationship with Kṛṣṇa, and to understand the reservoir of pleasure in Kṛṣṇa, Kṛṣṇa Himself, as Śrī Caitanya Mahāprabhu, accepted the mood of Rādhārāṇī.

## PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya*, "Śrī Gaurasundara is Kṛṣṇa Himself with the attitude of Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu never gave up the attitude of the *gopīs*. He remained everlastingly predominated by Kṛṣṇa and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as *sahajiyās* generally do. He never placed Himself in the position of a debauchee. Lusty materialists like the members of the *sahajiyā-sampradāya* hanker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Śrī Caitanya Mahāprabhu, they become offenders to Svarūpa Dāmodara and Śrīla Vṛndāvana dāsa Ṭhākura. In *Śrī Caitanya-bhāgavata*, *Ādi-khaṇḍa*, Chapter Fifteen, it is said:

*sabe para-strīra prati nāhi parihāsa*  
*strī dekhi' dūre prabhu hayena eka-pāśa*

'Śrī Caitanya Mahāprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.' He was extremely strict regarding the association of women. The *sahajiyās*, however, pose as followers of Śrī Caitanya Mahāprabhu, although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women. The *gaurāṅga-nāgarī* party is not approved by Śrī Caitanya Mahāprabhu or

Vṛndāvana dāsa Ṭhākura. Even though one may offer all kinds of prayers to Caitanya Mahāprabhu, one should strictly avoid worshiping Him as the Gaurāṅga Nāgara. The personal behavior of Śrī Caitanya Mahāprabhu and the verses written by Śrī Vṛndāvana dāsa Ṭhākura have completely repudiated the lusty desires of the *gaurāṅga-nāgarīs*.”

## TEXT 277

গোপী-ভাব যাতে প্রভু ধরিয়াকে একান্ত ।  
ব্রজেন্দ্রনন্দনে মানে আপনার কান্ত ॥ ২৭৭ ॥

*gopī-bhāva yāte prabhu dhariyāche ekānta*  
*vrajendra-nandane māne āpanāra kānta*

## SYNONYMS

*gopī-bhāva*—the mood of the *gopīs*; *yāte*—in which; *prabhu*—the Lord; *dhariyāche*—accepted; *ekānta*—positively; *vrajendra-nandane*—Lord Kṛṣṇa; *māne*—they accept; *āpanāra*—own; *kānta*—lover.

## TRANSLATION

Lord Caitanya Mahāprabhu accepted the mood of the *gopīs*, who accept Vrajendra-nandana, Śrī Kṛṣṇa, as their lover.

## TEXT 278

গোপিকা-ভাবের এই সুদৃঢ় নিশ্চয় ।  
ব্রজেন্দ্রনন্দন বিনা অত্র না হয় ॥ ২৭৮ ॥

*gopikā-bhāvera ei sudṛḍha niścaya*  
*vrajendra-nandana vinā anyatra nā haya*

## SYNONYMS

*gopikā-bhāvera*—of the ecstasy of the *gopīs*; *ei*—this; *sudṛḍha*—firm; *niścaya*—information; *vrajendra-nandana*—Lord Śrī Kṛṣṇa; *vinā*—without; *anyatra*—anyone else; *nā*—not; *haya*—is possible.

## TRANSLATION

It is firmly ascertained that the ecstatic mood of the *gopīs* is possible only before Kṛṣṇa, and no one else.

## TEXT 279

শ্রামসুন্দর, শিখিপিজ্জ-গুঞ্জ-বিভুষণ ।  
গোপ-বেশা, ত্রিভঙ্গিগ, মুরলী-বদন ॥ ২৭৯ ॥

*śyāmasundara, śikhipiccha-guñjā-vibhūṣaṇa*  
*gopa-veśa, tri-bhaṅgima, muralī-vadana*

## SYNONYMS

*śyāma-sundara*—Lord Kṛṣṇa, who has a bluish color; *śikhi-piccha*—with a peacock feather on the head; *guñjā*—a garland of *guñjā*; *vibhūṣaṇa*—decorations; *gopa-veśa*—with the dress of a cowherd boy; *tri-bhaṅgima*—curved in three places; *muralī-vadana*—with a flute in the mouth.

## TRANSLATION

He has a bluish complexion, a peacock feather on His head, a *guñjā* garland and the decorations of a cowherd boy. His body is curved in three places, and He has a flute in His mouth.

## TEXT 280

ইহা ছাড়ি' কৃষ্ণ যদি হয় অন্ত্যাকার ।  
 গোপিকার ভাব নাহি যায় নিকট তাহার ॥ ২৮০ ॥

*ihā chāḍi' kṛṣṇa yadi haya anyākāra*  
*gopikāra bhāva nāhi yāya nikaṭa tāhāra*

## SYNONYMS

*ihā*—this; *chāḍi'*—giving up; *kṛṣṇa*—Kṛṣṇa; *yadi*—if; *haya*—takes; *anya-ākāra*—another form; *gopikāra*—of the *gopīs*; *bhāva*—the ecstasy; *nāhi*—does not; *yāya*—arise; *nikaṭa*—near; *tāhāra*—that (form).

## TRANSLATION

If Lord Kṛṣṇa gives up this original form and assumes another Viṣṇu form, nearness to Him cannot invoke the ecstatic mood of the *gopīs*.

## TEXT 281

গোপীনাং পশুপেন্দ্রনন্দনজুষো ভাবশ্চ কস্তাং কৃতী  
 বিজ্ঞাতুং ক্ষমতে দুৰূহপদবীসকারিণঃ প্রক্রিয়াম্ ।  
 আবিকুৰ্বতি বৈষ্ণবীমপি তনুং তস্মিন্ ভূজৈর্জিষ্ণুভি-  
 যাসাং হস্ত চতুর্ভিরদ্ভুতরুচিং রাগোদরঃ কুঞ্চতি ॥ ২৮১ ॥

*gopīnām paśupendra-nandana-juṣo bhāvasya kas tām kṛti*  
*vijñātum kṣamate durūha-padavī-sāncāriṇaḥ prakriyām*  
*āvīṣkurvati vaiṣṇavīm api tanuṁ tasmin bhujair jiṣṇubhir*  
*yāsām hanta caturbhir adbhuta-rucirṁ rāgodayaḥ kuñcati*

## SYNONYMS

*gopīnām*—of the *gopīs*; *paśupendra-nandana-juṣaḥ*—of the service of the son of Vraja's King, Mahārāja Nanda; *bhāvasya*—ecstatic; *kaḥ*—what; *tām*—that; *ḥṛtī*—learned man; *viñātum*—to understand; *ḥṣamate*—is able; *durūha*—very difficult to understand; *padavī*—the position; *sañcāriṇaḥ*—which provokes; *prakriyām*—activity; *āviṣkurvati*—He manifests; *vaiṣṇavīm*—of Viṣṇu; *api*—certainly; *tanum*—the body; *tasmin*—in that; *bhujaiḥ*—with arms; *jiṣṇubhiḥ*—very beautiful; *yāsām*—of whom (the *gopīs*); *hanta*—alas; *caturbhiḥ*—four; *adbhuta*—wonderfully; *rucim*—beautiful; *rāga-udayaḥ*—the evoking of ecstatic feelings; *kuñcati*—cripples.

## TRANSLATION

“Once Lord Śrī Kṛṣṇa, with a playful motive, manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. Seeing this exalted form, however, crippled the ecstatic feelings of the *gopīs*. A learned scholar, therefore, cannot understand the *gopīs*' ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the *gopīs* in ecstatic *parama-rasa* with Kṛṣṇa are the greatest mystery in spiritual life.”

## PURPORT

This is a quotation from *Lalita-mādhava* (6.14) by Śrīla Rūpa Gosvāmī.

## TEXT 282

বসন্তকালে রাসলীলা করে গোবর্ধনে ।  
অন্তর্ধান কৈলা সঙ্কেত করি' রাখা-সনে ॥ ২৮২ ॥

*vasanta-kāle rāsa-līlā kare govardhane*  
*antardhāna kailā sañketa kari' rādhā-sane*

## SYNONYMS

*vasanta-kāle*—during the season of spring; *rāsa-līlā*—*rāsa* dance; *kare*—does; *govardhane*—near the Govardhana Hill; *antardhāna*—disappearance; *kailā*—did; *sañketa*—indication; *kari'*—making; *rādhā-sane*—with Rādhārāṇī.

## TRANSLATION

During the season of springtime, when the *rāsa* dance was going on, suddenly Kṛṣṇa disappeared from the scene, indicating that He wanted to be alone with Śrīmatī Rādhārāṇī.

## TEXT 283

নিভৃতনিকুঞ্জে বসি' দেখে রাখার বাট ।  
অশ্বেষিতে আইলা তাই' গোপিকার ঠাট ॥ ২৮৩ ॥

*nibhṛta-nikuñje vasi' dekhe rādhāra bāṭa  
anveṣite āilā tāhān gopikāra ṭhāṭa*

## SYNONYMS

*nibhṛta*—solitary; *nikuñje*—in a bush; *vasi'*—sitting; *dekhe*—waiting to see; *rādhāra*—of Śrīmatī Rādhārāṇī; *bāṭa*—the passing; *anveṣite*—while searching; *āilā*—came; *tāhān*—there; *gopikāra*—of the *gopīs*; *ṭhāṭa*—the phalanx.

## TRANSLATION

Kṛṣṇa was sitting in a solitary bush, waiting for Śrīmatī Rādhārāṇī to pass by. But while He was searching, the *gopīs* arrived there, like a phalanx of soldiers.

## TEXT 284

দূর হৈতে কৃষ্ণে দেখি' বলে গোপীগণ ।  
“এই দেখ কুঞ্জের ভিতর ব্রজেন্দ্রনন্দন ॥” ২৮৪ ॥

*dūra haite kṛṣṇe dekhi' bale gopī-gaṇa  
“ei dekha kuñjera bhītara vrajendra-nandana”*

## SYNONYMS

*dūra haite*—from a distance; *kṛṣṇe*—unto Kṛṣṇa; *dekhi'*—seeing; *bale*—said; *gopī-gaṇa*—all the *gopīs*; *ei dekha*—just see here; *kuñjera*—the bush; *bhītara*—within; *vrajendra-nandana*—the son of Nanda Mahārāja.

## TRANSLATION

“Just see!” the *gopīs* said, seeing Kṛṣṇa from a distant place. “Here within a bush is Kṛṣṇa, the son of Nanda Mahārāja.”

## TEXT 285

গোপীগণ দেখি' কৃষ্ণের হইল সাদ্বস ।  
লুক্কাইতে নারিল, ভয়ে হৈলা বিবশ ॥ ২৮৫ ॥

*gopī-gaṇa dekhi' kṛṣṇera ha-ila sādvasa  
lukāite nārila, bhaye hailā bibaśa*

## SYNONYMS

*gopī-gaṇa*—all the *gopīs* combined together; *dekhi'*—seeing; *kṛṣṇera*—of Kṛṣṇa; *ha-ila*—there were; *sādvasa*—some emotional feelings; *lukāite*—to hide; *nārila*—was unable; *bhaye*—out of fear; *hailā*—became; *bibaśa*—motionless.

## TRANSLATION

As soon as Kṛṣṇa saw all the gopīs, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

## TEXT 286

চতুর্ভূজ মূর্তি ধরি' আছেন বসিয়া ।  
কৃষ্ণ দেখি' গোপী কহে নিকটে আসিয়া ॥ ২৮৬ ॥

*catur-bhuja mūrti dhari' āchena vasiyā*  
*kṛṣṇa dekhi' gopī kahe nikaṭe āsiyā*

## SYNONYMS

*catuḥ-bhuja*—four-armed; *mūrti*—form; *dhari'*—accepting; *āchena*—was; *vasiyā*—sitting; *kṛṣṇa*—Lord Kṛṣṇa; *dekhi'*—seeing; *gopī*—the gopīs; *kahe*—say; *nikaṭe*—near-by; *āsiyā*—coming there.

## TRANSLATION

Kṛṣṇa assumed His four-armed Nārāyaṇa form and sat there. When all the gopīs came, seeing Him they spoke as follows.

