

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

ANTYA-LĪLĀ Volume 2



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

ŚRĪ CAITANYA-CARITĀMṚTA

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

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

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

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

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L.C. Bhaktivedanta Swami Prabhupada



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All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmi

Antya-līlā
Volume Two

**“The Glories of the Associates
of the Lord”**

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

by

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness



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Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

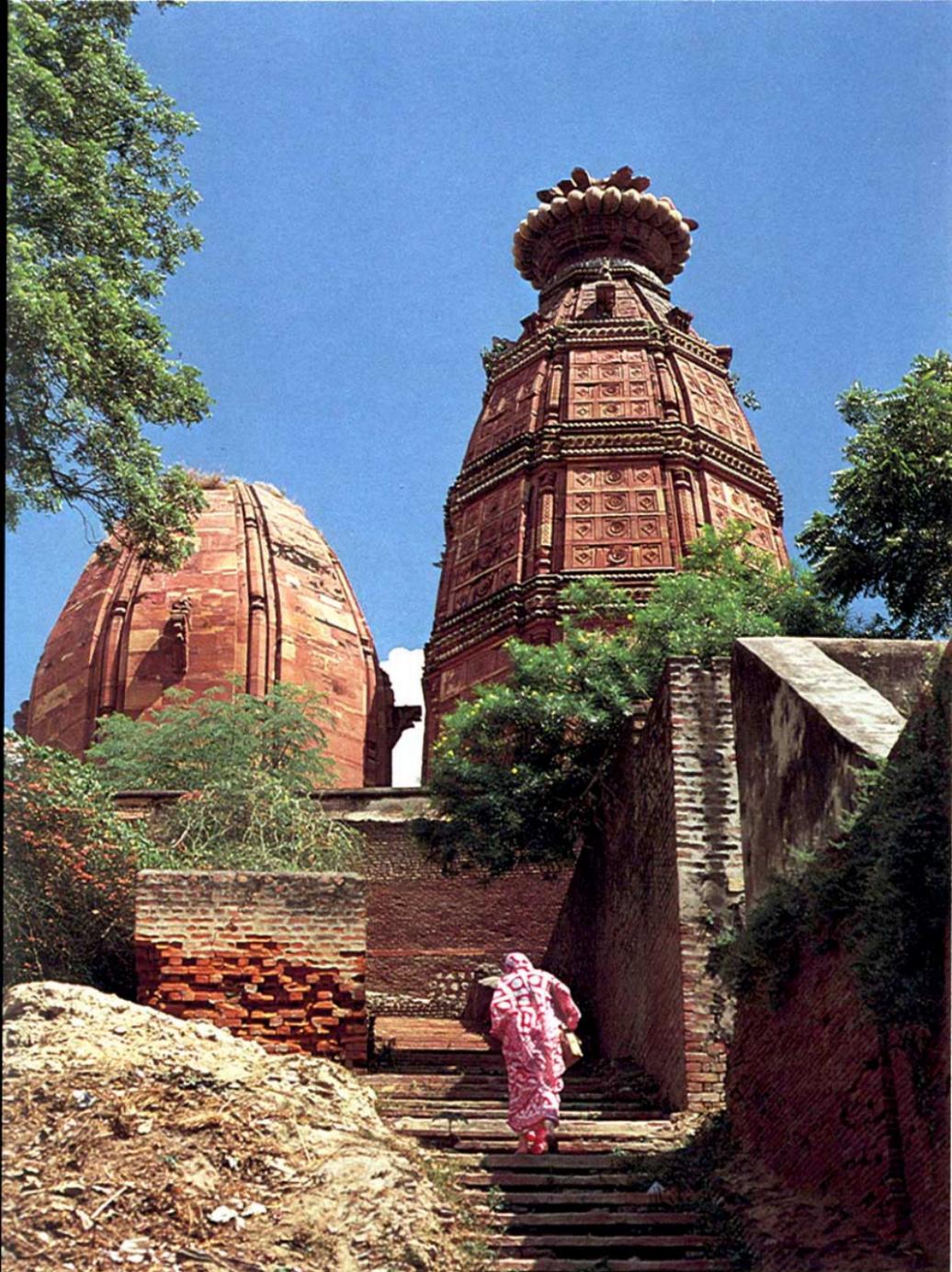
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The Deity of Śrī Īśvara Purī at the house of Śrīvāsa Thākura in Halisahara. Īśvara Purī pleased Śrīla Madhavendra Purī by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahāprabhu accepted him as His spiritual master.



the temple of Madana-mohana, established by Śrīla Sanātana Gosvāmī, by whose endeavors all the best places of pilgrimage in the Vṛndāvana area were excavated. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. (p.41)



Śrīla Raghunātha dāsa Gosvāmī, one of the most dear servants of Śrī Caitanya Mahāprabhu, left all his material possessions to surrender completely unto the Lord and live at His lotus feet.



the site in Pānihāṭī where Raghunātha dāsa Gosvāmī received the mercy of Lord Nityānanda and organized a great feast for the satisfaction of the Lord. (pp.223-225)



The *samadhi* tomb and Deities of Uddhāraṇa Datta Ṭhākura, an extremely elevated and liberal devotee of Lord Nityānanda Prabhu, who sat on the raised platform with the Lord at the festival of Raghunātha dāsa Gosvāmī. (p.232)



The sacred birthplace of Śrīla Raghunātha dāsa Gosvāmī in the village of Saptagrāma, district of Hugali.

PLATE ONE

Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī were ministers directly in charge of the government of Nawab Hussain Shah and they were also householders, but later they became *gosvāmīs*. These two brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa. Being empowered by Lord Caitanya, they both compiled many transcendental literatures to spread the *bhakti* cult.

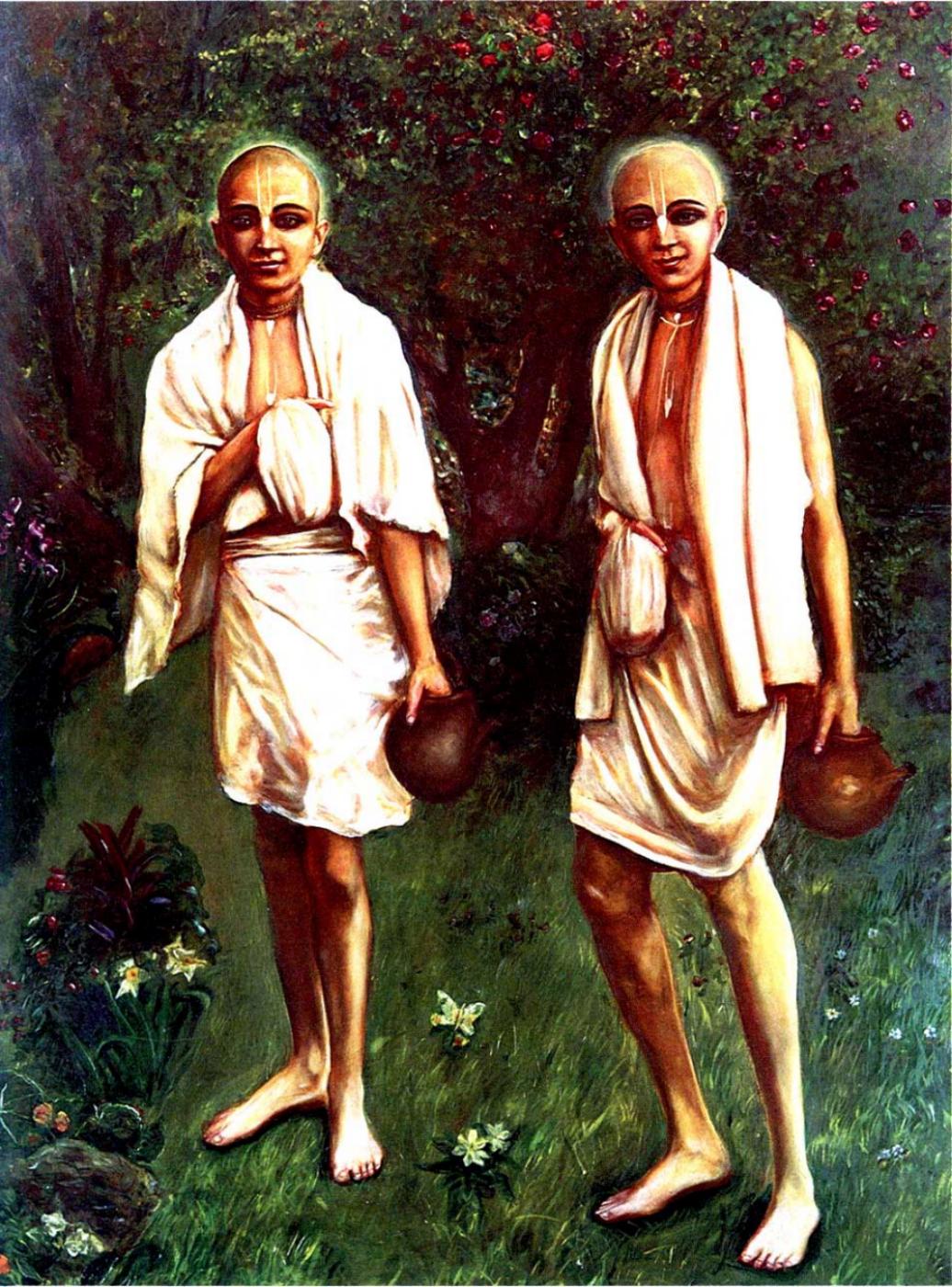


PLATE TWO

“Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, ‘The Lord is coming here very soon.’ At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of *upala-bhoga* [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura. Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him. Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, ‘Here is Sanātana Gosvāmī offering his obeisances.’ Seeing Sanātana Gosvāmī, the Lord was greatly surprised. When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows. ‘My Lord, please do not touch me. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body.’ Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force.” (pp.9-11)



PLATE FOUR

“When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu. When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk. From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke. Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as he made Lord Nityānanda eat it. In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun. No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present. Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love. Lord Nityānanda Prabhu ordered, ‘All of you eat, chanting the holy name of Hari!’ Immediately the holy names ‘Hari, Hari’ resounded, filling the entire universe.”
(pp.238-241)



PLATE FIVE

“When all the Vaiṣṇavas were chanting the holy names ‘Hari, Hari’ and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.” (p.242)



PLATE SIX

“Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Paṇḍita and began congregational chanting of the holy name of the Lord. Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love. Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but others could not. The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds. No one can properly describe the sweetness of Lord Nityānanda’s dancing. Śrī Caitanya Mahāprabhu personally comes to see it.”
(pp.248-249)



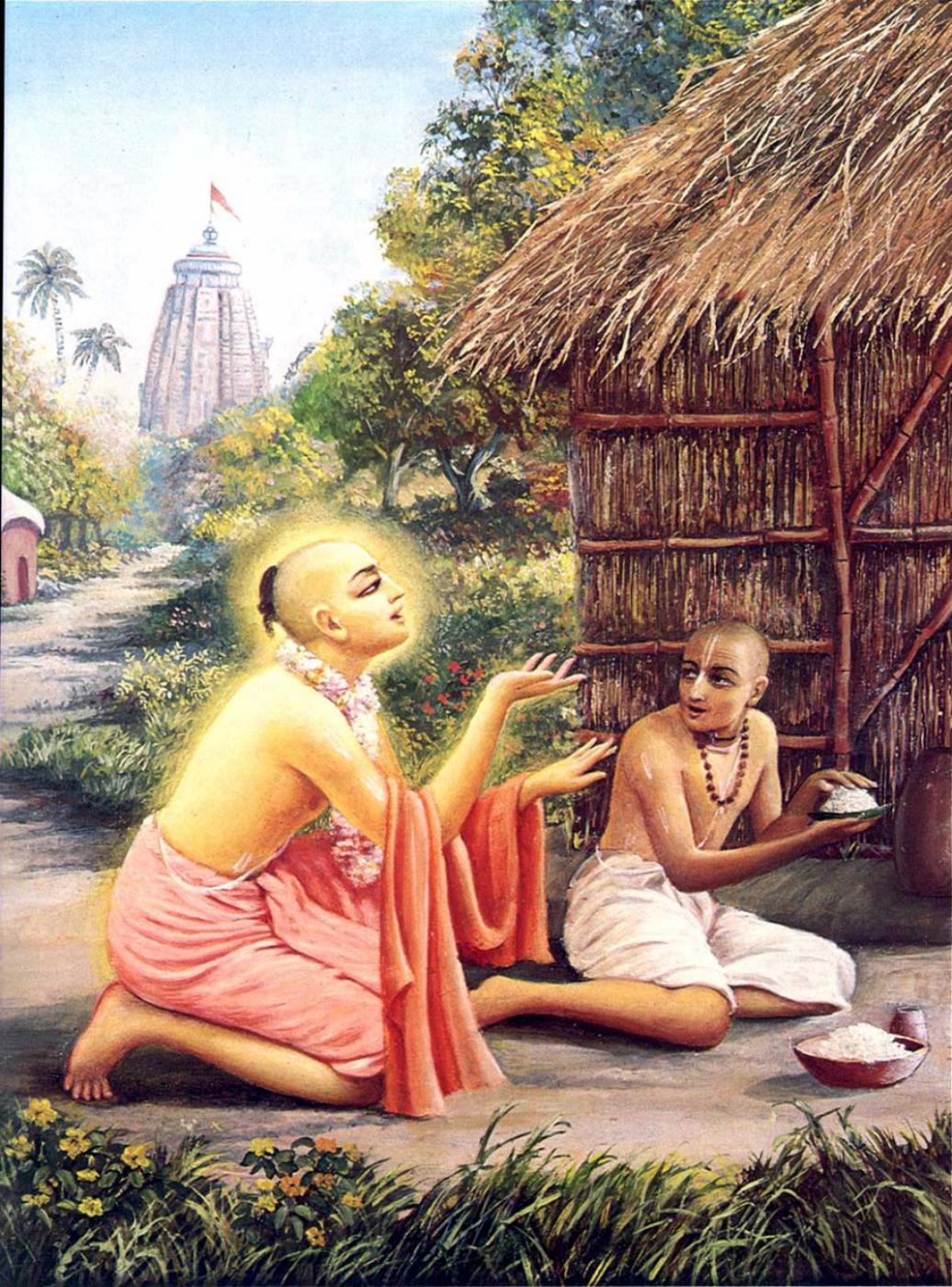
PLATE SEVEN

“Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.” (p.310)



PLATE EIGHT

“Lord Jagannātha’s *prasāda* is sold by shopkeepers, and that which is not sold decomposes after two or three days. All the decomposed food is thrown before the cows from Tailāṅga at the Sīṁha-dvāra gate. Because of its rotten odor, even the cows cannot eat it. At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water. Then he ate the hard inner portion of the rice with salt. When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows. ‘What nice things are you eating? Why don’t you give anything to Me?’ Saying this, He forcibly took a morsel and began to eat.” (pp.347-350)



Sanātana Gosvāmī Visits the Lord at Jagannātha Purī

The Fourth Chapter of *Antya-līlā* is summarized by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. Śrīla Sanātana Gosvāmī came alone from Mathurā to Jagannātha Purī to see Lord Caitanya. Because of bathing in bad water and not getting enough food every day while traveling on the path through Jhārikhaṇḍa Forest, he developed a disease that made his body itch. Suffering greatly from this itching, he resolved that in the presence of Śrī Caitanya Mahāprabhu he would throw himself under the wheel of Jagannātha's car and in this way commit suicide.

When Sanātana Gosvāmī came to Jagannātha Purī, he stayed under the care of Haridāsa Ṭhākura for some time, and Śrī Caitanya Mahāprabhu was very happy to see him. The Lord informed Sanātana Gosvāmī about the death of his younger brother, Anupama, who had great faith in the lotus feet of Lord Rāmacandra. One day Śrī Caitanya Mahāprabhu said to Sanātana Gosvāmī, "Your decision to commit suicide is the result of the mode of ignorance. One cannot get love of God simply by committing suicide. You have already dedicated your life and body to My service; therefore your body does not belong to you, nor do you have any right to commit suicide. I have to execute many devotional services through your body. I want you to preach the cult of devotional service and go to Vṛndāvana to excavate the lost holy places." After having thus spoken, Śrī Caitanya Mahāprabhu left, and Haridāsa Ṭhākura and Sanātana Gosvāmī had many talks about this subject.

One day Sanātana Gosvāmī was summoned by Śrī Caitanya Mahāprabhu, who wanted him to come to Yameśvara-ṭoṭā. Sanātana Gosvāmī reached the Lord through the path along the beach by the sea. When Śrī Caitanya Mahāprabhu asked Sanātana Gosvāmī which way he had come, Sanātana replied, "Many servants of Lord Jagannātha come and go on the path by the Śirīha-dvāra gate of the Jagannātha temple. Therefore, I did not go by that path, but instead went by the beach." Sanātana Gosvāmī did not realize that there were burning blisters on his feet because of the heat of the sand. Śrī Caitanya Mahāprabhu was pleased to hear about Sanātana Gosvāmī's great respect for the temple of Lord Śrī Jagannātha.

Because his disease produced wet sores on his body, Sanātana Gosvāmī used to avoid embracing Śrī Caitanya Mahāprabhu, but nevertheless the Lord would

embrace him by force. This made Sanātana Gosvāmī very unhappy, and therefore he consulted Jagadānanda Paṇḍita about what he should do. Jagadānanda advised him to return to Vṛndāvana after the cart festival of Jagannātha, but when Śrī Caitanya Mahāprabhu heard about this instruction, He chastised Jagadānanda Paṇḍita and reminded him that Sanātana Gosvāmī was senior to him and also more learned. Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that because Sanātana was a pure devotee, the Lord was never inconvenienced by his bodily condition. Because the Lord was a *sannyāsī*, He did not consider one body better than another. The Lord also informed him that He was maintaining Sanātana and the other devotees just like a father. Therefore the moisture oozing from Sanātana's itching skin did not affect the Lord at all. After speaking with Sanātana Gosvāmī in this way, the Lord again embraced him, and after this embrace, Sanātana Gosvāmī became free from the disease. The Lord ordered Sanātana Gosvāmī to stay with Him for that year, and the next year, after seeing the Ratha-yātrā festival, he left Puruṣottama-kṣetra and returned to Vṛndāvana.

After meeting Śrī Caitanya Mahāprabhu, Śrī Rūpa Gosvāmī also returned to Bengal, where he remained for one year. Whatever money he owned, he distributed among his relatives, the *brāhmaṇas* and the temples. In this way he completely retired and returned to Vṛndāvana to meet Sanātana Gosvāmī.

After narrating these incidents, Kṛṣṇadāsa Kavirāja Gosvāmī has given a list of the main books of Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī and Jīva Gosvāmī.

TEXT 1

बुक्त्वावनात् पुनः प्राप्तुं श्रीगौरः श्रीसनातनम् ।
देहप्रातादवन् स्नेहात् शुक्लं चक्रे परीक्षया ॥ १ ॥

vṛndāvanāt punaḥ prāptam
śrī-gauraḥ śrī-sanātanam
deha-pātād avan snehāt
śuddham cakre parīkṣayā

SYNONYMS

vṛndāvanāt—from Vṛndāvana; *punaḥ*—again; *prāptam*—received; *śrī-gauraḥ*—Lord Śrī Caitanya Mahāprabhu; *śrī-sanātanam*—Śrī Sanātana Gosvāmī; *deha-pātāt*—from giving up his body; *avan*—protecting; *snehāt*—by affection; *śuddham*—pure; *cakre*—made; *parīkṣayā*—by examination.

TRANSLATION

When Sanātana Gosvāmī returned from Vṛndāvana, Śrī Caitanya Mahāprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Śrī Caitanya Mahāprabhu purified his body.

TEXT 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।

জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

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

SYNONYMS

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

TRANSLATION

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

TEXT 3

নীলাচল হৈতে রূপ গোড়ে যবে গেলা ।

মথুরা হৈতে সনাতন নীলাচল আইলা ॥ ৩ ॥

*nīlācala haite rūpa gauḍe yabe gelā
mathurā haite sanātana nīlācala āilā*

SYNONYMS

nīlācala haite—from Nīlācala (Jagannātha Purī); *rūpa*—Śrīla Rūpa Gosvāmī; *gauḍe*—to Bengal; *yabe*—when; *gelā*—went; *mathurā haite*—from Mathurā; *sanātana*—Sanātana Gosvāmī; *nīlācala āilā*—came to Jagannātha Purī.

TRANSLATION

When Śrīla Rūpa Gosvāmī returned from Jagannātha Purī to Bengal, Sanātana Gosvāmī went from Mathurā to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

TEXT 4

ঝারিখণ্ড-বনপথে আইলা একেলা চলিয়া ।
কভু উপবাস, কভু চর্বণ করিয়া ॥ ৪ ॥

jhārikhaṇḍa-vanapathe āilā ekelā caliyā
kabhu upavāsa, kabhu carvaṇa kariyā

SYNONYMS

jhārikhaṇḍa—known as Jhārikhaṇḍa; *vana-pathe*—through the path of the forest of central India; *āilā*—came; *ekelā*—alone; *caliyā*—walking; *kabhu*—sometimes; *upavāsa*—fasting; *kabhu*—sometimes; *carvaṇa kariyā*—chewing.

TRANSLATION

Sanātana Gosvāmī walked alone on the path through Jhārikhaṇḍa Forest in central India. Sometimes he fasted, and sometimes he would eat.

TEXT 5

ঝারিখণ্ডের জলের দোষে, উপবাস হৈতে ।
গাত্রে কণ্ডু হৈল, রসা পড়ে খাজুয়াইতে ॥ ৫ ॥

jhārikhaṇḍera jalera doṣe, upavāsa haite
gātre kaṇḍu haila, rasā paḍe khājuyāite

SYNONYMS

jhārikhaṇḍera—at the place known as Jhārikhaṇḍa; *jalera*—of the water; *doṣe*—by the fault; *upavāsa haite*—by fasting; *gātre*—on the body; *kaṇḍu*—itches; *haila*—there were; *rasā*—fluid; *paḍe*—oozes out; *khājuyāite*—by itching.

TRANSLATION

Because of bad water in Jhārikhaṇḍa and because of fasting, Sanātana Gosvāmī contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.

TEXT 6

নির্বেদ হইল পথে, করেন বিচার ।
‘নীচ-জাতি, দেহ মোর—অত্যন্ত অসার ॥ ৬ ॥

nirveda ha-ila pathe, karenā vicāra
‘nīca-jāti, deha mora—atyanta asāra

SYNONYMS

nirveda ha-ila—there was disappointment; *pathe*—on the path; *karena vicāra*—he considered; *nīca-jāti*—of a lower caste; *deha mora*—my body; *atyan-ta*—completely; *asāra*—useless for devotional service.

TRANSLATION

In disappointment, Sanātana Gosvāmī considered, “I am of a low caste, and my body is useless for devotional service.

TEXT 7

জগন্নাথে গেলে তাঁর দর্শন না পাইমু ।
প্রভুর দর্শন সদা করিতে নারিমু ॥ ৭ ॥

jagannāthe gele tāṅra darśana nā pāimu
prabhura darśana sadā karite nārimu

SYNONYMS

jagannāthe—to Jagannātha Purī; *gele*—when I go; *tāṅra*—His; *darśana*—visit; *nā pāimu*—I shall not get; *prabhura darśana*—seeing Lord Śrī Caitanya Mahāprabhu; *sadā*—always; *karite*—to do; *nārimu*—I shall not be able.

TRANSLATION

“When I go to Jagannātha Purī, I shall not be able to see Lord Jagannātha, nor shall I always be able to see Śrī Caitanya Mahāprabhu.

TEXT 8

মন্দির-নিকটে শুনি তাঁর বাস-স্থিতি ।
মন্দির-নিকটে যাইতে মোর নাহি শক্তি ॥ ৮ ॥

mandira-nikaṭe śuni tāṅra vāsā-sthiti
mandira-nikaṭe yāite mora nāhi śakti

SYNONYMS

mandira-nikaṭe—near the temple; *śuni*—I hear; *tāṅra*—His; *vāsā-sthiti*—residential place; *mandira-nikaṭe*—near the temple; *yāite*—to go; *mora*—my; *nāhi śakti*—there is no power.

TRANSLATION

“I have heard that the residential quarters of Śrī Caitanya Mahāprabhu are near the temple of Jagannātha. But I shall not have the power to go near the temple.

TEXT 9

জগন্নাথের সেবক ফেরে কার্য-অনুরোধে ।
 তাঁর স্পর্শ হৈলে মোর হবে অপরাধে ॥ ৯ ॥

*jagannāthera sevaka phere kārya-anurodhe
 tāñra sparśa haile mora habe aparādhe*

SYNONYMS

jagannāthera—of Lord Jagannātha; *sevaka*—different servants; *phere*—move about; *kārya-anurodhe*—because of different duties; *tāñra*—of them; *sparśa*—touch; *haile*—if there is; *mora*—my; *habe*—there will be; *aparādhe*—offense.

TRANSLATION

“The servants of Lord Jagannātha generally move about tending to their duties, but if they touch me I shall be an offender.

TEXT 10

তাতে যদি এই দেহ ভাল-স্থানে দিবে ।
 দুঃখ-শাস্তি হয় আর সদগতি পাইয়ে ॥ ১০ ॥

*tāte yadi ei deha bhāla-sthāne diye
 duḥkha-śānti haya āra sad-gati pāiye*

SYNONYMS

tāte—therefore; *yadi*—if; *ei*—this; *deha*—body; *bhāla-sthāne*—in a good place; *diye*—I sacrifice; *duḥkha-śānti*—appeasement of unhappiness; *haya*—there is; *āra*—and; *sat-gati*—good destination; *pāiye*—I get.

TRANSLATION

“Therefore if I sacrifice this body in a good place, my unhappiness will be mitigated, and I shall attain an exalted destination.

TEXT 11

জগন্নাথ রথযাত্রায় হইবেন বাহির ।
 তাঁর রথ-চাকায় ছাড়িমু এই শরীর ॥ ১১ ॥

jagannātha ratha-yātrāya ha-ibena bāhira
tāhira ratha-cākāya chāḍimu ei śarīra

SYNONYMS

jagannātha ratha-yātrāya—on the occasion of the car festival of Lord Jagannātha; *ha-ibena bāhira*—He will be out; *tāhira*—of Him; *ratha-cākāya*—under the wheel of the cart; *chāḍimu*—I shall give up; *ei śarīra*—this body.

TRANSLATION

“During the Ratha-yātrā festival, when Lord Jagannātha comes out of the temple, I shall give up this body under the wheel of His cart.

TEXT 12

মহাপ্রভুর আগে, আর দেখি’ জগন্নাথ ।
 রথে দেহ ছাড়িমু, - এই পরম-পুরুষার্থ’ ॥ ১২ ॥

mahāprabhura āge, āra dekhi’ jagannātha
rathe deha chāḍimu, —ei parama-puruṣārtha’

SYNONYMS

mahāprabhura āge—in front of Śrī Caitanya Mahāprabhu; *āra*—and; *dekhi’ jagannātha*—after seeing Lord Jagannātha; *rathe*—under the cart; *deha chāḍimu*—I shall give up this body; *ei*—this; *parama-puruṣa-artha*—the highest benediction of life.

TRANSLATION

“After seeing Lord Jagannātha, I shall give up my body under the wheel of the cart in the presence of Śrī Caitanya Mahāprabhu. This will be the highest benediction of my life.”

TEXT 13

এই ত’ নিশ্চয় করি’ নীলাচলে আইলা ।
 লোকে পুছি’ হরিদাস-স্থানে উত্তরিল। ॥ ১৩ ॥

ei ta' nīścaya kari' nilācale āilā
loke puchi' haridāsa-sthāne uttarilā

SYNONYMS

ei ta'—in this way; *nīścaya kari'*—ascertaining; *nilācale āilā*—came to Jagannātha Purī; *loke puchi'*—inquiring from people; *haridāsa-sthāne*—the place of Haridāsa Ṭhākura; *uttarilā*—approached.

TRANSLATION

Having made this resolution, Sanātana Gosvāmī went to Nilācala, where he inquired directions from people and approached the residence of Haridāsa Ṭhākura.

TEXT 14

হরিদাসের কৈলা তেঁহ চরণ বন্দন ।
জানি' হরিদাস তাঁরে কৈলা আলিঙ্গন ॥ ১৪ ॥

haridāsera kailā teṅha caraṇa vandana
jāni' haridāsa tāṅre kailā āliṅgana

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *kailā*—did; *teṅha*—he; *caraṇa vandana*—worshiping the lotus feet; *jāni'*—knowing; *haridāsa*—Haridāsa Ṭhākura; *tāṅre*—him; *kailā āliṅgana*—embraced.

TRANSLATION

He offered his respects to the lotus feet of Haridāsa Ṭhākura, who knew him and thus embraced him.

TEXT 15

মহাপ্রভু দেখিতে তাঁর উৎকণ্ঠিত মন ।
হরিদাস কহে,—‘প্রভু আসিবেন এখন’ ॥ ১৫ ॥

mahāprabhu dekhite tāra utkaṅṭhita mana
haridāsa kahe,—‘prabhu āsibena ekhana’

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *tāra*—his; *utkaṅṭhita*—anxious; *mana*—mind; *haridāsa kahe*—Haridāsa said; *prabhu*—Śrī Caitanya Mahāprabhu; *āsibena ekhana*—will come here.

TRANSLATION

Sanātana Gosvāmi was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, "The Lord is coming here very soon."

TEXT 16

হেনকালে প্রভু 'উপলভোগ' দেখিয়া ।
হরিদাসে মিলিতে আইলা ভক্তগণ লঞা ॥ ১৬ ॥

*hena-kāle prabhu 'upala-bhoga' dekhiyā
haridāse milite āilā bhakta-gaṇa lañā*

SYNONYMS

hena-kāle—at this time; *prabhu*—Śrī Caitanya Mahāprabhu; *upala-bhoga*—the *upala-bhoga* offering to Lord Jagannātha; *dekhiyā*—after seeing; *haridāse*—Haridāsa; *milite*—to meet; *āilā*—came; *bhakta-gaṇa lañā*—with other devotees.

TRANSLATION

At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of *upala-bhoga* [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura.

TEXT 17

প্রভু দেখি' দু'হে পড়ে দণ্ডবৎ হঞা ।
প্রভু আলিঙ্গিলা হরিদাসেরে উঠাঞা ॥ ১৭ ॥

*prabhu dekhi' duñhe paḍe daṇḍavat hañā
prabhu āliṅgilā haridāsere uṭhāñā*

SYNONYMS

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; *duñhe*—both of them; *paḍe*—fell down; *daṇḍavat hañā*—flat like rods; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgilā*—embraced; *haridāsere*—Haridāsa Ṭhākura; *uṭhāñā*—after lifting.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him.

TEXT 18

হরিদাস কহে,—‘সনাতন করে নমস্কার’ ।
সনাতনে দেখি’ প্রভু হৈলা চমৎকার ॥ ১৮ ॥

*haridāsa kahe, — ‘sanātana kare namaskāra’
sanātane dekhi’ prabhu hailā camatkāra*

SYNONYMS

haridāsa kahe—Haridāsa said; *sanātana*—Sanātana Gosvāmī; *kare namaskāra*—is offering his obeisances; *sanātane dekhi’*—seeing Sanātana Gosvāmī; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā camatkāra*—became very surprised.

TRANSLATION

Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, “Here is Sanātana Gosvāmī offering his obeisances.” Seeing Sanātana Gosvāmī, the Lord was greatly surprised.

TEXT 19

সনাতনে আলিঙ্গিতে প্রভু আগু হৈলা ।
পাছে ভাগে সনাতন কহিতে লাগিলা ॥ ১৯ ॥

*sanātane āliṅgite prabhu āgu hailā
pāche bhāge sanātana kahite lāgilā*

SYNONYMS

sanātane—Sanātana Gosvāmī; *āliṅgite*—to embrace; *prabhu*—Śrī Caitanya Mahāprabhu; *āgu hailā*—came forward; *pāche*—back; *bhāge*—runs; *sanātana*—Sanātana Gosvāmī; *kahite lāgilā*—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows.

TEXT 20

“মোরে না ছুঁইহ, প্রভু, পড়োঁ তোমার পায় ।
একে নীচজাতি অধম, আর কণ্ডুরসা গায় ॥” ২০ ॥

*“more nā chuñiha, prabhu, paḍoñ tomāra pāya
eke nīca-jāti adhama, āra kaṇḍu-rasā gāya*

SYNONYMS

more—me; *nā chūñiha*—please do not touch; *prabhu*—my Lord; *paḍoñ*—I fall down; *tomāra pāya*—at Your feet; *eke*—on one side; *nīca-jāti*—of a low caste; *adhama*—the lowest of mankind; *āra*—and; *kaṇḍu-rasā*—a disease of wet, itching infections; *gāya*—on the body.

TRANSLATION

“My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body.”

TEXT 21

বলাৎকারে প্রভু তাঁরে আলিঙ্গন কৈল ।
কণ্ডুক্লেদ মহাপ্রভুর শ্রীঅঙ্গে লাগিল ॥ ২১ ॥

balātkāre prabhu tāñre āliṅgana kaila
kaṇḍu-kleda mahāprabhura śrī-aṅge lāgila

SYNONYMS

balātkāre—by force; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *āliṅgana kaila*—embraced; *kaṇḍu-kleda*—the moisture of weeping itches; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śrī*—transcendental; *aṅge*—body; *lāgila*—touched.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force. Thus the moisture oozing from the itching sores touched the transcendental body of Śrī Caitanya Mahāprabhu.

TEXT 22

সব ভক্তগণে প্রভু মিলাইলা সনাতনে ।
সনাতন কৈলা সবার চরণ বন্দনে ॥ ২২ ॥

saba bhakta-gaṇe prabhu milāilā sanātane
sanātana kailā sabāra caraṇa vandane

SYNONYMS

saba—all; *bhakta-gaṇe*—devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—to Sanātana Gosvāmī; *sanātana*—Sanātana Gosvāmī; *kailā*—did; *sabāra*—of all of them; *caraṇa vandane*—worshiping the lotus feet.

TRANSLATION

The Lord introduced all the devotees to Sanātana Gosvāmī, who offered his respectful obeisances unto the lotus feet of them all.

TEXT 23

প্রভু লঞা বসিলা পিণ্ডার উপরে ভক্তগণ ।
পিণ্ডার তলে বসিলা হরিদাস সনাতন ॥ ২৩ ॥

prabhu lañā vasilā piṅḍāra upare bhakta-gaṇa
piṅḍāra tale vasilā haridāsa sanātana

SYNONYMS

prabhu lañā—with Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *piṅḍāra upare*—upon the raised platform; *bhakta-gaṇa*—all the devotees; *piṅḍāra tale*—below the platform; *vasilā*—sat down; *haridāsa sanātana*—Haridāsa Ṭhākura and Sanātana Gosvāmī.

TRANSLATION

The Lord and His devotees sat on a raised platform, and below that sat Haridāsa Ṭhākura and Sanātana Gosvāmī.

TEXT 24

কুশলবার্তা মহাপ্রভু পুছেন সনাতনে ।
তঁহ কহেন,—‘পরম মঙ্গল দেখিষু চরণে’ ॥ ২৪ ॥

kuśala-vārtā mahāprabhu puchena sanātane
teṅha kahena,—‘parama maṅgala dekhinu caraṇe’

SYNONYMS

kuśala—of well-being; *vārtā*—news; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *puchena*—inquires; *sanātane*—from Sanātana Gosvāmī; *teṅha kahena*—he said; *parama maṅgala*—everything is auspicious; *dekhinu caraṇe*—I have seen Your lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Sanātana about news of his well-being. Sanātana replied, “Everything is auspicious because I have seen Your lotus feet.”