## TEXT 287

'ইহঁো কৃষ্ণ নহে, ইহঁো নারায়ণ মূর্তি ।'  
এত বলি' তাঁরে সন্নে করে নতি-স্তুতি ॥ ২৮৭ ॥

*'ihoṅ kṛṣṇa nahe, ihoṅ nārāyaṇa mūrti'*  
*eta bali' tāhre sabhe kare nati-stuti*

## SYNONYMS

*ihon*—this; *kṛṣṇa*—Lord Kṛṣṇa; *nahe*—is not; *ihon*—this is; *nārāyaṇa*—the Supreme Personality of Godhead; *mūrti*—the form; *eta bali'*—saying this; *tāhre*—unto Him; *sabhe*—all the gopīs; *kare*—make; *nati-stuti*—obeisances and prayers.

## TRANSLATION

“He is not Kṛṣṇa! He is the Supreme Personality of Godhead, Nārāyaṇa.” After saying this, they offered obeisances and the following respectful prayers.

## TEXT 288

‘নমো নারায়ণ, দেব করহ প্রসাদ ।  
কৃষ্ণসঙ্গ দেহ’ য়োর ঘুচাহ বিষাদ ॥” ২৮৮ ॥

“*namo nārāyaṇa, deva karaha prasāda  
kṛṣṇa-saṅga deha' mora ghucāha viṣāda*”

## SYNONYMS

*namaḥ nārāyaṇa*—all respects to Nārāyaṇa; *deva*—the Supreme Personality of Godhead; *karaha*—kindly give; *prasāda*—Your mercy; *kṛṣṇa-saṅga*—association with Kṛṣṇa; *deha*—giving; *mora*—our; *ghucāha*—please diminish; *viṣāda*—lamentation.

## TRANSLATION

“O Lord Nārāyaṇa, we offer our respectful obeisances unto You. Kindly be merciful to us. Give us the association of Kṛṣṇa and thus vanquish our lamentation.”

## PURPORT

The *gopīs* were not made happy even by seeing the four-armed form of Nārāyaṇa. Yet they offered their respects to the Supreme Personality of Godhead and begged from Him the benediction of achieving the association of Kṛṣṇa. Such is the ecstatic feeling of the *gopīs*.

## TEXT 289

এত বলি নমস্করি' গেলা গোপীগণ ।  
হেনকালে রাধা আসি' দিলা দরশন ॥ ২৮৯ ॥

*eta bali namaskari' gelā gopī-gaṇa  
hena-kāle rādhā āsi' dilā daraśana*

## SYNONYMS

*eta bali*—saying this; *namaskari*—offering obeisances; *gelā*—went away; *gopī-gaṇa*—all the *gopīs*; *hena-kāle*—at this time; *rādhā*—Śrīmatī Rādhārāṇī; *āsi*—coming there; *dilā*—gave; *daraśana*—audience.

## TRANSLATION

After saying this and offering obeisances, all the *gopīs* dispersed. Then Śrīmatī Rādhārāṇī came and appeared before Lord Kṛṣṇa.

## TEXT 290

রাধা দেখি' কৃষ্ণ তাঁরে হাস্ত করিতে ।  
সেই চতুর্ভুজ মূর্তি চাহেন রাখিতে ॥ ২৯০ ॥

*rādhā dekhi' kṛṣṇa tāṅre hāśya karite  
sei catur-bhuja mūrti cāhena rākhite*

## SYNONYMS

*rādhā*—Śrīmatī Rādhārāṇī; *dekhi*'—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *tāhre*—unto Her; *hāsya*—joking; *karite*—to do; *sei*—that; *catuḥ-bhuja*—four-armed; *mūrti*—form; *cāhena*—wanted; *rākhite*—to keep.

## TRANSLATION

When Lord Kṛṣṇa saw Rādhārāṇī, He wanted to maintain the four-armed form to joke with Her.

## TEXT 291

লুকাইলা দুই ভুজ রাখার অগ্রেতে ।  
বহু যত্ন কৈলা কৃষ্ণ, নারিল রাখিতে ॥ ২৯১ ॥

*lukāilā dui bhuja rādhāra agrete*  
*bahu yatna kailā kṛṣṇa, nārila rākhite*

## SYNONYMS

*lukāilā*—He hid; *dui*—two; *bhuja*—arms; *rādhāra*—of Śrīmatī Rādhārāṇī; *agrete*—in front; *bahu*—much; *yatna*—endeavor; *kailā*—did; *kṛṣṇa*—Lord Kṛṣṇa; *nārila*—was unable; *rākhite*—to keep.

## TRANSLATION

In front of Śrīmatī Rādhārāṇī, Śrī Kṛṣṇa tried to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.

## TEXT 292

রাখার বিশুদ্ধ-ভাবের অচিন্ত্য প্রভাব ।  
যে কৃষ্ণেরে করাইলা দ্বিভুজ-স্বভাব ॥ ২৯২ ॥ ৮

*rādhāra viśuddha-bhāvera acintya prabhāva*  
*ye kṛṣṇere karāilā dvi-bhuja-svabhāva*

## SYNONYMS

*rādhāra*—of Śrīmatī Rādhārāṇī; *viśuddha*—purified; *bhāvera*—of the ecstasy; *acintya*—inconceivable; *prabhāva*—influence; *ye*—which; *kṛṣṇere*—unto Lord Kṛṣṇa; *karāilā*—forced; *dvi-bhuja*—two-armed; *svabhāva*—original.

## TRANSLATION

The influence of Rādhārāṇī's pure ecstasy is so inconceivably great that it forced Kṛṣṇa to come to His original two-armed form.

## TEXT 293

রাসারম্ভবিধৌ নিলীয় বসত। কুঞ্জে মৃগাক্ষীগণৈ-  
 দৃষ্টং গোপয়িতুং স্বমুদুরধিয়া যা স্তুষ্ট সন্দর্শিতা ।  
 রাধায়াঃ প্রণয়স্ত হস্ত মহিমা যশ শ্রিয়া রক্ষিতুং  
 সা শক্যা প্রভবিষ্ণুনাপি হরিণা নাসীচ্চতুর্বাহতা ॥ ২৯৩ ॥

*rāsārambha-vidhau nilīya vasatā kuñje mṛgākṣī-gaṇair  
 dṛṣṭam gopayitum svam uddhura-dhiyā yā suṣṭhu sandarśitā  
 rādhāyāḥ praṇayasya hanta mahimā yasya śriyā rakṣitum  
 sā śakyā prabha-viṣṇunāpi hariṇā nāsīc catur-bāhutā*

## SYNONYMS

*rāsa-ārambha-vidhau*—in the matter of beginning the *rāsa* dance; *nilīya*—having hidden; *vasatā*—sitting; *kuñje*—in a grove; *mṛgā-akṣī-gaṇaiḥ*—by the *gopīs*, who had eyes resembling those of deer; *dṛṣṭam*—being seen; *gopayitum*—to hide; *svam*—Himself; *uddhura-dhiyā*—by first-class intelligence; *yā*—which; *suṣṭhu*—perfectly; *sandarśitā*—exhibited; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *praṇayasya*—of the love; *hanta*—just see; *mahimā*—the glory; *yasya*—of which; *śriyā*—the opulence; *rakṣitum*—to protect that; *sā*—that; *śakyā*—able; *prabha-viṣṇunā*—by Kṛṣṇa; *api*—even; *hariṇā*—by the Supreme Personality of Godhead; *na*—not; *āsīt*—was; *catuḥ-bāhutā*—four-armed form.

## TRANSLATION

“Prior to the *rāsa* dance, Lord Kṛṣṇa hid Himself in a grove just to have fun. When the *gopīs* came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Śrīmatī Rādhārāṇī came there, Kṛṣṇa could not maintain His four arms in Her presence. This is the wonderful glory of Her love.”

## PURPORT

This is a quotation from *Ujjvala-nīlamaṇi* by Śrīla Rūpa Gosvāmī.

## TEXT-294

সেই ব্রজেশ্বর—ইহঁ জগন্নাথ পিতা ।  
 সেই ব্রজেশ্বরী—ইহঁ শচীদেবী মাতা ॥ ২৯৪ ॥

*sei vrajeśvara*—*ihaṅ jagannātha pitā*  
*sei vrajeśvarī*—*ihaṅ śacīdevī mātā*

## SYNONYMS

*sei*—that; *vrajeśvara*—the King of Vraja; *ihaṅ*—now; *jagannātha*—Jagannātha Miśra; *pitā*—the father of Lord Caitanya Mahāprabhu; *sei*—that; *vrajeśvarī*—Queen of Vraja; *ihaṅ*—now; *śacīdevī*—Śacīdevī; *mātā*—the mother of Śrī Caitanya Mahāprabhu.

## TRANSLATION

Father Nanda, the King of Vrajabhūmi, is now Jagannātha Miśra, the father of Caitanya Mahāprabhu. And mother Yaśodā, the Queen of Vrajabhūmi, is now Śacīdevī, Lord Caitanya's mother.

## TEXT 295

সেই নন্দসুত — ইহঁ চৈতন্য-গোসাঞি ।  
সেই বলদেব — ইহঁ নিত্যানন্দ ভাই ॥ ২৯৫ ॥

*sei nanda-suta*—*ihan caitanya-gosāñi*  
*sei baladeva*—*ihan nityānanda bhāi*

## SYNONYMS

*sei nanda-suta*—the same son of Nanda Mahārāja; *ihan*—now; *caitanya-gosāñi*—Caitanya Mahāprabhu; *sei baladeva*—the selfsame Baladeva; *ihan*—now; *nityānanda bhāi*—Nityānanda Prabhu, the brother of Śrī Caitanya Mahāprabhu.

## TRANSLATION

The former son of Nanda Mahārāja is now Śrī Caitanya Mahāprabhu, and the former Baladeva, Kṛṣṇa's brother, is now Nityānanda Prabhu, the brother of Lord Caitanya.

## TEXT 296

বাৎসল্য, দাস্য, সখ্য—তিন ভাবময় ।  
সেই নিত্যানন্দ — কৃষ্ণচৈতন্য-সহায় ॥ ২৯৬ ॥

*vātsalya, dāsya, sakhya*—*tina bhāvamaya*  
*sei nityānanda*—*kṛṣṇa-caitanya-sahāya*

## SYNONYMS

*vātsalya*—paternity; *dāsya*—servitude; *sakhya*—fraternity; *tina*—three; *bhāva-maya*—emotional ecstasies; *sei*—that; *nityānanda*—Nityānanda Prabhu; *kṛṣṇa-caitanya*—of Lord Caitanya Mahāprabhu; *sahāya*—the assistant.

## TRANSLATION

Śrī Nityānanda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Śrī Caitanya Mahāprabhu in that way.

## TEXT 297

প্রেমভক্তি দিয়া তেঁহো ভাসা'ল জগতে ।  
তাঁর চরিত্র লোকে না পারে বুঝিতে ॥ ২৯৭ ॥

*prema-bhakti diyā teṅho bhāsā'la jagate  
tāṅra caritra loke nā pāre bujhite*

## SYNONYMS

*prema-bhakti*—devotional service; *diyā*—giving; *teṅho*—Lord Nityānanda Prabhu; *bhāsā'la*—overflowed; *jagate*—in the world; *tāṅra*—His; *caritra*—character; *loke*—people; *nā*—not; *pāre*—able; *bujhite*—to understand.

## TRANSLATION

Śrī Nityānanda Prabhu overflowed the entire world by distributing transcendental loving service. No one can understand His character and activities.

## TEXT 298

অদ্বৈত-আচার্য-গোসাঁঞি ভক্ত-অবতার ।  
কৃষ্ণ অবতারিয়া কৈলা ভক্তির প্রচার ॥ ২৯৮ ॥

*advaita-ācārya-gosāñi bhakta-avatāra  
kṛṣṇa avatāriyā kailā bhaktira pracāra*

## SYNONYMS

*advaita-ācārya*—Śrī Advaita Prabhu; *gosāñi*—spiritual master; *bhakta-avatāra*—the incarnation of a devotee; *kṛṣṇa*—the Supreme Personality of Godhead; *avatāriyā*—descending; *kailā*—did; *bhaktira*—of devotional service; *pracāra*—propagation.

## TRANSLATION

Śrīla Advaita Ācārya Prabhu appeared as an incarnation of a devotee. He is in the category of Kṛṣṇa, but He descended to this earth to propagate devotional service.

## TEXT 299

সখ্য, দাস্য,—দুই ভাব সহজ তাঁহার ।  
কভু প্রভু করেন তাঁরে গুরু-ব্যবহার ॥ ২৯৯ ॥

*sakhya, dāsya,—dui bhāva sahaja tāṅhāra  
kabhu prabhu karen tāṅre guru-vyavahāra*

## SYNONYMS

*sakhya*—fraternity; *dāsya*—servitude; *dui*—two; *bhāva*—ecstasies; *sahaja*—natural; *tāṅhāra*—His; *kabhu*—sometimes; *prabhu*—Lord Caitanya; *karena*—does; *tāṅre*—to Him; *guru*—of spiritual master; *vyavahāra*—treatment.

## TRANSLATION

His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

## TEXT 300

শ্রীবাসাদি যত মহাপ্রভুর ভক্তগণ ।  
নিজ নিজ ভাবে করেন চৈতন্য-সেবন ॥ ৩০০ ॥

*śrīvāsādi yata mahāprabhura bhakta-gaṇa  
nija nija bhāve kareṇa caitanya-sevana*

## SYNONYMS

*śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *yata*—all; *mahāprabhura*—of Caitanya Mahāprabhu; *bhakta-gaṇa*—devotees; *nija nija*—in their own respective; *bhāve*—emotion; *kareṇa*—do; *caitanya-sevana*—service to Lord Caitanya Mahāprabhu.

## TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura, have their own emotional humors in which they render service unto Him.

## TEXT 301

পণ্ডিত-গোসাঞি আদি যাঁর যেই রস ।  
সেই সেই রসে প্রভু হন তাঁর বশ ॥ ৩০১ ॥

*paṇḍita-gosāñi ādi yāñra yei rasa  
sei sei rase prabhu hana tāñra vaśa*

## SYNONYMS

*paṇḍita-gosāñi*—Gadādhara Paṇḍita; *ādi*—headed by; *yāñra*—whose; *yei*—whatever; *rasa*—transcendental mellow; *sei sei*—that respective; *rase*—by the mellow; *prabhu*—the Lord; *hana*—is; *tāñra*—his; *vaśa*—under control.

## TRANSLATION

Personal associates like Gadādhara, Svarūpa Dāmodara, Rāmānanda Rāya, and the six Gosvāmīs headed by Rūpa Gosvāmī are all situated in their respective transcendental humors. Thus the Lord submits to various transcendently mellow positions.

## PURPORT

In verses 296 through 301 the emotional devoted service of Śrī Nityānanda and Śrī Advaita Prabhu has been fully described. Describing such individual service, the *Gaura-gaṇoddeśā-dīpikā*, verses 11 through 16, declares that although Lord

Caitanya Mahāprabhu appeared as a devotee, He is none other than the son of Nanda Mahārāja. Similarly, although Śrī Nityānanda Prabhu appeared as Lord Caitanya's assistant, He is none other than Baladeva, the carrier of the plow. Advaita Ācārya is the incarnation of Sadāśiva from the spiritual world. All the devotees headed by Śrīvāsa Ṭhākura are His marginal energy, whereas the devotees headed by Gadādhara Paṇḍita are manifestations of His internal potency.

Śrī Caitanya Mahāprabhu, Advaita Prabhu and Nityānanda Prabhu all belong to the *viṣṇu-tattva* category. Because Lord Caitanya is an ocean of mercy, He is addressed as *mahāprabhu*, whereas Nityānanda and Advaita, being two great personalities who assist Lord Caitanya, are addressed as *prabhu*. Thus there are two *prabhus* and one *mahāprabhu*. Gadādhara Gosvāmī is a representative of a perfect *brāhmaṇa* spiritual master. Śrīvāsa Ṭhākura represents a perfect *brāhmaṇa* devotee. These five are known as the Pañca-tattva.

## TEXT 302

তিহঁ শ্যাম,— বংশীমুখ, গোপবিলাসী ।

ইহঁ গৌর—কভু দ্বিজ, কভু ত' সন্ন্যাসী ॥ ৩০২ ॥

*tihan śyāma*,—*vaṁśī-mukha*, *gopa-vilāsī*

*ihañ gaura*—*kabhu dvija*, *kabhu ta' sannyāsī*

## SYNONYMS

*tihan*—in the *kṛṣṇa-līlā*; *śyāma*—blackish color; *vaṁśī-mukha*—a flute in the mouth; *gopa-vilāsī*—an enjoyer as a cowherd boy; *ihañ*—now; *gaura*—fair complexion; *kabhu*—sometimes; *dvija*—*brāhmaṇa*; *kabhu*—sometimes; *ta'*—certainly; *sannyāsī*—in the renounced order of life.

## TRANSLATION

In *kṛṣṇa-līlā* the Lord's complexion is blackish. A flute in His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a *brāhmaṇa* and sometimes accepting the renounced order of life.

## TEXT 303

অতএব আপনে প্রভু গোপীভাব ধরি' ।

ব্রজেন্দ্রনন্দনে কহে 'প্রাণনাথ' করি' ॥ ৩০৩ ॥

*ataeva āpane prabhu gopī-bhāva dhari'*

*vrajendra-nandane kahe 'prāṇa-nātha' kari'*

## SYNONYMS

*ataeva*—therefore; *āpane*—personally; *prabhu*—the Lord; *gopī-bhāva*—the ecstasy of the *gopīs*; *dhari'*—accepting; *vrajendra-nandane*—the son of Nanda Mahārāja; *kahe*—addresses; *prāṇa-nātha*—O Lord of My life (husband); *kari'*—accepting.

## TRANSLATION

Therefore the Lord Himself, accepting the emotional ecstasy of the gopīs, now addresses the son of Nanda Mahārāja, “O master of My life! O My dear husband!”

## TEXT 304

সেই কৃষ্ণ, সেই গোপী,—পরম বিরোধ ।  
অচিন্ত্য চরিত্র প্রভুর অতি সুদুর্বোধ ॥ ৩০৪ ॥

*sei kṛṣṇa, sei gopī,—parama virodha  
acintya caritra prabhura ati sudurbodha*

## SYNONYMS

*sei kṛṣṇa*—that Kṛṣṇa; *sei gopī*—that gopī; *parama virodha*—very much contradictory; *acintya*—inconceivable; *caritra*—character; *prabhura*—of the Lord; *ati*—very much; *sudurbodha*—difficult to understand.

## TRANSLATION

He is Kṛṣṇa, yet He has accepted the mood of the gopīs. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

## PURPORT

Kṛṣṇa’s accepting the part of the *gopīs* is certainly contradictory according to any mundane calculations, but the Lord, by His inconceivable character, may act like the *gopīs* and feel separation from Kṛṣṇa, although He is Kṛṣṇa Himself. Such a contradiction can be reconciled only in the Supreme Personality of Godhead because He has energy that is inconceivable (*acintya*), which can make possible that which is impossible to do (*agatān gatān patīyasi*). Such contradictions are very difficult to understand unless a devotee strictly follows the Vaiṣṇava philosophy under the direction of the Gosvāmīs. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī ends every chapter with this verse:

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

“Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate *Śrī Caitanya-caritāmṛta*, following in their footsteps.”

In a song by Narottama dāsa Ṭhākura it is stated:

*rūpa-raghunātha-pade ha-ibe ākuti  
kabe hāma bujhaba se yugala-pīriti*

The conjugal love between Rādhā and Kṛṣṇa, which is called *yugala-pīriti*, is not understandable by mundane scholars, artists or poets. It is simply to be understood

by devotees who strictly follow in the footsteps of the six Gosvāmīs. Sometimes so-called artists and poets try to understand the love affairs of Rādhā and Kṛṣṇa, and they publish cheap books of poetry and pictures on the subject. Unfortunately, however, they do not understand the transcendental affairs of Rādhā and Kṛṣṇa even to the smallest degree. They are simply meddling in a matter in which they are not fit even to enter.

## TEXT 305

ইথে তর্ক করি' কেহ না কর সংশয় ।  
কৃষ্ণের অচিন্ত্যশক্তি এই মত হয় ॥ ৩০৫ ॥

*ithe tarka kari' keha nā kara saṁśaya*  
*kṛṣṇera acintya-śakti ei mata haya*

## SYNONYMS

*ithe*—in this matter; *tarka kari'*—making arguments; *keha*—someone; *nā*—do not; *kara*—make; *saṁśaya*—doubts; *kṛṣṇera*—of Lord Kṛṣṇa; *acintya-śakti*—inconceivable potency; *ei*—this; *mata*—the verdict; *haya*—is.

## TRANSLATION

One cannot understand the contradictions in Lord Caitanya's character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the inconceivable energy of Kṛṣṇa; otherwise one cannot understand how such contradictions are possible.

## TEXT 306

অচিন্ত্য, অদ্ভুত কৃষ্ণচৈতন্য-বিহার ।  
চিত্র ভাব, চিত্র গুণ, চিত্র ব্যবহার ॥ ৩০৬ ॥

*acintya, adbhuta kṛṣṇa-caitanya-vihāra*  
*citra bhāva, citra guṇa, citra vyavahāra*

## SYNONYMS

*acintya*—inconceivable; *adbhuta*—wonderful; *kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *vihāra*—pastimes; *citra*—wonderful; *bhāva*—ecstasy; *citra*—wonderful; *guṇa*—qualities; *citra*—wonderful; *vyavahāra*—behavior.

## TRANSLATION

The pastimes of Śrī Kṛṣṇa Caitanya Mahāprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

## TEXT 307

তর্কে ইহা নাহি মানে যেই দুৱাচার ।  
কুম্ভীপাকে পচে, তার নাহিক নিস্তার ॥ ৩০৭ ॥

*tarke ihā nāhi māne yei durācāra*  
*kumbhīpāke pace, tāra nāhika nistāra*

## SYNONYMS

*tarke*—by arguments; *ihā*—this; *nāhi*—not; *māne*—accepts; *yei*—anyone who; *durācāra*—debauchee; *kumbhī-pāke*—in the boiling oil of hell; *pace*—boils; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance.

## TRANSLATION

If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhīpāka. For him there is no deliverance.

## PURPORT

Kumbhīpāka, a type of hellish condition, is described in *Śrīmad-Bhāgavatam* (5.26.13), wherein it is said that a person who cooks living birds and beasts to satisfy his tongue is brought before Yamarāja after death and punished in the Kumbhīpāka hell. There he is put into boiling oil called *kumbhī-pāka*, from which there is no deliverance. Kumbhīpāka is meant for persons who are unnecessarily envious. Those who are envious of the activities of Śrī Caitanya Mahāprabhu are punished in that hellish condition.

## TEXT 308

অচিন্ত্যাঃ খলু যে ভাবা ন তাংস্তুর্কেণ যোজয়েৎ ।  
প্রকৃতিভ্যাঃ পরং যচ্চ তদাচিন্ত্যস্ম লক্ষণম্ ॥ ৩০৮ ॥

*acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet*  
*prakṛtibhyaḥ paraṁ yac ca tad acintyasya lakṣaṇam*

## SYNONYMS

*acintyāḥ*—inconceivable; *khalu*—certainly; *ye*—those; *bhāvāḥ*—subject matters; *na*—not; *tān*—them; *tarkeṇa*—by argument; *yojayet*—one may understand; *prakṛtibhyaḥ*—to material nature; *paraṁ*—transcendental; *yac*—that which; *ca*—and; *tad*—that; *acintyasya*—of the inconceivable; *lakṣaṇam*—a symptom.

## TRANSLATION

“Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental

subject matters, one should not try to understand transcendental subjects through mundane arguments.”

## PURPORT

This is a quote from the *Bhakti-rasāmṛta-sindhu* (2.5.93) by Śrīla Rūpa Gosvāmī.