TEXT 25

মথুরার বৈষ্ণব-সবের কুশল পুছিল।
সবার কুশল সনাতন জানাইলা ॥ ২৫ ॥

*mathurāra vaiṣṇava-sabera kuśala puchilā
sabāra kuśala sanātana jānāilā*

SYNONYMS

mathurāra—of Mathurā; *vaiṣṇava-sabera*—of all the Vaiṣṇavas; *kuśala puchilā*—inquired about the auspiciousness; *sabāra kuśala*—the well-being of all of them; *sanātana*—Sanātana Gosvāmī; *jānāilā*—informed.

TRANSLATION

When the Lord asked about all the Vaiṣṇavas at Mathurā, Sanātana Gosvāmī informed Him of their good health and fortune.

TEXT 26

প্রভু কহে,—“ইহঁা রূপ ছিল দশমাস।
ইহঁা হৈতে গোড়ে গেলা, হৈল দিন দশ ॥ ২৬ ॥

*prabhu kahe, —“ihān rūpa chila daśa-māsa
ihān haite gauḍe gelā, haila dina daśa*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *ihān*—here; *rūpa*—Rūpa Gosvāmī; *chila*—was; *daśa-māsa*—ten months; *ihān haite*—from here; *gauḍe gelā*—has gone to Bengal; *haila*—it was; *dina*—days; *daśa*—ten.

TRANSLATION

Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī, “Śrīla Rūpa Gosvāmī was here for ten months. He left for Bengal just ten days ago.

TEXT 27

তোমার ভাই অনুপমের হৈল গঙ্গা-প্রাপ্তি।
ভাল ছিল, রঘুনাথে দৃঢ় তার ভক্তি ॥” ২৭ ॥

*tomāra bhāi anupamera haila gaṅgā-prāpti
bhāla chila, raghunāthe ḍṛḍha tāra bhakti”*

SYNONYMS

tomāra bhāi—your brother; *anupamera*—of Anupama; *haila*—was; *gaṅgā-prāpti*—death; *bhāla chila*—he was a very good man; *raghu-nāthe*—unto Lord Raghunātha (Lord Rāmacandra); *dr̥ḍha*—firm; *tāra bhakti*—his devotion.

TRANSLATION

“Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunātha [Lord Rāmacandra].”

TEXT 28

সনাতন কহে,—“নীচ-বংশে মোর জন্ম ।

অধর্ম অন্য় যত,—আমার কুলধর্ম ॥ ২৮ ॥

sanātana kahe, — “*nīca-varṣe mora janma adhama anyāya yata*, — *āmāra kula-dharma*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *nīca-varṣe*—in a low family; *mora janma*—my birth; *adhama*—irreligion; *anyāya*—sinful activities; *yata*—all; *āmāra*—my; *kula-dharma*—family business.

TRANSLATION

Sanātana Gosvāmī said, “I was born in a low family, for my family commits all kinds of irreligious acts that violate the scriptural injunctions.

TEXT 29

হেন বংশ ঘৃণা ছাড়ি' কৈলা অঙ্গীকার ।

তোমার কৃপায় বংশে মঙ্গল আমার ॥ ২৯ ॥

hena varṣa ghr̥ṇā chāḍi' kailā aṅgikāra
tomāra kṛpāya varṣe maṅgala āmāra

SYNONYMS

hena—such; *varṣa*—family; *ghr̥ṇā*—hatred; *chāḍi'*—giving up; *kailā*—You have done; *aṅgikāra*—acceptance; *tomāra*—Your; *kṛpāya*—by mercy; *varṣe*—in the family; *maṅgala*—auspiciousness; *āmāra*—my.

TRANSLATION

“My Lord, without hatred for my family You have accepted me as Your servant. Only by Your mercy is there good fortune in my family.

TEXT 30

সেই অনুপম-ভাই শিশুকাল হৈতে ।
 রঘুনাথ-উপাসনা করে দৃঢ়চিত্তে ॥ ৩০ ॥

*sei anupama-bhāi śiśu-kāla haite
 raghunātha-upāsanā kare dṛḍha-citte*

SYNONYMS

sei—that; *anupama-bhāi*—brother named Anupama; *śiśu-kāla haite*—from the beginning of childhood; *raghu-nātha*—of Lord Rāmacandra; *upāsanā*—worship; *kare*—performs; *dṛḍha-citte*—with great determination.

TRANSLATION

“From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunātha [Lord Rāmacandra], and he worshiped Him with great determination.

TEXT 31

রাত্রি-দিনে রঘুনাথের ‘নাম’ আর ‘ধ্যান’ ।
 রামায়ণ নিরবধি শুনে, করে গান ॥ ৩১ ॥

*rātri-dine raghunāthera ‘nāma’ āra ‘dhyāna’
 rāmāyaṇa niravadhi śune, kare gāna*

SYNONYMS

rātri-dine—day and night; *raghu-nāthera*—of Lord Rāmacandra; *nāma*—holy name; *āra*—and; *dhyāna*—meditation; *rāmāyaṇa*—the epic about the activities of Lord Rāmacandra known as the *Rāmāyaṇa*; *niravadhi*—continuously; *śune*—hears; *kare gāna*—chants.

TRANSLATION

“He always chanted the holy name of Raghunātha and meditated upon Him. He continuously heard about the activities of the Lord from the Rāmāyaṇa and chanted about them.

TEXT 32

আমি আর রূপ—তার জ্যেষ্ঠ-সহোদর ।
আমা-দোঁহা-সঙ্গে তেঁহে রয়ে নিরন্তর ॥ ৩২ ॥

āmi āra rūpa — tāra jyeṣṭha-sahodara
āmā-dohā-saṅge teṅha rahe nirantara

SYNONYMS

āmi—I; *āra*—and; *rūpa*—Rūpa Gosvāmī; *tāra*—his; *jyeṣṭha-sahodara*—elder brothers; *āmā-dohā*—the two of us; *saṅge*—with; *teṅha*—he; *rahe*—remains; *nirantara*—continuously.

TRANSLATION

“Rūpa and I are his elder brothers. He stayed with us continuously.

TEXT 33

আমা-সবা-সঙ্গে কৃষ্ণকথা, ভাগবত শুনে ।
তাহার পরীক্ষা কৈলুঁ আমি-দুইজনে ॥ ৩৩ ॥

āmā-sabā-saṅge kṛṣṇa-kathā, bhāgavata śune
tāhāra parīkṣā kailuṅ āmi-dui-jane

SYNONYMS

āmā-sabā—all of us; *saṅge*—with; *kṛṣṇa-kathā*—talks about Lord Kṛṣṇa; *bhāgavata śune*—hears Śrīmad-Bhāgavatam; *tāhāra*—his; *parīkṣā*—examination; *kailuṅ*—did; *āmi-dui-jane*—both of us.

TRANSLATION

“He heard Śrīmad-Bhāgavatam and talks about Lord Kṛṣṇa with us, and both of us examined him.

TEXT 34

“শুনহ বল্লভ, কৃষ্ণ - পরম-মধুর ।
সৌন্দর্য, মাধুর্য, প্রেম-বিলাস—প্রচুর ॥ ৩৪ ॥

śunaha vallabha, kṛṣṇa — parama-madhura
saundarya, mādhurya, prema-vilāsa — pracura

SYNONYMS

śunaha—please hear; *vallabha*—dear Vallabha; *kṛṣṇa*—Lord Kṛṣṇa; *parama-madhura*—supremely attractive; *saundarya*—beauty; *mādhurya*—sweetness; *prema-vilāsa*—pastimes of love; *pracura*—without limitation.

TRANSLATION

“‘Dear Vallabha,’ we said, ‘please hear from us. Lord Kṛṣṇa is supremely attractive. His beauty, sweetness and pastimes of love are without limit.

TEXT 35

কৃষ্ণভজন কর তুমি আমা-দুহঁার সঙ্গে ।
তিন ভাই একত্র রহিমু কৃষ্ণকথা-রাঙ্গে ॥” ৩৫ ॥

kṛṣṇa-bhajana kara tumi āmā-duñhāra saṅge
tina bhāi ekatra rahimu kṛṣṇa-kathā-raṅge”

SYNONYMS

kṛṣṇa-bhajana—devotional service to Lord Kṛṣṇa; *kara*—engage in; *tumi*—you; *āmā-duñhāra*—the two of us; *saṅge*—with; *tina bhāi*—three brothers; *ekatra*—in one place; *rahimu*—we shall stay; *kṛṣṇa-kathā*—of the pastimes of Lord Kṛṣṇa; *raṅge*—in enjoyment.

TRANSLATION

“‘Engage yourself in devotional service to Kṛṣṇa with both of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Kṛṣṇa.’

TEXT 36

এইমত বারবার কহি দুইজন ।
আমা-দুঁহার গৌরবে কিছু ফিরি’ গেল মন ॥ ৩৬ ॥

ei-mata bāra-bāra kahi dui-jana
āmā-duñhāra gaurave kichu phiri’ gela mana

SYNONYMS

ei-mata—in this way; *bāra-bāra*—again and again; *kahi*—we speak; *dui-jana*—two persons; *āmā-duñhāra*—of us both; *gaurave*—out of respect; *kichu*—some-what; *phiri’ gela*—turned; *mana*—mind.

TRANSLATION

“In this way we both spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions.

TEXT 37

“তোমা-দুহাঁর আজ্ঞা আমি কেমনে লঙ্ঘিমু ?
দীক্ষা-মন্ত্র দেহ’ কৃষ্ণ-ভজন করিমু ॥” ৩৭ ॥

*“tomā-duñhāra ājñā āmi kemane lañghimu?
dikṣā-mantra deha’ kṛṣṇa-bhajana karimu”*

SYNONYMS

tomā—of you; *duñhāra*—of both; *ājñā*—the order; *āmi*—I; *kemane*—how; *lañghimu*—shall disobey; *dikṣā*—initiation; *mantra*—mantra; *deha’*—just give; *kṛṣṇa-bhajana*—devotional service to Kṛṣṇa; *karimu*—I shall perform.

TRANSLATION

“Vallabha replied, ‘My dear brothers, how can I disobey your orders? Initiate me into the Kṛṣṇa mantra so that I may perform devotional service to Lord Kṛṣṇa.’

TEXT 38

এত কহি’ রাত্রিকালে করেন চিন্তন ।
কেমনে ছাড়িমু রঘুনাথের চরণ ॥ ৩৮ ॥

*eta kahi’ rātri-kāle karena cintana
kemane chāḍimu raghunāthera caraṇa*

SYNONYMS

eta kahi’—saying this; *rātri-kāle*—at night; *karena cintana*—began to think; *kemane*—how; *chāḍimu*—shall I give up; *raghu-nāthera caraṇa*—the lotus feet of Lord Raghunātha.

TRANSLATION

“After saying this, at night he began to think, ‘How shall I give up the lotus feet of Lord Raghunātha?’

TEXT 39

সব রাত্রি ক্রন্দন করি’ কৈল জাগরণ ।
প্রাতঃকালে আমা-দুঁহায় কৈল নিবেদন ॥ ৩৯ ॥

*saba rātri krandana kari' kaila jāgaraṇa
prātaḥ-kāle āmā-duñhāya kaila nivedana*

SYNONYMS

saba rātri—throughout the whole night; *krandana*—crying; *kari'*—doing; *kaila jāgaraṇa*—remained awake; *prātaḥ-kāle*—in the morning; *āmā-duñhāya*—to the two of us; *kaila*—made; *nivedana*—submission.

TRANSLATION

“He stayed up all night and cried. In the morning, he came to us and submitted the following plea.

TEXT 40

‘রঘুনাথের পাদপদ্মে বেচিয়াছেঁ মাথা ।
কাড়িতে না পারোঁ মাথা, পাঙ বড় ব্যথা ॥ ৪০ ॥

*'raghunāthera pāda-padme veciyāchoṅ māthā
kāḍite nā pāroṅ māthā, pāṅa baḍa vyathā*

SYNONYMS

raghu-nāthera—of Lord Rāmacandra; *pāda-padme*—at the lotus feet; *veciyāchoṅ māthā*—I have sold my head; *kāḍite*—to take away; *nā pāroṅ*—I am unable; *māthā*—the head; *pāṅa*—I get; *baḍa vyathā*—too much pain.

TRANSLATION

“I have sold my head at the lotus feet of Lord Rāmacandra. I cannot take it away. That would be too painful for me.

TEXT 41

কৃপা করি' মোরে আজ্ঞা দেহ' দুইজন ।
জন্মে-জন্মে সেবোঁ রঘুনাথের চরণ ॥ ৪১ ॥

*kṛpā kari' more ājñā deha' dui-jana
janme-janme sevoṅ raghunāthera caraṇa*

SYNONYMS

kṛpā kari'—being merciful; *more*—unto me; *ājñā deha'*—give the order; *dui-jana*—both of you; *janme-janme*—life after life; *sevoṅ*—let me serve; *raghu-nāthera caraṇa*—the lotus feet of Lord Raghunātha.

TRANSLATION

“Both of you please be merciful to me and order me in such a way so that life after life I may serve the lotus feet of Lord Raghunātha.

TEXT 42

রঘুনাথের পাদপদ্ম ছাড়ান না যায় ।
ছাড়িবার মন হৈলে প্রাণ ফাটি' যায় ॥ ৪২ ॥

raghunāthera pāda-padma chāḍāna nā yāya
chāḍibāra mana haile prāṇa phāṭi' yāya'

SYNONYMS

raghu-nāthera—of Lord Raghunātha; *pāda-padma*—lotus feet; *chāḍāna nā yāya*—it is impossible to give up; *chāḍibāra*—of giving up; *mana haile*—when I think; *prāṇa*—my heart; *phāṭi' yāya*—breaks.

TRANSLATION

“It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.’

TEXT 43

তবে আমি-তুঁ হৈ তারে আলিঙ্গন কৈলুঁ ।
‘সাধু, দৃঢ়ভক্তি তোমার’—কহি' প্রশংসিলুঁ ॥ ৪৩ ॥

tabe āmi-duñhe tāre āliṅgana kailuñ
'sādhu, dṛḍha-bhakti tomāra'—kahi' praśaṁsiluñ

SYNONYMS

tabe—at that time; *āmi-duñhe*—both of us; *tāre*—him; *āliṅgana kailuñ*—embraced; *sādhu*—very good; *dṛḍha*—very determined; *bhakti*—devotion; *tomāra*—your; *kahi'*—saying; *praśaṁsiluñ*—we praised.

TRANSLATION

“Upon hearing this, both of us embraced him and encouraged him by saying, ‘You are a great saintly devotee, for your determination in devotional service is fixed.’ In this way we both praised him.

TEXT 44

যে বংশের উপরে তোমার হয় কৃপা-লেশ ।
সকল মঙ্গল তাহে খণ্ডে সব ক্লেশ ॥ ৪৪ ॥

*ye varṣera upare tomāra haya kṛpā-leśa
sakala maṅgala tāhe khaṇḍe saba kleśa'*

SYNONYMS

ye varṣera—which family; *upare*—upon; *tomāra*—Your; *haya*—there is; *kṛpā-leśa*—little mercy; *sakala maṅgala*—all auspiciousness; *tāhe*—on that; *khaṇḍe*—are destroyed; *saba*—all; *kleśa*—miserable conditions.

TRANSLATION

“My dear Lord, the family upon which You bestow even a little mercy is always fortunate, for such mercy makes all miseries disappear.”

TEXT 45

গোসাঞি কহেন,—“এইমত মুরারি-গুপ্ত ।
পূর্বে আমি পরীক্ষিলুঁ তার এই রীত ॥ ৪৫ ॥

gosāñi kahena, —“*ei-mata murāri-gupta
pūrve āmi parikṣiluṅ tāra ei rīta*

SYNONYMS

gosāñi kahena—Śrī Caitanya Mahāprabhu replied; *ei-mata*—in this way; *murāri-gupta*—Murāri Gupta; *pūrve*—formerly; *āmi*—I; *parikṣiluṅ*—examined; *tāra*—of him; *ei*—this; *rīta*—manner.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “There was a similar incident concerning Murāri Gupta. Formerly I examined him, and his determination was similar.

TEXT 46

সেই ভক্ত ধন্য, যে না ছাড়ে প্রভুর চরণ ।
সেই প্রভু ধন্য, যে না ছাড়ে নিজ-জন ॥ ৪৬ ॥

*sei bhakta dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana*

SYNONYMS

sei bhakta—that devotee; *dhanya*—glorious; *ye*—who; *nā*—not; *chāḍe*—gives up; *prabhura caraṇa*—the lotus feet of the Lord; *sei prabhu*—that Personality of Godhead; *dhanya*—glorious; *ye*—who; *nā*—not; *chāḍe*—gives up; *nija-jana*—His servant.

TRANSLATION

“Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.

TEXT 47

দুর্দৈবে সেবক যদি যায় অন্য স্থানে ।
সেই ঠাকুর ধন্য তারে চুলে ধরি' আনে ॥ ৪৭ ॥

durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari' āne

SYNONYMS

durdaive—by chance; *sevaka*—the servant; *yadi*—if; *yāya*—goes; *anya sthāne*—to another place; *sei ṭhākura*—that master; *dhanya*—glorified; *tāre*—him; *cule*—by the hair; *dhari'*—capturing; *āne*—brings back.

TRANSLATION

“If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.

TEXT 48

ভাল হৈল, তোমার ইহঁা হৈল আগমনে ।
এই ঘরে রহ ইহঁা হরিদাস-সনে ॥ ৪৮ ॥

bhāla haila, tomāra ihāñ haila āgamane
ei ghare raha ihāñ haridāsa-sane

SYNONYMS

bhāla haila—it was very good; *tomāra*—your; *ihāñ*—here; *haila*—there was; *āgamane*—arrival; *ei ghare*—in this room; *raha*—remain; *ihāñ*—here; *haridāsa-sane*—with Haridāsa Ṭhākura.

TRANSLATION

“It is very good that you have arrived here. Now stay in this room with Haridāsa Ṭhākura.

TEXT 49

কৃষ্ণভক্তিরসে দুঁহে পরম প্রধান ।
কৃষ্ণরস আশ্বাদন কর, লহ কৃষ্ণনাম ॥” ৪৯ ॥

kṛṣṇa-bhakti-rase duñhe parama pradhāna
kṛṣṇa-rasa āsvādana kara, laha kṛṣṇa-nāma”

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *bhakti-rase*—in the transcendental mellow of devotional service; *duñhe*—both of you; *parama pradhāna*—highly expert; *kṛṣṇa-rasa*—the transcendental taste of Kṛṣṇa; *āsvādana*—relishing; *kara*—do; *lahe kṛṣṇa-nāma*—chanting the holy name of Kṛṣṇa.

TRANSLATION

“Both of you are expert in understanding the mellows of Lord Kṛṣṇa’s devotional service. Therefore you should both continue relishing the taste for such activities and chanting the Hare Kṛṣṇa mahā-mantra.”

TEXT 50

এত বলি’ মহাপ্রভু উঠিয়া চলিলা ।
গোবিন্দ-দ্বারায় দুঁহে প্রসাদ পাঠাইলা ॥ ৫০ ॥

eta bali’ mahāprabhu uṭhiyā calilā
govinda-dvārāya duñhe prasāda pāṭhailā

SYNONYMS

eta bali’—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *uṭhiyā calilā*—got up and left; *govinda-dvārāya*—through Govinda; *duñhe*—to both of them; *prasāda pāṭhailā*—sent prasāda.

TRANSLATION

Having said this, Śrī Caitanya Mahāprabhu got up and left, and through Govinda He sent prasāda for them to eat.

TEXT 51

এইমত সনাতন রাহে প্রভু-স্থানে ।
জগন্নাথের চক্র দেখি' করেনে প্রণামে ॥ ৫১ ॥

*ei-mata sanātana rahe prabhu-sthāne
jagannāthera cakra dekhi' kareṇa praṇāme*

SYNONYMS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *rahe*—remains; *prabhu-sthāne*—under the care of Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *cakra*—the wheel on the top of the temple; *dekhi'*—seeing; *kareṇa praṇāme*—offers respectful obeisances.

TRANSLATION

In this way, Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu. He would see the wheel on the pinnacle of the Jagannātha temple and offer respectful obeisances.

TEXT 52

প্রভু আসি' প্রতিদিন মিলেন দুইজনে ।
ইষ্টগোষ্ঠী, কৃষ্ণকথা কহে কতক্ষণে ॥ ৫২ ॥

*prabhu āsi' prati-dina milena dui-jane
iṣṭa-goṣṭhī, kṛṣṇa-kathā kahe kata-kṣaṇe*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *prati-dina*—every day; *milena dui-jane*—meets both of them; *iṣṭa-goṣṭhī*—discussion; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *kahe*—speaks; *kata-kṣaṇe*—for some time.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go there to meet these two stalwart devotees and discuss topics of Kṛṣṇa with them for some time.

TEXT 53

দিব্য প্রসাদ পায় নিত্য জগন্নাথ-মন্দিরে ।
তাহা আনি' নিত্য অবশ্য দেন দৌঁহাকারে ॥ ৫৩ ॥

*divya prasāda pāya nitya jagannātha-mandire
tāhā āni' nitya avaśya dena doṅhākāre*

SYNONYMS

divya—first-class; *prasāda*—*prasāda*; *pāya*—gets; *nitya*—daily; *jagannātha-mandire*—at the temple of Lord Jagannātha; *tāhā āni'*—bringing that; *nitya*—daily; *avaśya*—certainly; *dena*—delivers; *doṅhākāre*—to both of them.

TRANSLATION

The offerings of prasāda in the temple of Lord Jagannātha were of the highest quality. Śrī Caitanya Mahāprabhu would bring this prasāda and deliver it to both devotees.

TEXT 54

একদিন আসি' প্রভু দু'হায়ে মিলিলা ।
সনাতনে আচম্বিতে কহিতে লাগিলা ॥ ৫৪ ॥

*eka-dina āsi' prabhu duṅhāre mililā
sanātane ācambite kahite lāgilā*

SYNONYMS

eka-dina—one day; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *duṅhāre mililā*—met both of them; *sanātane*—unto Sanātana Gosvāmī; *ācambite*—all of a sudden; *kahite lāgilā*—began to speak.

TRANSLATION

One day when the Lord came to meet them, He suddenly began speaking to Sanātana Gosvāmī.

TEXT 55

“সনাতন, দেহত্যাগে কৃষ্ণ যদি পাইয়ে ।
কোটি-দেহ ক্ষণেকে তবে ছাড়িতে পারিয়ে ॥ ৫৫ ॥

*“sanātana, deha-tyāge kṛṣṇa yadi pāiye
koṭi-deha kṣaṇeke tabe chāḍite pāriye*

SYNONYMS

sanātana—My dear Sanātana; *deha-tyāge*—by committing suicide; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *pāiye*—I can get; *koṭi-deha*—millions of bodies; *kṣaṇeke*—in a moment; *tabe*—then; *chāḍite pāriye*—I can give up.

TRANSLATION

“My dear Sanātana,” He said, “if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment’s hesitation.

TEXT 56

দেহত্যাগে কৃষ্ণ না পাই, পাইয়ে ভজনে ।
কৃষ্ণপ্রাপ্ত্যের উপায় কোন নাহি ‘ভক্তি’ বিনে ॥ ৫৬ ॥

deha-tyāge kṛṣṇa nā paī, pāiye bhajane
kṛṣṇa-prāptyera upāya kona nāhi ‘bhakti’ vine

SYNONYMS

deha-tyāge—by giving up the body; *kṛṣṇa*—Lord Kṛṣṇa; *nā paī*—I do not get; *pāiye*—I get; *bhajane*—by devotional service; *kṛṣṇa-prāptyera*—to get the shelter of Kṛṣṇa; *upāya*—means; *kona*—any; *nāhi*—there is not; *bhakti vine*—without devotional service.

TRANSLATION

“You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.

TEXT 57

দেহত্যাগাদি যত, সব—তমো-ধর্ম ।
তমো-রজো-ধর্মে কৃষ্ণের না পাইয়ে মর্ম ॥ ৫৭ ॥

deha-tyāgādi yata, saba—*tamo-dharma*
tamo-rajo-dharme kṛṣṇera nā pāiye marma

SYNONYMS

deha-tyāga-ādi—beginning with giving up the material body; *yata*—as many; *saba*—all; *tamaḥ-dharma*—performed under the mode of ignorance; *tamaḥ-rajah-dharme*—by remaining in the modes of ignorance and passion; *kṛṣṇera*—of Lord Kṛṣṇa; *nā pāiye*—I cannot attain; *marma*—the truth.

TRANSLATION

“Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Kṛṣṇa is.

TEXT 58

‘ভক্তি’ বিনা কৃষ্ণে কভু নহে ‘প্রেমোদয়’ ।
 প্রেম বিনা কৃষ্ণপ্রাপ্তি অন্ত হৈতে নয় ॥ ৫৮ ॥

*‘bhakti’ vinā kṛṣṇe kabhu nahe ‘premodaya’
 prema vinā kṛṣṇa-prāpti anya haite naya*

SYNONYMS

bhakti vinā—without devotional service; *kṛṣṇe*—unto Kṛṣṇa; *kabhu*—at any time; *nahe*—is not; *prema-udaya*—development of dormant love for Kṛṣṇa; *prema vinā*—without love of Kṛṣṇa; *kṛṣṇa-prāpti*—attaining Kṛṣṇa; *anya*—anything else; *haite*—from; *naya*—is not possible.

TRANSLATION

“Unless one discharges devotional service, one cannot awaken one’s dormant love for Kṛṣṇa, and there is no means to attain Him other than awakening that dormant love.

TEXT 59

ন সাধয়তি মাং যোগো ন সাংখ্যং ধর্ম উদ্ধব ।
 ন স্বাধ্যায়স্তপস্ত্যাগো যথা ভক্তির্মমোর্জিতা ॥ ৫৯ ॥

*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*; *tapas*—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 austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.14.20).

TEXT 60

দেহত্যাগাদি তমো-ধর্ম—পাতক-কারণ ।

সাধক না পায় তাতে কৃষ্ণের চরণ ॥ ৬০ ॥

deha-tyāgādi tamo-dharma—pātaka-kāraṇa
sādhaka nā pāya tāte kṛṣṇera caraṇa

SYNONYMS

deha-tyāga—giving up the material body by suicide; *ādi*—beginning with; *tamaḥ-dharma*—on the platform of the mode of ignorance; *pātaka-kāraṇa*—cause of sinful activities; *sādhaka*—the devotee; *nā pāya*—does not get; *tāte*—by that; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

“Measures like suicide are causes for sin. A devotee never achieves shelter at Kṛṣṇa’s lotus feet by such actions.

TEXT 61

প্রেমী ভক্ত বিয়োগে চাহে দেহ ছাড়িতে ।

প্রেমে কৃষ্ণ মিলে, সেহ না পারে মরিতে ॥ ৬১ ॥

premi bhakta viyoge cāhe deha chāḍite
preme kṛṣṇa mile, seha nā pāre marite

SYNONYMS

premi bhakta—a devotee attached to Kṛṣṇa by love; *viyoge*—in separation; *cāhe*—wants; *deha chāḍite*—to give up the body; *preme*—by such ecstatic love; *kṛṣṇa mile*—one meets Kṛṣṇa; *seha*—such a devotee; *nā pāre marite*—cannot die.

TRANSLATION

“Because of feelings of separation from Kṛṣṇa, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Kṛṣṇa, and at that time he cannot give up his body.

TEXT 62

গাঢ়ানুরাগের বিয়োগ না যায় সহন ।
তাতে অনুরাগী বাঞ্ছে আপন মরণ ॥ ৬২ ॥

*gāḍhānurāgera viyoga nā yāya sahana
tāte anurāgī vāñche āpana maraṇa*

SYNONYMS

gāḍha-anurāgera—of one who has deep attachment; *viyoga*—separation; *nā*—not; *yāya sahana*—tolerated; *tāte*—therefore; *anurāgī*—a deeply attached devotee; *vāñche*—desires; *āpana maraṇa*—death of himself.

TRANSLATION

“One who is deeply in love with Kṛṣṇa cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.

TEXT 63

যশ্রাজ্জিপঙ্কজরজঃস্পনং মহান্তো
বাঞ্ছামাপতিরিবাত্মতমোহপহতৈ ।
যর্হ্যম্বুজাক্ষ ন লভেয় ভবংপ্রসাদং
জহ্যামসূন ব্রতকৃশাঙ্কতজন্মভিঃ শ্রাং ॥ ৬৩ ॥

*yasyāṅghri-pankaja-rajah-snapanam mahānto
vāñchanty umā-patir ivātma-tamo 'pahatyai
yarhy ambujākṣa na labheya bhavat-prasādam
jahyām asūn vrata-kṛśān chata-janmabhiḥ syāt*

SYNONYMS

yasya—whose; *āṅghri*—of feet; *panka-ja*—lotus; *rajah*—in the dust; *snapanam*—bathing; *mahāntaḥ*—great personalities; *vāñchanti*—desire; *umā-patiḥ*—Lord Śiva; *iva*—like; *ātma*—personal; *tamaḥ*—ignorance; *apahatyai*—to drive away; *yarhi*—when; *ambuja-akṣa*—O lotus-eyed one; *na labheya*—I do not get; *bhavat-prasādam*—Your mercy; *jahyām*—I shall give up; *asūn*—life; *vrata-kṛśān*—reduced by observing vows; *śata-janmabhiḥ*—by hundreds of births; *syāt*—if it is possible.

TRANSLATION

“O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of

Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.'

PURPORT

This verse was spoken by Rukmiṇīdevī in *Śrīmad-Bhāgavatam* (10.52.43). Rukmiṇīdevī, the daughter of King Bhīṣmaka, had heard about Kṛṣṇa's transcendental attributes, and thus she desired to get Kṛṣṇa as her husband. Unfortunately, her elder brother Rukmī was envious of Kṛṣṇa and therefore wanted her to be offered to Śiśupāla. When Rukmiṇī became aware of this, she was greatly aggrieved. Thus she wrote Kṛṣṇa a confidential letter, which was presented and read to Him by a *brāhmaṇa* messenger. This verse appeared in that letter.

TEXT 64

সিঞ্চান্ন নস্বদধরামৃতপূরকেণ
হাসাবলোক-কলগীতজ-হৃচ্ছয়াগ্নিস্ম ।
নো চেদ্বয়ং বিরহজাগ্নুপযুক্তদেহা
ধ্যানেন যাম পদয়োঃ পদবীং সখে তে ॥ ৬৪ ॥

siñcāṅga nas tvad-adharāmṛta-pūrakeṇa
hāsāvaloka-kala-gīta-ja-hṛc-chayāgnim
no ced vayaṁ virahajāgny-upayukta-dehā
dhyānena yāma padayoḥ padavīm sakhe te

SYNONYMS

siñca—just sprinkle water; *aṅga*—O my dear Kṛṣṇa; *naḥ*—our; *tvat*—Your; *adhara*—of the lips; *amṛta*—of nectar; *pūrakeṇa*—by the stream; *hāsa*—smile; *avaloka*—glancing; *kala*—melodious; *gīta*—speaking; *ja*—produced by; *hṛt*—in the heart; *śaya*—resting; *agnim*—upon the fire; *no cet*—if not; *vayam*—we; *viraha*—from separation; *ja*—produced; *agni*—by the fire; *upayukta*—consumed; *dehāḥ*—whose bodies; *dhyānena*—by meditation; *yāma*—shall go; *padayoḥ*—of the lotus feet; *padavīm*—to the site; *sakhe*—O my dear friend; *te*—Your.

TRANSLATION

“O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Other-

wise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.' ”

PURPORT

This verse (*Bhāg.* 10.29.35) was spoken by the *gopīs* when they were attracted by the vibration of Kṛṣṇa's flute in the moonlight of autumn. All of them, being maddened, came to Kṛṣṇa, but to increase their ecstatic love, Kṛṣṇa gave them moral instructions to return home. The *gopīs* did not care for these instructions. They wanted to be kissed by Kṛṣṇa, for they had come there with lusty desires to dance with Him.

TEXT 65

কুবুদ্ধি ছাড়িয়া কর শ্রবণ-কীর্তন ।
অচিরাত্ পাবে তবে কৃষ্ণের চরণ ॥ ৬৫ ॥

kubuddhi chāḍiyā kara śravaṇa-kīrtana
acirāt pābe tabe kṛṣṇera caraṇa

SYNONYMS

ku-buddhi—intelligence not favorable to discharging devotional service; *chāḍiyā*—giving up; *kara*—just do; *śravaṇa-kīrtana*—hearing and chanting; *acirāt*—very soon; *pābe*—you will get; *tabe*—then; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, “Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Kṛṣṇa. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Kṛṣṇa without a doubt.

TEXT 66

নীচ-জাতি নহে কৃষ্ণভজনে অযোগ্য ।
সৎকুল-বিপ্র নহে ভজনের যোগ্য ॥ ৬৬ ॥

nīca-jāti nahe kṛṣṇa-bhajane ayogya
sat-kula-vipra nahe bhajanera yogya

SYNONYMS

nica-jāti—a lowborn person; *nahe*—is not; *kṛṣṇa-bhajane*—in discharging devotional service; *ayogya*—unfit; *sat-kula-vipra*—a *brāhmaṇa* born in a very respectable aristocratic family; *nahe*—is not; *bhajanera yogya*—fit for discharging devotional service.

TRANSLATION

“A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of *brāhmaṇas*.

TEXT 67

যেই ভজে সেই বড়, অভক্ত—হীন, ছার।
কৃষ্ণভজনে নাহি জাতি-কুলাদি-বিচার ॥ ৬৭ ॥

yei bhaje sei baḍa, abhakta—hīna, chāra
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra

SYNONYMS

yei bhaje—anyone who takes to devotional service; *sei*—he; *baḍa*—exalted; *abhakta*—nondevotee; *hīna chāra*—most condemned and abominable; *kṛṣṇa-bhajane*—in discharging devotional service; *nāhi*—there is not; *jāti*—caste; *kula*—family; *ādi*—and so on; *vicāra*—consideration of.

TRANSLATION

“Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one’s family.

TEXT 68

দীনেরে অধিক দয়া করে ভগবান্।
কুলীন, পণ্ডিত, ধনীর বড় অভিমান ॥ ৬৮ ॥

dīnere adhika dayā kare bhagavān
kulīna, paṇḍita, dhanīra baḍa abhimāna

SYNONYMS

dīnere—to the humble; *adhika*—more; *dayā*—mercy; *kare*—shows; *bhagavān*—the Supreme Personality of Godhead; *kulīna*—aristocratic; *paṇḍita*—learned scholar; *dhanīra*—of rich man; *baḍa abhimāna*—great pride.

TRANSLATION

“The Supreme Personality of Godhead, Kṛṣṇa, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

TEXT 69

বিপ্রাদ্ভিষড়্-গুণযুতাদরবিন্দনাভ-
 পাদারবিন্দবিমুখাং স্বপচং বরিষ্ঠম্ ।
 মন্থে তদর্পিতমনোবচনেহিতার্থ-
 প্রাণং পুন্যতি স কুলং ন তু ভূরিমানঃ ॥ ৬৯ ॥

*viprād dviṣaḍ-guṇa-yutād aravinda-nābha-
 pādāravinda-vimukhāt śvapacāṅ variṣṭham
 manye tad-arpita-mano-vacane 'hitārtha-
 prāṇaṅ punāti sa kulaṅ na tu bhūrimānaḥ*

SYNONYMS

viprāt—than a *brāhmaṇa*; *dvi-ṣaṭ-guṇa-yutāt*—who has twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śvapacāṅ*—a *caṇḍāla*, or person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tad-arpita*—dedicated unto Him; *manaḥ*—mind; *vacane*—words; *ahita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *saḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a *brāhmaṇa* proud of possessing such qualities.

TRANSLATION

“One may be born in a *brāhmaṇa* family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a *caṇḍāla* who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a *brāhmaṇa* family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a *śvapaca*, or *caṇḍāla*, is a devotee, he delivers not only himself but his entire family as well, whereas a *brāhmaṇa* who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.’

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (7.9.9).

TEXT 70

ভজনের মধ্যে শ্রেষ্ঠ নববিধা ভক্তি ।

‘কৃষ্ণপ্রেম’, ‘কৃষ্ণ’ দিতে ধরে মহাশক্তি ॥ ৭০ ॥

bhajanera madhye śreṣṭha nava-vidhā bhakti
‘kṛṣṇa-prema’, ‘kṛṣṇa’ dite dhare mahā-śakti

SYNONYMS

bhajanera madhye—in executing devotional service; *śreṣṭha*—the best; *nava-vidhā bhakti*—the nine prescribed methods of devotional service; *kṛṣṇa-prema*—ecstatic love of Kṛṣṇa; *kṛṣṇa*—and Kṛṣṇa; *dite*—to deliver; *dhare*—possess; *mahā-śakti*—great potency.

TRANSLATION

“Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.

PURPORT

The nine kinds of devotional service are mentioned in *Śrīmad-Bhāgavatam* (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam

These nine are hearing, chanting, remembering Kṛṣṇa, offering service to Kṛṣṇa’s lotus feet, offering worship in the temple, offering prayers, working as a servant, making friendship with Kṛṣṇa and unreservedly surrendering to Kṛṣṇa. These nine processes of devotional service can grant one Kṛṣṇa and ecstatic love for Him. In the beginning one has to discharge devotional service according to regulative principles, but gradually, as devotional service becomes one’s life and soul, one achieves the most exalted position of ecstatic love for Kṛṣṇa. Ultimately, Kṛṣṇa is the goal of life. One need not have taken birth in an aristocratic *brāhmaṇa* family to attain the lotus feet of Kṛṣṇa, nor is a person born in a low family unfit to achieve Kṛṣṇa’s lotus feet. In *Śrīmad-Bhāgavatam* (3.33.7) Devahūti says to Kapiladeva:

aho bata śva-paco ’to gariyān
yaj-jihvāgre vartate nāma tubhyam

*tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

“O my Lord, even a person born in a low family of dog-eaters is glorious if he always chants the holy name of the Lord. Such a person has already performed all types of austerities, penances and Vedic sacrifices, has already bathed in the sacred rivers, and has also studied all the Vedic literature. Thus he has become an exalted personality.” Similarly, Kuntīdevī says to Lord Kṛṣṇā:

*janmaśvarya-śruta-śribhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram*

“A person who is proud of his birth, opulence, knowledge and beauty cannot achieve Your lotus feet. You are available only to the humble and meek, not to the proud.” (Bhāg. 1.8.26.)

TEXT 71

ভার মধ্যে সর্বশ্রেষ্ঠ নাম-সঙ্কীৰ্তন ।
নিরপরাধে নাম লৈলে পায় প্রেমধন ॥ ৭১ ॥

*tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

SYNONYMS

tāra madhye—of the nine different types of devotional service; *sarva-śreṣṭha*—the most important of all; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *niraparādhe*—without offenses; *nāma laile*—if one chants the holy name; *pāya*—he gets; *prema-dhana*—the most valuable ecstatic love of Kṛṣṇa.

TRANSLATION

“Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead.”

PURPORT

Śrīla Jīva Gosvāmī Prabhu gives the following directions in his *Bhakti-sandarbha* (270):

*iyam ca kīrtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhir dīna-janaika-
viṣayāpāra-karuṇā-mayīti śruti-purāṇādi-viśrutiḥ. ataeva kalau svabhāvata evātidīneṣu*

lokeṣu āvirbhūya tān anāyāseṇaiva tat tad yuga-gata-mahā-sādhanānām sarvam eva phalaṁ dadānā sā kṛtārthayati. yata eva tayaiva kalau bhagavato viśeṣataś ca santoṣo bhavati.

“Chanting the holy name is the chief means of attaining love of Godhead. This chanting or devotional service does not depend on any paraphernalia, nor on one’s having taken birth in a good family. By humility and meekness one attracts the attention of Kṛṣṇa. That is the verdict of all the *Vedas*. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Kṛṣṇa in this age of Kali. That is the fulfillment of all great sacrifices, penances and austerities because when one achieves ecstatic love of Godhead, he attains the complete perfection of life. Therefore whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord.” The chanting of the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—has been praised by Śrīla Rūpa Gosvāmī in his *Nāmāṣṭaka* (verse 1):

*nikhila-śruti-mauli-ratna-mālā-
dyuti-nirājita-pāda-pañcakānta
ayi mukta-kulair upāsyamānaṁ
paritas tvām hari-nāma samśrayāmi*

“O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the *Upaniṣads*, the crown jewels of all the *Vedas*. You are eternally adored by liberated souls such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You.”

Similarly, Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his *Bṛhad-bhāgavatāmṛta* (Chapter One, verse 9):

*jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
kathamapi sakṛd-āttam muktidaṁ prāṇīnām yat
paramam amṛtam ekaṁ jīvanam bhūṣaṇam me*

“All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure.”

In *Śrīmad-Bhāgavatam* (2.1.11) Śukadeva Gosvāmī says:

*etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ
harer nāmānukirtanam*

“O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge.”

Similarly, Śrī Caitanya Mahāprabhu has said in His *Śikṣāṣṭaka*(3):

*ṭṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtaniyaḥ sadā hariḥ*

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Regarding the ten offenses in chanting the holy name, one may refer to the *Ādī-līlā*, Chapter Eight, verse 24.

TEXT 72

এত শুনি' সনাতনের হৈল চমৎকার ।
প্রভুরে না ভায় মোর মরণ-বিচার ॥ ৭২ ॥

*eta śuni' sanātanera haila camatkāra
prabhure nā bhāya mora maraṇa-vicāra*

SYNONYMS

eta śuni'—hearing this; *sanātanera*—of Sanātana Gosvāmī; *haila camatkāra*—there was astonishment; *prabhure nā bhāya*—Śrī Caitanya Mahāprabhu does not approve; *mora*—my; *maraṇa-vicāra*—decision to commit suicide.

TRANSLATION

After hearing this, Sanātana Gosvāmī was exceedingly astonished. He could understand, “My decision to commit suicide has not been greatly appreciated by Śrī Caitanya Mahāprabhu.”

TEXT 73

সর্বজ্ঞ মহাপ্রভু নিষেধিলা মোরে ।
প্রভুর চরণ ধরি' কহেন তাঁহারে ॥ ৭৩ ॥

*sarvajña mahāprabhu niṣedhilā more
prabhura caraṇa dhari' kahena tānhāre*

SYNONYMS

sarva-jñā—who knows everything; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *niṣedhilā*—has forbidden; *more*—me; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa*—the feet; *dhari'*—touching; *kahena tāñhāre*—began to speak to Him.

TRANSLATION

Sanātana Gosvāmī concluded, “Lord Śrī Caitanya Mahāprabhu, who knows everything—past, present and future—has forbidden me to commit suicide.” He then fell down, touching the lotus feet of the Lord, and spoke to Him as follows.

TEXT 74

“সর্বজ্ঞ, কৃপালু তুমি ঈশ্বর স্বতন্ত্র ।
যেছে নাচাও, তৈছে নাচি,—যেন কাষ্ঠযন্ত্র ॥ ৭৪ ॥

*‘sarvajña, kṛpālu tumi īśvara svatantra
yaiche nācāo, taiche nāci, —yena kāṣṭha-yantra*

SYNONYMS

sarva-jñā—all-knowing; *kṛpālu*—merciful; *tumi*—You; *īśvara*—the Supreme Lord; *svatantra*—independent; *yaiche*—as; *nācāo*—You make to dance; *taiche*—so; *nāci*—I dance; *yena*—as if; *kāṣṭha-yantra*—an instrument of wood.

TRANSLATION

“My Lord, You are the omniscient, merciful, independent Supreme Lord. Exactly like an instrument of wood, I dance as You make me do so.

TEXT 75

নীচ, অধম, পামর মুণ্ডিও পামর-স্বভাব ।
মোরে জিয়াইলে তোমার কিবা হবে লাভ ?” ৭৫ ॥

*nīca, adhama, pāmara muṇḍi pāmara-svabhāva
more jiyāile tomāra kibā habe lābha?”*

SYNONYMS

nīca—lowborn; *adhama*—lowest; *pāmara*—condemned; *muṇḍi*—I; *pāmara-svabhāva*—naturally sinful; *more jiyāile*—if You save me; *tomāra*—Your; *kibā*—what; *habe*—will be; *lābha*—profit.

TRANSLATION

“I am lowborn. Indeed, I am the lowest. I am condemned, for I have all the characteristics of a sinful man. If You keep me alive, what will be the profit?”

TEXT 76

প্রভু কহে,—“তোমার দেহ মোর নিজ-ধন ।
তুমি মোরে করিয়াছ আত্মসমর্পণ ॥ ৭৬ ॥

*prabhu kahe, —“tomāra deha mora nija-dhana
tumi more kariyācha ātma-samarpaṇa*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *tomāra deha*—your body; *mora*—My; *nija-dhana*—personal property; *tumi*—you; *more*—to Me; *kariyācha*—have done; *ātma-samarpaṇa*—complete surrender.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, “Your body is My property. You have already surrendered unto Me. Therefore you no longer have any claim to your body.

TEXT 77

পরের দ্রব্য তুমি কেনে চাহ বিনাশিতে ?
ধর্মাদর্ম বিচার কিবা না পার করিতে ? ৭৭ ॥

*parera dravya tumi kene cāha vināśite?
dharmādharma vicāra kibā nā pāra karite?*

SYNONYMS

parera dravya—another’s property; *tumi*—you; *kene*—why; *cāha*—want; *vināśite*—to destroy; *dharmā-adharma*—what is pious and what is impious; *vicāra*—consideration; *kibā*—why; *nā*—not; *pāra*—you can; *karite*—do.

TRANSLATION

“Why should you want to destroy another’s property? Can’t you consider what is right and wrong?”

TEXT 78

ভোমার শরীর—মোর প্রধান ‘সাধন’ ।
এ শরীরে সাধিমু আমি বহু প্রয়োজন ॥ ৭৮ ॥

*tomāra śarīra—mora pradhāna ‘sādhana’
e śarīre sādhimu āmi bahu prayojana*

SYNONYMS

tomāra śarīra—your body; mora—My; pradhāna—chief; sādhana—instrument; e śarīre—by this body; sādhimu—shall carry out; āmi—I; bahu—many; prayojana—necessities.

TRANSLATION

“Your body is My principal instrument for executing many necessary functions. By your body I shall carry out many tasks.

TEXT 79

ভক্ত-ভক্তি-কৃষ্ণপ্রেম-তত্ত্বের নিধার ।
বৈষ্ণবের কৃত্য, আর বৈষ্ণব-আচার ॥ ৭৯ ॥

*bhakta-bhakti-kṛṣṇaprema-tattvera nidhāra
vaiṣṇavera kṛtya, āra vaiṣṇava-ācāra*

SYNONYMS

bhakta—devotee; bhakti—devotional service; kṛṣṇa-prema—love of Kṛṣṇa; tattvera—of the truth of; nidhāra—ascertainment; vaiṣṇavera kṛtya—duties of a Vaiṣṇava; āra—and; vaiṣṇava-ācāra—characteristics of a Vaiṣṇava.

TRANSLATION

“You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaiṣṇava duties, and Vaiṣṇava characteristics.

TEXT 80

কৃষ্ণভক্তি, কৃষ্ণপ্রেমসেবা-প্রবর্তন ।
লুপ্ততীর্থ-উদ্ধার, আর বৈরাগ্য-শিক্ষণ ॥ ৮০ ॥

*kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana
lupta-tīrtha-uddhāra, āra vairāgya-sikṣaṇa*

SYNONYMS

kṛṣṇa-bhakti—devotional service to Kṛṣṇa; *kṛṣṇa-prema*—love of Kṛṣṇa; *sevā*—service; *pravartana*—establishment of; *luṭta-tīrtha*—the lost places of pilgrimage; *uddhāra*—excavating; *āra*—and; *vairāgya-śikṣaṇa*—instruction on the renounced order of life.

TRANSLATION

“You will also have to explain Kṛṣṇa’s devotional service, establish centers for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage and teach people how to adopt the renounced order.

TEXT 81

নিজ-প্রিয়স্থান মোর—মথুরা-বৃন্দাবন ।
তাই এত ধর্ম চাহি করিতে প্রচারণ ॥ ৮১ ॥

nija-priya-sthāna mora—*mathurā-vṛndāvana*
tāhān eta dharma cāhi karite pracāraṇa

SYNONYMS

nija—own; *priya-sthāna*—very dear place; *mora*—My; *mathurā-vṛndāvana*—Mathurā and Vṛndāvana; *tāhān*—there; *eta*—so many; *dharma*—activities; *cāhi*—I want; *karite*—to do; *pracāraṇa*—preaching.

TRANSLATION

“Mathurā-Vṛndāvana is My own very dear abode. I want to do many things there to preach Kṛṣṇa consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted to accomplish many purposes through the exegetical endeavors of Śrīla Sanātana Gosvāmī. First Sanātana Gosvāmī compiled the book called *Bṛhad-bhāgavatāmṛta* to teach people how to become devotees, execute devotional service and attain love of Kṛṣṇa. Second, he compiled the *Hari-bhakti-vilāsa*, wherein he collected authoritative statements from scriptural injunctions regarding how a Vaiṣṇava should behave. Only by the endeavors of Śrī Sanātana Gosvāmī were all the lost places of pilgrimage in the Vṛndāvana area excavated. He established Madana-mohana, the first Deity in the Vṛndāvana area, and by his personal behavior he taught how one should act in the renounced order, completely devoted to the service of the Lord. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. The principal mission of Śrī Caitanya Mahāprabhu was to preach Kṛṣṇa consciousness.

Mathurā and Vṛndāvana are the abodes of Lord Kṛṣṇa. Therefore these two places are very dear to Śrī Caitanya Mahāprabhu, and He wanted to develop their glories through Sanātana Gosvāmī.

TEXT 82

মাতার আজ্ঞায় আমি বসি নীলাচলে ।
তাহাঁ ‘ধর্ম’ শিখাইতে নাহি নিজ-বলে ॥ ৮২ ॥

*mātāra ājñāya āmi vasi nīlācale
tāhān ‘dharma’ śikhāite nāhi nija-bale*

SYNONYMS

mātāra—of My mother; *ājñāya*—by the order; *āmi*—I; *vasi*—reside; *nīlācale*—at Jagannātha Purī; *tāhān*—in Mathurā and Vṛndāvana; *dharma śikhāite*—to teach religious principles; *nāhi*—not; *nija-bale*—within My ability.

TRANSLATION

“By the order of My mother I am sitting here in Jagannātha Purī; therefore, I cannot go to Mathurā-Vṛndāvana to teach people how to live there according to religious principles.

TEXT 83

এত সব কর্ম আমি যে-দেহে করিমু ।
তাহা ছাড়িতে চাহ তুমি, কেমনে সহিমু ?” ৮৩ ॥

*eta saba karma āmi ye-dehe karimu
tāhā chāḍite cāha tumi, kemane sahimu?”*

SYNONYMS

eta saba—all this; *karma*—work; *āmi*—I; *ye-dehe*—by which body; *karimu*—will do; *tāhā*—that; *chāḍite*—to give up; *cāha tumi*—you want; *kemane*—how; *sahimu*—shall I tolerate.

TRANSLATION

“I have to do all this work through your body, but you want to give it up. How can I tolerate this?”

TEXT 84

তবে সনাতন কহে,—“তোমাকে নমস্কারে ।
তোমার গম্ভীর হৃদয় কে বুঝিতে পারে ? ৮৪ ॥

tabe sanātana kahe, — “*tomāke namaskāre tomāra gambhīra hṛdaya ke bujhite pāre?*”

SYNONYMS

tabe—at that time; *sanātana kahe*—Sanātana Gosvāmī said; *tomāke namaskāre*—I offer my respectful obeisances unto You; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—heart; *ke*—who; *bujhite pāre*—can understand.

TRANSLATION

At that time Sanātana Gosvāmī said to Śrī Caitanya Mahāprabhu, “I offer my respectful obeisances unto You. No one can understand the deep ideas You plan within Your heart.

TEXT 85

কার্ঠের পুতলী যেন কুহকে নাচায় ।
আপনে না জানে, পুতলী কিবা নাচে গায় ! ৮৫ ॥

kāṣṭhera putalī yena kuhake nācāya
āpane nā jāne, putalī kibā nāce gāya!

SYNONYMS

kāṣṭhera putalī—a doll made of wood; *yena*—as; *kuhake nācāya*—magician causes to dance; *āpane*—personally; *nā jāne*—does not know; *putalī*—the doll; *kibā*—how; *nāce*—dances; *gāya*—sings.

TRANSLATION

“A wooden doll chants and dances according to the direction of a magician but does not know how he is dancing and singing.

TEXT 86

যারে যৈছে নাচাও, সে তৈছে করে নর্তনে ।
কৈছে নাচে, কেবা নাচায়, সেহ নাহি জানে ॥” ৮৬ ॥

yāre yaiche nācāo, se taiche kare nartane
kaiche nāce, kebā nācāya, seha nāhi jāne”

SYNONYMS

yāre—whomever; *yaiche*—as; *nācāo*—You cause to dance; *se*—that person; *taiche*—so; *kare nartane*—dances; *kaiche*—how; *nāce*—he dances; *kebā nācāya*—who causes to dance; *seha*—he; *nāhi jāne*—does not know.

TRANSLATION

“My dear Lord, as You cause one to dance, he dances accordingly, but how he dances and who is causing him to dance he does not know.”

TEXT 87

हरिदासे कहे प्रभु,—“सुन, हरिदास ।
पরের দ্রব্য ইঁহো চাহেন করিতে বিনাশ ॥ ৮৭ ॥

*haridāse kahe prabhu, —“śuna, haridāsa
parera dravya iñho cāhena karite vināśa*

SYNONYMS

haridāse—Haridāsa Ṭhākura; *kahe prabhu*—Śrī Caitanya Mahāprabhu addressed; *śuna haridāsa*—My dear Haridāsa, please hear; *parera dravya*—another’s property; *iñho*—this Sanātana Gosvāmī; *cāhena*—wants; *karite vināśa*—to destroy.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Haridāsa Ṭhākura, “My dear Haridāsa, please hear Me. This gentleman wants to destroy another’s property.

TEXT 88

পরের স্বাপ্য দ্রব্য কেহ না খায়, বিলায় ।
নিষেধিহ ইঁহারে,—যেন না করে অজ্ঞায় ॥” ৮৮ ॥

*parera sthāpya dravya keha nā khāya, vilāya
niṣedhiha iñhāre, —yena nā kare anyāya”*

SYNONYMS

parera—by another; *sthāpya*—to be kept; *dravya*—property; *keha nā khāya*—no one uses; *vilāya*—distributes; *niṣedhiha*—forbid; *iñhāre*—him; *yena*—so; *nā kare*—he does not do; *anyāya*—something unlawful.

TRANSLATION

“One who is entrusted with another’s property does not distribute it or use it for his own purposes. Therefore, tell him not to do such an unlawful thing.”

TEXT 89

हरिदास कहे,—“मिथ्या अभिमान करि ।
 तोमार गम्भीर हृदय बुझिते ना पारि ॥ ८९ ॥

*haridāsa kahe, —“mithyā abhimāna kari
 tomāra gambhīra ḥṛdaya bujhite nā pāri*

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura replied; *mithyā*—falsely; *abhimāna kari*—are proud; *tomāra*—Your; *gambhīra*—deep; *ḥṛdaya*—intention; *bjhite nā pāri*—we cannot understand.

TRANSLATION

Haridāsa Ṭhākura replied, “We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions.

TEXT 90

কোন কোন কার্য তুমি কর কোন দ্বারে ।
 তুমি না জানাইলে কেহ জানিতে না পারে ॥ ৯০ ॥

*kon kon kārya tumi kara kon dvāre
 tumi nā jānāile keha jānite nā pāre*

SYNONYMS

kon kon kārya—what work; *tumi*—You; *kara*—perform; *kon dvāre*—through which; *tumi nā jānāile*—unless You make to understand; *keha jānite nā pāre*—no one can understand.

TRANSLATION

“Unless You inform us, we cannot understand what Your purpose is nor what You want to do through whom.

TEXT 91

এতদৃশ তুমি ইহা করে করিয়াছ অঙ্গীকার ।
 এত সৌভাগ্য ইহাঁ না হয় কাহার ॥” ৯১ ॥

*etādṛśa tumi ihāre kariyācha aṅgīkāra
 eta saubhāgya ihān nā haya kāhāra*

SYNONYMS

etādṛśa—such; *tumi*—You; *inhāre*—him; *kariyācha aṅgikāra*—have accepted; *eta saubhāgya*—so much fortune; *ihāṅ*—upon him; *nā haya*—is not possible; *kāhāra*—by anyone else.

TRANSLATION

“My dear sir, since You, a great personality, have accepted Sanātana Gosvāmī, he is greatly fortunate; no one can be as fortunate as he.”

TEXT 92

তবে মহাপ্ৰভু করি’ দুঁহাৰে আলিঙ্গন ।
‘মধ্যাহ্ন’ করিতে উঠি’ করিলা গমন ॥ ৯২ ॥

tabe mahāprabhu kari’ duñhāre āliṅgana
‘madhyāhna’ karite uṭhi’ karilā gamana

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari’ duñhāre āliṅgana*—embracing both of them; *madhya-ahna karite*—to perform His noon duties; *uṭhi’*—getting up; *karilā gamana*—left.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa Ṭhākura and Sanātana Gosvāmī and then got up and left to perform His noon duties.

TEXT 93

সনাতনে কহে হরিদাস করি’ আলিঙ্গন ।
“তোমার ভাগ্যের সীমা না যায় কখন ॥ ৯৩ ॥

sanātane kahe haridāsa kari’ āliṅgana
“tomāra bhāgyera sīmā nā yāya kathana

SYNONYMS

sanātane—unto Sanātana Gosvāmī; *kahe*—said; *haridāsa*—Haridāsa Ṭhākura; *kari’ āliṅgana*—embracing; *tomāra*—your; *bhāgyera*—of fortune; *sīmā*—limitation; *nā yāya kathana*—cannot be described.

TRANSLATION

“My dear Sanātana,” Haridāsa Ṭhākura said, embracing him, “no one can find the limits of your good fortune.

TEXT 94

তোমার দেহ কহেন প্রভু 'মোর নিজ-ধন' ।
তোমা-সম ভাগ্যবান্ নাহি কোন জন ॥ ৯৪ ॥

tomāra deha kahena prabhu 'mora nija-dhana'
tomā-sama bhāgyavān nāhi kona jana

SYNONYMS

tomāra deha—your body; *kahena prabhu*—Śrī Caitanya Mahāprabhu says; *mora*—My; *nija-dhana*—personal property; *tomā-sama*—like you; *bhāgyavān*—fortunate person; *nāhi*—there is not; *kona jana*—anyone.

TRANSLATION

“Śrī Caitanya Mahāprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

TEXT 95

নিজ-দেহে যে কার্য না পারেন করিতে ।
সে কার্য করাইবে তোমা, সেহ মথুরাতে ॥ ৯৫ ॥

nija-dehe ye kārya nā pārena karite
se kārya karāibe tomā, seha mathurāte

SYNONYMS

nija-dehe—with His personal body; *ye kārya*—whatever business; *nā pārena karite*—He cannot do; *se kārya*—those things; *karāibe*—He will cause to do; *tomā*—you; *seha*—that; *mathurāte*—in Mathurā.

TRANSLATION

“What Śrī Caitanya Mahāprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathurā.

TEXT 96

যে করাইতে চাহে ঈশ্বর, সেই সিদ্ধ হয় ।
তোমার সৌভাগ্য এই কহিলুঁ নিশ্চয় ॥ ৯৬ ॥

ye karāite cāhe īśvara, sei siddha haya
tomāra saubhāgya ei kahilun̄ niścaya

SYNONYMS

ye—whatever; *karāite*—to cause to do; *cāhe*—wants; *iśvara*—the Supreme Personality of Godhead; *sei*—that; *siddha*—successful; *haya*—is; *tomāra saubhāgya*—your great fortune; *ei*—this; *kahiluñ*—I have spoken; *niścaya*—my considered opinion.

TRANSLATION

“Whatever the Supreme Personality of Godhead wants us to do will successfully be accomplished. This is your great fortune. That is my mature opinion.

TEXT 97

ভক্তিসিদ্ধান্ত, শাস্ত্র-আচার-নির্ণয় ।
তোমা-দ্বারে করাইবেন, বুঝিলুঁ আশয় ॥ ৯৭ ॥

bhakti-siddhānta, śāstra-ācāra-nirṇaya
tomā-dvāre karāibena, bujhiluñ āśaya

SYNONYMS

bhakti-siddhānta—conclusive decision in devotional service; *śāstra*—according to the scriptural injunctions; *ācāra-nirṇaya*—ascertainment of behavior; *tomā-dvāre*—by you; *karāibena*—will cause to be done; *bujhiluñ*—I can understand; *āśaya*—His desire.

TRANSLATION

“I can understand from the words of Śrī Caitanya Mahāprabhu that He wants you to write books about the conclusive decision of devotional service and about the regulative principles ascertained from the revealed scriptures.

TEXT 98

আমার এই দেহ প্রভুর কার্যে না লাগিল ।
ভারত-ভূমিতে জন্মি’ এই দেহ ব্যর্থ হৈল ॥ ৯৮ ॥

āmāra ei deha prabhura kārye nā lāgila
bhārata-bhūmite janmi’ ei deha vyartha haila

SYNONYMS

āmāra—my; *ei*—this; *deha*—body; *prabhura*—of Śrī Caitanya Mahāprabhu; *kārye*—in the service; *nā lāgila*—could not be used; *bhārata-bhūmite*—in the land of India; *janmi’*—taking birth; *ei deha*—this body; *vyartha haila*—has become useless.

TRANSLATION

“My body could not be used in the service of Śrī Caitanya Mahāprabhu. Therefore although it took birth in the land of India, this body has been useless.”

PURPORT

For a further explanation of the importance of Bhārata-bhūmi, one may refer to the *Ādi-līlā* (9.41) and also *Śrīmad-Bhāgavatam* (5.19.19-27). The special feature of a birth in India is that a person born in India becomes automatically God conscious. In every part of India, and especially in the holy places of pilgrimage, even an ordinary uneducated man is inclined toward Kṛṣṇa consciousness, and as soon as he sees a Kṛṣṇa conscious person, he offers obeisances. India has many sacred rivers like the Ganges, Yamunā, Narmadā, Kāverī and Kṛṣṇā, and simply by bathing in these rivers people are liberated and become Kṛṣṇa conscious. Śrī Caitanya Mahāprabhu therefore says:

*bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra*

One who has taken birth in the land of Bhārata-bhūmi, India, should take full advantage of his birth. He should become completely well versed in the knowledge of the *Vedas* and spiritual culture and should distribute the experience of Kṛṣṇa consciousness all over the world. People all over the world are madly engaging in sense gratification and in this way spoiling their human lives, with the risk that in the next life they may become animals or less. Human society should be saved from such a risky civilization and the danger of animalism by awakening to God consciousness, Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement has been started for this purpose. Therefore unbiased men of the highest echelon should study the principles of the Kṛṣṇa consciousness movement and fully cooperate with this movement to save human society.

TEXT 99

সনাতন কহে,—“তোমা-সম কেবা আছে আন ।

মহাপ্রভুর গণে তুমি—মহাভাগ্যবান্ ! ৯৯ ॥

*sanātana kahe, —“tomā-sama kebā āche āna
mahāprabhura gaṇe tumi — mahā-bhāgyavān!*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *tomā-sama*—like you; *kebā*—who; *āche*—is there; *āna*—another; *mahāprabhura*—of Śrī Caitanya Mahāprabhu;

gaṇe—among the personal associates; *tumi*—you; *mahā-bhāgyavān*—the most fortunate.

TRANSLATION

Sanātana Gosvāmī replied, “O Haridāsa Ṭhākura, who is equal to you? You are one of the associates of Śrī Caitanya Mahāprabhu. Therefore you are the most fortunate.

TEXT 100

অবতার-কার্য প্রভুর—নাম-প্রচারে ।
সেই নিজ-কার্য প্রভু করেন তোমার দ্বারে ॥ ১০০ ॥

avatāra-kārya prabhura—*nāma-pracāre*
sei nija-kārya prabhu karena tomāra dvāre

SYNONYMS

avatāra-kārya—mission of the incarnation; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāma-pracāre*—spreading the importance of the holy name of the Lord; *sei*—that; *nija-kārya*—mission of His life; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *tomāra dvāre*—through you.

TRANSLATION

“The mission of Śrī Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you.

TEXT 101

প্রত্যহ কর তিনলক্ষ নাম-সঙ্কীর্তন ।
সবার আগে কর নামের মহিমা কথন ॥ ১০১ ॥

pratyaha kara tina-lakṣa nāma-saṅkīrtana
sabāra āge kara nāmera mahimā kathana

SYNONYMS

prati-aha—daily; *kara*—you do; *tina-lakṣa*—300,000; *nāma-saṅkīrtana*—chanting of the holy name; *sabāra āge*—before everyone; *kara*—you do; *nāmera*—of the holy name; *mahimā kathana*—discussion of the glories.

TRANSLATION

“My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting.

TEXT 102

আপনে আচরে কেহ, না করে প্রচার ।
প্রচার করেন কেহ, না করেন আচার ॥ ১০২ ॥

āpane ācare keha, nā kare pracāra
pracāra karena keha, nā karena ācāra

SYNONYMS

āpane—personally; *ācare*—behaves; *keha*—someone; *nā kare pracāra*—does not do preaching work; *pracāra karena*—does preaching work; *keha*—someone; *nā karena ācāra*—does not behave strictly according to the principles.

TRANSLATION

“Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly.

TEXT 103

‘আচার’, ‘প্রচার’,—নামের করহ ‘দুই’ কার্য ।
তুমি—সর্ব-গুরু, তুমি জগতের আর্য় ॥” ১০৩ ॥

‘ācāra’, ‘pracāra’, —nāmera karaha ‘dvi’ kārya
tumi—sarva-guru, tumi jagatera ārya

SYNONYMS

ācāra pracāra—behaving well and preaching; *nāmera*—of the holy name; *karaha*—you do; *dvi*—two; *kārya*—works; *tumi*—you; *sarva-guru*—everyone’s spiritual master; *tumi*—you; *jagatera ārya*—the most advanced devotee within this world.

TRANSLATION

“You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world.”

PURPORT

Sanātana Gosvāmī clearly defines herein the bona fide spiritual master of the world. The qualifications expressed in this connection are that one must act according to the scriptural injunctions and at the same time preach. One who does so is a bona fide spiritual master. Haridāsa Ṭhākura was the ideal spiritual master because he regularly chanted on his beads a prescribed number of times. Indeed, he was chanting the holy name of the Lord 300,000 times a day. Similarly, the members of the Kṛṣṇa consciousness movement chant a minimum of sixteen rounds a day, which can be done without difficulty, and at the same time they must preach the cult of Caitanya Mahāprabhu according to the gospel of *Bhagavad-gītā As It Is*. One who does so is quite fit to become a spiritual master for the entire world.

TEXT 104

এইমত দুইজন নানা-কথা-রঙ্গে ।
কৃষ্ণকথা আস্বাদয় রহি' একসঙ্গে ॥ ১০৪ ॥

ei-mata dui-jana nānā-kathā-raṅge
kṛṣṇa-kathā āsvādaya rahi' eka-saṅge

SYNONYMS

ei-mata—in this way; *dui-jana*—two persons; *nānā-kathā-raṅge*—in the happiness of discussing various subject matters; *kṛṣṇa-kathā*—the subject matter of Kṛṣṇa; *āsvādaya*—they taste; *rahi' eka-saṅge*—keeping together.

TRANSLATION

In this way the two of them passed their time discussing subjects concerning Kṛṣṇa. Thus they enjoyed life together.

TEXT 105

যাত্রাকালে আইলা সব গোড়ের ভক্তগণ ।
পূর্ববৎ কৈলা সবে রথযাত্রা দরশন ॥ ১০৫ ॥

yātrā-kāle āilā saba gauḍera bhakta-gaṇa
pūrvavat kailā sabe ratha-yātrā daraśana

SYNONYMS

yātrā-kāle—during the time of the car festival; *āilā*—came; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *pūrvavat*—like previously; *kailā*—did; *sabe*—all; *ratha-yātrā daraśana*—visiting the car festival of Lord Jagannātha.

TRANSLATION

During the time of Ratha-yātrā, all the devotees arrived from Bengal to visit the cart festival as they had done previously.

TEXT 106

রথ-আগ্রে প্রভু তৈছে করিলা নর্তন ।
দেখি চমৎকার হৈল সনাতনের মন ॥ ১০৬ ॥

*ratha-agre prabhu taiche karilā nartana
dekhi camatkāra haila sanātanera mana*

SYNONYMS

ratha-agre—in front of the car; *prabhu*—Śrī Caitanya Mahāprabhu; *taiche*—similarly; *karilā nartana*—performed dancing; *dekhi*—seeing; *camatkāra haila*—was astonished; *sanātanera mana*—the mind of Sanātana.

TRANSLATION

During the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu again danced before the cart of Jagannātha. When Sanātana Gosvāmī saw this, his mind was astonished.

TEXT 107

বর্ষার চারি-মাস রহিলা সব নিজ ভক্তগণে ।
সবা-সঙ্গে প্রভু মিলাইলা সনাতনে ॥ ১০৭ ॥

*varṣāra cāri-māsa rahilā saba nija bhakta-gaṇe
sabā-saṅge prabhu milāilā sanātane*

SYNONYMS

varṣāra cāri-māsa—the four months of the rainy season; *rahilā*—remained; *saba*—all; *nija bhakta-gaṇe*—the devotees of Śrī Caitanya Mahāprabhu; *sabā-saṅge*—with all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—Sanātana.

TRANSLATION

The Lord's devotees from Bengal stayed at Jagannātha Purī during the four months of the rainy season, and Lord Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to them all.

TEXTS 108-110

অদ্বৈত, নিত্যানন্দ, শ্রীবাস, বক্রেশ্বর ।
 বাসুদেব, মুরারি, রাঘব, দামোদর ॥ ১০৮ ॥
 পুরী, ভারতী, স্বরূপ, পণ্ডিত-গদাধর ।
 সার্বভৌম, রামানন্দ, জগদানন্দ, শঙ্কর ॥ ১০৯ ॥
 কাশীশ্বর, গোবিন্দ্বাদি যত ভক্তগণ ।
 সব-সনে সনাতনের করাইলা মিলন ॥ ১১০ ॥

advaita, nityānanda, śrīvāsa, vakreśvara
vāsudeva, murāri, rāghava, dāmodara

purī, bhāratī, svarūpa, paṇḍita-gadādhara
sārvabhauma, rāmānanda, jagadānanda, śaṅkara

kāśīśvara, govindādi yata bhakta-gaṇa
sabā-sane sanātanera karāilā milana

SYNONYMS

advaita—Advaita; *nityānanda*—Nityānanda; *śrīvāsa*—Śrīvāsa; *vakreśvara*—Vakreśvara; *vāsudeva*—Vāsudeva; *murāri*—Murāri; *rāghava*—Rāghava; *dāmodara*—Dāmodara; *purī*—Purī; *bhāratī*—Bhāratī; *svarūpa*—Svarūpa; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *sārvabhauma*—Sārvabhauma; *rāmānanda*—Rāmānanda; *jagadānanda*—Jagadānanda; *śaṅkara*—Śaṅkara; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *ādi*—and others; *yata bhakta-gaṇa*—all the devotees; *sabā-sane*—with all of them; *sanātanera*—of Sanātana Gosvāmī; *karāilā milana*—made introduction.