## TEXT 309

অদ্ভুত চৈতন্যলীলায় যাহার বিশ্বাস ।  
সেই জন যায় চৈতন্যের পদ পাশ ॥ ৩০৯ ॥

*adbhuta caitanya-līlāya yāhāra viśvāsa  
sei jana yāya caitanyera pada pāśa*

## SYNONYMS

*adbhuta*—wonderful; *caitanya-līlāya*—in the pastimes of Lord Caitanya Mahāprabhu; *yāhāra*—anyone whose; *viśvāsa*—faith; *sei*—that; *jana*—person; *yāya*—makes progress; *caitanyera*—of Śrī Caitanya Mahāprabhu; *pada*—the lotus feet; *pāśa*—near.

## TRANSLATION

Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahāprabhu can approach His lotus feet.

## TEXT 310

প্রসঙ্গে কহিল এই সিদ্ধান্তের সার ।  
ইহা যেই শুনে, শুদ্ধভক্তি হয় তার ॥ ৩১০ ॥

*prasaṅge kahila ei siddhāntera sāra  
ihā yei śune, śuddha-bhakti haya tāra*

## SYNONYMS

*prasaṅge*—in the course of discussion; *kahila*—it was said; *ei*—this; *siddhāntera*—of the conclusion; *sāra*—the essence; *ihā*—this; *yei*—anyone who; *śune*—hears; *śuddha-bhakti*—unalloyed devotional service; *haya*—becomes; *tāra*—his.

## TRANSLATION

In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.

## TEXT 311

লিখিত গ্রন্থের যদি করি অনুবাদ ।  
তবে সে গ্রন্থের অর্থ পাইয়ে আশ্বাদ ॥ ৩১১ ॥

*likhita granthera yadi kari anuvāda  
tabe se granthera artha pāiye āsvāda*

## SYNONYMS

*likhita*—written; *granthera*—of the scripture; *yadi*—if; *kari*—I do; *anuvāda*—repetition; *tabe*—then; *se granthera*—of that scripture; *artha*—the meaning; *pāiye*—I can get; *āsvāda*—taste.

## TRANSLATION

If I repeat what is already written, I may thus relish the purpose of this scripture.

## TEXT 312

দেখি গ্রন্থে ভাগবতে ব্যাসের আচার ।  
কথা কহি' অনুবাদ করে বার বার ॥ ৩১২ ॥

*dekhi granthe bhāgavate vyāsera ācāra  
kathā kahi' anuvāda kare vāra vāra*

## SYNONYMS

*dekhi*—I see; *granthe*—in the scripture; *bhāgavate*—in the *Śrīmad-Bhāgavatam*; *vyāsera*—of Śrīla Vyāsadeva; *ācāra*—behavior; *kathā*—narration; *kahi'*—describing; *anuvāda*—repetition; *kare*—he does; *vāra vāra*—again and again.

## TRANSLATION

We can see in the scripture *Śrīmad-Bhāgavatam* the conduct of its author, Śrī Vyāsadeva. After speaking the narration, he repeats it again and again.

## PURPORT

At the end of *Śrīmad-Bhāgavatam*, in the Twelfth Canto, the Twelfth Chapter has fifty-two verses in which Śrī Kṛṣṇa-dvaipāyana Vedavyāsa recapitulates *Śrīmad-Bhāgavatam*'s entire subject matter. Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wants to follow in the footsteps of Śrī Vyāsadeva by recapitulating the seventeen chapters of *Śrī Caitanya-caritāmṛta*'s *Ādi-līlā*.

## TEXT 313

তাতে আদি-লীলার করি পরিচ্ছেদ গণন ।  
প্রথম পরিচ্ছেদে কৈলু 'মঙ্গলাচরণ' ॥ ৩১৩ ॥

*tāte ādi-līlāra kari pariccheda gaṇana  
prathama paricchede kailuṅ 'maṅgalācaraṇa'*

## SYNONYMS

*tāte*—therefore; *ādi-līlāra*—of the First Canto, known as *Ādi-līlā*; *kari*—I do; *pariccheda*—chapter; *gaṇana*—enumeration; *prathama paricchede*—in the First Chapter; *kailuṅ*—I have done; *maṅgala-ācaraṇa*—invocation of auspiciousness.

## TRANSLATION

Therefore I shall enumerate the chapters of the *Ādi-līlā*. In the First Chapter I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

## TEXT 314

দ্বিতীয় পরিচ্ছেদে 'চৈতন্যতত্ত্ব-নিরূপণ' ।  
স্বয়ং ভগবান্ যেই ব্রজেন্দ্রনন্দন ॥ ৩১৪ ॥

*dvitīya paricchede 'caitanya-tattva-nirūpaṇa'  
svayaṁ bhagavān yei vrajendra-nandana*

## SYNONYMS

*dvitīya paricchede*—in the Second Chapter; *caitanya-tattva-nirūpaṇa*—description of the truth of Śrī Caitanya Mahāprabhu; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *yei*—who; *vrajendra-nandana*—the son of Nanda Mahārāja.

## TRANSLATION

The Second Chapter explains the truth of Śrī Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Lord Kṛṣṇa, the son of Mahārāja Nanda.

## TEXT 315

তৈঁহো ত' চৈতন্য-কৃষ্ণ—শচীর নন্দন ।  
তৃতীয় পরিচ্ছেদে জন্মের 'সামান্য' কারণ ॥ ৩১৫ ॥

*teṅho ta' caitanya-kṛṣṇa—śacīra nandana  
tṛtīya paricchede janmera 'sāmānya' kāraṇa*

## SYNONYMS

*teṅho*—He; *ta'*—certainly; *caitanya-kṛṣṇa*—Kṛṣṇa with the name of Śrī Caitanya; *śacīra nandana*—the son of Śacīmātā; *tṛtīya paricchede*—in the Third Chapter; *janmera*—of His birth; *sāmānya*—general; *kāraṇa*—reason.

## TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, has now appeared as the son of mother Śacī. The Third Chapter describes the general cause of His appearance.

## TEXT 316

তহিঁ মध्ये প্রেমদান—‘বিশেষ’ কারণ ।  
যুগধর্ম—কৃষ্ণনাম-প্রেম-প্রচারণ ॥ ৩১৬ ॥

*tahiṅ madhye prema-dāna—‘viśeṣa’ kāraṇa*  
*yuga-dharma—kṛṣṇa-nāma-prema-pracāraṇa*

## SYNONYMS

*tahiṅ madhye*—in that chapter; *prema-dāna*—distribution of love of Godhead; *viśeṣa*—specific; *kāraṇa*—reason; *yuga-dharma*—the religion of the millennium; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—love of Godhead; *pracāraṇa*—propagating.

## TRANSLATION

The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Kṛṣṇa and propagate the process of loving Him.

## TEXT 317

চতুর্থে কহিলুঁ জন্মের ‘মূল’ প্রয়োজন ।  
স্বমাধুর্য-প্রেমানন্দরস-আস্বাদন ॥ ৩১৭ ॥

*caturthe kahiluṅ janmera ‘mūla’ prayojana*  
*sva-mādhurya-premānanda-rasa-āsvādana*

## SYNONYMS

*caturthe*—in the Fourth Chapter; *kahiluṅ*—I have described; *janmera*—of His birth; *mūla*—the real; *prayojana*—necessity; *sva-mādhurya*—His own transcendental sweetness; *prema-ānanda*—of ecstatic joy from love; *rasa*—the mellow; *āsvādana*—tasting.

## TRANSLATION

The Fourth Chapter describes the main reason for His appearance, which is to taste the mellow quality of His own transcendental loving service and His own sweetness.

## TEXT 318

পঞ্চমে 'শ্রীনিত্যানন্দ'-তত্ত্ব নিরূপণ ।  
নিত্যানন্দ হৈলা রাম রোহিণীনন্দন ॥ ৩১৮ ॥

*pañcame 'śrī-nityānanda'-tattva nirūpaṇa*  
*nityānanda hailā rāma rohiṇī-nandana*

## SYNONYMS

*pañcame*—in the Fifth Chapter; *śrī-nityānanda*—of Lord Nityānanda Prabhu; *tattva*—the truth; *nirūpaṇa*—ascertainment; *nityānanda*—Lord Nityānanda Prabhu; *hailā*—was; *rāma*—Balarāma; *rohiṇī-nandana*—the son of Rohiṇī.

## TRANSLATION

The Fifth Chapter describes the truth of Lord Nityānanda Prabhu, who is none other than Balarāma, the son of Rohiṇī.

## TEXT 319

ষষ্ঠ পরিচ্ছেদে 'অদ্বৈত-তত্ত্বের' বিচার ।  
অদ্বৈত-আচার্য—মহাবিশ্ব-অবতার ॥ ৩১৯ ॥

*ṣaṣṭha paricchede 'advaita-tattve'ra vicāra*  
*advaita-ācārya—mahā-viṣṇu-avatāra*

## SYNONYMS

*ṣaṣṭha paricchede*—in the Sixth Chapter; *advaita*—of Advaita Ācārya; *tattvera*—of the truth; *vicāra*—consideration; *advaita-ācārya*—Advaita Prabhu; *mahā-viṣṇu-avatāra*—incarnation of Mahā-Viṣṇu.

## TRANSLATION

The Sixth Chapter considers the truth of Advaita Ācārya. He is an incarnation of Mahā-Viṣṇu.

## TEXT 320

সপ্তম পরিচ্ছেদে 'পঞ্চতত্ত্বের' আখ্যান ।  
পঞ্চতত্ত্ব মিলি' যৈছে কৈলা প্রেমদান ॥ ৩২০ ॥

*saptama paricchede 'pañca-tattve'ra ākhyāna*  
*pañca-tattva mili' yaiche kailā prema-dāna*

## SYNONYMS

*saptama paricchede*—in the Seventh Chapter; *pañca-tattvera*—of the five *tattvas* (truths); *ākhyāna*—the elaboration; *pañca-tattva*—the five *tattvas*; *mili*'—combining together; *yaiche*—in what way; *kailā*—did; *prema-dāna*—distribution of love of Godhead.

## TRANSLATION

The Seventh Chapter describes the Pañca-tattva—Śrī Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa. They all combined together to distribute love of Godhead everywhere.

## TEXT 321

অষ্টমে 'চৈতন্যলীলা-বর্ণন'-কারণ ।

এক কৃষ্ণনামের মহা-মহিমা-কথন ॥ ৩২১ ॥

*aṣṭame 'caitanya-līlā-varṇana'-kāraṇa*  
*eka kṛṣṇa-nāmera mahā-mahimā-kathana*

## SYNONYMS

*aṣṭame*—in the Eighth Chapter; *caitanya-līlā-varṇana-kāraṇa*—the reason for describing Caitanya Mahāprabhu's pastimes; *eka*—one; *kṛṣṇa-nāmera*—of the holy name of Lord Kṛṣṇa; *mahā-mahimā-kathana*—description of great glories.

## TRANSLATION

The Eighth Chapter gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Kṛṣṇa's holy name.

## TEXT 322

নবমেতে 'ভক্তিকল্পবৃক্ষের বর্ণন' ।

শ্রীচৈতন্য-মালী কৈলা বৃক্ষ আরোপণ ॥ ৩২২ ॥

*navamete 'bhakti-kalpa-vṛkṣera varṇana'*  
*śrī-caitanya-mālī kailā vṛkṣa āropaṇa*

## SYNONYMS

*navamete*—in the Ninth Chapter; *bhakti-kalpa-vṛkṣera*—of the desire tree of devotional service; *varṇana*—the description; *śrī-caitanya-mālī*—Śrī Caitanya Mahāprabhu as the gardener; *kailā*—did; *vṛkṣa*—the tree; *āropaṇa*—implantation.

## TRANSLATION

The Ninth Chapter describes the desire tree of devotional service. Śrī Caitanya Mahāprabhu Himself is the gardener who planted it.

## TEXT 323

দশমেতে মূল-স্কন্ধের 'শাখাদি-গণন' ।  
'সর্বশাখাগণের যৈছে ফল-বিতরণ ॥ ৩২৩ ॥

*daśamete mūla-skandhera 'śākhādi-gaṇana'  
sarva-śākhā-gaṇera yaiche phala-vitaraṇa*

## SYNONYMS

*daśamete*—in the Tenth Chapter; *mūla-skandhera*—of the main trunk; *śākhā-ādi*—of the branches, etc.; *gaṇana*—enumeration; *sarva-śākhā-gaṇera*—of all branches; *yaiche*—in what way; *phala-vitaraṇa*—distribution of the fruits.

## TRANSLATION

The Tenth Chapter describes the branches and sub-branches of the main trunk, and the distribution of their fruits.

## TEXT 324

একাদশে 'নিত্যানন্দশাখা-বিবরণ' ।  
দ্বাদশে 'অদ্বৈতস্কন্ধ শাখার বর্ণন' ॥ ৩২৪ ॥

*ekādaśe 'nityānanda-śākhā-vivaraṇa'  
dvādaśe 'advaita-skandha śākhāra varṇana'*

## SYNONYMS

*ekādaśe*—in the Eleventh Chapter; *nityānanda-śākhā*—of the branches of Śrī Nityānanda Prabhu; *vivaraṇa*—description; *dvādaśe*—in the Twelfth Chapter; *advaita-skandha*—the trunk known as Advaita Prabhu; *śākhāra*—of the branch; *varṇana*—description.

## TRANSLATION

The Eleventh Chapter describes the branch called Śrī Nityānanda Prabhu. The Twelfth Chapter describes the branch called Śrī Advaita Prabhu.

## TEXT 325

ত্রয়োদশে মহাপ্রভুর 'জন্ম-বিবরণ' ।  
কৃষ্ণনাম-সহ যৈছে প্রভুর জনম ॥ ৩২৫ ॥

*trayodaśe mahāprabhura 'janma-vivaraṇa'  
kṛṣṇa-nāma-saha yaiche prabhura janama*

## SYNONYMS

*trayodaśe*—in the Thirteenth Chapter; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *janma*—of the birth; *vivaraṇa*—the description; *kṛṣṇa-nāma-saha*—along with the holy name of Lord Kṛṣṇa; *yaiche*—in what way; *prabhura*—of the Lord; *janama*—the birth.

## TRANSLATION

The Thirteenth Chapter describes the birth of Śrī Caitanya Mahāprabhu, which took place with the chanting of the holy name of Kṛṣṇa.

## TEXT 326

চতুর্দশে ‘বাল্যলীলার’ কিছু বিবরণ ।

পঞ্চদশে ‘পৌগণ্ডলীলার’ সংক্ষেপে কথন ॥ ৩২৬ ॥

*caturdaśe ‘bālyā-līlāra’ kichu vivaraṇa*

*pañcadaśe ‘pauṅḍa-līlāra’ saṅkṣepe kathana*

## SYNONYMS

*caturdaśe*—in the Fourteenth Chapter; *bālyā-līlāra*—of the Lord’s childhood pastimes; *kichu*—some; *vivaraṇa*—description; *pañcadaśe*—in the Fifteenth Chapter; *pauṅḍa-līlāra*—of the pastimes of the *pauṅḍa* (boyhood) age; *saṅkṣepe*—in brief; *kathana*—the telling.

## TRANSLATION

The Fourteenth Chapter gives some description of the Lord’s childhood pastimes. The Fifteenth briefly describes the Lord’s boyhood pastimes.

## TEXT 327

ষোড়শ পরিচ্ছেদে ‘কৈশোরলীলা’র উদ্দেশ ।

সপ্তদশে ‘যৌবনলীলা’ কহিলুঁ বিশেষ ॥ ৩২৭ ॥

*ṣoḍaśa paricchede ‘kaiśora-līlā’ ra uddeśa*

*saptadaśe ‘yauvana-līlā’ kahiluṅ viśeṣa*

## SYNONYMS

*ṣoḍaśa*—sixteenth; *paricchede*—in the chapter; *kaiśora-līlāra*—of pastimes prior to youth; *uddeśa*—indication; *saptadaśe*—in the Seventeenth Chapter; *yauvana-līlā*—the pastimes of youth; *kahiluṅ*—I have stated; *viśeṣa*—specifically.

## TRANSLATION

In the Sixteenth Chapter I have indicated the pastimes of the *kaiśora* age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His youthful pastimes.

## TEXT 328

এই সপ্তদশ প্রকার আদি-লীলার প্রবন্ধ ।  
দ্বাদশ প্রবন্ধ তাতে গ্রন্থ-মুখবন্ধ ॥ ৩২৮ ॥

*ei saptadaśa prakāra ādi-līlāra prabandha*  
*dvādaśa prabandha tāte grantha-mukhabandha*

## SYNONYMS

*ei saptadaśa*—these seventeen; *prakāra*—varieties; *ādi-līlāra*—of the *Ādi-līlā* (First Canto); *prabandha*—subject matter; *dvādaśa*—twelve; *prabandha*—subject matters; *tāte*—among those; *grantha*—of the book; *mukha-bandha*—prefaces.

## TRANSLATION

Thus there are seventeen varieties of subjects in the First Canto, which is known as the *Ādi-līlā*. Twelve of these constitute the preface of this scripture.

## TEXT 329

পঞ্চপ্রবন্ধে পঞ্চরসের চরিত ।  
সংক্ষেপে কহিলুঁ অতি, — না কৈলুঁ বিস্তৃত ॥ ৩২৯ ॥

*pañca-prabandhe pañca-rasera carita*  
*saṅkṣepe kahiluṅ ati, — nā kailuṅ vistr̥ta*

## SYNONYMS

*pañca-prabandhe*—in five chapters; *pañca-rasera*—of five transcendental mellows; *carita*—the character; *saṅkṣepe*—in brief; *kahiluṅ*—I stated; *ati*—greatly; *nā kailuṅ*—I did not make; *vistr̥ta*—expanded.

## TRANSLATION

After the chapters of the preface, I have described five transcendental mellows in five chapters. I have described them very briefly rather than expansively.

## TEXT 330

বৃন্দাবনদাস ইহা 'চৈতন্যমঙ্গলে' ।  
বিস্তারি' বর্ণিলা নিত্যানন্দ-অঙ্ক-বলে ॥ ৩৩০ ॥

*vṛndāvana-dāsa ihā 'caitanya-maṅgale'  
vistāri' varṇilā nityānanda-ājñā-bale*

## SYNONYMS

*vṛndāvana-dāsa*—Ṭhākura Vṛndāvana dāsa; *ihā*—this; *caitanya-maṅgale*—in his book *Caitanya-maṅgala*; *vistāri*—expanding; *varṇilā*—described; *nityānanda*—of Śrī Nityānanda Prabhu; *ājñā*—of the order; *bale*—on the strength.

## TRANSLATION

By the order and strength of Śrī Nityānanda Prabhu, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described in his *Caitanya-maṅgala* all that I have not.

## TEXT 331

শ্রীকৃষ্ণচৈতন্যলীলা—অদ্ভুত, অনন্ত ।  
ব্রহ্মা-শিব-শেষ যাঁর নাহি পায় অস্ত ॥ ৩৩১ ॥

*śrī-kṛṣṇa-caitanya-līlā*—*adbhuta, ananta*  
*brahmā-śiva-śeṣa yāñra nāhi pāya anta*

## SYNONYMS

*śrī-kṛṣṇa-caitanya-līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *adbhuta*—wonderful; *ananta*—unlimited; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *śeṣa*—Lord Śeṣanāga; *yāñra*—of which; *nāhi*—not; *pāya*—get; *anta*—end.

## TRANSLATION

The pastimes of Lord Śrī Caitanya Mahāprabhu are wonderful and unlimited. Even personalities like Lord Brahmā, Lord Śiva and Śeṣanāga cannot find their end.

## TEXT 332

যে যেই অংশ কহে, শুনে সেই ধন্য ।  
অচিরে মিলিবে তারে শ্রীকৃষ্ণচৈতন্য ॥ ৩৩২ ॥

*ye yei aṁśa kahe, śune sei dhanya*  
*acire milibe tāre śrī-kṛṣṇa-caitanya*

## SYNONYMS

*ye yei aṁśa*—any part of this; *kahe*—anyone who describes; *śune*—anyone who hears; *sei*—that person; *dhanya*—glorious; *acire*—very soon; *milibe*—will meet; *tāre*—Him; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu.

## TRANSLATION

Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu.

## TEXT 333

শ্রীকৃষ্ণচৈতন্য, অদ্বৈত, নিত্যানন্দ ।

শ্রীবাস-গদাধরাদি যত ভক্তবৃন্দ ॥ ৩৩৩ ॥

*śrī-kṛṣṇa-caitanya, advaita, nityānanda*

*śrīvāsa-gadādharaḍi yata bhakta-vṛnda*

## SYNONYMS

*śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *advaita*—Advaita Ācārya Prabhu; *nityānanda*—Nityānanda Prabhu; *śrīvāsa*—Śrīvāsa Ṭhākura; *gadādhara-ādi*—and others like Gadādhara; *yata*—all; *bhakta-vṛnda*—all devotees.

## TRANSLATION

[Herein the author again describes the Pañca-tattva.] Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all the devotees of Lord Caitanya.

## TEXT 334

যত যত ভক্তগণ বৈসে বৃন্দাবনে ।

নম্র হঞা শিরে ধরেঁ। সবার চরণে ॥ ৩৩৪ ॥

*yata yata bhakta-gaṇa vaise vṛndāvane*

*namra hañā śire dharoṅ sabāra caraṇe*

## SYNONYMS

*yata yata*—each and every one; *bhakta-gaṇa*—devotees; *vaise*—reside; *vṛndāvane*—at Vṛndāvana; *namra hañā*—becoming humble; *śire*—on my head; *dharoṅ*—I place; *sabāra*—of all; *carane*—the lotus feet.

## TRANSLATION

I offer my respectful obeisances to all the residents of Vṛndāvana. I wish to place their lotus feet on my head in great humbleness.

## TEXTS 335-336

শ্রীম্বরূপ-শ্রীরূপ-শ্রীসনাতন ।

শ্রীরঘুনাথদাস, আর শ্রীজীব-চরণ ॥ ৩৩৫ ॥

শিরে ধরি বন্দেঁ, নিত্য করেঁ তাঁর আশ ।  
 চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩৩৬ ॥

*śrī-svarūpa-śrī-rūpa-śrī-sanātana*  
*śrī-raghunātha-dāsa, āra śrī-jīva-caraṇa*

*śire dhari vandoṅ, nitya karoṅ tāhṛa āśa*  
*caitanya-caritāmṛta kahe kṛṣṇadāsa*

#### SYNONYMS

*śrī-svarūpa*—Śrī Svarūpa Dāmodara; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *śrī-sanātana*—Śrī Sanātana Gosvāmī; *śrī-raghunātha-dāsa*—Śrī Raghunātha dāsa Gosvāmī; *āra*—and; *śrī-jīva-caraṇa*—the lotus feet of Śrī Jīva Gosvāmī; *śire*—on the head; *dhari*—placing; *vandoṅ*—I worship; *nitya*—always; *karoṅ*—I do; *tāhṛa*—their; *āśa*—hope to serve; *caitanya-caritāmṛta*—the book named *Śrī Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

#### TRANSLATION

I wish to place the lotus feet of the Gosvāmīs on my head. Their names are Śrī Svarūpa Dāmodara, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī and Śrī Jīva Gosvāmī. Placing their lotus feet on my head, always hoping to serve them, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

*Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, Seventeenth Chapter, describing the pastimes of Lord Caitanya Mahāprabhu in His youth.*

END OF THE ĀDI-LĪLĀ

# References

The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta's* translations. Numerals in regular type are references to its purports.

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# Glossary

## Bengali Pronunciation Guide

### A

*Acintya*—inconceivable.

*Aṣṭāṅga-yoga*—the mystic *yoga* system to control the senses.

*Avaroha-panthā*—the descending process of deductive knowledge.

*Avatāras*—incarnations.

### B

*Bhakti*—purified service of the senses of the Lord by one's own senses.

*Bhakti-kalpataru*—the desire tree of devotional service.

*Brahma-bandhu*—one born in a *brāhmaṇa* family but not brahminically qualified.