TRANSLATION

Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to these and other selected devotees: Advaita, Nityānanda, Śrīvāsa, Vakreśvara, Vāsudeva, Murāri, Rāghava, Dāmodara, Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara, Gadādhara Paṇḍita, Sārvabhauma, Rāmānanda, Jagadānanda, Śaṅkara, Kāśīśvara and Govinda.

TEXT 111

যথাযোগ্য করাইল সবার চরণ বন্দন ।
 তাঁরে করাইলা সবার কৃপার ভাজন ॥ ১১১ ॥

*yathā-yogyā karāila sabāra caraṇa vandana
tāñre karāilā sabāra kṛpāra bhājana*

SYNONYMS

yathā-yogyā—as it is fit; *karāila*—caused to perform; *sabāra*—of all; *caraṇa vandana*—worshiping the lotus feet; *tāñre*—him; *karāilā*—made; *sabāra*—of all of them; *kṛpāra bhājana*—object of mercy.

TRANSLATION

The Lord asked Sanātana Gosvāmī to offer obeisances to all the devotees in a way that befitted each one. Thus He introduced Sanātana Gosvāmī to them all, just to make him an object of their mercy.

TEXT 112

সদগুণে, পাণ্ডিত্যে, সবার প্রিয়—সনাতন ।
যথাযোগ্য কৃপা-মৈত্রী-গৌরব-ভাজন ॥ ১১২ ॥

*sad-guṇe, pāṇḍitye, sabāra priya—sanātana
yathā-yogyā kṛpā-maitrī-gaurava-bhājana*

SYNONYMS

sat-guṇe—in good qualities; *pāṇḍitye*—in learning; *sabāra priya*—dear to everyone; *sanātana*—Sanātana Gosvāmī; *yathā-yogyā*—as it is suitable; *kṛpā*—mercy; *maitrī*—friendship; *gaurava*—honor; *bhājana*—worthy of being offered.

TRANSLATION

Sanātana Gosvāmī was dear to everyone because of his exalted qualities in learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.

TEXT 113

সকল বৈষ্ণব যবে গৌড়দেশে গেল।
সনাতন মহাপ্রভুর চরণে রহিল ॥ ১১৩ ॥

*sakala vaiṣṇava yabe gauḍa-deśe gelā
sanātana mahāprabhura caraṇe rahilā*

SYNONYMS

sakala—all; *vaiṣṇava*—devotees; *yabe*—when; *gauḍa-deśe*—to Bengal; *gelā*—returned; *sanātana*—Sanātana Gosvāmī; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe rahilā*—stayed at the lotus feet.

TRANSLATION

When all the other devotees returned to Bengal after the Ratha-yātrā festival, Sanātana Gosvāmī stayed under the care of the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 114

দোলযাত্রা-আদি প্রভুর সঙ্গেতে দেখিল ।
দিনে-দিনে প্রভু-সঙ্গে আনন্দ বাড়িল ॥ ১১৪ ॥

dola-yātrā-ādi prabhura saṅgete dekhila
dine-dine prabhu-saṅge ānanda bāḍila

SYNONYMS

dola-yātrā—the festival of Dola-yātrā; *ādi*—and others; *prabhura saṅgete*—with Śrī Caitanya Mahāprabhu; *dekhila*—he saw; *dine-dine*—day after day; *prabhu-saṅge*—in the association of Śrī Caitanya Mahāprabhu; *ānanda bāḍila*—his pleasure increased.

TRANSLATION

Sanātana Gosvāmī observed the Dola-yātrā ceremony with Lord Śrī Caitanya Mahāprabhu. In this way, his pleasure increased in the company of the Lord.

TEXT 115

পূর্বে বৈশাখ-মাসে সনাতন যবে আইলা ।
জ্যৈষ্ঠমাসে প্রভু তাঁরে পরীক্ষা করিলা ॥ ১১৫ ॥

pūrve vaiśākha-māse sanātana yabe āilā
jyaiṣṭha-māse prabhu tāñre parikṣā karilā

SYNONYMS

pūrve—formerly; *vaiśākha-māse*—during the month of April-May; *sanātana*—Sanātana Gosvāmī; *yabe*—when; *āilā*—came; *jyaiṣṭha-māse*—in the month of May-June; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *parikṣā karilā*—tested.

TRANSLATION

Sanātana Gosvāmī had come to see Śrī Caitanya Mahāprabhu at Jagannātha Purī during the month of April-May, and during the month of May-June Śrī Caitanya Mahāprabhu tested him.

TEXT 116

জ্যৈষ্ঠমাসে প্রভু যমেস্বর-টোটা আইলা ।
ভক্ত-অনুরোধে তাঁহা ভিক্ষা যে করিলা ॥ ১১৬ ॥

*jyaiṣṭha-māse prabhu yameśvara-ṭoṭā āilā
bhakta-anurodhe tāhān bhikṣā ye karilā*

SYNONYMS

jyaiṣṭha-māse—during the month of May-June; *prabhu*—Śrī Caitanya Mahāprabhu; *yameśvara-ṭoṭā*—to the garden of Lord Śiva, Yameśvara; *āilā*—came; *bhakta-anurodhe*—on the request of the devotees; *tāhān*—there; *bhikṣā ye karilā*—accepted *prasāda*.

TRANSLATION

In that month of May-June, Śrī Caitanya Mahāprabhu came to the garden of Yameśvara [Lord Śiva] and accepted *prasāda* there at the request of the devotees.

TEXT 117

মধ্যাহ্ন-ভিক্ষাকালে সনাতনে বোলাইল ।
প্রভু বোলাইল, তাঁর আনন্দ বাড়িল ॥ ১১৭ ॥

*madhyāhna-bhikṣā-kāle sanātane bolāila
prabhu bolāilā, tānra ānanda bāḍila*

SYNONYMS

madhya-ahna—at noon; *bhikṣā-kāle*—at the time for lunch; *sanātane*—for Sanātana Gosvāmī; *bolāila*—He called; *prabhu bolāilā*—Lord Śrī Caitanya Mahāprabhu called; *tānra*—his; *ānanda*—happiness; *bāḍila*—increased.

TRANSLATION

At noon, when it was time for lunch, the Lord called for Sanātana Gosvāmī, whose happiness increased because of the call.

TEXT 118

মধ্যাহ্নে সমুদ্র-বালু হঞাছে অগ্নি-সম ।
সেইপথে সনাতন করিলা গমন ॥ ১১৮ ॥

*madhyāhne samudra-vālu hañāche agni-sama
sei-pathe sanātana karilā gamana*

SYNONYMS

madhya-ahne—at noon; *samudra-vālu*—the sand by the sea; *hañāche*—was; *agni-sama*—as hot as fire; *sei-pathe*—by that path; *sanātana*—Sanātana Gosvāmī; *kariḷā gamana*—came.

TRANSLATION

At noon the sand on the beach was as hot as fire, but Sanātana Gosvāmī came by that path.

TEXT 119

‘প্রভু বোলাঞাছে’,—এই আনন্দিত মনে ।
তপ্ত-বালুকাতে পা পোড়ে, তাহা নাহি জানে ॥১১৯॥

‘*prabhu bolāñāche*’, —*ei ānandita mane*
tapta-vālukāte pā poḍe, tāhā nāhi jāne

SYNONYMS

prabhu bolāñāche—the Lord has called; *ei*—this; *ānandita*—happy; *mane*—within the mind; *tapta-vālukāte*—on the hot sand; *pā*—feet; *poḍe*—were burning; *tāhā*—that; *nāhi jāne*—could not understand.

TRANSLATION

Overwhelmed by joy at being called by the Lord, Sanātana Gosvāmī did not feel that his feet were burning in the hot sand.

TEXT 120

দুই পায়ের ফোঁসকা হৈল, তবু গেলা প্রভুস্থানে ।
ভিক্ষা করি’ মহাপ্রভু করিয়াছেন বিশ্রামে ॥ ১২০ ॥

dui pāye phoskā haila, tabu gelā prabhu-sthāne
bhikṣā kari’ mahāprabhu kariyāchena viśrāme

SYNONYMS

dui pāye—on the two soles; *phoskā haila*—there were blisters; *tabu*—still; *gelā*—came; *prabhu-sthāne*—to Śrī Caitanya Mahāprabhu; *bhikṣā kari’*—after finishing lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena viśrāme*—was taking rest.

TRANSLATION

Although the soles of both his feet were blistered because of the heat, he nevertheless went to Śrī Caitanya Mahāprabhu. There he found that the Lord, having taken His lunch, was resting.

TEXT 121

ভিক্ষা-অবশেষ-পাত্র গোবিন্দ তারে দিলা ।
প্রসাদ পাঞা সনাতন প্রভুপাশে আইলা ॥ ১২১ ॥

bhikṣā-avaśeṣa-pātra govinda tāre dilā
prasāda pāñā sanātana prabhu-pāśe āilā

SYNONYMS

bhikṣā-avaśeṣa—of remnants of the food; *pātra*—plate; *govinda*—Govinda; *tāre dilā*—delivered to him; *prasāda pāñā*—after taking the remnants of food; *sanātana*—Sanātana Gosvāmī; *prabhu-pāśe*—to Lord Śrī Caitanya Mahāprabhu; *āilā*—came.

TRANSLATION

Govinda gave Sanātana Gosvāmī the plate with the remnants of Lord Caitanya's food. After taking the prasāda, Sanātana Gosvāmī approached Lord Śrī Caitanya Mahāprabhu.

TEXT 122

প্রভু কহে,—‘কোন্ পথে আইলা, সনাতন ?’
তঁহ কহে,—‘সমুদ্র-পথে, করিলুঁ আগমন ॥’ ১২২ ॥

prabhu kahe, —‘kon pathe āilā, sanātana?’
teṅha kahe, —‘samudra-pathe, kariluṅ āgamana’

SYNONYMS

prabhu kahe—the Lord inquired; *kon pathe*—through which path; *āilā sanātana*—you have come, Sanātana; *teṅha kahe*—he replied; *samudra-pathe*—on the path by the sea; *kariluṅ āgamana*—I have come.

TRANSLATION

When the Lord inquired, “By which path have you come?” Sanātana Gosvāmī replied, “I have come on the path along the beach.”

TEXT 123

প্রভু কহে, — “তপ্ত-বালুকাতে কেমনে আইলা ?
সিংহদ্বারের পথ—শীতল, কেনে না আইলা ?” ১২৩ ॥

*prabhu kahe, — “tapta-vālukāte kemane āilā?
siṁha-dvāreṅga patha—śītala, kene nā āilā?*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tapta-vālukāte*—on hot sand; *kemane āilā*—how did you come; *siṁha-dvāreṅga patha*—the path of the Siṁha-dvāra gate; *śītala*—very cool; *kene*—why; *nā āilā*—did you not come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “How did you come through the beach where the sand is so hot? Why didn’t you come by the path in front of the Siṁha-dvāra gate? It is very cool.

PURPORT

Siṁha-dvāra refers to the main gate on the eastern side of the Jagannātha temple.

TEXT 124

তপ্ত-বালুকায় তোমার পায় হৈল ব্ৰণ ।
চলিতে না পার, কেমনে করিল। সহন ?” ১২৪ ॥

*tapta-vālukāya tomāra pāya haila vraṇa
calite nā pāra, kemane karilā sahana?”*

SYNONYMS

tapta-vālukāya—by the hot sand; *tomāra*—your; *pāya*—on the soles; *haila*—there were; *vraṇa*—blisters; *calite nā pāra*—you cannot walk; *kemane*—how; *karilā sahana*—did you tolerate.

TRANSLATION

“The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?”

TEXT 125

সনাতন কহে,—“দুখ বহুত না পাইলুঁ ।
পায়ে ভ্রণ হঞাছে তাহা না জানিলুঁ ॥ ১২৫ ॥

sanātana kahe, —“*dukha bahuta nā pāiluṅ*
pāye vraṇa hañāche tāhā nā jāniluṅ

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; *dukha*—pain; *bahuta*—much; *nā pāiluṅ*—I did not feel; *pāye*—on the soles; *vraṇa hañāche*—there were blisters; *tāhā*—that; *nā jāniluṅ*—I did not know.

TRANSLATION

Sanātana Gosvāmī replied, “I did not feel much pain, nor did I know that there are blisters because of the heat.

TEXT 126

সিংহদ্বারে যাইতে মোর নাহি অধিকার ।
বিশেষে—ঠাকুরের তাহাঁ সেবকের প্রচার ॥ ১২৬ ॥

siṁha-dvāre yāite mora nāhi adhikāra
viśeṣe—ṭhākurerā tāhāṅ sevakerā pracāra

SYNONYMS

siṁha-dvāre—in front of the main gate, known as Siṁha-dvāra; *yāite*—to go; *mora*—my; *nāhi adhikāra*—there is no right; *viśeṣe*—specifically; *ṭhākurerā*—of Lord Jagannātha; *tāhāṅ*—there; *sevakerā pracāra*—traffic of the servants.

TRANSLATION

“I have no right to pass by the Siṁha-dvāra, for the servants of Jagannātha are always coming and going there.

TEXT 127

সেবক গতাগতি করে, নাহি অবসর ।
তার স্পর্শ হৈলে, সর্বনাশ হবে মোর ॥” ১২৭ ॥

sevaka gatāgati kare, nāhi avasara
tāra sparśa haile, sarva-nāśa habe mora”

SYNONYMS

sevaka—servants; *gatāgati kare*—come and go; *nāhi avasara*—there is no interval; *tāra sparsā haile*—if I touch them; *sarva-nāśa habe mora*—I shall be ruined.

TRANSLATION

“The servants are always coming and going without interval. If I touch them, I shall be ruined.”

PURPORT

Herein it is very clearly indicated that priests performing Deity worship should be careful to keep themselves completely pure and not be touched by outsiders. Sanātana Gosvāmī and Haridāsa Ṭhākura, thinking themselves *mlecchas* and *yavanas* because of their past association with Mohammedans, did not enter the temple nor even travel on the path in front of the temple gate. It is customary for the priests of temples in India not even to touch outsiders nor enter the Deity room after having been touched. This is a very important item in temple worship.

TEXT 128

শুনি' মহাপ্ৰভু মনে সন্তোষ পাইলা ।
তুষ্ট হঞা তাঁরে কিছু কহিতে লাগিলা ॥ ১২৮ ॥

śuni' mahāprabhu mane santoṣa pailā
tuṣṭa hañā tānre kichu kahite lāgilā

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa pailā*—became very happy; *tuṣṭa hañā*—being pleased; *tānre*—unto him; *kichu*—something; *kahite lāgilā*—began to speak.

TRANSLATION

Having heard all these details, Śrī Caitanya Mahāprabhu, greatly pleased, spoke as follows.

TEXTS 129-130

“যত্নপিও তুমি হও জগৎপাবন ।
তোমা-স্পর্শে পবিত্র হয় দেব-মুনিগণ ॥ ১২৯ ॥
তথাপি ভক্ত-স্বস্তাব—মর্যাদা-রক্ষণ ।
মর্যাদা-পালন হয় সাধুর ভূষণ ॥ ১৩০ ॥

*“yadyapio tumi hao jagat-pāvana
tomā-sparśe pavitra haya deva-muni-gaṇa*

*tathāpi bhakta-svabhāva—maryādā-rakṣaṇa
maryādā-pālana haya sādharma bhūṣaṇa*

SYNONYMS

yadyapio—although; *tumi*—you; *hao*—are; *jagat-pāvana*—the deliverer of the entire universe; *tomā*—you; *sparśe*—by touching; *pavitra*—purified; *haya*—becomes; *deva-muni-gaṇa*—the demigods and great saintly persons; *tathāpi*—still; *bhakta-svabhāva*—the nature of a devotee; *maryādā*—etiquette; *rakṣaṇa*—to protect or observe; *maryādā pālana*—to maintain etiquette; *haya*—is; *sādharma bhūṣaṇa*—ornament of devotees.

TRANSLATION

“My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

TEXT 131

মর্যাদা-লঙ্ঘনে লোক করে উপহাস ।
ইহলোক, পরলোক—দুই হয় নাশ ॥ ১৩১ ॥

*maryādā-laṅghane loka kare upahāsa
iha-loka, para-loka—dui haya nāśa*

SYNONYMS

maryādā-laṅghane—by surpassing the customs of etiquette; *loka*—people; *kare upahāsa*—joke; *iha-loka*—this world; *para-loka*—the next world; *dui*—two; *haya nāśa*—become vanquished.

TRANSLATION

“If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.

TEXT 132

মর্যাদা রাখিলে, তুষ্টি কৈলে মোর মন ।
তুমি এঁছে না করিলে করে কোন্ জন ?” ১৩২ ॥

*maryādā rākhile, tuṣṭa kaile mora mana
tumi aiche nā karile kare kon jana?"*

SYNONYMS

maryādā rākhile—since you have observed the etiquette; *tuṣṭa kaile*—you have satisfied; *mora mana*—My mind; *tumi*—you; *aiche*—like that; *nā karile*—without doing; *kare*—would do; *kon jana*—who.

TRANSLATION

“By observing the etiquette, you have satisfied My mind. Who else but you will show this example?”

TEXT 133

এত বলি' প্রভু তাঁরে আলিঙ্গন কৈল ।
তাঁর কণ্ডুরসা প্রভুর শ্রীঅঙ্গে লাগিল ॥ ১৩৩ ॥

*eta bali' prabhu tāñre āliṅgana kaila
tāñra kaṇḍu-rasā prabhura śrī-aṅge lāgila*

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *āliṅgana kaila*—embraced; *tāñra*—his; *kaṇḍu-rasā*—moisture oozing from the itches; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-aṅge lāgila*—smeared the body.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Sanātana Gosvāmī, and the moisture oozing from the itching sores on Sanātana's body smeared the body of the Lord.

TEXT 134

বার বার নিষেধেন, তবু করে আলিঙ্গন ।
অঙ্গে রসা লাগে, দুঃখ পায় সনাতন ॥ ১৩৪ ॥

*bāra bāra niṣedhena, tabu kare āliṅgana
aṅge rasā lāge, duḥkha pāya sanātana*

SYNONYMS

bāra bāra—again and again; *niṣedhena*—forbids; *tabu*—still; *kare āliṅgana*—He embraces; *aṅge*—on the body; *rasā lāge*—oozing moisture touches; *duḥkha*—unhappiness; *pāya*—gets; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

Although Sanātana Gosvāmī forbade Śrī Caitanya Mahāprabhu to embrace him, the Lord did so. Thus His body was smeared with the moisture from Sanātana's body, and Sanātana became greatly distressed.

TEXT 135

এইমতে সেবক-প্রভু দুঁহে ঘর গেলা ।
আর দিন জগদানন্দ সনাতনেরে মিলিলা ॥ ১৩৫ ॥

ei-mate sevaka-prabhu duñhe ghara gelā
āra dina jagadānanda sanātanere mililā

SYNONYMS

ei-mate—in this way; *sevaka-prabhu*—the servant and the master; *duñhe*—both of them; *ghara gelā*—returned to their respective places; *āra dina*—the next day; *jagadānanda*—Jagadānanda; *sanātanere mililā*—met Sanātana Gosvāmī.

TRANSLATION

Thus both servant and master departed for their respective homes. The next day, Jagadānanda Paṇḍita went to meet Sanātana Gosvāmī.

TEXT 136

দুইজন বসি' কৃষ্ণকথা-গোষ্ঠী কৈলা ।
পাণ্ডিতেরে সনাতন দুঃখ নিবেদিলা ॥ ১৩৬ ॥

dui-jana vasi' kṛṣṇa-kathā-goṣṭhī kailā
paṇḍitere sanātana duḥkha nivedilā

SYNONYMS

dui-jana vasi'—both of them sitting; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *goṣṭhī*—discussion; *kailā*—did; *paṇḍitere*—unto Jagadānanda Paṇḍita; *sanātana*—Sanātana Gosvāmī; *duḥkha nivedilā*—submitted his unhappiness.

TRANSLATION

When Jagadānanda Paṇḍita and Sanātana Gosvāmī sat together and began to discuss topics about Kṛṣṇa, Sanātana Gosvāmī submitted to Jagadānanda Paṇḍita the cause of his distress.

TEXT 137

“ইহাঁ আইলাঙ প্রভুরে দেখি’ দুঃখ খণ্ডাইতে ।
যেবা মনে, তাহা প্রভু না দিলা করিতে ॥ ১৩৭ ॥

*“ihāñ āilāñ prabhure dekhi’ duḥkha khaṇḍāite
yebā mane, tāhā prabhu nā dilā karite*

SYNONYMS

ihāñ—here (to Jagannātha Purī); *āilāñ*—I have come; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhi’*—by seeing; *duḥkha khaṇḍāite*—to diminish my unhappiness; *yebā mane*—what was in my mind; *tāhā*—that; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā dilā karite*—did not allow me to do.

TRANSLATION

“I came here to diminish my unhappiness by seeing Lord Śrī Caitanya Mahāprabhu, but the Lord did not allow me to execute what was in my mind.

TEXT 138

নিষেধিতে প্রভু আলিঙ্গন করেন মোরে ।
মোর কণ্ডুরসা লাগে প্রভুর শরীরে ॥ ১৩৮ ॥

*niṣedhite prabhu āliṅgana karena more
mora kaṇḍu-rasā lāge prabhura śarīre*

SYNONYMS

niṣedhite—although I forbid; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgana*—embracing; *karena*—does; *more*—unto me; *mora kaṇḍu-rasā*—my wet sores; *lāge*—touches; *prabhura*—of Śrī Caitanya Mahāprabhu; *śarīre*—on the body.

TRANSLATION

“Although I forbid Him to do so, Śrī Caitanya Mahāprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.

TEXT 139

অপরাধ হয় মোর, নাহিক নিস্তার ।
জগন্নাথেহ না দেখিয়ে,—এ দুঃখ অপার ॥ ১৩৯ ॥

*aparādha haya mora, nāhika nistāra
jagannātheha nā dekhiye, —e duḥkha apāra*

SYNONYMS

aparādha—offense; *haya*—is; *mora*—mine; *nāhika nistāra*—there is no deliverance; *jagannātheha*—also Lord Jagannātha; *nā dekhiye*—I cannot see; *e*—this; *duḥkha apāra*—great unhappiness.

TRANSLATION

“In this way I am committing offenses at His lotus feet, for which I shall certainly not be delivered. At the same time, I cannot see Lord Jagannātha. This is my great unhappiness.

TEXT 140

হিত-নিমিত্ত আইলাঙ আমি, হৈল বিপরীতে ।
কি করিলে হিত হয় নারি নির্ধারিতে ॥” ১৪০ ॥

*hita-nimitta āilāṅa āmi, haila viparīte
ki karile hita haya nāri nirdhārite*”

SYNONYMS

hita-nimitta—for benefit; *āilāṅa*—came; *āmi*—I; *haila viparīte*—it has become just the opposite; *ki karile*—how; *hita haya*—there will be benefit; *nāri nirdhārite*—I cannot ascertain.

TRANSLATION

“I came here for my benefit, but now I see that I am getting just the opposite. I do not know, nor can I ascertain, how there will be benefit for me.”

TEXT 141

পণ্ডিত কহে,—“তোমার বাসযোগ্য ‘বৃন্দাবন’ ।
রথযাত্রা দেখি’ তাঁহাঁ করহ গমন ॥ ১৪১ ॥

*paṇḍita kahe, —“tomāra vāsa-yogyā ‘vṛndāvana’
ratha-yātrā dekhi’ tāhāñ karaha gamana*

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; *tomāra*—your; *vāsa-yogyā*—a suitable place for residence; *vṛndāvana*—Vṛndāvana; *ratha-yātrā dekhi’*—after seeing the Ratha-yātrā festival; *tāhāñ*—there; *karaha gamana*—go.

TRANSLATION

Jagadānanda Paṇḍita said, “The most suitable place for you to reside is Vṛndāvana. After seeing the Ratha-yātrā festival, you can return there.

TEXT 142

প্রভুর আজ্ঞা হঞাছে তোমা’ দুই ভায়ে ।
বন্দাবনে বৈস, তাহাঁ সর্বসুখ পাইয়ে ॥ ১৪২ ॥

*prabhura ājñā hañāche tomā’ dui bhāye
vṛndāvane vaisa, tāhāṅ sarva-sukha pāiye*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *ājñā*—order; *hañāche*—has been; *tomā’*—you; *dui bhāye*—to the two brothers; *vṛndāvane vaisa*—sit down at Vṛndāvana; *tāhāṅ*—there; *sarva-sukha*—all happiness; *pāiye*—you will get.

TRANSLATION

“The Lord has already ordered both of you brothers to situate yourselves in Vṛndāvana. There you will achieve all happiness.

TEXT 143

যে-কার্যে আইলা, প্রভুর দেখিলা চরণ ।
রথে জগন্নাথ দেখি’ করহ গমন ॥” ১৪৩ ॥

*ye-kārye āilā, prabhura dekhilā caraṇa
rathe jagannātha dekhi’ karaha gamana”*

SYNONYMS

ye-kārye—for which business; *āilā*—you have come; *prabhura*—of Śrī Caitanya Mahāprabhu; *dekhilā*—you have seen; *caraṇa*—the feet; *rathe*—on the car; *jagannātha*—Lord Jagannātha; *dekhi’*—after seeing; *karaha gamana*—go.

TRANSLATION

“Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannātha on the Ratha-yātrā car, you can leave.”

TEXT 144

সনাতন কহে,—“ভাল কৈলা উপদেশ ।
তাহাঁ যাব, সেই মোর ‘প্রভুদত্ত দেশ’ ॥” ১৪৪ ॥

*sanātana kahe, —“bhāla kailā upadeśa
tāhāñ yāba, sei mora ‘prabhu-datta deśa’ ”*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; *bhāla kailā upadeśa*—you have given good advice; *tāhāñ yāba*—I shall go there; *sei*—that; *mora*—my; *prabhu-datta*—given by the Lord; *deśa*—residential country.

TRANSLATION

Sanātana Gosvāmī replied, “You have given me very good advice. I shall certainly go there, for that is the place the Lord has given me for my residence.”

PURPORT

The words *prabhu-datta deśa* are very significant. Śrī Caitanya Mahāprabhu’s devotional cult teaches one not to sit down in one place but to spread the devotional cult all over the world. The Lord dispatched Sanātana Gosvāmī and Rūpa Gosvāmī to Vṛndāvana to excavate and renovate the holy places and from there establish the cult of *bhakti*. Therefore Vṛndāvana was given to Sanātana Gosvāmī and Rūpa Gosvāmī as their place of residence. Similarly, everyone in the line of Śrī Caitanya Mahāprabhu’s devotional cult should accept the words of the spiritual master and thus spread the Kṛṣṇa consciousness movement. They should go everywhere, to all parts of the world, accepting those places as *prabhu-datta deśa*, the places of residence given by the spiritual master or Lord Kṛṣṇa. The spiritual master is the representative of Lord Kṛṣṇa; therefore one who has carried out the orders of the spiritual master is understood to have carried out the orders of Kṛṣṇa or Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu wanted to spread the *bhakti* cult all over the world (*pr̥thivīte āche yata nagarādi grāma*). Therefore devotees in the line of Kṛṣṇa consciousness must go to different parts of the world and preach, as ordered by the spiritual master. That will satisfy Śrī Caitanya Mahāprabhu.

TEXT 145

এত বলি’ দুঁহে নিজ-কার্যে উঠি’ গেলা ।
আর দিন মহাপ্রভু মিলিবারে আইলা ॥ ১৪৫ ॥

*eta bali' duñhe nija-kārye uṭhi' gelā
āra dina mahāprabhu milibāre āilā*

SYNONYMS

eta bali'—talking like this; *duñhe*—both Jagadānanda Paṇḍita and Sanātana Gosvāmī; *nija-kārye*—to their respective duties; *uṭhi'*—getting up; *gelā*—went; *āra dina*—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre āilā*—came to meet.

TRANSLATION

After talking in this way, Sanātana Gosvāmī and Jagadānanda Paṇḍita returned to their respective duties. The next day, Śrī Caitanya Mahāprabhu went to see Haridāsa and Sanātana Gosvāmī.

TEXT 146

হরিদাস কৈলা প্রভুর চরণ বন্দন ।
হরিদাসে কৈলা প্রভু প্রেম-আলিঙ্গন ॥ ১৪৬ ॥

*haridāsa kailā prabhura caraṇa vandana
haridāse kailā prabhu prema-āliṅgana*

SYNONYMS

haridāsa—Haridāsa Ṭhākura; *kailā*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *haridāse*—unto Haridāsa; *kailā*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in ecstatic love.

TRANSLATION

Haridāsa Ṭhākura offered obeisances to the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord embraced him in ecstatic love.

TEXT 147

দূর হৈতে দণ্ড-পরগাম করে সনাতন ।
প্রভু বোলায় বার বার করিতে আলিঙ্গন ॥ ১৪৭ ॥

*dūra haite daṇḍa-paraṅgama kare sanātana
prabhu bolāya bāra bāra karite āliṅgana*

SYNONYMS

dūra haite—from a distant place; *daṇḍa-paraṇāma*—offering obeisances and *daṇḍavats*; *kare*—did; *sanātana*—Sanātana Gosvāmī; *prabhu*—Śrī Caitanya Mahāprabhu; *bolāya*—calls; *bāra bāra*—again and again; *karite āliṅgana*—to embrace.

TRANSLATION

Sanātana Gosvāmī offered his obeisances and *daṇḍavats* from a distant place, but Śrī Caitanya Mahāprabhu called him again and again to embrace him.

TEXT 148

অপরাধ-ভয়ে তেঁহ মিলিতে না আইল ।
মহাপ্রভু মিলিবারে সেই ঠাঞি গেল ॥ ১৪৮ ॥

aparādha-bhaye teṅha milite nā āila
mahāprabhu milibāre sei ṭhāñi gela

SYNONYMS

aparādha-bhaye—out of fear of offenses; *teṅha*—Sanātana Gosvāmī; *milite*—to meet; *nā āila*—did not come forward; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre*—to meet; *sei ṭhāñi*—to Sanātana Gosvāmī; *gela*—went.

TRANSLATION

Out of fear of committing offenses, Sanātana Gosvāmī did not come forward to meet Śrī Caitanya Mahāprabhu. The Lord, however, went forward to meet him.

TEXT 149

সনাতন ভাগি' পাছে করেন গমন ।
বলাৎকারে ধরি, প্রভু কৈলা আলিঙ্গন ॥ ১৪৯ ॥

sanātana bhāgi' pāche karena gamana
balātkāre dhari, prabhu kailā āliṅgana

SYNONYMS

sanātana—Sanātana Gosvāmī; *bhāgi'*—running away; *pāche*—back; *karena gamana*—goes; *balātkāre*—by force; *dhari*—capturing; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āliṅgana*—embraced.

TRANSLATION

Sanātana Gosvāmī backed away, but Śrī Caitanya Mahāprabhu caught him by force and embraced him.

TEXT 150

দুই জন লঞা প্রভু বসিলা পিণ্ডাতে ।
নির্বিঘ্ন সনাতন লাগিলা কহিতে ॥ ১৫০ ॥

*dui jana lañā prabhu vasilā piṅḍāte
nirviṅṇa sanātana lāgilā kahite*

SYNONYMS

dui jana lañā—taking the two of them; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *piṅḍāte*—on the altar; *nirviṅṇa*—advanced in renunciation; *sanātana*—Sanātana Gosvāmī; *lāgilā kahite*—began to speak.

TRANSLATION

The Lord took them both with Him and sat down in a sacred place. Then Sanātana Gosvāmī, who was advanced in renunciation, began to speak.

TEXT 151

“হিত লাগি’ আইনু মুঞি, হৈল বিপরীত ।
সেবায়োগ্য নহি, অপরাধ করে’। নिति নिति ॥ ১৫১ ॥

*“hita lāgi’ āinu muñi, haila viparīta
sevā-yogyā nahi, aparādha karoṅ niti niti*

SYNONYMS

hita lāgi’—for benefit; *āinu muñi*—I came; *haila viparīta*—it has become just the opposite; *sevā-yogyā nahi*—I am not fit to render service; *aparādha karoṅ*—I commit offenses; *niti niti*—day after day.

TRANSLATION

“I came here for my benefit,” he said, “but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day.

TEXT 152

সহজে নীচ-জাতি মুঞি, ছুষ্ট, ‘পাপাশয়’ ।
মোরে তুমি ছুঁইলে মোর অপরাধ হয় ॥ ১৫২ ॥

sahaje nīca-jāti muñi, duṣṭa, 'pāpāśaya'
more tumi chuñile mora aparādha haya

SYNONYMS

sahaje—by nature; *nīca-jāti*—lowborn; *muñi*—I; *duṣṭa*—sinful; *pāpa-āśaya*—reservoir of sinful activities; *more*—me; *tumi chuñile*—if You touch; *mora*—my; *aparādha haya*—there is offense.

TRANSLATION

“By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, sir, that will be a great offense on my part.

TEXT 153

তাহাতে আমার অঙ্গে কণ্ডু-রসা-রক্ত চলে ।
 তোমার অঙ্গে লাগে, তবু স্পর্শই তুমি বলে ॥ ১৫৩ ॥

tāhāte āmāra aṅge kaṇḍu-rasā-rakta cale
tomāra aṅge lāge, tabu sparśaha tumi bale

SYNONYMS

tāhāte—over and above this; *āmāra*—my; *aṅge*—on the body; *kaṇḍu-rasā*—from wet, itching sores; *rakta*—blood; *cale*—runs; *tomāra aṅge lāge*—touches Your body; *tabu*—still; *sparśaha*—touch; *tumi*—You; *bale*—by force.

TRANSLATION

“Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force.

TEXT 154

বীভৎস স্পর্শিতে না কর ঘৃণা-লেশে ।
 এই অপরাধে মোর হবে সর্বনাশে ॥ ১৫৪ ॥

bībhatsa sparśite nā kara ghr̥ṇā-leśe
ei aparādhe mora habe sarva-nāśe

SYNONYMS

bībhatsa—horrible; *sparśite*—to touch; *nā kara*—You do not do; *ghr̥ṇā-leśe*—even a small bit of aversion; *ei aparādhe*—because of this offense; *mora*—my; *habe*—there will be; *sarva-nāśe*—loss of everything auspicious.

TRANSLATION

“My dear sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me.

TEXT 155

তাতে ইহাঁ রহিলে মোর না হয় ‘কল্যাণ’ ।
আজ্ঞা দেহ’—রথ দেখি’ যাঙ বৃন্দাবন ॥ ১৫৫ ॥

tāte ihāñ rahile mora nā haya ‘kalyāṇa’
ājñā deha’—ratha dekhi’ yāṅa vṛndāvana

SYNONYMS

tāte—because of this; *ihāñ*—here; *rahile*—if I remain; *mora*—my; *nā*—not; *haya*—there is; *kalyāṇa*—auspiciousness; *ājñā deha’*—kindly give the order; *ratha dekhi’*—after witnessing the Ratha-yātrā festival; *yāṅa vṛndāvana*—I may return to Vṛndāvana.

TRANSLATION

“Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders allowing me to return to Vṛndāvana after the Ratha-yātrā festival.

TEXT 156

জগদানন্দ-পাণ্ডিতে আমি যুক্তি পুছিল ।
বৃন্দাবন যাইতে তেঁহ উপদেশ দিল ॥” ১৫৬ ॥

jagadānanda-pañḍite āmi yukti puchila
vṛndāvana yāite teṅha upadeśa dila”

SYNONYMS

jagadānanda-pañḍite—from Jagadānanda Paṇḍita; *āmi*—I; *yukti*—advice; *puchila*—inquired; *vṛndāvana yāite*—to go to Vṛndāvana; *teṅha*—he; *upadeśa dila*—has given instruction.

TRANSLATION

“I have consulted Jagadānanda Paṇḍita for his opinion, and he has also advised me to return to Vṛndāvana.”