*Brahmacarya*—student life of celibacy.

Brahman—the all-pervading impersonal aspect of the Lord.

*Brāhmaṇa*—the intelligent class of men.

### G

*Gṛhastha*—the householder stage of life.

### J

*Jñānīs*—those engaged in the cultivation of knowledge.

### K

*Karmīs*—fruitive laborers.

*Kṣatriya*—the martial caste.

*Kṛṣṇa-bhakta*—a devotee of Kṛṣṇa.

### M

*Mlecchas*—those who are lower than *sūdras*.

### N

*Nitya-siddhas*—ever purified associates of the Lord.

### P

*Paramahāṁsas*—the topmost God-realized devotees.

*Pāṣaṇḍīs*—idolatrous worshipers of many demigods.

*Prāyaścitta*—atonement.

*Prema-bhakti*—the perfectional stage of relishing pure love of God.

## R

*Rasābhāsa*—inharmonious mixing of one *rasa* with another.

## S

*Ṣaḍ-bhuja*—the six-armed form of Śrī Caitanya Mahāprabhu.

*Sādhana-bhakti*—following the rules and regulations of devotional service to develop natural love for Kṛṣṇa.

*Sādhu-nindā*—the offense of criticizing a Vaiṣṇava.

*Sannyāsa*—the renounced order of life.

*Śānta-rasa*—the marginal stage of devotional service, passive love of God.

*Śrāuta-panthā*—the acquirement of knowledge by hearing from authorities.

*Sūdra*—the laborer class of men.

## V

*Vaikuṇṭha*—the spiritual world.

*Vaiśya*—the class of men involved in business and farming.

*Vānaprastha*—the retired order of life.

*Viṣṇu-tattva*—innumerable primary expansions of Kṛṣṇa.

*Vyāsa-pūjā*—worship of the spiritual master.

## Y

*Yavanas*—meat-eaters.

*Yugala-pīṛṭi*—the conjugal love between Rādhā and Kṛṣṇa.

# Bengali Pronunciation Guide

## BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

### Vowels

অ a    আ ā    ই i    ঐ ī    উ u    ঊ ū    ঋ ṛ

ঋ ṛ    এ e    ঐ ai    ও o    ঔ au

◌̣ ṁ (*anusvāra*)    ◌̣ ṅ (*candra-bindu*)    ◌̣ ḥ (*visarga*)

### Consonants

Gutturals:	ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṅa
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	র ra	ল la	ব va	
Sibilants:	শ śa	ষ ṣa	স sa	হ ha	

### Vowel Symbols

The vowels are written as follows after a consonant:

‡ ā    † i    † ī    ৳ u    ৳ ū    † ṛ    † ṅ    † e    † ai    † o    † au

For example:    কা kā    কি ki    কী kī    কু ku    কু kū    কৃ kṛ  
                    কৃ kṛ    কে ke    কৈ kai    কো ko    কৌ kau

The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (◌̣) indicates that there is no final vowel. ক̣ k

The letters above should be pronounced as follows:

- |  |  |
|--|--|
| a —like the <i>o</i> in <i>hot</i> ; sometimes like the <i>o</i> in <i>go</i> ;<br>final <i>a</i> is usually silent. | ḍ —like the <i>d</i> in <i>dawn</i> .                                      |
| ā —like the <i>a</i> in <i>far</i> .   | ḍh —like the <i>dh</i> in <i>good-house</i> .                              |
| i, ī —like the <i>ee</i> in <i>meet</i> .  | ṇ —like the <i>n</i> in <i>gnaw</i> .                                      |
| u, ū —like the <i>u</i> in <i>rule</i> .   | t —as in <i>talk</i> but with the tongue against the<br>teeth.             |
| ṛ —like the <i>ri</i> in <i>rim</i> .  | th —as in <i>hot-house</i> but with the tongue against<br>the teeth.       |
| ṝ —like the <i>ree</i> in <i>reed</i> .   | d —as in <i>dawn</i> but with the tongue against the<br>teeth.             |
| e —like the <i>ai</i> in <i>pain</i> ; rarely like <i>e</i> in <i>bet</i> .  | dh —as in <i>good-house</i> but with the tongue<br>against the teeth.      |
| ai —like the <i>oi</i> in <i>boil</i> .  | n —as in <i>nor</i> but with the tongue against the<br>teeth.              |
| o —like the <i>o</i> in <i>go</i> .  | p —like the <i>p</i> in <i>pine</i> .                                      |
| au —like the <i>ow</i> in <i>owl</i> .   | ph —like the <i>ph</i> in <i>philosopher</i> .                             |
| m̄ —( <i>anusvāra</i> ) like the <i>ng</i> in <i>song</i> .  | b —like the <i>b</i> in <i>bird</i> .                                      |
| ḥ —( <i>visarga</i> ) a final <i>h</i> sound like in <i>Ah</i> .   | bh —like the <i>bh</i> in <i>rub-hard</i> .                                |
| ṅ —( <i>candra-bindu</i> ) a nasal <i>n</i> sound<br>like in the French word <i>bon</i> .                            | m —like the <i>m</i> in <i>mother</i> .                                    |
| k —like the <i>k</i> in <i>kite</i> .  | y —like the <i>j</i> in <i>jaw</i> . য়                                    |
| kh —like the <i>kh</i> in <i>Eckhart</i> .   | ȳ —like the <i>y</i> in <i>year</i> . য়̄                                 |
| g —like the <i>g</i> in <i>got</i> .   | r —like the <i>r</i> in <i>run</i> .                                       |
| gh —like the <i>gh</i> in <i>big-house</i> .   | l —like the <i>l</i> in <i>law</i> .                                       |
| n̄ —like the <i>n</i> in <i>bank</i> .   | v —like the <i>b</i> in <i>bird</i> or like the <i>w</i> in <i>dwarf</i> . |
| c —like the <i>ch</i> in <i>chalk</i> .  | ś, ṣ —like the <i>sh</i> in <i>shop</i> .                                  |
| ch —like the <i>chh</i> in <i>much-haste</i> .   | s —like the <i>s</i> in <i>sun</i> .                                       |
| j —like the <i>j</i> in <i>joy</i> .   | h —like the <i>h</i> in <i>home</i> .                                      |
| jh —like the <i>geh</i> in <i>college-hall</i> .   |  |
| ñ —like the <i>n</i> in <i>bunch</i> .   |  |
| ṭ —like the <i>t</i> in <i>talk</i> .  |  |
| ṭh —like the <i>th</i> in <i>hot-house</i> .   |  |

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.

# Index of Bengali and Sanskrit Verses

This index constitutes a complete alphabetical listing of the first and third lines of each Bengali verse and all the lines of each Sanskrit verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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<i>eka āmra-bija prabhru aṅgame ropila</i>	17.80	301	<i>eta śuni' mahāprabhura ha-ila krudha mana</i>	17.50	284
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<i>eka-dina miśra putrera cāpalya dekhīyā</i>	14.83	175	<i>gaṅgā-ghāte vrkṣātale rahe ta' vasiyā</i>	17.47	282
<i>eka-dina naivedya-tāmbūla khāiyā</i>	15.16	191	<i>gaṅgā-jala-pātra āni' sammukhe dharila</i>	17.116	319
<i>eka-dina prabhru saba bhakta-gaṇa lañā</i>	17.79	300	<i>gaṅgāmantri, mānu ṭhākura, kaṅṭhābharāṇa</i>	12.81	45
<i>eka-dina prabhru śrīvāsere ājñā dila</i>	17.90	306	<i>gaṅgāra mahattva — sādhya, sādhana tāhāra</i>	16.83	242
<i>eka dina prabhru viṣṇu-maṅḍape vasiyā</i>	17.115	319	<i>'gaṅgāra mahattva' — śloke mūla 'vidheya'</i>	16.56	230
<i>ekadina śaci-devi putrere bhartsiyā</i>	14.72	170	<i>gaṅgāre vadana kari prabhure mililā</i>	16.29	216
<i>ekadina śaci kha-i-sandēśa āniyā</i>	14.24	142	<i>gaṅgā-snāna kara yāi' — apavitra ha-ilā</i>	14.74	171
<i>eka dina śrīvāsere mandire gosāñi</i>	17.227	374	<i>gaṅgā-snāna kari' pūjā karite lāgilā</i>	14.49	156
<i>eka-dina vallabhācārya-kanyā 'lakṣmi' nāma</i>	14.62	164	<i>'gaṅgāte kamala janma' — sabāra subodha</i>	16.79	239
<i>eka-dina vipra, nāma — 'gopāla cāpāla'</i>	17.37	277	<i>gaṇi' dhyāne dekke sarva-jña, — mahā-</i>	17.105	313
<i>eka doṣe saba alankāra haya kṣaya</i>	16.69	235	<i>gaṇite lāgilā sarva-jña prabhru-vākya śuni'</i>	17.104	312
<i>eka janera peṭa bhare bhāile eka phala</i>	17.83	302	<i>gārhashtye prabhura lillā — 'ādi-lillākhāyāna</i>	13.14	61
<i>eka kṛṣṇa-nāmera mahā-mahimā-kathana</i>	17.321	422	<i>gaurācandra-bale loka praśraya-pāgala</i>	17.140	332
<i>eka paḍe nāhi, ei doṣa 'bhagna-krama'</i>	16.67	234	<i>'gaurahari' bali' tāre hāse sarva nāri</i>	13.25	66
<i>eka paḍuyā āila prabhuke dekhite</i>	17.248	384	<i>gaura-lillāmṛta-sindhu — apāra agādha</i>	12.94	53
<i>eka phala khāile rase udara pūraya</i>	17.85	303	<i>gaura-prabhru dayāmayā, tāhre hayena sadaya</i>	13.122	125
<i>eka ślokerā artha yadi kara nija-mukhe</i>	16.39	221	<i>gauro divyati yauvane</i>	17.4	258
<i>eka śveta-kuṣṭhe yaiche karaye vigita</i>	17.70	294	<i>gayā haite āsiyā cālāya viparita</i>	17.206	364
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<i>e-saba lillā varjyāchena vṛndāvana-dāsa</i>	16.109	253	<i>ghare giyā saba loka karaye kirtana</i>	17.131	328





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keha keha — kṛṣṇadāsa, keha — rāmadāsa	17.198	359	kṛpā kari' kara yadi gaṅgāra varṇana	16.35	219
keha kīrtana nā kariha sakala nagare	17.127	325	kṛpā-sudhā-sarid yasya	16.1	201
keha ta' ācārya ājñāya, keha ta' svatantra	12.9	6	kṛṣṇa avatari' karena bhaktira vistāra	13.69	90
ke karite pāre tāhān avagāha-sādha	12.94	53	kṛṣṇa avatārite ācārya pratijñā kariyā	13.70	90
kemane e saba artha karile prakāśa	16.92	246	kṛṣṇa avatāriyā kailā bhaktira pracāra	17.298	411
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keśava bhārati, āra śrī-śivāra puri	13.54	81	kṛṣṇa-kathā, kṛṣṇa-pūjā, nāma-saṅkīrtana	13.66	88
kevala e gaṇa-prati nahe ei daṇḍa	12.71	39	'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana	13.92	104
'kevala'-śabde punarapi niścaya-karaṇa	17.24	270	kṛṣṇa-miśra-nāma āra ācārya-tanaya	12.18	12
ke varṇite pāre, tāhā vistāra kariyā	13.44	77	kṛṣṇa-nāma nā lao kene, kṛṣṇa-nāma	17.249	385
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na saṅkhyāñ dhama uddhava	17.76	298	pākila aneka phala, sabei vismita	17.81	301
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na svādhyāyas tapas tyāgo	17.76	298	pañca alāñkāre ebe śunaha vicāra	16.72	236
na tāñs tarkeṇa yojayet	17.308	416	pañcadaśe 'paugaṇḍa-lilāra' sañkṣepe	17.236	379
naumi caitanya-jīvanān	12.1	1	pañca-dīrghaḥ pañca-sūksmaḥ	14.15	137
navamete 'bhakti-kalpa-vṛkṣera varṇana'	17.322	422	pañca doṣa ei śloke pañca alāñkāra	16.54	228
na vidheyam udīrayet	16.58	231	pañcamā varṣera bālaka kahe siddhāntera sāra	12.17	10
nibhṛta hao yadi, tabe kari nivedana	17.176	351	pañcame 'śrī-nityānanda'-tattva nīrūpaṇa	17.318	421
nibhṛta-nikuñje vasi' dekhe rādhāra bāḷa	17.283	405	pañca-prabandhe pañca-rasera carita	17.329	425
nicagaiva sadā bhāti	16.1	201	pañca-tattva milī' yaiche kailā prema-dāna	17.320	421
nija nija bhāve karena caitanya-sevana	17.300	412	paṇḍita-gosañi ādi yāñra yei rasa	17.301	412
niñālece tenho eka patrikā likhiyā	12.29	18	paṇḍita, vidagdha, yuvā, dhana-dhānyavān	14.55	160
niñāmbara cakravartī haya tomāra nānā	17.149	337	paṇḍitera gaṇa saba, — bhāgavata dhanya	12.90	51
niñāmbara cakravartī kahila gaṇiyā	13.88	102	pāpa-kṣaya gela, hailā parama pavitra	17.217	370
nimāi bolāiyā tāre karaḥa varjana	17.213	368	pāpa-tamaḥ haila nāśa, tri-jagatera ullāsa	13.98	107
nimāñi-mukhe rahi' bale āpane sarasvatī	16.90	245	parama-tattve, para-brahma, parama-īśvara	17.106	314
'nimāñi' nāma chāḍī' ebe bolāya 'gaurahari'	17.210	365	paripūrṇa bhagavān — sarvaiśvaryamaya	17.108	315
nimāñi-paṇḍita pāse karaḥa gamana	16.12	207	pāṣaṇḍī hāsite āise, nā pāya praveśe	17.35	276
niran̄tara kaila kṛṣṇa-kīrtana-vilāsa	13.10	60	pāṣaṇḍī mārite yāya nagare dhāiyā	17.92	307
nirmala hṛdaye bhakti karāiba udaya	17.266	396	pāṣaṇḍī-pradhāna sei durmukha, vācāla	17.37	277
niścaya karite nāre sādhyā-sādhana	16.10	205	pāṣaṇḍī sañhāri' bhakti karimu pracāra	17.53	286
nistārite āilāma āmi, haila viparita	17.262	393	pāṣaṇḍī sañhārite mora ei avatāra	17.53	286
nityānanda-gosañi prabhura āveśa jāñila	17.116	319	pāścāte pātnā uḍāñā sañskāra karite	12.12	7
nityānanda hailā rāma rohiṇī-nandana	17.318	421	pātasāha śunile tomāra karibeka phala	17.195	358
nityānanda-haridāsa dhari' uṭhāila	17.245	383	patha chāḍī' bhāge loka pāñā baḍa bhaya	17.93	307
nityānanda-sange nṛtya kare dui bhāi	17.227	374	patra paḍiyā prabhura mane haila duḥkha	12.33	19
nityānandāveśe kaila muṣala dhāraṇa	17.16	265	paugaṇḍa-lilā caitanya-	15.4	184
nitya rātre kari āmi bhavāni-pūjana	17.42	279	paugaṇḍa-lilāra sūtra kariye gaṇana	15.3	184

<i>paugaṇḍa vayasa</i> — yāvat vivāha nā kaila	13.26	66	<i>prabhura vṛttānta dvija kahe tāhān yāi</i>	17.253	387
<i>paugaṇḍa vayase līlā bahuta prakāra</i>	15.32	198	<i>prabhura ye śeṣa-līlā svarūpa-dāmodara</i>	13.16	62
<i>paugaṇḍa-vayase paḍena, paḍāna śiṣyagaṇe</i>	13.28	67	<i>prabhure śānta kari' ānila nija ghare</i>	17.252	387
<i>paugaṇḍā-vayase prabhura mukhya</i>	15.3	184	<i>prabhu-saṅge nṛtya kare parama ullāse</i>	17.102	311
<i>paurṇamāsira sandhya-kāle kaile śubha-kṣaṇa</i>	13.89	102	<i>prabhu śrīvāse toṣi' āliṅgana kaila</i>	17.240	380
<i>phāḍimu tomāra buka mṛdaṅga badale</i>	17.181	352	<i>prabhu-sthāne nivedila pāñā baḍa śoka</i>	17.129	327
<i>phale-phule baḍe, — śākḥā ha-ila vistāra</i>	12.7	4	<i>prabhu tāra pūjā pāñā hāsite lāgīlā</i>	14.68	167
<i>phālguna-pūrnimā-sandhyāya prabhura</i>	13.20	64	<i>prabhu tāre namaskari' kaila nimantraṇa</i>	17.269	397
<i>phiri' gela vipra ghare mane duḥkha pāñā</i>	17.61	290	<i>prabhu tāre nija-rūpa karāila darśana</i>	17.231	377
<i>pitā-mātā māri' khāo — ebā kon dhama</i>	17.154	339	<i>prabhu tāre prema dila, prema-rase bhāse</i>	17.102	311
<i>pitā-mātāya dekhāila cihna caraṇa</i>	14.6	132	<i>prabhu tāre prema diyā kaila puraskāra</i>	17.114	318
<i>piṭṭ-kriyā vidhi-mate īśvara karila</i>	15.24	194	<i>prabhu tuṣṭa hañā sādhyā-sādhana kahila</i>	16.15	208
<i>piṭṭ-kula, mātṛ-kula, — dui uddhāriḷa</i>	15.14	189	<i>prakṣāḷana kari' kṣṣṇe bhoga lāgīlā</i>	17.82	302
<i>prabhu āñḥā dila, — tumi yāo vārāṇasi</i>	16.16	209	<i>prakṛtibhyaḥ paraṁ yac ca</i>	17.308	416
<i>prabhu āñḥā dila — yāha karaḥa kirtana</i>	17.130	327	<i>praṇatite ha'be ihāra aparādha kṣaya</i>	17.266	396
<i>prabhu-āñḥāya kara ei śloka ācaraṇa</i>	17.33	275	<i>prāṇa-vallabha — sabāra śrī-kṣṣṇa-caitanya</i>	12.90	51
<i>prabhu bale, — e loka āmāra antaraṅga haya</i>	17.177	351	<i>prasāṅge kahila ei siddhāntera sāra</i>	17.310	417
<i>prabhu hāsi' kaila, — tumi kichu nā jānilā</i>	17.110	316	<i>prasanna haila daśa dik, prasanna nadījala</i>	13.97	106
<i>prabhu kahe, 'āmā' pūjā, āmi mahēśvara</i>	14.66	166	<i>prasanna hāila saba jagatera mana</i>	13.95	105
<i>prabhu kahe — bāuliyā, aiche kāhe kara</i>	12.49	28	<i>prāṭaḥ-kāle bhakta sabe ghare lañā gelā</i>	17.246	383
<i>prabhu kahe, devera vare tumi — 'kavi-vara'</i>	16.44	223	<i>prāṭaḥ-kāle śrīvāsa tāhā ta' dekhila</i>	17.40	278
<i>prabhu kahe, — eka dāna māgiye tomāya</i>	17.221	372	<i>pratāparudrera pāśa dila pāṭhīyā</i>	12.29	18
<i>prabhu kahe, — ekādaśite anna nā khāibe</i>	15.9	187	<i>prāte āsi' prabhu-pade la-ila śaraṇa</i>	16.107	252
<i>prabhu kahe, — go-dugdha khāo, gābhi</i>	17.153	339	<i>prathama-carape pañca 'ta'-kāreṇa pānti</i>	16.74	237
<i>prabhu kahe — kaha ślokera kibā guṇa-doṣa</i>	16.45	224	<i>prathama paricchede kailuñ 'maṅgalācaraṇa'</i>	17.313	419
<i>prabhu kahe, — mātā, more deha eka dāna</i>	15.8	186	<i>prathame ṣaḍ-bhuja tāre dekhāila īśvara</i>	17.13	264
<i>prabhu kahena — ataeva puchiye tomāre</i>	16.51	227	<i>prathame ta' eka-mata ācāryera gaṇa</i>	12.8	4
<i>prabhu kahena, — kāhi, śuna, nā kariha roṣa</i>	16.53	228	<i>prathame ta' sūtra-rūpe kariye gaṇana</i>	13.7	59
<i>prabhu kahena, — kāhi, yadi nā karaḥa roṣa</i>	16.47	225	<i>prathamete vṛṇḍāvāna-mādhurya varṇila</i>	17.235	378
<i>prabhuke kahena — tomāra nā bujhi e līlā</i>	12.44	26	<i>pratibhā, kavitva tomāra devatā-prasāde</i>	16.85	242
<i>prabhu kahe, — praśna lāgi' āilāma tomāra</i>	17.152	338	<i>pratibhāra kāvya tomāra devatā-santoṣe</i>	16.48	225
<i>prabhu kahe, — 'tomā sabāke dila ei vara</i>	14.54	160	<i>pratigraha kabhu nā karibe rāja-dhana</i>	12.50	28
<i>prabhu kahe, — vede kahe go-vadha</i>	17.159	342	<i>pravṛtti-mārgē go-vadha karite vidhi haya</i>	17.157	341
<i>prabhu kahe, vyākaraṇa paḍāi — abhimāna</i>	16.33	218	<i>prema-bhakti diyā teṅho bhāśā-la jagate</i>	17.297	411
<i>prabhuke miliyā pāila ṣaḍ-bhuja-darśana</i>	17.12	263	<i>prema-bhakti laoyāila nṛtya-gita-raṅge</i>	13.38	72
<i>prabhu kṛpā kaila, tāra khaṇḍila bandhana</i>	16.107	252	<i>prema-nāma pracāriyā karilā bhramaṇa</i>	13.36	71
<i>prabhu punaḥ praśna kaila, kahite lāgīlā</i>	17.107	315	<i>prema-nāma-pradānaiś ca</i>	17.4	258
<i>prabhura abhiṣeka tabe karila śrīvāsa</i>	17.11	262	<i>prema-vasthā śikhāilā āśvādāna-cchale</i>	13.39	73
<i>prabhura aṅgane nāce, ḍamaru bājāya</i>	17.99	309	<i>preme nṛtya kare, haila vaiṣṇava āgala</i>	17.232	377
<i>prabhura atarkya-līlā bujhiṭe nā pāri</i>	16.18	209	<i>puḍila sakala dāḍi, mukhe haila vraṇa</i>	17.190	356
<i>prabhura āvirbhāva-pūrve yata vaiṣṇava-gaṇa</i>	13.63	87	<i>punaḥ punaḥ kahe śrīvāsa kariyā vistāra</i>	17.236	379
<i>prabhura caraṇa chuñi' bale priya-vāṇi</i>	17.219	371	<i>punaḥ yadi aiche kare māriba tāhāre</i>	17.256	389
<i>prabhura gambhira vākya ācārya samuḥje</i>	12.54	31	<i>punar-ukta-prāya bhāse, naḥe punar-ukta</i>	16.76	238
<i>prabhura kahila ei janmallā-sūtra</i>	14.3	131	<i>punar-uktavad-ābhāsa, śabdāṅkāra-bheda</i>	16.77	238
<i>prabhura līlāmṛta teṅho kaila āśvādāna</i>	13.50	79	<i>punarukti-bhaye vistāriṭā nā kahila</i>	14.96	180
<i>prabhura nindāya sabāra buddhi haila nāśa</i>	17.257	389	<i>puruṣārthān samaśnute</i>	15.27	196
<i>prabhura nṛtya dekhi nṛtya lāgīlā karite</i>	17.101	311	<i>puruṣottama brahmācāri, āra kṣṣṇadāsa</i>	12.62	35
<i>prabhura śāpa-vārtā yei śune śradhdhāvan</i>	17.64	291	<i>puruṣottama paṇḍita, āra raḡhunātha</i>	12.63	35
<i>prabhura viraha-sarpa lakṣmire daṁśila</i>	16.21	211	<i>pūrva-janme chilā tumi jagat-āśraya</i>	17.108	315