TEXT 157

এত শুনি' মহাপ্রভু সরোষ-অন্তরে ।
জগদানন্দে ক্রুদ্ধ হঞা করে তিরস্কারে ॥ ১৫৭ ॥

*eta śuni' mahāprabhu saroṣa-antare
jagadānande kruddha hañā kare tiraṣkāre*

SYNONYMS

eta śuni'—hearing this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sa-roṣa-antare*—in an angry mood; *jagadānande*—at Jagadānanda Paṇḍita; *kruddha hañā*—becoming very angry; *kare tiraṣ-kāre*—chastises.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu, in an angry mood, began to chastise Jagadānanda Paṇḍita.

TEXT 158

“কালিকার বটুয়া জগা ঐছে গর্বি হৈল ।
তোমা-সবারেহ উপদেশ করিতে লাগিল ॥ ১৫৮ ॥

*“kālikāra baṭuyā jagā aiche garvī haila
tomā-sabāreha upadeśa karite lāgila*

SYNONYMS

kālikāra—new; *baṭuyā*—boy; *jagā*—Jagadānanda Paṇḍita; *aiche*—so; *garvī haila*—has become proud; *tomā-sabāreha*—persons like you; *upadeśa karite*—to advise; *lāgila*—has begun.

TRANSLATION

“Jagā [Jagadānanda Paṇḍita] is only a new boy, but he has become so proud that he thinks himself competent to advise a person like you.

TEXT 159

ব্যবহারে-পরমার্থে তুমি—তার গুরু-তুল্য ।
তোমারে উপদেশে, না জানে আপন-মূল্য ॥ ১৫৯ ॥

*vyavahāre-paramārthe tumi—tāra guru-tulya
tomāre upadeśe, nā jāne āpana-mūlyā*

SYNONYMS

vyavahāre—in ordinary dealings; *parama-arthe*—in spiritual matters; *tumi*—you; *tāra*—of him; *guru-tulya*—like a spiritual master; *tomāre*—you; *upadeśe*—he advises; *nā jāne*—does not know; *āpana-mūlya*—his value.

TRANSLATION

“In affairs of spiritual advancement and even in ordinary dealings, you are on the level of his spiritual master. Yet not knowing his own value, he dares to advise you.

TEXT 160

আমার উপদেষ্টা তুমি—প্রামাণিক আর্য ।
তোমারেহ উপদেশে—বালক করে ঐছে কার্য ॥১৬০॥

āmāra upadeṣṭā tumi—*prāmāṇika ārya*
tomāreha upadeśe—*bālakā kare aiche kārya*

SYNONYMS

āmāra—My; *upadeṣṭā*—adviser; *tumi*—you; *prāmāṇika ārya*—authorized person; *tomāreha*—even you; *upadeśe*—he advises; *bālakā*—boy; *kare*—does; *aiche*—such; *kārya*—business.

TRANSLATION

“My dear Sanātana, you are on the level of My adviser, for you are an authorized person. But Jagā wants to advise you. This is but the impudence of a naughty boy.”

TEXT 161

শুনি' সনাতন পায়ে ধরি' প্রভুরে কহিল ।
“জগদানন্দের সৌভাগ্য আজি সে জানিল ॥ ১৬১ ॥

śuni' sanātana pāye dhari' prabhure kahila
“jagadānandera saubhāgya āji se jānila

SYNONYMS

śuni'—hearing; *sanātana*—Sanātana Gosvāmī; *pāye dhari'*—capturing the feet; *prabhure kahila*—began to say to Śrī Caitanya Mahāprabhu; *jagadānandera*—of Jagadānanda Paṇḍita; *saubhāgya*—fortune; *āji*—now; *se*—that; *jānila*—I understand.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus chastising Jagadānanda Paṇḍita, Sanātana Gosvāmī fell at the Lord's feet and said, "I can now understand the fortunate position of Jagadānanda.

TEXT 162

আপনার 'অসৌভাগ্য' আজি হৈল জ্ঞান ।
জগতে নাহি জগদানন্দ-সম ভাগ্যবান্ ॥ ১৬২ ॥

āpanāra 'asaubhāgya' āji haila jñāna
jagate nāhi jagadānanda-sama bhāgyavān

SYNONYMS

āpanāra—my personal; *asaubhāgya*—misfortune; *āji*—today; *haila jñāna*—I can understand; *jagate*—within this world; *nāhi*—there is not; *jagadānanda-sama*—like Jagadānanda Paṇḍita; *bhāgyavān*—fortunate person.

TRANSLATION

"I can also understand my misfortune. No one in this world is as fortunate as Jagadānanda.

TEXT 163

জগদানন্দে পিয়াও আত্মীয়তা-সুধারস ।
মোরে পিয়াও গৌরবস্তুতি-নিম্ব-নিশিন্দা-রস ॥১৬৩॥

jagadānande piyāo ātmīyatā-sudhā-rasa
more piyāo gaurava-stuti-nimba-niśindā-rasa

SYNONYMS

jagadānande—unto Jagadānanda Paṇḍita; *piyāo*—You cause to drink; *ātmīyatā-sudhā-rasa*—the nectar of affectionate relations; *more*—me; *piyāo*—You cause to drink; *gaurava-stuti*—honorable prayers; *nimba-niśindā-rasa*—the juice of *nimba* fruit and *niśindā*.

TRANSLATION

"Sir, You are making Jagadānanda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of *nimba* and *niśindā*.

TEXT 164

আজিহ নহিল মোরে আত্মীয়তা-জ্ঞান !
মোর অভাগ্য, তুমি—স্বতন্ত্র ভগবান্ !” ১৬৪ ॥

ājiha nahila more ātmīyatā-jñāna!
mora abhāgya, tumi—svatantra bhagavān!”

SYNONYMS

ājiha—even until now; *nahila*—there has not been; *more*—unto me; *ātmīyatā-jñāna*—feeling as one of Your relations; *mora abhāgya*—my misfortune; *tumi*—You; *svatantra bhagavān*—the independent Personality of Godhead.

TRANSLATION

“It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead.”

TEXT 165

শুনি' মহাপ্রভু কিছু লজ্জিত হৈলা মনে ।
তাঁরে সন্তোষিতে কিছু বলেন বচনে ॥ ১৬৫ ॥

śuni' mahāprabhu kichu lajjita hailā mane
tāñre santoṣite kichu balena vacane

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kichu*—somewhat; *lajjita*—ashamed; *hailā*—became; *mane*—within the mind; *tāñre*—him; *santoṣite*—to satisfy; *kichu*—some; *balena*—said; *vacane*—words.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmī, He spoke the following words.

TEXT 166

“জগদানন্দ প্রিয় আমার নহে তোমা হৈতে ।
মর্যাদা-লঙ্ঘন আমি না পারিঁ সহিতে ॥ ১৬৬ ॥

“jagadānanda priya āmāra nahe tomā haite
maryādā-laṅghana āmi nā pāroñ sahite

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; *priya*—more dear; *āmāra*—to Me; *nahe*—is not; *tomā haite*—than you; *maryādā-laṅghana*—transgressing the etiquette; *āmi*—I; *nā*—not; *pāroṅ*—can; *sahite*—tolerate.

TRANSLATION

“My dear Sanātana, please do not think that Jagadānanda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

TEXT 167

কাহাঁ তুমি—প্রামাণিক, শাস্ত্রে প্রবীণ !
কাহাঁ জগা—কালিকার বটুয়া নবীন ! ১৬৭ ॥

kāhāṅ tumi—*prāmāṅika, śāstre pravīṅa!*
kāhāṅ jagā—*kālikāra baṭuyā navīna!*

SYNONYMS

kāhāṅ—where; *tumi*—you; *prāmāṅika*—authority; *śāstre pravīṅa*—experienced in the learning of the *śāstras*; *kāhāṅ*—where; *jagā*—Jagā; *kālikāra*—recent; *baṭuyā*—youth; *navīna*—new.

TRANSLATION

“You are an experienced authority in the *śāstras*, whereas Jagā is just a young boy.

TEXT 168

আমাকেহ বুঝাইতে তুমি ধর শক্তি ।
কত ঠাঞি বুঝাঞাছ ব্যবহার-ভক্তি ॥ ১৬৮ ॥

āmākeha bujhāite tumi dhara śakti
kata ṭhāṅi bujhāṅācha vyavahāra-bhakti

SYNONYMS

āmākeha—even Me; *bujhāite*—to convince; *tumi*—you; *dhara*—have; *śakti*—power; *kata ṭhāṅi*—in how many places; *bujhāṅācha*—you have convinced; *vyavahāra-bhakti*—ordinary behavior as well as devotional service.

TRANSLATION

“You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.

TEXT 169

তোমাৰে উপদেশ কৰে, না যায় সহন ।
অন্তএব তাৰে আমি কৰিয়ে ভৎসন ॥ ১৬৯ ॥

*tomāre upadeśa kare, nā yāya sahana
ataeva tāre āmi kariye bhartsana*

SYNONYMS

tomāre—you; *upadeśa kare*—advises; *nā yāya sahana*—I cannot tolerate; *ataeva*—therefore; *tāre*—unto him; *āmi*—I; *kariye*—do; *bhartsana*—chastisement.

TRANSLATION

“Jagā’s advising you is intolerable for Me. Therefore I am chastising him.

TEXT 170

বহিৰঙ্গ-জ্ঞানে তোমাৰে না কৰি স্তবন ।
তোমাৰ গুণে স্তুতি কৰায় যৈছে তোমাৰ গুণ ॥১৭০॥

*bahiraṅga-jñāne tomāre nā kari stavana
tomāra guṇe stuti karāya yaiche tomāra guṇa*

SYNONYMS

bahiraṅga-jñāne—thinking outside My intimate relationship; *tomāre*—unto you; *nā kari*—I do not; *stavana*—offer praise; *tomāra*—your; *guṇe*—by qualifications; *stuti karāya*—one is induced to offer prayers; *yaiche*—as; *tomāra*—your; *guṇa*—attributes.

TRANSLATION

“I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.

TEXT 171

যद्यপি কাহার ‘মমতা’ বহুজনে হয় ।
প্ৰীতি-স্বভাবে কাহাতে কোন ভাবোদয় ॥ ১৭১ ॥

*yadyapi kāhāra ‘mamatā’ bahū-jane haya
pṛīti-svabhāve kāhāte kona bhāvodaya*

SYNONYMS

yadyapi—although; *kāhāra*—of someone; *mamatā*—affection; *bahu-jane*—unto many persons; *haya*—there is; *prīti-svabhāve*—according to one’s affection; *kāhāte*—in someone; *kona*—some; *bhāva-udaya*—awakening of ecstatic love.

TRANSLATION

“Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one’s personal relationships.

TEXT 172

তোমার দেহ তুমি কর বীভৎস-জ্ঞান ।
তোমার দেহ আমারে লাগে অমৃত-সমান ॥ ১৭২ ॥

tomāra deha tumi kara bibhatsa-jñāna
tomāra deha āmāre lāge amṛta-samāna

SYNONYMS

tomāra deha—your body; *tumi*—you; *kara bibhatsa-jñāna*—consider horrible; *tomāra deha*—your body; *āmāre*—unto Me; *lāge*—appears; *amṛta-samāna*—as if made of nectar.

TRANSLATION

“You consider your body dangerous and awful, but I think that your body is like nectar.

TEXT 173

অপ্রাকৃত-দেহ তোমার ‘প্রাকৃত’ কভু নয় ।
তথাপি তোমার তাতে প্রাকৃত-বুদ্ধি হয় ॥ ১৭৩ ॥

aprākṛta-deha tomāra ‘prākṛta’ kabhu naya
tathāpi tomāra tāte prākṛta-buddhi haya

SYNONYMS

aprākṛta—transcendental; *deha*—body; *tomāra*—your; *prākṛta*—material; *kabhu naya*—is never; *tathāpi*—still; *tomāra*—your; *tāte*—in that; *prākṛta-buddhi*—conception as material; *haya*—is.

TRANSLATION

“Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says: "A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. *Karmīs* think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a *karmī* is called material because the *karmī*, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord's service must be accepted as transcendental. Whereas *karmīs* are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary *karma* may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee's body, being always transcendental, is just suitable for rendering service to the Lord.

A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the *sahajiyās* foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas. Observing the defects of the *sahajiyās*, Śrīla Bhaktivinoda Ṭhākura has sung as follows in his book *Kalyāṇa-kalpa-taru*:

āmi ta' vaiṣṇava, e-buddhi ha-ile,
amānī nā haba āmi
pratiṣṭhāśā āsi', hṛdaya dūṣibe,
ha-iba niraya-gāmī
nije śreṣṭha jāni', ucchiṣṭādi-dāne,
habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā,
nā la-iba pūjā kāra

"If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and

shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written (*Antya-līlā* 20.28):

*premera svabhāva—yāhān premera sambandha
sei māne, —'kṛṣṇe mora nāhi prema-gandha'*

"Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa."

TEXT 174

‘প্রাকৃত’ হৈলেহ তোমার বপু নারি উপেক্ষিতে ।
ভদ্রাভদ্র-বস্তুজ্ঞান নাহিক ‘প্রাকৃতে’ ॥ ১৭৪ ॥

*'prākṛta' haile ha tomāra vapu nāri upekṣite
bhadrābhadrā-vastu-jñāna nāhika 'prākṛte'*

SYNONYMS

prākṛta—material; *haile ha*—even if it were; *tomāra*—your; *vapu*—body; *nāri*—I cannot; *upekṣite*—neglect; *bhadra-abhadra*—good and bad; *vastu-jñāna*—appreciation of things; *nāhika*—there is not; *prākṛte*—in the material world.

TRANSLATION

“Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

PURPORT

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, “Since you are a Vaiṣṇava, your body is spiritual, not material. Therefore you should not consider this body to be subjected to superior or inferior qualities. Moreover, I am a *sannyāsī*. Therefore even if your body were material, a *sannyāsī* should see no distinction between a good body and a bad body.

TEXT 175

কিং ভদ্রং কিমভদ্রং বা দ্বৈতশ্চাবস্তুনঃ কিয়ৎ ।
বাচোদিতং তদনৃতং মনসা ধ্যাতমেব চ ॥ ১৭৫ ॥

*kiṁ bhadraṁ kim abhadraṁ vā
dvaitasyāvastunaḥ kiyat*

vācoditaṁ tad anṛtaṁ
manasā dhyātam eva ca

SYNONYMS

kim—what; *bhadram*—good; *kim*—what; *abhadram*—bad; *vā*—or; *dvaitasya*—of this material world; *avastunaḥ*—that which has temporary existence; *kiyat*—how much; *vācā*—by words; *uditam*—vibrated; *tat*—that; *anṛtam*—without permanent existence; *manasā*—by the mind; *dhyātam*—conceived; *eva*—certainly; *ca*—and.

TRANSLATION

“‘Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.’

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.28.4).

TEXT 176

‘দ্বৈতে’ ভদ্রাভদ্র-জ্ঞান, সব—‘মনোধর্ম’ ।
‘এই ভাল, এই মন্দ’,—এই সব ‘ভ্রম’ ॥ ১৭৬ ॥

‘dvaite’ bhadrābhadrā-jñāna, saba—‘*manodharma*’
‘ei bhāla, ei manda’, —ei saba ‘bhrama’

SYNONYMS

dvaite—in the material world; *bhadra-abhadra-jñāna*—understanding of good and bad; *saba*—all; *manaḥ-dharma*—speculative mental creations; *ei bhāla*—this is good; *ei manda*—this is bad; *ei*—this; *saba*—all; *bhrama*—mistake.

TRANSLATION

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, ‘This is good, and this is bad,’ is all a mistake.

PURPORT

Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Truth, ever existing with different varieties of energies. When one is absorbed in the illusory energy of Kṛṣṇa and cannot understand Kṛṣṇa, one cannot ascertain what is good and bad

for him. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world through different plans. At that time he distinguishes between material plans that are good and those that are bad. Actually, however, they are all false.

TEXT 177

বিজ্ঞাবিনয়সম্পন্নে ব্রাহ্মণে গবি হস্তিনি ।

শুনি চৈব শ্বপাকে চ পণ্ডিতাঃ সমদর্শিনঃ ॥ ১৭৭ ॥

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

SYNONYMS

vidyā—knowledge; *vinaya*—gentleness; *sampanne*—endowed with; *brāhmaṇe*—unto a *brāhmaṇa*; *gavi*—unto a cow; *hastini*—unto an elephant; *śuni*—unto a dog; *ca*—and; *eva*—also; *śva-pāke*—unto a dog-eater; *ca*—also; *paṇḍitāḥ*—those who are actually learned in spiritual understanding; *sama-darśinaḥ*—equiposed.

TRANSLATION

“The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater.”

PURPORT

This is a quotation from *Bhagavad-gītā* (5.18).

TEXT 178

জ্ঞানবিজ্ঞানতৃপ্তাস্মা কূটস্থো বিজিতেন্দ্রিয়ঃ ।

যুক্ত ইত্যাচ্যতে যোগী সমলোষ্ট্রাশ্বকাঞ্চনঃ ॥ ১৭৮ ॥

*jñāna-vijñāna-tṛptātmā
kūṭastho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ*

SYNONYMS

jñāna—by acquired knowledge; *vijñāna*—realized knowledge; *tṛpta*—satisfied; *ātmā*—living entity; *kūṭa-sthaḥ*—fixed in his constitutional position; *vijita*—con-

trolled; *indriyaḥ*—whose senses; *yuktaḥ*—in touch with the Supreme; *iti*—thus; *ucyate*—is said; *yogī*—a *yogī*; *sama*—equal; *loṣṭra*—pebbles; *aśma*—stone; *kāñcanaḥ*—gold.

TRANSLATION

“One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stone and gold on the same level, is understood to be a perfect *yogī*.”

PURPORT

This is also a quotation from *Bhagavad-gītā* (6.8).

TEXT 179

আমি ত’—সন্ন্যাসী, আমার ‘সম-দৃষ্টি’ ধর্ম ।

চন্দন-পঙ্কেতে আমার জ্ঞান হয় ‘সম’ ॥ ১৭৯ ॥

āmi ta’—*sannyāsī*, *āmāra* ‘*sama-dṛṣṭi*’ *dharma*
candana-pankete āmāra jñāna haya ‘sama’

SYNONYMS

āmi—I; *ta’*—certainly; *sannyāsī*—in the renounced order of life; *āmāra*—My; *sama-dṛṣṭi*—seeing everything on the same platform; *dharma*—duty; *candana-pankete*—between sandalwood pulp and mud; *āmāra*—My; *jñāna*—knowledge; *haya*—is; *sama*—same.

TRANSLATION

“Since I am in the renounced order, My duty is to make no distinctions but instead be equiposed. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

PURPORT

It is the duty of a *sannyāsī*, a person in the renounced order, to be always equiposed, and that is also the duty of a learned man and a Vaiṣṇava. A Vaiṣṇava, a *sannyāsī* or a learned person has no conception of the material world; in other words, he has no conception of anything materially important. He has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud. Acceptance or rejection of material things is not the concern of a *sannyāsī*, a Vaiṣṇava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the

advancement of Kṛṣṇa consciousness. A Vaiṣṇava should be indifferent to material enjoyment and renunciation and should always hanker for the spiritual life of rendering service to the Lord.

TEXT 180

এই লাগি' তোমা ত্যাগ করিতে না যুয়ায় ।
ঘৃণা-বুদ্ধি করি যদি, নিজ-ধর্ম যায় ॥” ১৮০ ॥

*ei lāgi' tomā tyāga karite nā yuyāya
ghṛṇā-buddhi kari yadi, nija-dharma yāya"*

SYNONYMS

ei lāgi'—for this reason; *tomā*—you; *tyāga karite*—to reject; *nā yuyāya*—is not befitting; *ghṛṇā-buddhi kari*—I regard with hatred; *yadi*—if; *nija-dharma yāya*—I deviate from My duty.

TRANSLATION

“For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty.”

TEXT 181

হরিহাস কহে,—“প্রভু, যে কহিলা তুমি ।
এই ‘বাহ্য প্রতারণা’ নাহি মানি আমি ॥ ১৮১ ॥

*haridāsa kahe, —“prabhu, ye kahilā tumi
ei ‘bāhya pratāraṇā’ nāhi māni āmi*

SYNONYMS

haridāsa kahe—Haridāsa said; *prabhu*—my Lord; *ye*—what; *kahilā*—have spoken; *tumi*—You; *ei*—this; *bāhya pratāraṇā*—external formality; *nāhi māni āmi*—I do not accept.

TRANSLATION

Haridāsa said, “My dear Lord, what You have spoken deals with external formalities. I do not accept it.

TEXT 182

আমা-সব অধমে যে করিয়াছ অপীকার ।
দীনদয়ালু-গুণ তোমার তাহাতে প্রচার ॥” ১৮২ ॥

*āmā-saba adhame ye kariyācha aṅgikāra
dīna-dayālu-guṇa tomāra tāhāte pracāra*

SYNONYMS

āmā-saba—all of us; *adhame*—most fallen; *ye*—that; *kariyācha*—You have done; *aṅgikāra*—acceptance; *dīna-dayālu*—merciful unto the fallen souls; *guṇa*—attribute; *tomāra*—of You; *tāhāte*—in that; *pracāra*—proclaiming.

TRANSLATION

“My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world.”

TEXT 183

প্রভু হাসি' কহে,—“শুন, হরিদাস, সনাতন ।
তত্ত্বতঃ কহি তোমা-বিষয়ে যৈছে মোর মন ॥ ১৮৩ ॥

*prabhu hāsi' kahe, —“śuna, haridāsa, sanātana
tattvataḥ kahi tomā-viṣaye yaiche mora mana*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *kahe*—says; *śuna*—hear; *haridāsa*—My dear Haridāsa; *sanātana*—My dear Sanātana; *tattvataḥ*—truly; *kahi*—I am speaking; *tomā-viṣaye*—about you; *yaiche*—as; *mora mana*—My mind.

TRANSLATION

Lord Caitanya smiled and said, “Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you.

TEXT 184

তোমাৰে ‘লাল্য’, আপনাকে ‘লালক’ অভিমান ।
লালকের লাল্যে নহে দোষ-পরিজ্ঞান ॥ ১৮৪ ॥

*tomāre 'lālya, āpanāke 'lālaka' abhimāna
lālakera lālye nahe doṣa-parijñāna*

SYNONYMS

tomāre—unto you; *lālya*—maintained; *āpanāke*—unto Me; *lālaka*—the maintainer; *abhimāna*—conception; *lālakera*—of the maintainer; *lālye*—unto the maintained; *nahe*—not; *doṣa*—fault; *parijñāna*—understanding.

TRANSLATION

“My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.

PURPORT

When a father maintains a child and the child is maintained by the father, the father never takes seriously the faults of the child. Even if they actually are faults, the father does not mind them.

TEXT 185

আপনারে হয় মোর অমান্য-সমান ।
তোমা-সবারে করেঁ মুঞি বালক-অভিমান ॥১৮৫ ॥

āpanāre haya mora amānya-samāna
tomā-sabāre karoṅ muṅi bālaka-abhimāna

SYNONYMS

āpanāre—unto Myself; *haya*—there is; *mora*—My; *amānya*—not deserving respect; *samāna*—like; *tomā-sabāre*—unto all of you; *karoṅ*—do; *muṅi*—I; *bālaka-abhimāna*—considering My sons.

TRANSLATION

“I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children.

TEXT 186

মাতার যৈছে বালকের ‘অমেধ্য’ লাগে গায় ।
স্বণা নাহি জন্মে, আর মহাসুখ পায় ॥ ১৮৬ ॥

mātāra yaiche bālakera ‘amedhya’ lāge gāya
ghṛṇā nāhi janme, āra mahā-sukha pāya

SYNONYMS

mātāra—of the mother; *yaiche*—as; *bālakera*—of the child; *amedhya*—stool and urine; *lāge gāya*—touches the body; *ghṛṇā*—hatred; *nāhi janme*—does not arise; *āra*—more; *mahā-sukha*—great pleasure; *pāya*—gets.

TRANSLATION

“When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him.

TEXT 187

‘লাল্যামেধ্য’ লালকের চন্দন-সম ভায় ।

সনাতনের ক্লেদে আমার ঘৃণা না উপজায় ॥” ১৮৭ ॥

‘lālyāmedhya’ lālakera candana-sama bhāya
sanātanera klede āmāra ghṛṇā nā upajāya”

SYNONYMS

lāya—of the maintained child; *amedhya*—stool and urine; *lālakera*—of the maintainer; *candana-sama*—like sandalwood pulp; *bhāya*—appears; *sanātanera*—of Sanātana Gosvāmī; *klede*—unto the moisture of the sores; *āmāra*—My; *ghṛṇā*—hatred; *nā*—not; *upajāya*—arises.

TRANSLATION

“The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the itches of Sanātana touches My body, I have no hatred for him.”

TEXT 188

হরিদাস কহে,—“তুমি ঐশ্বর দয়াময় ।

তোমার গম্ভীর হৃদয় বুঝন না যায় ॥ ১৮৮ ॥

haridāsa kahe, —“tumi īśvara dayā-maya
tomāra gambhīra hṛdaya bujhana nā yāya

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *dayā-maya*—merciful; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—heart; *bujhana nā yāya*—cannot be understood.

TRANSLATION

Haridāsa Ṭhākura said, “My dear sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart.

TEXT 189

বাসুদেব—গলৎকুষ্ঠী, তাতে অঙ্গ—কঁড়াময় ।
তারে আলিঙ্গন কৈলা হঞা সদয় ॥ ১৮৯ ॥

*vāsudeva—galat-kuṣṭhī, tāte aṅga—kiḍā-maya
tāre āliṅgana kailā hañā sadaya*

SYNONYMS

vāsudeva—Vāsudeva; galat-kuṣṭhī—suffering from leprosy; tāte—over and above that; aṅga—the body; kiḍā-maya—full of worms; tāre—him; āliṅgana—embracing; kailā—You did; hañā sa-daya—being merciful.

TRANSLATION

“You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him.

TEXT 190

আলিঙ্গিয়া কৈলা তার কন্দর্প-সম অঙ্গ ।
বুঝিতে না পারি তোমার কৃপার তরঙ্গ ॥” ১৯০ ॥

*āliṅgiyā kailā tāra kandarpa-sama aṅga
bujhite nā pāri tomāra kṛpāra taraṅga”*

SYNONYMS

āliṅgiyā—by embracing; kailā—You made; tāra—his; kandarpa-sama—as beautiful as Cupid; aṅga—body; bujhite nā pāri—we cannot understand; tomāra—Your; kṛpāra taraṅga—waves of mercy.

TRANSLATION

“By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy.”

TEXT 191

প্রভু কহে,—“বৈষ্ণব-দেহ ‘প্রাকৃত’ কভু নয় ।
‘অপ্রাকৃত’ দেহ ভক্তের ‘চিদানন্দময়’ ॥ ১৯১ ॥

*prabhu kahe, —“vaiṣṇava-deha ‘prākṛta’ kabhu naya
‘aprākṛta’ deha bhaktera ‘cid-ānanda-maya’*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *vaiṣṇava deha*—the body of a Vaiṣṇava; *prākṛta*—material; *kabhu naya*—is never; *aprākṛta*—transcendental; *deha*—body; *bhaktera*—of a devotee; *cid-ānanda-maya*—full of transcendental bliss.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss.

PURPORT

Śrī Caitanya Mahāprabhu is trying to convince Haridāsa Ṭhākura and Sanātana Gosvāmī that a devotee whose life is dedicated to the service of the Lord is never in the material conception. Because he always engages in the service of the Lord, his body is transcendental and full of spiritual bliss. His body should never be considered material, just as the body of the Deity worshiped in the temple is never considered to be made of stone or wood. Factually, the Deity is directly the Supreme Personality of Godhead, without a doubt. The injunctions of the *Padma Purāṇa* therefore state: *arcye viṣṇau śilādhir guruṣu nara-matir vaiṣṇave jāti-buddhiḥ . . . yasya vā nārakī saḥ*. The Deity worshiped in the temple is never stone or wood. Similarly, the body of a Vaiṣṇava fully dedicated to the service of the Lord is never considered to belong to the material modes of nature.

TEXT 192

দীক্ষাকালে ভক্ত করে আত্মসমর্পণ ।
সেইকালে কৃষ্ণ তারে করে আত্মসম ॥ ১৯২ ॥

*dikṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama*

SYNONYMS

dikṣā-kāle—at the time of initiation; *bhakta*—the devotee; *kare*—does; *ātma*—of himself; *samarpaṇa*—full dedication; *sei-kāle*—at that time; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare*—makes; *ātma-sama*—as spiritual as Himself.

TRANSLATION

“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

TEXT 193

সেই দেহ করে তার চিদানন্দময় ।
অপ্রাকৃত-দেহে তাঁর চরণ ভজয় ॥ ১৯৩ ॥

*sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tāra caraṇa bhajaya*

SYNONYMS

sei deha—that body; *kare*—makes; *tāra*—his; *cid-ānanda-maya*—full of transcendental bliss; *aprākṛta-dehe*—in that transcendental body; *tāra*—His; *caraṇa*—feet; *bhajaya*—worships.

TRANSLATION

“When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

TEXT 194

মর্ত্যো যদা ত্যক্তসমস্তকর্মা
নিবেদিতাত্মা বিচিকীর্ষিতো মে ।
তদামৃতত্বং প্রতিপদ্যমানো
ময়াত্মভূয়ৈ চ কল্পতে বৈ ॥ ১৯৪ ॥

*martyo yadā tyakta-samasta-karmā
niveditātmā vicikīṛṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai*

SYNONYMS

martyaḥ—the living entity subjected to birth and death; *yadā*—as soon as; *tyakta*—giving up; *samasta*—all; *karmāḥ*—fruitive activities; *nivedita-ātmā*—a fully surrendered soul; *vicikīṛṣitaḥ*—desired to act; *me*—by Me; *tadā*—at that time; *amṛtatvaṁ*—immortality; *pratipadyamānaḥ*—attaining; *mayā*—with Me; *ātma-bhūyāya*—for becoming of a similar nature; *ca*—also; *kalpate*—is eligible; *vai*—certainly.

TRANSLATION

“The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mellows with Me.’

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts His service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. *Karmīs* may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a *vaiṣṇava-aparādha*. In this connection one should consult Śrīla Sanātana Gosvāmī's *Bṛhad-bhāgavatāmṛta* (1.3.45 and 2.3.139).

TEXT 195

সনাতনের দেহে কৃষ্ণ কণ্ডু উপজাগ্র।
আমা পরীক্ষিতে ইহঁ দিলা পাঠাগ্র। ১৯৫ ॥

sanātanera dehe kṛṣṇa kaṇḍu upajāñā
āmā parikṣite ihān dilā pāṭhāñā

SYNONYMS

sanātanera—of Sanātana Gosvāmī; *dehe*—in the body; *kṛṣṇa*—Lord Kṛṣṇa; *kaṇḍu*—itches; *upajāñā*—manifesting; *āmā*—Me; *parikṣite*—to test; *ihān*—here; *dilā pāṭhāñā*—has sent.

TRANSLATION

“Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmī and sent him here to test Me.

TEXT 196

ঘৃণা করি' আলিঙ্গন না করিতাম যবে ।
কৃষ্ণ-ঠাঞি অপরাধ-দণ্ড পাইতাম তবে ॥ ১৯৬ ॥

ghṛṇā kari' āliṅgana nā karitāma yabe
kṛṣṇa-ṭhāñi aparādha-daṅḍa pāitāma tabe

SYNONYMS

ghṛṇā kari'—hating; *āliṅgana*—embracing; *nā karitāma*—I would not do; *yabe*—when; *kṛṣṇa-ṭhāñi*—unto Lord Kṛṣṇa; *aparādha-daṅḍa*—punishment for offenses; *pāitāma*—I would have gotten; *tabe*—then.

TRANSLATION

“If I had hated Sanātana Gosvāmī and had not embraced him, I would certainly have been chastised for offenses to Kṛṣṇa.

TEXT 197

পারিষদ-দেহ এই, না হয় দুর্গন্ধ ।
প্রথম দিবসে পাইলুঁ চতুঃসম-গন্ধ ॥” ১৯৭ ॥

pāriṣada-deha ei, nā haya durgandha
prathama divase pāiluñ catuṣsama-gandha”

SYNONYMS

pāriṣada-deha—the body of Kṛṣṇa's associate; *ei*—this; *nā haya*—is not; *durgandha*—having a bad smell; *prathama divase*—on the first day; *pāiluñ*—I got; *catuṣsama-gandha*—the smell of *catuṣsama*, a mixture of sandalwood pulp, camphor, aguru and musk.

TRANSLATION

“Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of *catuṣsama* [a mixture of sandalwood pulp, camphor, aguru and musk].”

PURPORT

An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanātana Gosvāmī's body as being full of itching sores that exuded foul moisture and a bad smell. Śrī Caitanya Mahāprabhu, however, said that actually the aroma of his body was the excellent scent of a

mixture of sandalwood pulp, camphor, musk and aguru. In the *Garuḍa Purāṇa* this mixture, which is called *catuḥsama*, is described as follows:

*kastūrikāyā dvau bhāgau
catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ
śāśinaḥ syāt catuḥsamam*

“Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*.” The aroma of *catuḥsama* is very pleasing. It is also mentioned in the *Hari-bhakti-vilāsa* (6.115).

TEXT 198

বস্তুতঃ প্রভু যবে কৈলা আলিঙ্গন ।
তাঁর স্পর্শে গন্ধ হৈল চন্দনের সম ॥ ১৯৮ ॥

*vastutaḥ prabhu yabe kailā āliṅgana
tāṅra sparśe gandha haila candanera sama*

SYNONYMS

vastutaḥ—in fact; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *kailā*—did; *āliṅgana*—embracing; *tāṅra sparśe*—by His touch; *gandha haila*—there was a fragrance; *candanera sama*—exactly like that of sandalwood pulp.

TRANSLATION

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmī, by the Lord’s touch alone there was manifest a fragrance exactly like that of sandalwood pulp.

TEXT 199

প্রভু কহে,—সনাতন, না মানিহ দুঃখ ।
তোমার আলিঙ্গনে আমি পাই বড় সুখ ॥ ১৯৯ ॥

*prabhu kahe, —“sanātana, nā māniha duḥkha
tomāra āliṅgane āmi pāi baḍa sukha*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *sanātana*—My dear Sanātana; *nā māniha duḥkha*—do not be unhappy; *tomāra āliṅgane*—by embracing you; *āmi*—I; *pāi*—get; *baḍa sukha*—great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “My dear Sanātana, do not be agrieved, for when I embrace you I actually get great pleasure.

TEXT 200

এ-বৎসর তুমি ইহঁা রহ আমা-সনে ।
বৎসর রহি' তোমারে আমি পাঠাইমু বৃন্দাবনে ॥২০০॥

e-vatsara tumi ihāñ raha āmā-sane
vatsara rahi' tomāre āmi pāṭhāimu vṛndāvane

SYNONYMS

e-vatsara—this year; *tumi*—you; *ihāñ*—here; *raha*—remain; *āmā-sane*—with Me; *vatsara*—year; *rahi'*—remaining; *tomāre*—you; *āmi*—I; *pāṭhāimu vṛndāvane*—shall send to Vṛndāvana.

TRANSLATION

“Stay with Me at Jagannātha Purī for one year, and after that I shall send you to Vṛndāvana.”

TEXT 201

এত বলি' পুনঃ তাঁরে কৈলা আলিঙ্গন ।
কণ্ডু গেল, অঙ্গ হৈল সুবর্ণের সম ॥ ২০১ ॥

eta bali' punaḥ tāñre kailā āliṅgana
kaṇḍu gela, aṅga haila suvarṇera sama

SYNONYMS

eta bali'—saying this; *punaḥ*—again; *tāñre*—him; *kailā*—did; *āliṅgana*—embracing; *kaṇḍu gela*—the itching sores disappeared; *aṅga*—the body; *haila*—became; *suvarṇera sama*—like gold.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmī. Thus immediately Sanātana's itches disappeared, and his entire body resembled the color of gold.

TEXT 202

দেখি' হরিদাস মনে হৈলা চমৎকার ।
প্রভুরে কহেন,—“এই ভঙ্গী যে তোমার ॥ ২০২ ॥

*dekhi' haridāsa mane hailā camatkāra
prabhure kahena, —“ei bhaṅgī ye tomāra*

SYNONYMS

dekhi'—seeing; *haridāsa*—Haridāsa Ṭhākura; *mane*—in the mind; *hailā camatkāra*—became astonished; *prabhure kahena*—spoke to the Lord; *ei*—this; *bhaṅgī*—transcendental activity; *ye*—which; *tomāra*—Your.

TRANSLATION

Seeing the change, Haridāsa Ṭhākura, greatly astonished, told the Lord, “This is Your pastime.

TEXT 203

সেই ঝারিখণ্ডের পানী তুমি খাওয়াইলা ।
সেই পানী-লক্ষ্যে ইঁহার কণ্ডু উপজাইলা ॥ ২০৩ ॥

*sei jhārikhaṅḍera pānī tumi khāoyāilā
sei pānī-lakṣye inhāra kaṅḍu upajāilā*

SYNONYMS

sei—that; *jhārikhaṅḍera*—of Jhārikhaṅḍa; *pānī*—water; *tumi*—You; *khāoyāilā*—made to drink; *sei pānī-lakṣye*—on account of this water; *inhāra*—of Sanātana Gosvāmī; *kaṅḍu upajāilā*—You generated the itching.

TRANSLATION

“My dear Lord, You made Sanātana Gosvāmī drink the water of Jhārikhaṅḍa, and You actually generated the consequent itching sores on his body.

TEXT 204

কণ্ডু করি' পরীক্ষা করিলে সনাতনে ।
এই লীলা-ভঙ্গী তোমার কেহ নাহি জানে” ॥২০৪॥

*kaṅḍu kari' parikṣā karile sanātane
ei līlā-bhaṅgī tomāra keha nāhi jāne"*

SYNONYMS

kaṅḍu kari'—generating the itching sores; *parikṣā*—examination; *karile*—You did; *sanātane*—unto Sanātana Gosvāmī; *ei*—this; *līlā*—of pastimes; *bhaṅgī*—trick; *tomāra*—Your; *keha nāhi jāne*—no one knows.

TRANSLATION

“After thus causing these itching sores, You examined Sanātana Gosvāmī. No one can understand Your transcendental pastimes.”

TEXT 205

তুঁ হে আলিঙ্গিয়া প্রভু গেলা নিজালয় ।

প্রভুর গুণ কহে তুঁ হে হঞা প্রেমময় ॥ ২০৫ ॥

duñhe āliṅgiyā prabhu gelā nijālaya
prabhura guṇa kahe duñhe hañā prema-maya

SYNONYMS

duñhe—both of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—departed; *nija-ālaya*—for His place; *prabhura guṇa*—attributes of Śrī Caitanya Mahāprabhu; *kahe*—discussed; *duñhe*—both of them; *hañā*—being; *prema-maya*—overwhelmed by ecstasy.

TRANSLATION

After embracing both Haridāsa Ṭhākura and Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu returned to His residence. Then both Haridāsa Ṭhākura and Sanātana Gosvāmī, in great ecstatic love, began to describe the Lord’s transcendental attributes.

TEXT 206

এইমত সনাতন রাহে প্রভু-স্থানে ।

কৃষ্ণচৈতন্য-গুণ-কথা হরিদাস-সনে ॥ ২০৬ ॥

ei-mata sanātana rahe prabhu-sthāne
kṛṣṇa-caitanya-guṇa-kathā haridāsa-sane

SYNONYMS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *rahe*—remained; *prabhu-sthāne*—at the shelter of Śrī Caitanya Mahāprabhu; *kṛṣṇa-caitanya*—of Lord Śrī Caitanya Mahāprabhu; *guṇa*—of the attributes; *kathā*—discussion; *haridāsa-sane*—with Haridāsa Ṭhākura.

TRANSLATION

In this way Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu and discussed the transcendental qualities of Śrī Caitanya Mahāprabhu with Haridāsa Ṭhākura.

TEXT 207

দোলযাত্রা দেখি' প্রভু তাঁরে বিদায় দিলা ।
বৃন্দাবনে যে করিবেন, সব শিখাইলা ॥ ২০৭ ॥

dola-yātrā dekhi' prabhu tāhre vidāya dilā
ṛṇdāvane ye karibena, saba śikhāilā

SYNONYMS

dola-yātrā—the festival of Dola-yātrā; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhre*—unto him; *vidāya dilā*—bid farewell; *ṛṇdāvane*—at Vṛndāvana; *ye karibena*—whatever he would do; *saba*—all; *śikhāilā*—instructed.

TRANSLATION

After they saw the Dola-yātrā festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī fully about what to do in Vṛndāvana and bade him farewell.

TEXT 208

যে-কালে বিদায় হৈলা প্রভুর চরণে ।
দুইজন্য বিচ্ছেদ-দশা না যায় বর্ণনে ॥ ২০৮ ॥

ye-kāle vidāya hailā prabhura caraṇe
dui-janā viccheda-daśā nā yāya varṇane

SYNONYMS

ye-kāle—when; *vidāya*—farewell; *hailā*—there was; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *dui-janā*—both of them; *viccheda-daśā*—condition of separation; *nā yāya varṇane*—cannot be described.

TRANSLATION

The scene of separation that took place when Sanātana Gosvāmī and Śrī Caitanya Mahāprabhu took leave of one another is so piteous that it cannot be described herein.

TEXT 209

যেই বন-পথে প্রভু গেলা বৃন্দাবন ।
সেইপথে যাইতে মন কৈলা সনাতন ॥ ২০৯ ॥

yei vana-pathe prabhu gelā ṛṇdāvana
sei-pathe yāite mana kailā sanātana

SYNONYMS

yei—which; *vana-pathe*—on the path in the forest; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā vṛndāvana*—went to Vṛndāvana; *sei-pathe*—on the very path; *yāite*—to go; *mana*—mind; *kailā*—made; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

Sanātana Gosvāmī decided to go to Vṛndāvana by the very forest path Śrī Caitanya Mahāprabhu had traversed.

TEXT 210

যে-পথে, যে-গ্রাম-নদী-শৈল, যাহাঁ যেই লীলা ।
বলভদ্রভট্ট-স্থানে সব লিখি' নিলা ॥ ২১০ ॥

ye-pathe, ye-grāma-nadī-śaila, yāhān yei lilā
balabhadra-bhaṭṭa-sthāne saba likhi' nilā

SYNONYMS

ye-pathe—on which path; *ye*—which; *grāma*—villages; *nadī*—rivers; *śaila*—hills; *yāhān*—where; *yei*—which; *lilā*—pastimes; *balabhadra-bhaṭṭa-sthāne*—from Balabhadra Bhaṭṭa; *saba*—everything; *likhi'*—writing; *nilā*—he took.

TRANSLATION

Sanātana Gosvāmī noted from Balabhadra Bhaṭṭācārya all the villages, rivers and hills where Śrī Caitanya Mahāprabhu had performed His pastimes.

TEXT 211

মহাপ্রভুর ভক্তগণে সবারে মিলিয়া ।
সেইপথে চলি' যায় সে-স্থান দেখিয়া ॥ ২১১ ॥

mahāprabhura bhakta-gaṇe sabāre miliyā
sei-pathe cali' yāya se-sthāna dekhīyā

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇe*—the devotees; *sabāre*—all; *miliyā*—meeting; *sei-pathe*—on the path; *cali' yāya*—passed through; *se*—those; *sthāna*—places; *dekhīyā*—visiting.

TRANSLATION

Sanātana Gosvāmī met all the devotees of Śrī Caitanya Mahāprabhu and then, traveling by that same path, visited the places through which Śrī Caitanya Mahāprabhu had passed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in a song (Śaraṅgati 31.3):

*gaura āmāra, ye saba sthāne,
karala bhramaṇa raṅge
se-saba sthāna, heriba āmi,
praṇayi-bhakata-saṅge.*

“May I visit all the holy places associated with the *līlās* of Lord Caitanya and His devotees.” A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

TEXT 212

যে-যে-লীলা প্রভু পথে কৈলা যে-যে-স্থানে ।
তাহা দেখি' প্রেমাবেশ হয় সনাতনে ॥ ২১২ ॥

*ye-ye-līlā prabhu pathe kailā ye-ye-sthāne
tāhā dekhi' premāveśa haya sanātane*

SYNONYMS

ye-ye—whatever; *līlā*—pastimes; *prabhu*—Śrī Caitanya Mahāprabhu; *pathe*—on the way; *kailā*—performed; *ye-ye-sthāne*—in whatever places; *tāhā*—those places; *dekhi'*—by seeing; *prema-āveśa*—ecstatic love; *haya*—there is; *sanātane*—in Sanātana Gosvāmī.

TRANSLATION

As soon as Sanātana Gosvāmī visited a place where Śrī Caitanya Mahāprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.

TEXT 213

এইমতে সনাতন বৃন্দাবনে আইলা ।
পাছে আসি' রূপ-গোসাঞি তাঁহারে মিলিলা ॥২১৩॥

*ei-mate sanātana vṛndāvane āilā
pāche āsī' rūpa-gosāñi tāñhāre mililā*

SYNONYMS

ei-mate—in this way; *sanātana*—Sanātana Gosvāmī; *vṛndāvane āilā*—came to Vṛndāvana; *pāche āsī'*—coming after; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *tāñhāre*—him; *mililā*—met.

TRANSLATION

In this way Sanātana Gosvāmī reached Vṛndāvana. Later Rūpa Gosvāmī came and met him.

TEXT 214

একবৎসর রূপ-গোসাঞির গৌড়ে বিলম্ব হৈল ।
কুটুম্বের 'স্থিতি'-অর্থ বিভাগ করি' দিল ॥ ২১৪ ॥

*eka-vatsara rūpa-gosāñira gauḍe vilamba haila
kuṭumbera 'sthiti'-artha vibhāga kari' dila*

SYNONYMS

eka-vatsara—for one year; *rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *gauḍe*—in Bengal; *vilamba*—delay; *haila*—there was; *kuṭumbera*—of the relatives; *sthiti-artha*—wealth for maintenance; *vibhāga*—shares; *kari'*—making; *dila*—gave.

TRANSLATION

Śrīla Rūpa Gosvāmī was delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

PURPORT

Although Śrīla Rūpa Gosvāmī renounced his family life, he nevertheless was not unjust to his family members. Even after renunciation, he returned to Bengal, where he properly divided whatever money he had and gave it to his relatives so that they would not be inconvenienced.

TEXT 215

গৌড়ে যে অর্থ ছিল, তাহা আনাইলা ।
কুটুম্ব-ব্রাহ্মণ-দেবালয়ে বাঁটি' দিলা ॥ ২১৫ ॥

*gauḍe ye artha chila, tāhā ānāilā
kuṭumba-brāhmaṇa-devālaye bāṅṭi' dilā*

SYNONYMS

gauḍe—in Bengal; *ye*—whatever; *artha*—money; *chila*—there was; *tāhā*—that; *ānāilā*—collected; *kuṭumba*—to relatives; *brāhmaṇa*—brāhmaṇas; *devālaye*—temples; *bāñṭi' dilā*—divided and distributed.

TRANSLATION

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brāhmaṇas and the temples.

TEXT 216

সব মনঃকথা গোসাঁঞি কৰি' নিৰ্বাহণ ।
নিশ্চিন্ত হঞা শীঘ্ৰ আইলা বৃন্দাবন ॥ ২১৬ ॥

saba manaḥ-kathā gosāñi kari' nirvāhaṇa
niścinta hañā śighra āilā vṛndāvana

SYNONYMS

saba—all; *manaḥ-kathā*—decisions; *gosāñi*—Rūpa Gosvāmī; *kari' nirvāhaṇa*—executing properly; *niścinta hañā*—being freed from all anxiety; *śighra āilā*—very soon returned; *vṛndāvana*—to Vṛndāvana.

TRANSLATION

Thus after finishing all the tasks he had on his mind, he returned to Vṛndāvana fully satisfied.

TEXT 217

দুই ভাই মিলি' বৃন্দাবনে বাস কৈলা ।
প্ৰভুৰ যে আজ্ঞা, তুঁহে সব নিৰ্বাহিলা ॥ ২১৭ ॥

dui bhāi mili' vṛndāvane vāsa kailā
prabhura ye ājñā, duñhe saba nirvāhilā

SYNONYMS

dui bhāi—both brothers; *mili'*—meeting; *vṛndāvane*—in Vṛndāvana; *vāsa kailā*—resided; *prabhura ye ājñā*—whatever was ordered by Śrī Caitanya Mahāprabhu; *duñhe*—both of them; *saba*—all; *nirvāhilā*—executed.

TRANSLATION

The brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu.

PURPORT

*śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam*

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?” Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became *gosvāmīs*. A *gosvāmī*, therefore, is one who executes the will of Śrī Caitanya Mahāprabhu. The title “*gosvāmī*” is not an inherited designation; it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Śrī Caitanya Mahāprabhu. Therefore Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī became genuine *gosvāmīs* after dedicating their lives to the service of the Lord.

TEXT 218

নানাসাষ্ট্র আনি' লুপ্ত-তীর্থ উদ্ধারিলা ।
বৃন্দাবনে কৃষ্ণসেবা প্রকাশ করিলা ॥ ২১৮ ॥

*nānā-śāstra āni' lupṭa-tīrtha uddhārilā
vṛndāvane kṛṣṇa-sevā prakāśa karilā*

SYNONYMS

nānā-śāstra—different types of revealed scripture; *āni'*—bringing together; *lupṭa-tīrtha*—the lost sites of the holy places; *uddhārilā*—excavated; *vṛndāvane*—at Vṛndāvana; *kṛṣṇa-sevā*—Lord Kṛṣṇa's direct service; *prakāśa karilā*—manifested.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa.

TEXT 219

সনাতন গ্রন্থ কৈলা 'ভাগবতামৃতে' ।

ভক্ত-ভক্তি-কৃষ্ণ-তত্ত্ব জানি যাহা হৈতে ॥ ২১৯ ॥

sanātana grantha kailā 'bhāgavatāmṛte'
bhakta-bhakti-kṛṣṇa-tattva jāni yāhā haite

SYNONYMS

sanātana—Sanātana Gosvāmī; *grantha*—books; *kailā*—compiled; *bhāgavata-amṛte*—in the *Bhāgavatāmṛta*; *bhakta*—devotee; *bhakti*—devotional service; *kṛṣṇa-tattva*—Kṛṣṇa, the Absolute Truth; *jāni*—we know; *yāhā haite*—from which.

TRANSLATION

Śrīla Sanātana Gosvāmī compiled the *Bhāgavatāmṛta*. From this book one can understand who is a devotee, what is the process of devotional service, and who is Kṛṣṇa, the Absolute Truth.

TEXT 220

সিদ্ধান্তসার গ্রন্থ কৈলা 'দশম-টিপ্পনী' ।

কৃষ্ণলীলারস-প্রেম যাহা হৈতে জানি ॥ ২২০ ॥

siddhānta-sāra grantha kailā 'daśama-ṭippanī'
kṛṣṇa-līlā-rasa-prema yāhā haite jāni

SYNONYMS

siddhānta-sāra—mature understanding; *grantha*—book; *kailā*—compiled; *daśama-ṭippanī*—commentary on the Tenth Canto; *kṛṣṇa-līlā*—of pastimes of Lord Kṛṣṇa; *rasa*—of the transcendental mellow; *prema*—ecstatic love; *yāhā haite*—from which; *jāni*—we can understand.

TRANSLATION

Śrīla Sanātana Gosvāmī wrote a commentary on the Tenth Canto known as *Daśama-ṭippanī*, from which we can understand the transcendental pastimes and ecstatic love of Lord Kṛṣṇa.

TEXT 221

'হরিভক্তিবিলাস'-গ্রন্থ কৈলা বৈষ্ণব-আচার ।

বৈষ্ণবের কর্তব্য যাহাঁ পাইয়ে পার ॥ ২২১ ॥

'hari-bhakti-vilāsa'-grantha kailā vaiṣṇava-ācāra
vaiṣṇavera kartavya yāhān pāiye pāra

SYNONYMS

hari-bhakti-vilāsa—of the name *Hari-bhakti-vilāsa*; *grantha*—book; *kailā*—compiled; *vaiṣṇava-ācāra*—the standard behavior of a Vaiṣṇava; *vaiṣṇavera*—of a devotee; *kartavya*—duty; *yāhān*—in which; *pāiye pāra*—one can understand up to the extreme limit.

TRANSLATION

He also compiled the Hari-bhakti-vilāsa, from which we can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava's duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: "The *Hari-bhakti-vilāsa* was originally compiled by Śrīla Sanātana Gosvāmī. Later, Gopāla Bhaṭṭa Gosvāmī produced a shortened version of it and added the *Dig-darśinī-ṭikā*. In the *Hari-bhakti-vilāsa* there are so many quotations from the *sātvata* scriptures that sometimes it is inquired how the atheistic *smārtas* can refuse to accept them and instead imagine some other opinions. What is recorded in the *Hari-bhakti-vilāsa* strictly follows the Vedic scriptures and is certainly pure, but the attitude of the *karmīs* is always one of giving up the conclusion of pure Vaiṣṇava understanding. Because the *karmīs* are very much attached to the world and material activities, they always try to establish atheistic principles that oppose the understanding of the Vaiṣṇavas.

TEXT 222

আর যত গ্রন্থ কৈলা, তাহা কে করে গণন ।
'মদনগোপাল-গোবিন্দের সেবা'-প্রকাশন ॥ ২২২॥

āra yata grantha kailā, tāhā ke kare gaṇana
'madana-gopāla-govindera sevā'-prakāśana

SYNONYMS

āra yata—all other; *grantha*—books; *kailā*—compiled; *tāhā*—that; *ke kare gaṇana*—who can enumerate; *madana-gopāla*—the Deity named Madana-mohana; *govindera*—of the Deity named Śrī Govinda; *sevā*—service; *prakāśana*—exhibition.

TRANSLATION

Śrīla Sanātana Gosvāmī also compiled many other books. Who can enumerate them? The basic principle of all these books is to show us how to love Madana-mohana and Govindaji.

PURPORT

The *Bhakti-ratnākara* refers to the following books by Śrīla Sanātana Gosvāmī: (1) *Bṛhad-bhāgavatāmṛta*, (2) *Hari-bhakti-vilāsa* and his commentary known as *Dig-darśinī*, (3) *Lilā-stava* and (4) the commentary on the Tenth Canto of *Śrīmad-Bhāgavatam* known as *Vaiṣṇava-toṣaṇī*. Sanātana Gosvāmī compiled many, many books, all with the aim of describing how to serve the principal Deities of Vṛndāvana—Govinda and Madana-gopāla. Later, other Deities were gradually established, and the importance of Vṛndāvana increased.

TEXT 223

রূপ-গোস্বামিঃ কৈলা 'রসামৃতসিন্ধু' সার ।
কৃষ্ণভক্তি-রসের ষাই পাইয়ে বিস্তার ॥ ২২৩ ॥

rūpa-gosāñi kailā 'rasāmṛta-sindhu' sāra
kṛṣṇa-bhakti-rasera yāhāñ pāiye vistāra

SYNONYMS

rūpa-gosāñi—Śrīla Rūpa Gosvāmī; *kailā*—compiled; *rasāmṛta-sindhu*—the book known as *Bhakti-rasāmṛta-sindhu*; *sāra*—the essence of knowledge in devotional service; *kṛṣṇa-bhakti-rasera*—of the transcendental mellow in devotional service; *yāhāñ*—wherein; *pāiye*—we can get; *vistāra*—elaboration.

TRANSLATION

Śrīla Rūpa Gosvāmī also wrote many books, the most famous of which is *Bhakti-rasāmṛta-sindhu*. From that book one can understand the essence of devotional service to Kṛṣṇa and the transcendental mellow one can derive from such service.

TEXT 224

'উজ্জ্বলনীলমণি'-নাম গ্রন্থ কৈল আর ।
রাধাকৃষ্ণ-নীলারস তাই পাইয়ে পায় ॥ ২২৪ ॥

'ujjvala-nīlamaṇi'-nāma grantha kaila āra
rādhā-kṛṣṇa-lilā-rasa tāhāñ pāiye pāra

SYNONYMS

ujjvala-nīla-maṇi—*Ujjvala-nīlamaṇi*; *nāma*—named; *grantha*—scripture; *kaila*—compiled; *āra*—also; *rādhā-kṛṣṇa-lilā-rasa*—the transcendental mellow of the pastimes of Rādhā and Kṛṣṇa; *tāhāñ*—there; *pāiye*—we get; *pāra*—the extreme limit.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled the book named Ujjvala-nīlamanī, from which one can understand, to the fullest limits, the loving affairs of Śrī Śrī Rādhā and Kṛṣṇa.

TEXT 225

‘বিদগ্ধমাধব’, ‘ললিতমাধব’,— নাটকযুগল ।
কৃষ্ণলীলা-রস তাহাঁ পাইয়ে সকল ॥ ২২৫ ॥

‘vidagdha-mādhava’, ‘lalita-mādhava’, — nāṭaka-yugala
kṛṣṇa-līlā-rasa tāhāṅ pāiye sakala

SYNONYMS

vidagdha-mādhava—Vidagdha-mādhava; lalita-mādhava—Lalita-mādhava; nāṭaka-yugala—two dramas; kṛṣṇa-līlā-rasa—the mellow derived from the pastimes of Lord Kṛṣṇa; tāhāṅ—there; pāiye sakala—we can understand all.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled two important dramas named Vidagdha-mādhava and Lalita-mādhava, from which one can understand all the mellows derived from the pastimes of Lord Kṛṣṇa.

TEXT 226

‘দানকেলিকৌমুদী’ আদি লক্ষগ্রন্থ কৈল ।
সেই সব গ্রন্থে ব্রজের রস বিচারিল ॥ ২২৬ ॥

‘dāna-keli-kaumudī’ ādi lakṣa-grantha kaila
sei saba granthe vrajera rasa vicārila

SYNONYMS

dāna-keli-kaumudī—the book named Dāna-keli-kaumudī; ādi—beginning with; lakṣa—100,000; grantha—verses; kaila—compiled; sei—those; saba—all; granthe—in scriptures; vrajera—of Vṛndāvana; rasa vicārila—elaborately explained the transcendental mellows.

TRANSLATION

Śrīla Rūpa Gosvāmī compiled 100,000 verses, beginning with the book Dāna-keli-kaumudī. In all these scriptures he elaborately explained the transcendental mellows of the activities of Vṛndāvana.

PURPORT

Referring to the words *lakṣa-grantha* ("100,000 verses"), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the total number of verses written by Śrīla Rūpa Gosvāmī is 100,000 (*eka-lakṣa* or *lakṣa-grantha*). The copyists count both the verses and the prose sections of the Sanskrit works. One should not mistakenly think that Śrīla Rūpa Gosvāmī compiled 100,000 books. He actually wrote sixteen books, as mentioned in the First Wave of the *Bhakti-ratnākara* (*śrī-rūpa-gosvāmī grantha ṣoḍaśa karila*).

TEXT 227

তঁার লঘুভ্রাতা—শ্রীবল্লভ-অনুপম ।

তঁার পুত্র মহাপণ্ডিত—জীবগোসাঁঞি নাম ॥ ২২৭ ॥

tāra laghu-bhrātā—*śrī-vallabha-anupama*

tāra putra mahā-pañḍita—*jīva-gosāñi nāma*

SYNONYMS

tāra—his; *laghu-bhrātā*—younger brother; *śrī-vallabha-anupama*—named Śrī Vallabha or Anupama; *tāra putra*—his son; *mahā-pañḍita*—very learned scholar; *jīva-gosāñi*—Śrīla Jīva Gosvāmī; *nāma*—named.

TRANSLATION

The son of Śrī Vallabha, or Anupama, Śrīla Rūpa Gosvāmī's younger brother, was the great learned scholar named Śrīla Jīva Gosvāmī.

TEXT 228

সর্ব ত্যজি' তেঁহো পাছে আইলা বৃন্দাবন ।

তেঁহু ভক্তিশাস্ত্র বহু কৈলা প্রচারণ ॥ ২২৮ ॥

sarva tyāji' teṅho pāche āilā vṛndāvana

teṅha bhakti-śāstra bahu kailā pracāraṇa

SYNONYMS

sarva tyāji'—renouncing everything; *teṅho*—he (Śrīla Jīva Gosvāmī); *pāche*—later; *āilā vṛndāvana*—came to Vṛndāvana; *teṅha*—he; *bhakti-śāstra*—books on devotional service; *bahu*—many; *kailā*—did; *pracāraṇa*—spreading.

TRANSLATION

After renouncing everything, Śrīla Jīva Gosvāmī went to Vṛndāvana. Later he also wrote many books on devotional service and expanded the work of preaching.

TEXT 229

‘ভাগবত-সন্দর্ভ’-নাম কৈল গ্রন্থ-সার ।
ভাগবত-সিদ্ধান্তের তাহাঁ পাইয়ে পার ॥ ২২৯ ॥

*'bhāgavata-sandarbha'-nāma kaila grantha-sāra
bhāgavata-siddhāntera tāhān pāiye pāra*

SYNONYMS

bhāgavata-sandarbha—the *Bhāgavata-sandarbha*, which is also known as *Ṣaṭ-sandarbha*; *nāma*—named; *kaila*—made; *grantha-sāra*—the essence of all scriptures; *bhāgavata-siddhāntera*—of conclusive information about the Supreme Personality of Godhead and His service; *tāhān*—there; *pāiye*—we get; *pāra*—the limit.

TRANSLATION

In particular, Śrīla Jīva Gosvāmī compiled the book named *Bhāgavata-sandarbha*, or *Ṣaṭ-sandarbha*, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

TEXT 230

‘গোপাল-চম্পু’ নাম গ্রন্থ সার কৈল ।
ব্রজ-প্রেম-লীলা-রস-সার দেখাইল ॥ ২৩০ ॥

*'gopāla-campū' nāma grantha sāra kaila
vraja-prema-līlā-rasa-sāra dekhāila*

SYNONYMS

gopāla-campū—*Gopāla-campū*; *nāma*—named; *grantha sāra*—the essence of all Vedic literature; *kaila*—made; *vraja*—of *Vṛndāvana*; *prema*—of love; *līlā*—of pastimes; *rasa*—of mellows; *sāra*—essence; *dekhāila*—exhibited.

TRANSLATION

He also compiled the book named *Gopāla-campū*, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Rādhā and Kṛṣṇa in *Vṛndāvana*.

TEXT 231

‘ষট্ সন্দর্ভে’ কৃষ্ণপ্রেম-তত্ত্ব প্রকাশিল ।
চারিলক্ষ গ্রন্থ তেঁহো বিস্তার করিল ॥ ২৩১ ॥

*‘ṣaṭ sandarbhe’ kṛṣṇa-prema-tattva prakāśila
cāri-lakṣa grantha teṅho vistāra karila*

SYNONYMS

ṣaṭ sandarbhe—in the *Ṣaṭ-sandarbha*; *kṛṣṇa-prema-tattva*—the truth about transcendental love of Kṛṣṇa; *prakāśila*—he exhibited; *cāri-lakṣa grantha*—400,000 verses; *teṅho*—he; *vistāra karila*—expanded.

TRANSLATION

In the *Ṣaṭ-sandarbha* Śrīla Jīva Gosvāmī set forth the truths about the transcendental love of Kṛṣṇa. In this way he expanded 400,000 verses in all his books.

TEXT 232

জীব-গোসাঁই গৌড় হৈতে মথুরা চলিলা ।
নিত্যানন্দ-প্রভু-ঠাহাঁ আঞ্জা মাগিলা ॥ ২৩২ ॥

*jīva-gosāñi gauḍa haite mathurā calilā
nityānanda-prabhu-ṭhāñi āññā māgilā*

SYNONYMS

jīva-gosāñi—Śrīpāda Jīva Gosvāmī; *gauḍa haite*—from Bengal; *mathurā calilā*—started for Mathurā; *nityānanda-prabhu-ṭhāñi*—from Śrīla Nityānanda Prabhu; *āññā māgilā*—he asked permission.

TRANSLATION

When Jīva Gosvāmī wanted to go to Mathurā from Bengal, he requested permission from Śrīla Nityānanda Prabhu.

TEXT 233

প্রভু প্রীত্যে তাঁর মাথে ধরিলা চরণ ।
রূপ-সনাতন-সম্বন্ধে কৈলা আলিঙ্গন ॥ ২৩৩ ॥

*prabhu prītye tāñra māthe dharilā caraṇa
rūpa-sanātana-sambandhe kailā āliṅgana*

SYNONYMS

prabhu prītye—because of the mercy of Śrī Caitanya Mahāprabhu; *tāñra*—his; *māthe*—on the head; *dharilā caraṇa*—rested His lotus feet; *rūpa-sanātana-sam-*

bandhe—because of his relationship with Rūpa Gosvāmī and Sanātana Gosvāmī; *kailā āliṅgana*—embraced.

TRANSLATION

Because of Jīva Gosvāmī's relationship with Rūpa Gosvāmī and Sanātana Gosvāmī, who were greatly favored by Śrī Caitanya Mahāprabhu, Lord Nityānanda Prabhu placed His feet on the head of Śrīla Jīva Gosvāmī and embraced him.

TEXT 234

আজ্ঞা দিলা,—“শীঘ্র তুমি যাহ বৃন্দাবনে ।
তোমার বংশে প্রভু দিয়াছেন সেইস্থানে ॥ ২৩৪ ॥

ājñā dilā, —“*śīghra tumi yāha vṛndāvane*
tomāra vaṁśe prabhu diyāchena sei-sthāne

SYNONYMS

ājñā dilā—He gave orders; *śīghra*—very soon; *tumi*—you; *yāha*—go; *vṛndāvane*—to Vṛndāvana; *tomāra*—your; *vaṁśe*—to the family; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *diyāchena*—has given; *sei-sthāne*—that place.

TRANSLATION

Lord Nityānanda Prabhu ordered, “Yes, go soon to Vṛndāvana. That place has been awarded to your family, to your father and uncles, by Śrī Caitanya Mahāprabhu, and therefore you must go there immediately.”

TEXT 235

তঁার আজ্ঞায় আইলা, আজ্ঞা-ফল পাইলা ।
শাস্ত্র করি' কতকাল 'ভক্তি' প্রচারিলা ॥ ২৩৫ ॥

tāra ājñāya āilā, *ājñā-phala pailā*
śāstra kari' kata-kāla 'bhakti' pracārilā

SYNONYMS

tāra ājñāya—by His order; *āilā*—came; *ājñā-phala*—the result of His order; *pailā*—got; *śāstra kari'*—compiling various scriptures; *kata-kāla*—for a long time; *bhakti pracārilā*—preached devotional service.

TRANSLATION

By the order of Nityānanda Prabhu, he went and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from Vṛndāvana.

TEXT 236

এই তিনগুরু, আর রঘুনাথদাস ।

ইঁহা-সবার চরণ বন্দেঁা, যাঁর মুঞি 'দাস' ॥২৩৬॥

ei tina-guru, āra raghunātha-dāsa

iñhā-sabāra caraṇa vandoṅ, yāñra muṅi 'dāsa'

SYNONYMS

ei—these; *tina-guru*—three spiritual masters; *āra*—also; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *iñhā-sabāra*—of all of them; *caraṇa*—the lotus feet; *vandoṅ*—I worship; *yāñra*—of whom; *muṅi*—I; *dāsa*—the servant.

TRANSLATION

These three—Rūpa Gosvāmī, Sanātana Gosvāmī and Jīva Gosvāmī—are my spiritual masters, and so also is Raghunātha dāsa Gosvāmī. I therefore offer prayers at their lotus feet, for I am their servant.

TEXT 237

এই ত' কহিলুঁ পুনঃ সনাতন-সঙ্গমে ।

প্রভুর আশয় জানি যাহার শ্রবণে ॥ ২৩৭ ॥

ei ta' kahiluṅ punaḥ sanātana-saṅgame

prabhura āśaya jāni yāhāra śravaṇe

SYNONYMS

ei ta' kahiluṅ—thus I have described; *punaḥ*—again; *sanātana-saṅgame*—the meeting with Sanātana Gosvāmī; *prabhura āśaya*—Lord Śrī Caitanya Mahāprabhu's desire; *jāni*—I can understand; *yāhāra śravaṇe*—by hearing of which.

TRANSLATION

Thus I have described the Lord's meeting again with Sanātana Gosvāmī. By hearing this I can understand the Lord's desire.

TEXT 238

চৈতন্যচরিত্র এই—ইক্ষুদণ্ড-সম ।
চৰ্বেণ করিতে হয় রস-আস্বাদন ॥ ২৩৮ ॥

*caitanya-caritra ei—ikṣu-daṇḍa-sama
carvaṇa karite haya rasa-āsvādana*

SYNONYMS

caitanya-caritra—the characteristics of Lord Śrī Caitanya Mahāprabhu; *ei*—this; *ikṣu-daṇḍa-sama*—exactly like sugar cane; *carvaṇa karite*—chewing; *haya*—there is; *rasa-āsvādana*—a taste of juice.

TRANSLATION

These characteristics of Śrī Caitanya Mahāprabhu are like sugar cane that one can chew to relish transcendental juice.

TEXT 239

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিত্রাভ্যুত কহে কৃষ্ণদাস ॥ ২৩৯ ॥

*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 of; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Fourth Chapter, describing Sanātana Gosvāmī's stay with the Lord at Jagannātha Purī.

ŚRĪ CAITANYA- CARITĀMṚTA

How Pradyumna Miśra Received Instructions from Rāmānanda Rāya

The following summary of the Fifth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Pradyumna Miśra, a resident of Śrīhaṭṭa, came to see Śrī Caitanya Mahāprabhu to hear from Him about Lord Kṛṣṇa and His pastimes. The Lord, however, sent him to Śrīla Rāmānanda Rāya. Śrīla Rāmānanda Rāya was training the *deva-dāsī* dancing girls in the temple, and when Pradyumna Miśra heard about this, he returned to Śrī Caitanya Mahāprabhu. The Lord, however, elaborately described the character of Śrīla Rāmānanda Rāya. Then Pradyumna Miśra went to see Rāmānanda Rāya again to hear about the transcendental truth from him.

A *brāhmaṇa* from Bengal composed a drama about the activities of Śrī Caitanya Mahāprabhu and went to Jagannātha Purī to show it to the associates of the Lord. When Śrī Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara Gosvāmī, heard the drama, he discerned a tinge of Māyāvāda philosophy and pointed it out to the author. Although Svarūpa Dāmodara condemned the entire drama, by reference to secondary meanings of the introductory verse he nevertheless satisfied the *brāhmaṇa*. That *brāhmaṇa* poet thus became greatly obliged to Svarūpa Dāmodara Gosvāmī, renounced his family connections and stayed at Jagannātha Purī with the associates of Śrī Caitanya Mahāprabhu.

TEXT 1

বৈষ্ণৱ্যকীটকলিতঃ পৈশুন্ম-ব্রণপীড়িতঃ ।
দৈর্ঘ্যার্গবে নিমগ্নোহং চৈতন্ম-বৈষ্ণৱমাশ্রয়ে ॥ ১ ॥

vaiguṇya-kīṭa-kaliṭaḥ
paiśunya-vraṇa-pīḍitaḥ
daiṇyārṇave nimagno 'haṁ
caitanya-vaidyam āśraye

SYNONYMS

vaiguṇya—of material activities; kīṭa—by the germs; kaliṭaḥ—bitten; paiśunya—of envy; vraṇa—from boils; pīḍitaḥ—suffering; daiṇya-arṇave—in the

ocean of humility; *nimagnaḥ*—merged; *aham*—I; *caitanya-vaidyam*—to the physician known as Lord Śrī Caitanya Mahāprabhu; *āśraye*—I surrender.