<i>pūrva-siddha bhāva duṅhāra udaya karila</i>	15.29	197	<i>sadā nāma la-iba, yathā-lābhethe santoṣa</i>	17.30	273
<i>pūrve āmi āchilāṅ jātite goyālā</i>	17.110	316	<i>sādhyā-sādhana śreṣṭha nā haya niścaya</i>	16.11	206
<i>pūrve bhāla chila ei nimāi paṇḍita</i>	17.206	364	<i>ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa</i>	13.90	103
<i>pūrve mahāprabhu more karena sammāna</i>	12.39	23	<i>sadyaḥ syād adhamo 'py ayam</i>	13.1	55
<i>pūrve yaiche chilā tumi ebha se-rūpa</i>	17.109	316	<i>saṅge sacele giyā kaila gaṅgā-snāna</i>	17.74	297
<i>putra lāgi' ārdhila viṣṇura caraṇa</i>	13.73	92	<i>sahaje yavana-śāstre adṛḍha vicāra</i>	17.171	349
<i>putramātā-snānadine, dila vastra vibhūṣaṇe,</i>	13.118	121	<i>sāhajika prīti duṅhāra karila udaya</i>	14.64	165
<i>putra pāñā dampati hailā ānandita mana</i>	13.79	95	<i>śākhā-vadane teṅho nāhi pāya anta</i>	13.45	77
<i>putrera lālana-śikṣā — pitāra sva-dharma</i>	14.87	176	<i>śaiśava-cāpalya kichu nā labe āmāra</i>	16.103	250
<i>putrera prabhāve yata, dhana āsi' mile, tata,</i>	13.120	123	<i>sa-kalaṅka candre āra kon prayojana</i>	13.91	104
<b>R</b>					
<i>rādhā-bhāva aṅgi kariyāche bhāla-mate</i>	17.276	401	<i>sakala paṇḍita jini' kare adhyāpana</i>	17.6	259
<i>rādhā dekhī' kṛṣṇa tāhre hāsyā karite</i>	17.290	407	<i>śākhā-rūpān gaṇān numāh</i>	12.2	2
<i>rāḍhadeśe janmilā thākura nityānanda</i>	13.61	84	<i>śākhā-śreṣṭha dhruvanānda, śrīdhara</i>	12.80	44
<i>rādhāra viśuddha-bhāvera acintya prabhāva</i>	17.292	408	<i>śākhā-upaśākhā, tāra nāhika gaṇana</i>	12.78	44
<i>rādhāyāḥ praṇayasya hanta mahimā yasya</i>	17.293	409	<i>sakhya, dāsyā, — dui bhāva sahaja tāṅhāra</i>	17.299	411
<i>rakṣā kare ṅṣimhera mantra paḍiyā</i>	12.23	14	<i>sākṣāt īśvara kari' prabhuke jānila</i>	16.106	252
<i>rakta-pita-varṇa, — nāhi aṣṭhi-vaikala</i>	17.83	302	<i>sākṣāt īśvara teṅho, — nāhika sarṁśaya</i>	16.13	207
<i>rasālaṅkāravat kāvyam</i>	16.71	236	<i>śālagrāma sevā kare viśeṣa kariyā</i>	13.86	99
<i>rasārambha-vidhau niliya vasatā kuṅje</i>	17.293	409	<i>sālaṅkāra haila artha kare jhalamala</i>	16.86	243
<i>rātra-dīne preme ṅṛtya, saṅge bhakta-gaṇa</i>	13.31	69	<i>samāse gauṇa haila, śabdārtha gela kṣaya</i>	16.59	231
<i>rātre nidrā nāhi yāi, kari jāgaraṇa</i>	17.209	365	<i>samasta bhaktere dila iṣṭa vara-dāna</i>	17.70	294
<i>rātre saṅkirtana kaila eka sarṁvatsara</i>	17.34	275	<i>sambhoga-ṅṛtya-kirtanaiḥ</i>	17.4	258
<i>rātre śrīvāsera dvāre sthāna lepāñā</i>	17.38	277	<i>sarṁsāra-sukha tomāra ha-uka vināśa</i>	17.63	291
<i>rātre svapna dekke, — eka āsi' brāhmaṇa</i>	14.84	175	<i>sandhyā-kāle kara sabhe nagara-maṇḍana</i>	17.133	329
<i>rātri-dīvase kṛṣṇa-viraha-sphuraṇa</i>	13.40	74	<i>sandhyāte deṭṭi sabe jvāla ghare ghare</i>	17.134	329
<i>ṛṇa śodhibāre cāhi taṅkā śata-tina</i>	12.32	19	<i>sandhyāya gaṅgā-snāna kari' sabe gelā ghara</i>	17.120	321
<i>rukmiṇi-svarūpa prabhu āpane ha-ilā</i>	17.241	381	<i>saṅge calī' āise kajī ullasita mana</i>	17.224	373
<b>S</b>					
<i>saba deśa bhraṣṭa kaila ekalā nimāñi</i>	17.255	388	<i>saṅge nityānanda, candraśekhara ācārya</i>	17.273	399
<i>sabāke khāoyāla āge kariyā bhakṣaṇa</i>	17.84	303	<i>saṅkalpo viditāḥ sādhyo</i>	14.69	168
<i>sabāra prema-joyotsnāya ujjala tri-bhuvana</i>	13.5	57	<i>śāṅkha-cakra-gadā-padma-śārngā-veṇu-dhara</i>	17.13	264
<i>sabāre kahe śrīvāsa hāsiyā hāsiyā</i>	17.41	279	<i>saṅkīrtana kari' vaise śrama-yukta hañā</i>	17.79	300
<i>sabāre niṣedhila, — ihāra nā dekhila mukha</i>	17.73	296	<i>saṅkīrtana vāda yaiche nahe nadīyāya</i>	17.221	372
<i>śabdālaṅkāra — tina-pāde āche anuprāsa</i>	16.73	237	<i>saṅkṣepe kahila janmallā-anukrama</i>	14.4	131
<i>śabda śunitei haya dvitīya-bhartā jñāna</i>	16.65	233	<i>saṅkṣepe kahilun atī, — nā kailun viśṛta</i>	17.329	425
<i>sabe ghare yāha, āmi niṣedhiba tāre</i>	17.214	368	<i>saṅkṣepe kaḥiye, kaḥā nā yāya viśṭāra</i>	13.53	80
<i>sabe meli' kare tabe prabhura nindana</i>	17.255	388	<i>saṅkṣepe likhiye samyak nā yāya likhana</i>	13.51	80
<i>sabe mili' ṅṛtya kare āveśe vihvala</i>	17.119	321	<i>sannyāsa karaha tumi, āmāre kahilā</i>	15.18	192
<i>śaci āsi' kahe, — kene aśuci chuñilā</i>	14.74	171	<i>sannyāsa kariyā tirtha karibāre gelā</i>	15.12	189
<i>śaci bale, — yāha, putra, bolāha bāpere</i>	14.77	172	<i>sannyāsa kariyā yabe prabhu nilācale gelā</i>	17.55	287
<i>śaci-jagannāthe dekhī' dena olāhana</i>	14.71	169	<i>sannyāsarṁh pala-paitṛkam</i>	17.164	345
<i>śaci kahe, — āra eka adbhuta dekhila</i>	14.80	173	<i>sannyāsi-buddhye more praṇata ha-iba</i>	17.265	394
<i>śaci kahe, — muñi dekhoñ ākāśa upare</i>	13.83	97	<i>śāpa śuni' prabhura citte ha-ila ullāsa</i>	17.63	291
<i>śaci kahe, — nā khāiba, bhāla-i kahilā</i>	15.10	188	<i>śāpiba tomāre muñi, pāñāchi mano-duḥkha</i>	17.62	290
<i>śacīke prema-dāna, tabe advaita-milana</i>	17.10	261	<i>sa prasīdatu caitanya-</i>	13.1	55
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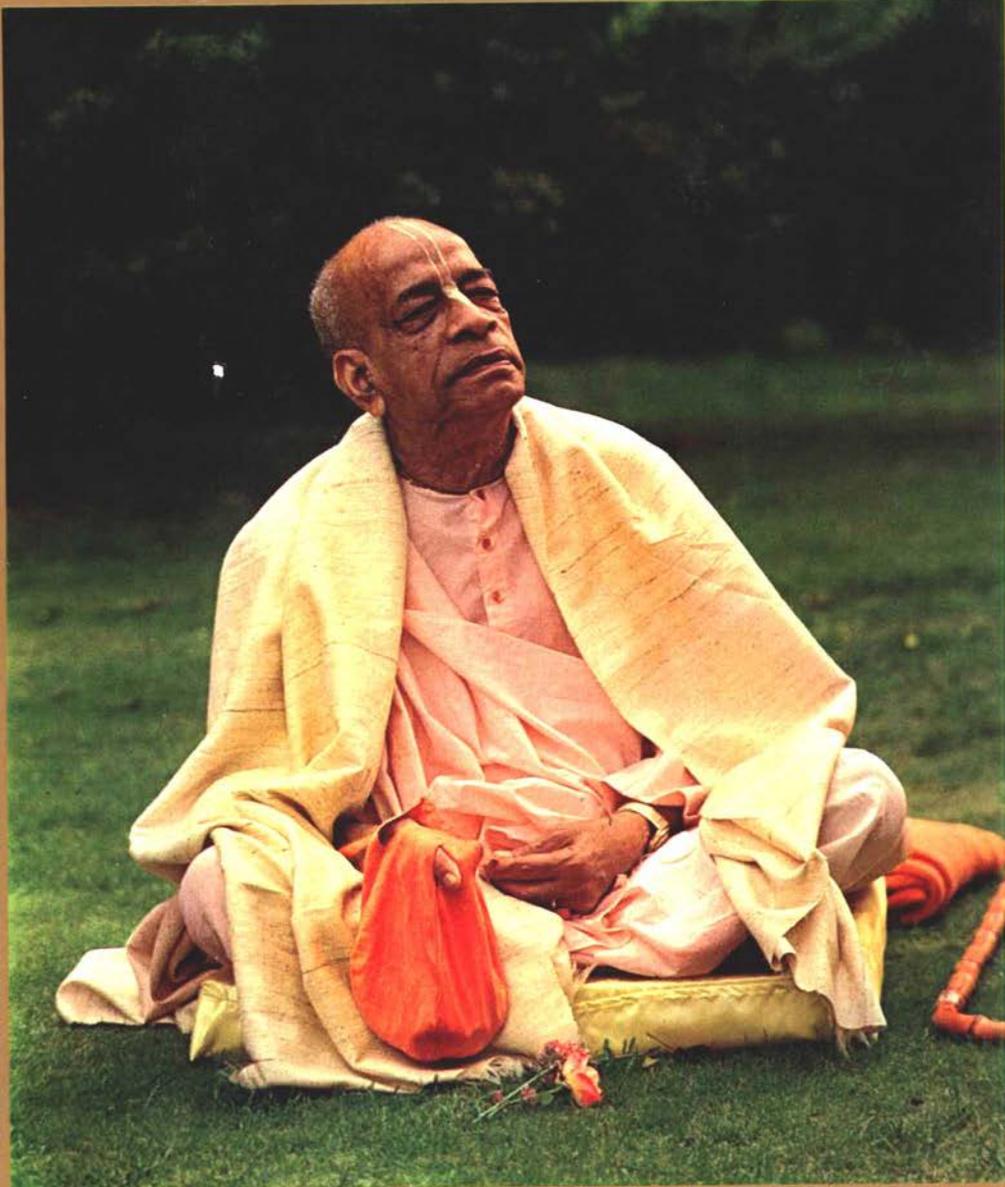
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His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the author of *Bhagavad-gītā As It Is*, *Śrīmad-Bhāgavatam*, *The Nectar of Devotion* and many other spiritual texts, is the world's most distinguished teacher of Vedic religion and thought. He is the present representative of the chain of holy teachers from Lord Caitanya Mahāprabhu, and it is he who is directly responsible for bringing the teachings of Lord Caitanya to the West. He is the founder and spiritual master of the International Society for Krishna Consciousness, which has nearly one hundred centers throughout the world.



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