TRANSLATION

I am infected by germs of material activity and suffering from boils due to envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Śrī Caitanya Mahāprabhu.

TEXT 2

জয় জয় শচীসুত শ্রীকৃষ্ণচৈতন্য ।

জয় জয় কৃপাময় নিত্যানন্দ ধন্য ॥ ২ ॥

jaya jaya śacī-suta śrī-kṛṣṇa-caitanya
jaya jaya kṛpā-maya nityānanda dhanya

SYNONYMS

jaya jaya—all glories; *śacī-suta*—to the son of mother Śacī; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *jaya jaya*—all glories; *kṛpā-maya*—to the most merciful; *nityānanda dhanya*—the glorious Śrīla Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the son of mother Śacī! All glories to Śrī Nityānanda Prabhu! Indeed, He is the most glorious and merciful.

TEXT 3

জয়দ্বৈত কৃপাসিন্ধু জয় ভক্তগণ ।

জয় স্বরূপ, গদাধর, রূপ, সনাতন ॥ ৩ ॥

jayādvaita kṛpā-sindhu jaya bhakta-gaṇa
jaya svarūpa, gadādhara, rūpa, sanātana

SYNONYMS

jaya advaita—all glories to Advaita Prabhu; *kṛpā-sindhu*—the ocean of mercy; *jaya bhakta-gaṇa*—all glories to the devotees; *jaya svarūpa*—all glories to Svarūpa Dāmodara; *gadādhara*—Gadādhara Paṇḍita; *rūpa*—Śrīla Rūpa; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svarūpa Dāmodara Gosvāmī, Gadādhara Paṇḍita, Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

TEXT 4

একদিন প্রদ্যুম্ন-মিশ্র প্রভুর চরণে ।
দণ্ডবৎ করি' কিছু করে নিবেদনে ॥ ৪ ॥

eka-dina pradyumna-miśra prabhura caraṇe
daṇḍavat kari' kichu kare nivedane

SYNONYMS

eka-dina—one day; *pradyumna-miśra*—the devotee named Pradyumna Miśra; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *daṇḍavat kari'*—offering his respects; *kichu*—something; *kare nivedane*—submits as a petition.

TRANSLATION

One day Pradyumna Miśra came to see Śrī Caitanya Mahāprabhu, offering his respects and inquiring from Him with great submission.

TEXT 5

“শুন, প্রভু, মুঞি দীন গৃহস্থ অধম !
কোন ভাগ্যে পাঞাছেঁ। তোমার দুর্লভ চরণ ॥ ৫ ॥

śuna, prabhu, muñi dina gr̥hasṭha adhama!
kona bhāgye pāñāchoñ tomāra durlabha caraṇa

SYNONYMS

śuna—please hear; *prabhu*—my Lord; *muñi*—I; *dina*—very fallen; *gr̥hasṭha*—householder; *adhama*—the lowest of men; *kona bhāgye*—by some good fortune; *pāñāchoñ*—I have gotten; *tomāra*—Your; *durlabha*—rarely achieved; *carāṇa*—lotus feet.

TRANSLATION

“My Lord,” he said, “kindly hear me. I am a cripple-minded householder, the most fallen of men, but somehow, by my good fortune, I have received the shelter of Your lotus feet, which are rarely to be seen.

TEXT 6

কৃষ্ণকথা শুনিবারে মোর ইচ্ছা হয় ।
কৃষ্ণকথা কহ মোরে হঞা সদয় ॥” ৬ ॥

kṛṣṇa-kathā śunibāre mora icchā haya
kṛṣṇa-kathā kaha more hañā sadaya”

SYNONYMS

kṛṣṇa-kathā—discussions on the subject of Lord Kṛṣṇa; *śunibāre*—to hear; *mora*—my; *icchā*—desire; *haya*—is; *kṛṣṇa-kathā*—talks about Lord Śrī Kṛṣṇa; *kaha*—kindly speak; *more*—unto me; *hañā*—being; *sa-daya*—kind.

TRANSLATION

“I wish to hear topics concerning Lord Kṛṣṇa constantly. Be merciful unto me and kindly tell me something about Kṛṣṇa.”

TEXT 7

প্রভু কহেন,—“কৃষ্ণকথা আমি নাহি জানি ।
সবে রামানন্দ জানে, তাঁর মুখে শুনি ॥ ৭ ॥

prabhu kahena, — “*kṛṣṇa-kathā āmi nāhi jāni*
sabe rāmānanda jāne, tāra mukhe śuni”

SYNONYMS

prabhu kahena—the Lord replied; *kṛṣṇa-kathā*—talks about Lord Kṛṣṇa; *āmi*—I; *nāhi jāni*—do not know; *sabe*—only; *rāmānanda jāne*—Rāmānanda Rāya knows; *tāra mukhe*—from his mouth; *śuni*—I hear.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “I do not know about topics concerning Lord Kṛṣṇa. I think that only Rāmānanda Rāya knows, for I hear these topics from him.

TEXT 8

ভাগ্যে তোমার কৃষ্ণকথা শুনিতে হয় মন ।
রামানন্দ-পাশ যাই’ করহ শ্রবণ ॥ ৮ ॥

bhāgye tomāra kṛṣṇa-kathā śunite haya mana
rāmānanda-pāśa yāi’ karaha śravaṇa

SYNONYMS

bhāgye—by fortune; *tomāra*—your; *kṛṣṇa-kathā*—topics about Lord Kṛṣṇa; *śunite*—to hear; *haya mana*—there is an inclination; *rāmānanda-pāśa*—to Rāmānanda Rāya; *yāi*—going; *karaha śravaṇa*—hear.

TRANSLATION

“It is your good fortune that you are inclined to hear topics regarding Kṛṣṇa. The best course for you would be to go to Rāmānanda Rāya and hear these topics from him.

TEXT 9

কৃষ্ণকথায় রুচি তোমার—বড় ভাগ্যবান্ ।
যার কৃষ্ণকথায় রুচি, সেই ভাগ্যবান্ ॥ ৯ ॥

kṛṣṇa-kathāya ruci tomāra—*baḍa bhāgyavān*
yāra kṛṣṇa-kathāya ruci, sei bhāgyavān

SYNONYMS

kṛṣṇa-kathāya—in talking of Kṛṣṇa; *ruci*—taste; *tomāra*—your; *baḍa bhāgyavān*—very fortunate; *yāra*—of whom; *kṛṣṇa-kathāya*—in hearing about Kṛṣṇa; *ruci*—taste; *sei bhāgyavān*—he is very fortunate.

TRANSLATION

“I see that you have acquired a taste for hearing talks regarding Kṛṣṇa. Therefore you are extremely fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

TEXT 10

ধর্মঃ স্বহৃষ্টিতঃ পুংসাং বিষক্সেনকথাং যঃ ।
নোংপাদয়েদ্যদি রতিং শ্রম এব হি কেবলম্ ॥ ১০ ॥

dharmah svanuṣṭhitah puṁsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam

SYNONYMS

dharmah—execution of the system of *varṇa* and *āśrama*; *su-anuṣṭhitah*—properly executed; *puṁsām*—of men; *viṣvaksena-kathāsu*—in talks about Viṣvaksena,

or Kṛṣṇa; *yaḥ*—which; *na*—not; *utpādayet*—awakens; *yadi*—if; *ratim*—taste; *śrama*—labor; *eva*—without doubt; *hi*—certainly; *kevalam*—only.

TRANSLATION

“A person who properly performs his regulative duties according to *varṇa* and *āśrama* but does not develop his dormant attachment for Kṛṣṇa or awaken his taste to hear and chant about Kṛṣṇa is certainly laboring fruitlessly.”

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.8).

TEXT 11

তবে প্রদ্যুম্ন-মিশ্র গেলা রামানন্দের স্থানে ।
রায়ের সেবক তাঁরে বসাইল আসনে ॥ ১১ ॥

tabe pradyumna-miśra gelā rāmānandera sthāne
rāyera sevaka tāṅre vasāila āsane

SYNONYMS

tabe—thereafter; *pradyumna-miśra*—of the name Pradyumna Miśra; *gelā*—went; *rāmānandera sthāne*—to the place of Rāmānanda Rāya; *rāyera sevaka*—the servant of Rāmānanda Rāya; *tāṅre*—unto him; *vasāila āsane*—gave a sitting place.

TRANSLATION

Pradyumna Miśra, being thus advised by Śrī Caitanya Mahāprabhu, went to the home of Rāmānanda Rāya. There the servant of Rāmānanda Rāya gave him a proper place to sit down.

TEXT 12

দর্শন না পাঞা মিশ্র সেবকে পুছিল ।
রায়ের বৃত্তান্ত সেবক কহিতে লাগিল ॥ ১২ ॥

darśana nā pāñā miśra sevake puchila
rāyera vṛttānta sevaka kahite lāgila

SYNONYMS

darśana—audience; *nā*—not; *pāñā*—getting; *miśra*—Pradyumna Miśra; *sevake*—unto the servant; *puchila*—inquired; *rāyera*—of Rāmānanda Rāya; *vṛttānta*—description; *sevaka*—the servant; *kahite lāgila*—began to speak.

TRANSLATION

Unable to see Rāmānanda Rāya immediately, Pradyumna Miśra inquired from the servant, who then gave a description of Śrī Rāmānanda Rāya.

TEXT 13

“দুই দেব-কন্যা হয় পরম-সুন্দরী ।

নৃত্য-গীতে সুনিপুণা, বয়সে কিশোরী ॥ ১৩ ॥

“*dui deva-kanyā haya parama-sundarī*
nṛtya-gīte sunipuṇā, vayase kiśorī

SYNONYMS

dui—two; *deva-kanyā*—dancing girls; *haya*—are; *parama-sundarī*—very, very beautiful; *nṛtya-gīte*—in singing and dancing; *su-nipuṇā*—very expert; *vayase*—in age; *kiśorī*—very young.

TRANSLATION

“There are two dancing girls who are extremely beautiful. They are very youthful, and they are expert in dancing and singing.

TEXT 14

সেই দুঁহে লঞা রায় নিভৃত উছানে ।

নিজ-নাটক-গীতের শিখায় নর্তনে ॥ ১৪ ॥

sei duñhe lañā rāya nibhṛta udyāne
nija-nāṭaka-gītera śikhāya nartane

SYNONYMS

sei duñhe—those two; *lañā*—taking; *rāya*—Rāmānanda Rāya; *nibhṛta udyāne*—in a solitary place in the garden; *nija-nāṭaka*—of the drama composed by him; *gītera*—of the songs; *śikhāya*—gives direction; *nartane*—in dancing.

TRANSLATION

“Śrī Rāmānanda Rāya has taken these two girls to a solitary place in his garden, where he is teaching and directing them to dance according to the songs he has composed for his drama.

PURPORT

The drama being rehearsed by Rāmānanda Rāya and the two young girls was the well-known *Jagannātha-vallabha-nāṭaka*. The songs and dances were meant for the pleasure of Lord Jagannātha; therefore Rāmānanda Rāya was personally giving instructions on how to sing and dance for the drama.

TEXT 15

তুমি ইহাঁ বসি' রহ, ক্షণেকে আসিবেন ।
তবে যেই আজ্ঞা দেহ, সেই করিবেন ॥” ১৫ ॥

tumi ihāñ vasi' raha, kṣaṇeke āsibena
tabe yei ājñā deha, sei karibena"

SYNONYMS

tumi—you; *ihāñ*—here; *vasi'*—sitting; *raha*—just wait; *kṣaṇeke āsibena*—he will come within a moment; *tabe*—then; *yei*—whatever; *ājñā*—order; *deha*—you give; *sei*—he; *karibena*—will do.

TRANSLATION

“Please sit here and wait for a few moments. As soon as he comes, he will execute whatever order you give him.”

TEXT 16

তবে প্রদ্যুম্ন-মিশ্র তাহাঁ রহিল বসিয়া ।
রামানন্দ নিভৃতে সেই দুই-জন লঞা ॥ ১৬ ॥

tabe pradyumna-miśra tāhāñ rahila vasiyā
rāmānanda nibhṛte sei dui-jana lañā

SYNONYMS

tabe—then; *pradyumna-miśra*—of the name Pradyumna Miśra; *tāhāñ*—there; *rahila vasiyā*—remained seated; *rāmānanda*—Rāmānanda Rāya; *nibhṛte*—in a solitary place; *sei*—those; *dui-jana*—two girls; *lañā*—taking.

TRANSLATION

While Pradyumna Miśra remained seated there, Rāmānanda Rāya took the two girls to a solitary place.

TEXT 17

স্বহস্তে করেন তার অভ্যাঙ্গ-মর্দন ।

স্বহস্তে করান স্নান, গাত্র সংমার্জন ॥ ১৭ ॥

sva-haste karena tāra abhyaṅga-mardana
sva-haste karāna snāna, gātra sammārjana

SYNONYMS

sva-haste—with his own hand; *karena*—does; *tāra*—of those two girls; *abhyaṅga-mardana*—massaging the body with oil; *sva-haste*—with his own hand; *karāna snāna*—bathes them; *gātra sammārjana*—cleansing the whole body.

TRANSLATION

With his own hand, Śrī Rāmānanda Rāya massaged their bodies with oil and bathed them with water. Indeed, Rāmānanda Rāya cleansed their entire bodies with his own hand.

TEXT 18

স্বহস্তে পরান বস্ত্র, সর্বান্ন মণ্ডন ।

তবু নির্বিকার রায়-রামানন্দের মন ॥ ১৮ ॥

sva-haste parāna vastra, sarvāṅga maṇḍana
tabu nirvikāra rāya-rāmānandera mana

SYNONYMS

sva-haste—with his own hand; *parāna vastra*—dresses them; *sarvāṅga maṇḍana*—decorating the whole body; *tabu*—still; *nirvikāra*—without transformation; *rāya-rāmānandera*—of Rāmānanda Rāya; *mana*—the mind.

TRANSLATION

Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Śrī Rāmānanda Rāya.

TEXT 19

কার্জ-পাষণ-স্পর্শে হয় যৈছে ভাব ।

ভরুণী-স্পর্শে রামানন্দের তৈছে ‘স্বভাব’ ॥ ১৯ ॥

*kāṣṭha-pāṣāṇa-sparśe haya yaiche bhāva
taruṇī-sparśe rāmāndera taiche 'svabhāva'*

SYNONYMS

kāṣṭha—wood; *pāṣāṇa*—stone; *sparśe*—by touching; *haya*—there is; *yaiche*—as; *bhāva*—mental position; *taruṇī-sparśe*—by touching the young girls; *rāmāndera*—of Rāmānanda Rāya; *taiche*—like that; *svabhāva*—nature.

TRANSLATION

While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

TEXT 20

সেব্য-বুদ্ধি আরোপিয়া করেন সেবন ।
স্বাভাবিক দাসীভাব করেন আরোপণ ॥ ২০ ॥

*sevya-bujhi āropiyā karena sevana
svābhāvika dāsī-bhāva karena āropaṇa*

SYNONYMS

sevya-bujhi āropiyā—considering worshipable; *karena sevana*—engages in service; *svābhāvika*—by his natural position; *dāsī-bhāva*—as a maidservant; *karena āropaṇa*—considers.

TRANSLATION

Śrīla Rāmānanda Rāya used to act in that way because he thought of himself in his original position as a maidservant of the gopīs. Thus although externally he appeared to be a man, internally, in his original spiritual position, he considered himself a maidservant and considered the two girls gopīs.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in his *Amṛta-pravāha-bhāṣya*: “Śrīla Rāmānanda Rāya composed a drama named *Jagannātha-vallabha-nāṭaka*, and he engaged two young girls who were professional dancers and singers to demonstrate the ideology of the drama. Such girls, who are called *deva-dāsīs*, are still employed in the temple of Jagannātha, where they are called *māhārīs*. Śrī Rāmānanda Rāya engaged two such girls, and because they were meant to play the parts of *gopīs*, he taught them how to awaken thoughts like those of the *gopīs*. Because the *gopīs* are worshipable personalities, Rāmānanda Rāya, who considered the two

girls *gopīs* and himself their maidservant, engaged in their service by massaging their bodies with oil to cleanse them completely. Because Rāmānanda Rāya always placed himself in the position of a maidservant of the *gopīs*, his rehearsal with the girls was actually on the spiritual platform.”

Because there was no question of personal sense gratification when Śrī Rāmānanda Rāya was serving the girls, his mind was steady and his body untransformed. This is not to be imitated, nor is such a mentality possible for anyone but Śrī Rāmānanda Rāya, as Śrī Caitanya Mahāprabhu will explain. The example of Śrī Rāmānanda Rāya is certainly unique. The author of *Śrī Caitanya-caritāmṛta* has given this description because in perfect devotional service one can attain such a position. Nevertheless, one must understand this subject very seriously and never attempt to imitate such activities.

TEXT 21

মহাপ্রভুর ভক্তগণের দুর্গম মহিমা ।
তাহে রামানন্দের ভাবভক্তি-প্রেম-সীমা ॥ ২১ ॥

*mahāprabhura bhakta-gaṇera durgama mahimā
tāhe rāmāndera bhāva-bhakti-prema-sīmā*

SYNONYMS

mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *durgama*—difficult to understand; *mahimā*—greatness; *tāhe*—in that connection; *rāmāndera*—of Śrī Rāmānanda Rāya; *bhāva-bhakti*—of ecstatic devotion; *prema-sīmā*—the limit of love of Kṛṣṇa.

TRANSLATION

The greatness of the devotees of Śrī Caitanya Mahāprabhu is exceedingly difficult to understand. Śrī Rāmānanda Rāya is unique among them all, for he showed how one can extend his ecstatic love to the extreme limit.

TEXT 22

তবে সেই দুইজনে নৃত্য শিখাইলা ।
গীতের গূঢ় অর্থ অভিনয় করাইলা ॥ ২২ ॥

*tabe sei dui-jane nṛtya śikhāilā
gītera gūḍha artha abhinaya karāilā*

SYNONYMS

tabe—thereupon; *sei*—those; *dui-jane*—two young girls; *nṛtya śikhāilā*—directed how to dance; *gītera*—of the songs; *gūḍha artha*—the deep meaning; *abhinaya karāilā*—taught how to express by dramatic performances.

TRANSLATION

Rāmānanda Rāya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

TEXT 23

সঞ্চারী, সাত্ত্বিক, স্থায়ি-ভাবের লক্ষণ ।
মুখে নেত্রে অভিনয় করে প্রকটন ॥ ২৩ ॥

sañcārī, sāttvika, sthāyi-bhāvera lakṣaṇa
mukhe netre abhinaya kare prakāṭana

SYNONYMS

sañcārī—passing; *sāttvika*—natural; *sthāyi*—continuously existing; *bhāvera*—of ecstasies; *lakṣaṇa*—symptoms; *mukhe*—in the facial expressions; *netre*—in the movement of the eyes; *abhinaya*—the dramatic performance; *kare prakāṭana*—he demonstrates.

TRANSLATION

He taught them how to express the symptoms of continuous, natural and transitional ecstasies with the movements of their faces, their eyes and the other parts of their bodies.

TEXT 24

ভাবপ্রকটন-লাস্য রায় যে শিখায় ।
জগন্নাথের আগে দুঁহে প্রকট দেখায় ॥ ২৪ ॥

bhāva-prakāṭana-lāśya rāya ye śikhāya
jagannāthera āge duñhe prakāṭa dekhāya

SYNONYMS

bhāva—ecstasy; *prakāṭana*—manifesting; *lāśya*—feminine poses and dancing; *rāya*—Rāmānanda Rāya; *ye*—which; *śikhāya*—was teaching; *jagannāthera āge*—in front of Lord Jagannātha; *duñhe*—both of them; *prakāṭa dekhāya*—demonstrated.

TRANSLATION

Through the feminine poses and dances they were taught by Rāmānanda Rāya, the two girls precisely exhibited all these expressions of ecstasy before Lord Jagannātha.

TEXT 25

তবে সেই দুইজনে প্রসাদ খাওয়াইলা ।
নিভূতে ছুঁহারে নিজ-ঘরে পাঠাইলা ॥ ২৫ ॥

*tabe sei dui-jane prasāda khāoyāilā
nibhṛte duñhāre nija-ghare pāṭhāilā*

SYNONYMS

tabe—then; *sei*—to those; *dui-jane*—two girls; *prasāda khāoyāilā*—gave *prasāda* to eat; *nibhṛte*—without being exposed; *duñhāre*—both of them; *nija-ghare*—their homes; *pāṭhāilā*—sent.

TRANSLATION

Then Rāmānanda Rāya fed the two girls sumptuous *prasāda* and sent them to their homes unexposed.

TEXT 26

প্রতিদিন রায় এঁছে করায় সাধন ।
কোন্ জানে ক্ষুদ্র জীব কাঁহা তাঁর মন ? ২৬ ॥

*prati-dina rāya aiche karāya sādhana
kon jāne kṣudra jīva kāñhā tāñra mana?*

SYNONYMS

prati-dina—daily; *rāya*—Rāmānanda Rāya; *aiche*—in this way; *karāya sādhana*—teaches regularly; *kon jāne*—who can know; *kṣudra jīva*—an insignificant living entity; *kāñhā*—where; *tāñra*—his; *mana*—mind.

TRANSLATION

Every day he trained the two *deva-dāsīs* how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Śrī Rāmānanda Rāya?

PURPORT

Rāmānanda Rāya's service to the *gopīs* for the satisfaction of Kṛṣṇa is purely an affair of the spiritual world. Unless one is fully situated in the spiritual atmosphere, the activities of Rāmānanda Rāya are most difficult to understand.

TEXT 27

মিশ্রের আগমন রায়ে সেবক কহিল।
শীঘ্র রামানন্দ তবে সভাতে আইল ॥ ২৭ ॥

miśrera āgamana rāye sevaka kahilā
śighra rāmānanda tabe sabhāte āilā

SYNONYMS

miśrera—of Pradyumna Miśra; *āgamana*—arrival; *rāye*—to Rāmānanda Rāya; *sevaka kahilā*—the servant informed; *śighra*—very soon; *rāmānanda*—Rāmānanda Rāya; *tabe*—thereupon; *sabhāte āilā*—came to the assembly room.

TRANSLATION

When the servant informed Rāmānanda Rāya of Pradyumna Miśra's arrival, Rāmānanda Rāya immediately went to the assembly room.

TEXT 28

মিশ্রেরে নমস্কার করে সম্মান করিয়া।
নিবেদন করে কিছু বিনীত হঞা ॥ ২৮ ॥

miśrere namaskāra kare sammāna kariyā
nivedana kare kichu vinīta hañā

SYNONYMS

miśrere—unto Pradyumna Miśra; *namaskāra kare*—offers respectful obeisances; *sammāna kariyā*—with all respect; *nivedana kare*—submitted; *kichu*—something; *vinīta hañā*—with great humility.

TRANSLATION

He offered his obeisances to Pradyumna Miśra with all respect and then, with great humility, spoke as follows.

TEXT 29

“বহুক্ষণ আইলা, মোরে কেহ না কহিল ।
তোমার চরণে মোর অপরাধ হইল ॥ ২৯ ॥

*“bahu-kṣaṇa āilā, more keha nā kahila
tomāra caraṇe mora aparādha ha-ila*

SYNONYMS

bahu-kṣaṇa—long ago; *āilā*—you came; *more*—me; *keha nā kahila*—no one informed; *tomāra caraṇe*—unto your lotus feet; *mora*—my; *aparādha*—offense; *ha-ila*—there was.

TRANSLATION

“Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

TEXT 30

তোমার আগমনে মোর পবিত্র হৈল ঘর ।
আজ্ঞা কর, ক্যা করেঁ। তোমার কিঙ্কর ॥” ৩০ ॥

*tomāra āgamane mora pavitra haila ghara
ājñā kara, kyā karoṅ tomāra kiṅkara”*

SYNONYMS

tomāra āgamane—because of your arrival; *mora*—my; *pavitra*—purified; *haila*—became; *ghara*—house; *ājñā kara*—kindly order; *kyā karoṅ*—what can I do; *tomāra kiṅkara*—I am your servant.

TRANSLATION

“My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant.”

TEXT 31

মিশ্র কহে,—“তোমা দেখিতে হৈল আগমনে ।
আপনা পবিত্র কৈলুঁ তোমার দরশনে ॥” ৩১ ॥

*mīśra kahe,—“tomā dekhite haila āgamane
āpanā pavitra kailuṅ tomāra daraśane”*

SYNONYMS

miśra kahe—Pradyumna Miśra replied; *tomā*—you; *dekhite*—to see; *haila āgamane*—I came; *āpanā*—myself; *pavitra kailuñ*—I have purified; *tomāra daraśane*—by seeing you.

TRANSLATION

Pradyumna Miśra replied, “I came simply to see you. Now I have purified myself by seeing Your Honor.”

TEXT 32

অতিকাল দেখি' মিশ্র কিছু না কহিল ।
বিদায় হইয়া মিশ্র নিজঘর গেল ॥ ৩২ ॥

atikāla dekhi' miśra kichu nā kahila
vidāya ha-iyā miśra nija-ghara gela

SYNONYMS

atikāla dekhi'—seeing that it was too late; *miśra*—Pradyumna Miśra; *kichu*—anything; *nā kahila*—did not say; *vidāya ha-iyā*—taking leave; *miśra*—Pradyumna Miśra; *nija-ghara*—to his own place; *gela*—returned.

TRANSLATION

Because Pradyumna Miśra saw that it was late, he did not say anything else to Rāmānanda Rāya. Instead, he took leave of him and returned to his own home.

TEXT 33

আর দিন মিশ্র আইল প্রভু-বিদ্যমানে ।
প্রভু কহে,—‘কৃষ্ণকথা শুনিলা রায়স্থানে’ ? ৩৩ ॥

āra dina miśra āila prabhu-vidyamāne
prabhu kahe, —'kṛṣṇa-kathā śunilā rāya-sthāne' ? ৩৩ ॥

SYNONYMS

āra dina—the next day; *miśra*—Pradyumna Miśra; *āila*—came; *prabhu-vidyamāne*—in the presence of Śrī Caitanya Mahāprabhu; *prabhu kahe*—Śrī Caitanya Mahāprabhu inquired; *kṛṣṇa-kathā*—talks about Kṛṣṇa; *śunilā*—have you heard; *rāya-sthāne*—from Śrī Rāmānanda Rāya.

TRANSLATION

The next day, when Pradyumna Miśra arrived in the presence of Śrī Caitanya Mahāprabhu, the Lord inquired, “Have you heard talks about Kṛṣṇa from Śrī Rāmānanda Rāya?”

TEXT 34

তবে মিশ্র রামানন্দের বৃত্তান্ত কহিলা ।
শুনি’ মহাপ্রভু তবে কহিতে লাগিলা ॥ ৩৪ ॥

tabe miśra rāmānandera vṛttānta kahilā
śuni’ mahāprabhu tabe kahite lāgilā

SYNONYMS

tabe—thereupon; *miśra*—Pradyumna Miśra; *rāmānandera*—of Śrī Rāmānanda Rāya; *vṛttānta kahilā*—described the activities; *śuni’*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—then; *kahite lāgilā*—began to speak.

TRANSLATION

Pradyumna Miśra thereupon described the activities of Śrī Rāmānanda Rāya. After hearing about these activities, Śrī Caitanya Mahāprabhu began to speak.

TEXTS 35-36

“আমি ত’ সন্ন্যাসী, আপনারে বিরক্ত করি’ মানি ।
দর্শন রহু দূরে, ‘প্রকৃতির’ নাম যদি শুনি ॥ ৩৫ ॥
তবহিঁ বিকার পায় মোর তনু-মন ।
প্রকৃতি-দর্শনে স্থির হয় কোন্ জন ?” ৩৬ ॥

“āmi ta’ sannyāsī, āpanāre virakta kari’ māni
darśana rahu dūre, ‘prakṛtira’ nāma yadi śuni

tabahiñ vikāra pāya mora tanu-mana
prakṛti-darśane sthira haya kon jana?”

SYNONYMS

āmi—I; *ta’*—certainly; *sannyāsī*—in the renounced order of life; *āpanāre*—Myself; *virakta kari’*—having renounced everything; *māni*—I consider; *darśana*

rahu dūre—what to speak of seeing; *prakṛtira*—of a woman; *nāma*—name; *yadi*—if; *śuni*—I hear; *tabahiṅ*—immediately; *vikāra*—transformation; *pāya*—gets; *mora*—My; *tanu-mana*—mind and body; *prakṛti-darśane*—by seeing a woman; *sthira*—steady; *haya*—is; *kon jana*—what person.

TRANSLATION

“I am a sannyāsī,” He said, “and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

TEXT 37

রামানন্দ রায়ের কথা শুন, সর্বজন ।

কহিবার কথা নহে, যাহা আশ্চর্য-কথন ॥ ৩৭ ॥

*rāmānanda rāyera kathā śuna, sarva-jana
kahibāra kathā nahe, yāhā āścarya-kathana*

SYNONYMS

rāmānanda rāyera—of Śrī Rāmānanda Rāya; *kathā*—topics; *śuna*—please hear; *sarva-jana*—all people; *kahibāra*—to be spoken; *kathā*—talks; *nahe*—they are not; *yāhā*—which; *āścarya-kathana*—wonderful and uncommon talks.

TRANSLATION

“Everyone please hear these topics about Rāmānanda Rāya, although they are so wonderful and uncommon that they should not be spoken.

TEXT 38

একে দেবদাসী, আর সুন্দরী তরুণী ।

তার সব অঙ্গ-সেবা করেন আপনি ॥ ৩৮ ॥

*eke deva-dāsī, āra sundarī taruṇī
tāra saba aṅga-sevā karena āpani*

SYNONYMS

eke—on one side; *deva-dāsī*—the professional dancing girls; *āra*—and; *sundarī taruṇī*—very beautiful and youthful; *tāra*—their; *saba*—all; *aṅga*—of the body; *sevā*—service; *karena āpani*—performs personally.

TRANSLATION

“The two professional dancing girls are beautiful and youthful, yet Śrī Rāmānanda Rāya personally massages oil upon their bodies.

TEXT 39

স্নানাঙ্গী করায়, পরায় বাস-বিভূষণ ।

গুহ্য অঙ্গের হয় তাহা দর্শন-স্পর্শন ॥ ৩৯ ॥

snānāṅgi karāya, parāya vāsa-vibhūṣaṇa
guhya aṅgera haya tāhā darśana-sparśana

SYNONYMS

snāna-āṅgi karāya—he performs their bathing and so on; *parāya vāsa-vibhūṣaṇa*—dresses and decorates the body with various types of ornaments; *guhya aṅgera*—of the private parts of the body; *haya*—there is; *tāhā*—that; *darśana-sparśana*—seeing and touching.

TRANSLATION

“He personally bathes and dresses them and decorates them with ornaments. In this way, he naturally sees and touches the private parts of their bodies.

TEXT 40

তবু নির্বিকার রায়-রামানন্দের মন ।

নানাভাবোদগার তারে করায় শিক্ষণ ॥ ৪০ ॥

tabu nirvikāra rāya-rāmāndera mana
nānā-bhāvōdgāra tāre karāya śikṣaṇa

SYNONYMS

tabu—still; *nirvikāra*—unchanged; *rāya-rāmāndera mana*—the mind of Śrī Rāmānanda Rāya; *nānā-bhāva-udgāra*—all the symptoms and transformations of ecstasy; *tāre*—unto them; *karāya śikṣaṇa*—he teaches.

TRANSLATION

“Nevertheless, the mind of Śrī Rāmānanda Rāya never changes, although he teaches the girls how to physically express all the transformations of ecstasy.

TEXT 41

নির্বিকার দেহ-মন—কাষ্ঠ-পাষণ-সম ।
আশ্চর্য,—তরুণী-স্পর্শে নির্বিকার মন ॥ ৪১ ॥

nirvikāra deha-mana—kāṣṭha-pāṣāṇa-sama!
āścārya,— taruṇī-sparśe nirvikāra mana

SYNONYMS

nirvikāra—unchanged; *deha-mana*—body and mind; *kāṣṭha-pāṣāṇa-sama*—like wood or stone; *āścārya*—wonderful; *taruṇī-sparśe*—in touching young girls; *nirvikāra*—unchanged; *mana*—mind.

TRANSLATION

“His mind is as steady as wood or stone. Indeed, it is wonderful that even when he touches such young girls, his mind never changes.

TEXT 42

এক রামানন্দের হয় এই অধিকার ।
তাতে জানি অপ্ৰাকৃত-দেহ তাঁহার ॥ ৪২ ॥

eka rāmāndera haya ei adhikāra
tāte jāni aprākṛta-deha tāñhāra

SYNONYMS

eka—only one; *rāmāndera*—of Śrī Rāmānanda Rāya; *haya*—there is; *ei*—this; *adhikāra*—special authority; *tāte*—in that way; *jāni*—we can understand; *aprākṛta*—spiritual; *deha*—body; *tāñhāra*—his.

TRANSLATION

“The authority for such acts is the prerogative of Rāmānanda Rāya alone, for I can understand that his body is not material but has been completely transformed into a spiritual entity.

TEXT 43

তাঁহার মনের ভাব তেঁহ জানে মাত্র ।
তাহা জানিবারে আর দ্বিতীয় নাহি পাত্র ॥ ৪৩ ॥

tāñhāra manera bhāva teñha jāne mātra
tāhā jānibāre āra dvitīya nāhi pātra

SYNONYMS

tāñhāra—his; *manera*—of the mind; *bhāva*—position; *teñha*—he; *jāne*—knows; *mātra*—only; *tāhā jāñibāre*—to understand that; *āra*—other; *dvitīya*—second; *nāhi*—there is not; *pātra*—eligible person.

TRANSLATION

“He alone, and no one else, can understand the position of his mind.

TEXT 44

কিন্তু শাস্ত্রদৃষ্ট্যে এক করি অনুমান ।
শ্রীভাগবত-শাস্ত্র—তাহাতে প্রমাণ ॥ ৪৪ ॥

kintu śāstra-dṛṣṭye eka kari anumāna
śrī-bhāgavata-śāstra—*tāhāte pramāṇa*

SYNONYMS

kintu—but; *śāstra-dṛṣṭye*—according to the direction of the *śāstra*; *eka*—one; *kari anumāna*—I make a guess; *śrī-bhāgavata-śāstra*—*Śrīmad-Bhāgavatam*, the Vedic scripture; *tāhāte*—in that connection; *pramāṇa*—evidence.

TRANSLATION

“But I can make a guess in terms of directions from the *śāstra*. *Śrīmad-Bhāgavatam*, the Vedic scripture, gives the direct evidence in this matter.

TEXTS 45-46

ব্রজবধু-সঙ্গে কৃষ্ণের রাসাদি-বিলাস ।
যেই জন কহে, শুনে করিয়া বিশ্বাস ॥ ৪৫ ॥
হৃদ্রোগ-কাম তাঁর তৎকালে হয় ক্ষয় ।
তিনগুণ-ক্ষোভ নহে, ‘মহাধীর’ হয় ॥ ৪৬ ॥

vraja-vadhū-saṅge kṛṣṇera rāsādi-vilāsa
yei jana kahe, śune kariyā viśvāsa

hṛd-roga-kāma tāñra tat-kāle haya kṣaya
tina-guṇa-kṣobha nahe, ‘mahā-dhīra’ haya

SYNONYMS

vraja-vadhū-saṅge—in the association of the damsels of Vrajabhūmi; *kṛṣṇera*—of Lord Kṛṣṇa; *rāsa-ādi-vilāsa*—pastimes like the *rāsa* dance; *yei*—which; *jana*—

person; *kahe*—describes; *śune*—hears; *kariyā viśvāsa*—with great faith; *hṛt-roga*—the disease of the heart; *kāma*—lust; *tāñra*—of him; *tat-kāle*—at that time; *haya kṣaya*—becomes nullified; *tina-guṇa*—of the three modes of material nature; *kṣobha*—agitation; *nahe*—is not; *mahā-dhira*—very sober; *haya*—becomes.

TRANSLATION

“When one hears or describes with great faith the pastimes of Lord Kṛṣṇa, such as His rāsa dance with the gopīs, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, “Any person seriously inclined to hear about the pastimes of Kṛṣṇa’s rāsa dance, as mentioned in *Śrīmad-Bhāgavatam*, with great faith and a transcendental, spiritually inspired mind, is immediately freed from the natural lusty desires found within the heart of a materialistic man.”

When a pure Vaiṣṇava speaks on *Śrīmad-Bhāgavatam* and another pure Vaiṣṇava hears *Śrīmad-Bhāgavatam* from such a realized soul, both of them live in the transcendental world, where the contamination of the modes of material nature cannot touch them. Freed from the contamination of the modes of nature, the speaker and hearer are fixed in a transcendental mentality, knowing that their position on the transcendental platform is to serve the Supreme Lord. The class known as *prākṛta-sahajiyā*, who consider the transcendental pastimes of Lord Kṛṣṇa something like the behavior between a man and a woman in the material field, artificially think that hearing the *rāsa-līlā* will help them by diminishing the lusty desires of their diseased hearts. But because they do not follow the regulative principles but instead violate even ordinary morals, their contemplation of *rāsa-līlā* is a futile attempt, which sometimes results in their imitating the dealings of the *gopīs* and Lord Kṛṣṇa. To forbid such habits of the *prākṛta-sahajiyās*, Śrī Caitanya Mahāprabhu has excluded their material intelligence by using the word *viśvāsa* (“faith”). In *Śrīmad-Bhāgavatam* (10.33.31), Śrīla Śukadeva Gosvāmī says:

*naitat samācarej jātu
manasāpi hy anīśvaraḥ
vinaśyaty ācāran mauḍhyād
yathā rudro 'bdhijaṁ viṣam*

“Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental *rāsa-līlā* of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean.”

TEXT 47

উজ্জ্বল মধুর প্রেমভক্তি সেই পায় ।

আনন্দে কৃষ্ণমাধুর্যে বিহরে সদায় ॥ ৪৭ ॥

*ujjvala madhura prema-bhakti sei pāya
ānande kṛṣṇa-mādhurye vihare sadāya*

SYNONYMS

ujjvala—illuminated; *madhura*—sweet; *prema-bhakti*—ecstatic love of Kṛṣṇa; *sei*—he; *pāya*—gets; *ānande*—in transcendental bliss; *kṛṣṇa-mādhurye*—the sweetness of Kṛṣṇa’s pastimes; *vihare*—enjoys; *sadāya*—always.

TRANSLATION

“Tasting the transcendental, effulgent, sweetly ecstatic love of Kṛṣṇa, such a person can enjoy life twenty-four hours a day in the transcendental bliss of the sweetness of Kṛṣṇa’s pastimes.

TEXT 48

বিক্রীড়িতং ব্রজবধুভিরিদম্ বিষণোঃ

শ্রদ্ধাষিতোহনুশৃণুয়াদথ বর্ণয়েদ্যঃ ।

ভক্তিং পরাং ভগবতি প্রতিলভ্য কামং

হৃদরোগমাশ্বপহিনোত্যচিরেণ ধীরঃ ॥ ৪৮ ॥

*vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito ’nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmam
hṛd-rogam āśva pahinoty acireṇa dhīraḥ*

SYNONYMS

vikṛīḍitam—the activity of the *rāsa* dance; *vraja-vadhūbhiḥ*—the damsels of Vraja, the *gopīs*; *idam*—this; *ca*—and; *viṣṇoḥ*—of Lord Kṛṣṇa; *śraddhā-anvitaḥ*—with transcendental faith; *anuśṛṇuyāt*—continuously hears in the *paramparā* system; *atha*—also; *varṇayet*—describes; *yaḥ*—one who; *bhaktiṁ*—devotional service; *parām*—transcendental; *bhagavati*—unto the Supreme Personality of Godhead; *pratilabhya*—attaining; *kāmam*—lusty material desires; *hṛt-rogam*—the disease of the heart; *āśva*—very soon; *apahinoti*—gives up; *acireṇa*—without delay; *dhīraḥ*—one who is sober because of advanced devotional service.

TRANSLATION

“A transcendently sober person who, with faith and love continuously hears from a realized soul about the activities of Lord Kṛṣṇa in His rāsa dance with the gopīs, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished.”

PURPORT

All the activities of Lord Kṛṣṇa are transcendental, and the gopīs are also transcendently situated. Therefore the activities of the gopīs and Lord Kṛṣṇa, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

TEXTS 49-50

যে শুনে, যে পড়ে, তাঁর ফল এতাদৃশী ।
সেই ভাবাবিষ্ট যেই সেবে অহর্নিশি ॥ ৪৯ ॥
তাঁর ফল কি কহিমু, কহনে না যায় ।
নিত্যসিদ্ধ সেই, প্রায়-সিদ্ধ তাঁর কায় ॥ ৫০ ॥

*ye śune, ye paḍe, tāra phala etādṛśī
sei bhāvāviṣṭa yei seve ahar-niśi*

*tāra phala ki kahimu, kahane nā yāya
nitya-siddha sei, prāya-siddha tāra kāya*

SYNONYMS

ye śune—anyone who hears; *ye paḍe*—anyone who recites; *tāra*—of him; *phala*—the result; *etādṛśī*—this; *sei*—he; *bhāva-āviṣṭa*—always absorbed in thoughts of Kṛṣṇa; *yei seve*—who serves; *ahaṅ-niśi*—day and night; *tāra*—his; *phala*—result; *ki kahimu*—what shall I say; *kahane nā yāya*—it is impossible to express; *nitya-siddha*—eternally liberated; *sei*—such a person; *prāya-siddha*—transcendental; *tāra*—his; *kāya*—body.

TRANSLATION

“If a transcendently situated person, following in the footsteps of Śrīla Rūpa Gosvāmī, hears and speaks about the rāsa-līlā dance of Kṛṣṇa and is always absorbed in thoughts of Kṛṣṇa while serving the Lord day and night within his mind, what shall I say about the result? It is so spiritually exalted that it

cannot be expressed in words. Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Kṛṣṇa, such a devotee is understood to possess a spiritual body.

TEXT 51

রাগানুগ-মার্গে জানি রায়ের ভজন ।
সিদ্ধদেহ-তুল্য, তাতে 'প্রাকৃত' নহে মন ॥ ৫১ ॥

rāgānuga-mārgē jāni rāyera bhajana
siddha-deha-tulya, tāte 'prākṛta' nahe mana

SYNONYMS

rāgānuga-mārgē—on the path of spontaneous love of Kṛṣṇa; *jāni*—we can understand; *rāyera bhajana*—the devotional service of Rāmānanda Rāya; *siddha-deha*—spiritual body; *tulya*—equal to; *tāte*—therefore; *prākṛta*—material; *nahe*—is not; *mana*—mind.

TRANSLATION

“Śrīla Rāmānanda Rāya is situated on the path of spontaneous love of Godhead. Therefore he is in his spiritual body, and his mind is not materially affected.

TEXT 52

আমিহ রায়ের স্থানে শুনি কৃষ্ণকথা ।
শুনিতে ইচ্ছা হয় যদি, পুনঃ যাহ তথা ॥ ৫২ ॥

āmiha rāyera sthāne śuni kṛṣṇa-kathā
śunite icchā haya yadi, punaḥ yāha tathā

SYNONYMS

āmiha—I also; *rāyera sthāne*—from Rāmānanda Rāya; *śuni*—hear; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *śunite*—to hear; *icchā*—desire; *haya*—there is; *yadi*—if; *punaḥ*—again; *yāha*—go; *tathā*—there.

TRANSLATION

“I also hear topics about Kṛṣṇa from Rāmānanda Rāya. If you want to hear such topics, go to him again.

TEXT 53

মোর নাম লইহ, - 'তেহো পাঠাইলা মোরে ।
তোমার স্থানে কৃষ্ণকথা শুনিবার তরে ॥' ৫৩ ॥

*mora nāma la-iha, — 'teho pāṭhāilā more
tomāra sthāne kṛṣṇa-kathā śunibāra tare'*

SYNONYMS

mora—My; *nāma*—name; *la-iha*—take; *teho*—He; *pāṭhāilā*—sent; *more*—me; *tomāra sthāne*—from you; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *śunibāra tare*—to hear.

TRANSLATION

“You can take My name before him, saying, ‘He has sent me to hear about Lord Kṛṣṇa from you.’

TEXT 54

শীঘ্র যাহ, যাবৎ তেঁহো আছেন সভাতে ।”
এত শুনি’ প্রদ্যুম্ন-মিশ্র চলিলা তুরিতে ॥ ৫৪ ॥

*śighra yāha, yāvat teṅho āchena sabhāte”
eta śuni’ pradyumna-miśra calilā turite*

SYNONYMS

śighra yāha—go hastily; *yāvat*—while; *teṅho*—he; *āchena*—is; *sabhāte*—in the assembly room; *eta śuni’*—hearing this; *pradyumna-miśra*—Pradyumna Miśra; *calilā*—went; *turite*—very hastily.

TRANSLATION

“Go hastily while he is in the assembly room.” Hearing this, Pradyumna Miśra immediately departed.

TEXT 55

রায়-পাশ গেল, রায় প্রণতি করিল ।
‘আজ্ঞা কর, যে লাগি’ আগমন হৈল’ ॥ ৫৫ ॥

*rāya-pāśa gela, rāya praṇati karila
‘ājñā kara, ye lāgi’ āgamana haila’*

SYNONYMS

rāya-pāśa—to Rāmānanda Rāya; *gela*—he went; *rāya*—Rāmānanda Rāya; *praṇāti karila*—offered his respects; *ājñā kara*—please order me; *ye lāgi'*—for what purpose; *āgamana haila*—have you come.

TRANSLATION

Pradyumna Miśra went to Rāmānanda Rāya, who offered him respectful obeisances and said, "Please order me. For what purpose have you come?"

TEXT 56

মিশ্র কহে,—‘মহাপ্রভু পাঠাইলা মোরে ।
তোমার স্থানে কৃষ্ণকথা শুনিবার তরে’ ॥ ৫৬ ॥

miśra kahe, — ‘mahāprabhu pāṭhāilā more
tomāra sthāne kṛṣṇa-kathā śunibāra tare’

SYNONYMS

miśra kahe—Pradyumna Miśra said; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā more*—has sent me; *tomāra sthāne*—from you; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *śunibāra tare*—to hear.

TRANSLATION

Pradyumna Miśra answered, "Śrī Caitanya Mahāprabhu has sent me to hear topics about Lord Kṛṣṇa from you."

TEXT 57

শুনি' রামানন্দ রায় হৈলা প্রেমাবেশে ।
কহিতে লাগিলা কিছু মনের হরিষে ॥ ৫৭ ॥

śuni' rāmānanda rāya hailā premāveśe
kahite lāgilā kichu manera hariṣe

SYNONYMS

śuni'—hearing; *rāmānanda rāya*—Rāmānanda Rāya; *hailā*—became; *prema-āveśe*—absorbed in ecstatic love; *kahite lāgilā*—began to speak; *kichu*—something; *manera hariṣe*—in transcendental pleasure.

TRANSLATION

Hearing this, Rāmānanda Rāya became absorbed in ecstatic love and began to speak with great transcendental pleasure.

TEXT 58

“প্রভুর আজ্ঞায় কৃষ্ণকথা শুনিতে আইলা এথা ।
ইহা বই মহাভাগ্য আমি পাব কোথা ?” ৫৮ ॥

*“prabhura ājñāya kṛṣṇa-kathā śunite āilā ethā
ihā va-i mahā-bhāgya āmi pāba kothā?”*

SYNONYMS

prabhura ājñāya—under the instruction of Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *śunite*—to hear; *āilā ethā*—you have come here; *ihā va-i*—without this; *mahā-bhāgya*—great fortune; *āmi*—I; *pāba*—will get; *kothā*—where.

TRANSLATION

“Following the instruction of Śrī Caitanya Mahāprabhu, you have come to hear about Kṛṣṇa. This is my great fortune. How else would I get such an opportunity?”

TEXT 59

এত কহি তারে লঞা নিভৃতে বসিলা ।
‘কি কথা শুনিতে চাহ ?’ মিশ্রেরে পুছিল ॥ ৫৯ ॥

*eta kahi tāre lañā nibhṛte vasilā
'ki kathā śunite cāha?' miśrere puchilā*

SYNONYMS

eta kahi—saying this; *tāre*—him; *lañā*—taking; *nibhṛte vasilā*—sat in a secluded place; *ki kathā*—what kind of topics; *śunite cāha*—do you want to hear; *miśrere puchilā*—he inquired from Pradyumna Miśra.

TRANSLATION

Saying this, Śrī Rāmānanda Rāya took Pradyumna Miśra to a secluded place and inquired from him, “What kind of kṛṣṇa-kathā do you want to hear from me?”

TEXT 60

তেঁহো কহে,—“যে কহিলা বিছানগরে ।
সেই কথা ক্রমে তুমি কহিবা আমারে ॥ ৬০ ॥

teṅho kahe, —“*ye kahilā vidyānagare*
sei kathā krame tumi kahibā āmāre

SYNONYMS

teṅho kahe—he replied; *ye*—what; *kahilā*—you spoke; *vidyā-nagare*—at Vidyānagara; *sei kathā*—those topics; *krame*—according to the order; *tumi*—you; *kahibā*—please speak; *āmāre*—to me.

TRANSLATION

Pradyumna Mīśra replied, “Kindly tell me about the same topics you spoke about at Vidyānagara.

TEXT 61

আনের কি কথা, তুমি—প্রভুর উপদেষ্টা !
আমি ত’ ভিক্ষুক বিপ্র, তুমি—মোর পোষ্টা ॥ ৬১ ॥

ānera ki kathā, tumi—*prabhura upadeṣṭā!*
āmi ta’ bhikṣuka vipra, tumi—*mora poṣṭā*

SYNONYMS

ānera ki kathā—what to speak of others; *tumi*—you; *prabhura upadeṣṭā*—an instructor of Śrī Caitanya Mahāprabhu ; *āmi*—I; *ta’*—certainly; *bhikṣuka*—beggar; *vipra*—brāhmaṇa; *tumi*—you; *mora*—my; *poṣṭā*—maintainer.

TRANSLATION

“You are an instructor even for Śrī Caitanya Mahāprabhu, not to speak of others. I am but a beggar brāhmaṇa, and you are my maintainer.

TEXT 62

ভাল, মন্দ—কিছু আমি পুছিতে না জানি ।
‘দীন’ দেখি’ কৃপা করি’ কহিবা আপনি ॥” ৬২ ॥

bhāla, manda—*kichu āmi puchite nā jāni*
‘dīna’ dekhi’ kṛpā kari’ kahibā āpani”

SYNONYMS

bhāla—good; *manda*—bad; *kichu*—something; *āmi*—I; *puchite*—to inquire; *nā jāni*—do not know; *dīna*—very poor in knowledge; *dekhi'*—seeing (me); *kṛpā kari'*—very mercifully; *kahibā*—please; *āpani*—by your own good will.

TRANSLATION

“I do not know how to inquire, for I do not know what is good and what is bad. Seeing me to be poor in knowledge, kindly speak whatever is good for me by your own good will.”

TEXT 63

তবে রামানন্দ ক্রমে কহিতে লাগিল।
কৃষ্ণকথা-রসামৃত-সিন্ধু উথলিল। ৬৩ ॥

tabe rāmānanda krame kahite lāgilā
kṛṣṇa-kathā-rasāmṛta-sindhu uthalilā

SYNONYMS

tabe—thereupon; *rāmānanda*—Rāmānanda Rāya; *krame*—gradually; *kahite lāgilā*—began to speak; *kṛṣṇa-kathā*—of the topics of Kṛṣṇa; *rasāmṛta-sindhu*—the ocean of transcendental mellow; *uthalilā*—became agitated.

TRANSLATION

Thereupon Rāmānanda Rāya gradually began speaking on topics of Kṛṣṇa. Thus the ocean of the transcendental mellow of those topics became agitated.

TEXT 64

আপনে প্রশ্ন করি' পাছে করেন সিদ্ধান্ত।
তৃতীয় প্রহর হৈল, নহে কথা-অন্ত ॥ ৬৪ ॥

āpane praśna kari' pāche karena siddhānta
ṭṛtīya prahara haila, nahe kathā-anta

SYNONYMS

āpane—personally; *praśna kari'*—making the question; *pāche*—after that; *karena siddhānta*—gives the conclusion; *ṭṛtīya prahara haila*—it became afternoon; *nahe kathā-anta*—there was no end to such topics.

TRANSLATION

He began personally posing questions and then answering them with conclusive statements. When afternoon came, the topics still did not end.

TEXT 65

বক্তা শ্রোতা কহে শুনে দুঁহে প্রেমাবেশে ।
আত্মস্মৃতি নাহি, কাঁহাঁ জানিব দিন-শেষে ॥ ৬৫ ॥

vaktā śrotā kahe śune duñhe premāveśe
ātma-smṛti nāhi, kāhāñ jāniba dina-śeṣe

SYNONYMS

vaktā—the speaker; *śrotā*—the listener; *kahe*—speaks; *śune*—hears; *duñhe*—both of them; *prema-āveśe*—in ecstatic love; *ātma-smṛti nāhi*—there was no bodily consciousness; *kāhāñ*—where; *jāniba*—can understand; *dina-śeṣe*—the end of day.

TRANSLATION

The speaker and listener spoke and heard in ecstatic love. Thus they forgot their bodily consciousness. How, then, could they perceive the end of the day?

TEXT 66

সেবক কহিল, —‘দিন হৈল অবসান’ ।
তবে রায় কৃষ্ণকথার করিল বিশ্রাম ॥ ৬৬ ॥

sevaka kahila, —‘dina haila avasāna’
tabe rāya kṛṣṇa-kathāra karilā viśrāma

SYNONYMS

sevaka kahila—the servant informed; *dina*—the day; *haila avasāna*—has ended; *tabe*—at that time; *rāya*—Rāmānanda Rāya; *kṛṣṇa-kathāra*—the talks of Kṛṣṇa; *karilā viśrāma*—ended.

TRANSLATION

The servant informed them, “The day has already ended.” Then Rāmānanda Rāya ended his discourses about Kṛṣṇa.

TEXT 67

বহুসন্মান করি' মিশ্রে বিদায় দিলা ।

'কৃতার্থ হইলাঙ' বলি' মিশ্রে নাচিতে লাগিলা ॥ ৬৭ ॥

bahu-sammāna kari' miśre vidāya dilā
'kṛtārtha ha-ilāṅa' bali' miśra nācite lāgilā

SYNONYMS

bahu-sammāna—much respectful behavior; *kari'*—doing; *miśre*—unto Pradyumna Miśra; *vidāya dilā*—bade farewell; *kṛtārtha ha-ilāṅa*—I have become very satisfied; *bali'*—saying; *miśra*—Pradyumna Miśra; *nācite lāgilā*—began to dance.

TRANSLATION

Rāmānanda Rāya paid great respect to Pradyumna Miśra and bade him farewell. Pradyumna Miśra said, "I have become very satisfied." He then began to dance.

TEXT 68

ঘরে গিয়া মিশ্রে কৈল স্নান, ভোজন ।

সন্ধ্যাকালে দেখিতে আইল প্রভুর চরণ ॥ ৬৮ ॥

ghare giyā miśra kaila snāna, bhojana
sandhyā-kāle dekhite āila prabhura caraṇa

SYNONYMS

ghare giyā—returning home; *miśra*—Pradyumna Miśra; *kaila*—performed; *snāna*—bathing; *bhojana*—eating; *sandhyā-kāle*—in the evening; *dekhite*—to see; *āila*—came; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

After returning home, Pradyumna Miśra bathed and ate his meal. In the evening he came to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 69

প্রভুর চরণ বন্দে উল্লসিত-মনে ।

প্রভু কহে,—'কৃষ্ণকথা হইল শ্রবণে' ॥ ৬৯ ॥

prabhura caraṇa vande ullasita-mane
prabhu kake, —'kṛṣṇa-kathā ha-ila śravaṇe'?

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—the lotus feet; *vande*—he worships; *ullasita-mane*—in great happiness; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *ha-ila śravaṇe*—did you hear.

TRANSLATION

In great happiness he worshiped the lotus feet of Śrī Caitanya Mahāprabhu. The Lord inquired, “Have you heard topics about Kṛṣṇa?”

TEXT 70

মিশ্র কহে,— “প্রভু, মোরে কৃতার্থ করিলা ।
কৃষ্ণকথামৃতার্ণবে মোরে ডুবাইলা ॥ ৭০ ॥

miśra kahe, — “*prabhu*, *more kṛtārtha karilā*
kṛṣṇa-kathāmṛtārṇave more ḍubāilā

SYNONYMS

miśra kahe—Pradyumna Miśra said; *prabhu*—my dear Lord; *more*—me; *kṛtārtha*—satisfied; *karilā*—You have made; *kṛṣṇa-kathā*—of talks about Kṛṣṇa; *mṛta-arṇave*—in the ocean of the nectar; *more*—me; *ḍubāilā*—You have drowned.

TRANSLATION

Pradyumna Miśra said, “My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarean ocean of talks about Kṛṣṇa.

TEXT 71

রামানন্দ রায়-কথা কহিলে না হয় ।
‘মনুষ্য’ নহে রায়, কৃষ্ণভক্তিরসময় ॥ ৭১ ॥

rāmānanda rāya-kathā kahile nā haya
‘manuṣya’ nahe rāya, kṛṣṇa-bhakti-rasa-maya

SYNONYMS

rāmānanda rāya-kathā—the speeches of Rāmānanda Rāya; *kahile*—describing; *nā haya*—is not possible; *manuṣya*—an ordinary human being; *nahe*—is not; *rāya*—Rāmānanda Rāya; *kṛṣṇa-bhakti-rasa-maya*—absorbed in the devotional service of Lord Kṛṣṇa.

TRANSLATION

“I cannot properly describe the discourses of Rāmānanda Rāya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

PURPORT

One is forbidden to accept the *guru*, or spiritual master, as an ordinary human being (*guruṣu nara-matiḥ*). When Rāmānanda Rāya spoke to Pradyumna Miśra, Pradyumna Miśra could understand that Rāmānanda Rāya was not an ordinary human being. A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. When a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the *paramparā* system.

TEXT 72

আর এক কথা রায় কহিলা আমারে ।
‘কৃষ্ণকথা-বক্তা করি’ না জানিহ মোরে ॥ ৭২ ॥

āra eka kathā rāya kahilā āmāre
‘kṛṣṇa-kathā-vaktā kari’ nā jāniha more

SYNONYMS

āra—another; *eka*—one; *kathā*—topic; *rāya*—Rāmānanda Rāya; *kahilā āmāre*—said to me; *kṛṣṇa-kathā-vaktā*—the speaker on the talks of Kṛṣṇa; *kari*—as; *nā jāniha more*—do not consider me.

TRANSLATION

“There is one other thing Rāmānanda Rāya said to me. ‘Do not consider me the speaker in these talks about Kṛṣṇa.

TEXT 73

মোর মুখে কথা কহেন আপনে গৌরচন্দ্র ।
যেছে কহায়, তেছে কহি,—যেন বীণাযন্ত্র ॥ ৭৩ ॥

mora mukhe kathā kahena āpane gauracandra
yaiche kahāya, taiche kahi,—yena vīṇā-yantra

SYNONYMS

mora mukhe—in my mouth; *kathā*—topics; *kahena*—speaks; *āpane*—personally; *gaura-candra*—Lord Śrī Caitanya Mahāprabhu; *yaiche kahāya*—as He causes to speak; *taiche kahi*—so I speak; *yena*—like; *vīṇā-yantra*—the stringed instrument called the *vīṇā*.

TRANSLATION

“Whatever I speak is personally spoken by Lord Śrī Caitanya Mahāprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak.

TEXT 74

মোর মুখে কহায় কথা, করে পরচার ।

পৃথিবীতে কে জানিবে এ-লীলা তাঁহার ? ৭৪ ॥

mora mukhe kahāya kathā, kare paracāra
prthivīte ke jānibe e-lilā tānhāra?

SYNONYMS

mora mukhe—in my mouth; *kahāya*—causes to speak; *kathā*—words; *kare paracāra*—preaches; *prthivīte*—in this world; *ke jānibe*—who will understand; *e-lilā*—this pastime; *tānhāra*—His.

TRANSLATION

“In this way the Lord speaks through my mouth to preach the cult of Kṛṣṇa consciousness. Within the world, who will understand this pastime of the Lord?”

TEXT 75

যে-সব শুনিবুঁ, কৃষ্ণ - রসের সাগর ।

ব্রহ্মাদি-দেবের এ সব না হয় গোচর ॥ ৭৫ ॥

ye-saba śunilūṅ, kṛṣṇa-rasera sāgara
brahmādi-devera e saba nā haya gocara

SYNONYMS

ye-saba—all that; *śunilūṅ*—I heard; *kṛṣṇa-rasera*—of the nectar of Lord Kṛṣṇa; *sāgara*—the ocean; *brahmā-ādi-devera*—of the demigods, beginning with Lord Brahmā; *e saba*—all this; *nā haya gocara*—is not possible to be understood.

TRANSLATION

“What I have heard from Rāmānanda Rāya is like a nectarean ocean of discourses about Kṛṣṇa. Even the demigods, beginning with Lord Brahmā, cannot understand all these topics.

TEXT 76

হেন ‘রস’ পান মোরে করাইলা তুমি ।
জন্মে জন্মে তোমার পায় বিকাইলাঙ আমি ॥”৭৬ ॥

*hena ‘rasa’ pāna more karāilā tumi
janme janme tomāra pāya vikāilāṅa āmi*

SYNONYMS

hena rasa—such transcendental mellows; *pāna*—to drink; *more*—me; *karāilā tumi*—You have caused; *janme janme*—life after life; *tomāra pāya*—at Your feet; *vikāilāṅa āmi*—I have become sold.

TRANSLATION

“My dear Lord, You have made me drink this transcendental nectar of kṛṣṇa-kathā. Therefore I am sold to Your lotus feet, life after life.”

TEXT 77

প্রভু কহে,—“রামানন্দ বিনয়ের খনি ।
আপনার কথা পরমুণ্ডে দেন আনি’ ॥ ৭৭ ॥

*prabhu kahe,—“rāmānanda vinayera khani
āpanāra kathā para-muṅḍe dena āni’*

SYNONYMS

prabhu kahe—the Lord replied; *rāmānanda*—Rāmānanda Rāya; *vinayera khani*—the mine of humility; *āpanāra kathā*—his own words; *para-muṅḍe*—on another’s head; *dena*—confers; *āni’*—bringing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Rāmānanda Rāya is a source of all humility. Therefore he has attributed his own words to another’s intelligence.

TEXT 78

মহানুভবের এই সহজ ‘স্বভাব’ হয় ।
আপনার গুণ নাহি আপনে কহয় ॥” ৭৮ ॥

*mahānubhavera ei sahaja ‘svabhāva’ haya
āpanāra guṇa nāhi āpane kahaya”*

SYNONYMS

mahānubhavera—of those who are advanced in realization; *ei*—this; *sahaja*—natural; *svabhāva*—characteristic; *haya*—is; *āpanāra guṇa*—their own personal qualities; *nāhi*—do not; *āpane*—personally; *kahaya*—speak.

TRANSLATION

“This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities.”

TEXT 79

রামানন্দরায়ের এই কহিলু গুণ-লেশ ।
প্রত্যক্ষ মিশ্রেরে যৈছে কৈলা উপদেশ ॥ ৭৯ ॥

*rāmānanda-rāyera ei kahilu guṇa-leśa
pradyumna miśrere yaiche kailā upadeśa*

SYNONYMS

rāmānanda-rāyera—of Śrī Rāmānanda Rāya; *ei*—this; *kahilu*—I have spoken; *guṇa-leśa*—a fraction of the transcendental attributes; *pradyumna miśrere*—unto Pradyumna Miśra; *yaiche*—in which way; *kailā upadeśa*—he gave instruction.

TRANSLATION

I have described but a fraction of the transcendental attributes of Rāmānanda Rāya, as revealed when he instructed Pradyumna Miśra.

TEXT 80

‘গৃহস্থ’ হঞা নহে রায় ষড়্-বর্গের বশে ।
‘বিষয়ী’ হঞা সন্ন্যাসীরে উপদেশে ॥ ৮০ ॥

*‘gṛhastha’ hañā nahe rāya ṣaḍ-vargera vaśe
‘viṣayi’ hañā sannyāsīre upadeśe*

SYNONYMS

gṛhasṭha hañā—being a householder; *nahe*—is not; *rāya*—Rāmānanda Rāya; *ṣaṭ-vargera vaśe*—under the control of the six kinds of bodily change; *viṣayī hañā*—being a pounds-and-shillings man; *sannyāsire upadeśe*—advises persons in the renounced order of life.

TRANSLATION

Although Rāmānanda Rāya was a householder, he was not under the control of the six kinds of bodily change. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order.

PURPORT

Śrī Rāmānanda Rāya externally appeared to be a *gṛhasṭha* who was under the influence of the external, material energy, not a self-controlled *brahmacārī*, *vānaprastha* or *sannyāsī*. *Gṛhasṭhas* (householders) who are under the influence of the external energy accept householder life for the purpose of sense enjoyment, but a transcendently situated Vaiṣṇava is not subjected to the influence of the senses by the Lord's material rule of the six kinds of bodily change (*kāma*, *krodha*, *lobha*, *moha*, *mada*, and *mātsarya*), even when he plays the part of a *gṛhasṭha*. Thus although Śrīla Rāmānanda Rāya acted as a *gṛhasṭha* and was accepted as an ordinary pounds-and-shillings man, he was always absorbed in the transcendental pastimes of Lord Kṛṣṇa. Therefore his mind was spiritually situated, and he was interested only in the subject of Kṛṣṇa. Rāmānanda Rāya was not among the Māyāvādī impersonalists or materialistic logicians who are opposed to the principles of Lord Kṛṣṇa's transcendental pastimes. He was already spiritually situated in the order of renounced life; therefore he was able to turn sand into gold by spiritual potency, or, in other words, to elevate a person from a material to a spiritual position.

TEXT 81

এইসব গুণ তাঁর প্রকাশ করিতে ।

মিশ্রেরে পাঠাইলা তাহাঁ শ্রবণ করিতে ॥ ৮১ ॥

ei-saba guṇa tāhṛa prakāśa karite

miśrere pāṭhāilā tāhāṅ śravaṇa karite

SYNONYMS

ei-saba—all these; *guṇa*—attributes; *tāhṛa*—of Rāmānanda Rāya; *prakāśa karite*—to demonstrate; *miśrere*—Pradyumna Miśra; *pāṭhāilā*—He sent; *tāhāṅ*—there; *śravaṇa karite*—to hear.

TRANSLATION

To demonstrate the transcendental attributes of Rāmānanda Rāya, Śrī Caitanya Mahāprabhu sent Pradyumna Miśra to hear discourses about Kṛṣṇa from him.

TEXT 82

ভক্তগুণ প্রকাশিতে প্রভু ভাল জানে ।
নানা-ভঙ্গীতে গুণ প্রকাশি' নিজ-লাভ মানে ॥ ৮২ ॥

bhakta-guṇa prakāśite prabhu bhāla jāne
nānā-bhaṅgīte guṇa prakāśi' nija-lābha māne

SYNONYMS

bhakta-guṇa—the attributes of a devotee; *prakāśite*—to manifest; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāla jāne*—knows very well how; *nānā-bhaṅgīte*—by various ways; *guṇa*—attributes; *prakāśi'*—manifesting; *nija-lābha*—His profit; *māne*—He considers.

TRANSLATION

The Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, knows very well how to demonstrate the qualities of His devotees. Therefore, acting like an artistic painter, He does so in various ways and considers this His personal profit.

TEXT 83

আর এক 'স্বভাব' গৌরের শুন, ভক্তগণ ।
ঐশ্বর্য-স্বভাব গূঢ় করে প্রকটন ॥ ৮৩ ॥

āra eka 'svabhāva' gaurera śuna, bhakta-gaṇa
aiśvarya-svabhāva gūḍha kare prakṛaṇa

SYNONYMS

āra—another; *eka*—one; *svabhāva*—characteristic; *gaurera*—of Lord Śrī Caitanya Mahāprabhu; *śuna*—hear; *bhakta-gaṇa*—O devotees; *aiśvarya-svabhāva*—opulences and characteristics; *gūḍha*—very deep; *kare*—does; *prakṛaṇa*—manifestation.

TRANSLATION

There is yet another characteristic of Lord Śrī Caitanya Mahāprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.

TEXT 84

সন্ন্যাসী পণ্ডিতগণের করিতে গর্ব নাশ ।
নীচ-শূদ্র-দ্বারা করেন ধর্মের প্রকাশ ॥ ৮৪ ॥

*sannyāsī paṇḍita-gaṇera karite garva nāśa
nīca-śūdra-dvārā karena dharmera prakāśa*

SYNONYMS

sannyāsī—persons in the renounced order; *paṇḍita-gaṇera*—of the learned scholars; *karite*—to do; *garva*—pride; *nāśa*—vanquishing; *nīca*—lowborn; *śūdra*—a fourth-class man; *dvārā*—through; *karena*—does; *dharmera prakāśa*—spreading of real religious principles.

TRANSLATION

To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a śūdra, or lowborn fourth-class man.

PURPORT

When a man is greatly learned in the *Vedānta-sūtras*, he is known as *paṇḍita*, or a learned scholar. Generally this qualification is attributed to *brāhmaṇas* and *sannyāsīs*. *Sannyāsa*, the renounced order of life, is the topmost position for a *brāhmaṇa*, a member of the highest of the four *varṇas* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*). According to public opinion, a person born in a *brāhmaṇa* family, duly reformed by the purificatory processes and properly initiated by a spiritual master, is an authority on Vedic literature. When such a person is offered the *sannyāsa* order, he comes to occupy the topmost position. The *brāhmaṇa* is supposed to be the spiritual master of the other three *varṇas*, namely *kṣatriya*, *vaiśya* and *śūdra*, and the *sannyāsī* is supposed to be the spiritual master even of the exalted *brāhmaṇas*.

Generally *brāhmaṇas* and *sannyāsīs* are very proud of their spiritual positions. Therefore, to cut down their false pride, Śrī Caitanya Mahāprabhu preached Kṛṣṇa consciousness through Rāmānanda Rāya, who was neither a member of the renounced order nor a born *brāhmaṇa*. Indeed, Śrī Rāmānanda Rāya was a *gṛhastha* belonging to the *śūdra* class, yet Śrī Caitanya Mahāprabhu arranged for him to be the master who taught Pradyumna Miśra, a highly qualified *brāhmaṇa* born in a *brāhmaṇa* family. Even Śrī Caitanya Mahāprabhu Himself, although belonging to the renounced order, took instruction from Śrī Rāmānanda Rāya. In this way Śrī Caitanya Mahāprabhu exhibited His opulence through Śrī Rāmānanda Rāya. That is the special significance of this incident.

According to Śrī Caitanya Mahāprabhu's philosophy, *yei kṛṣṇa-tattva-vettā, sei 'guru' haya*: anyone who knows the science of Kṛṣṇa can become a spiritual master, without reference to whether or not he is a *brāhmaṇa* or *sannyāsī*. Ordinary people cannot understand the essence of *śāstra*, nor can they understand the pure character, behavior and abilities of strict followers of Śrī Caitanya Mahāprabhu's principles. The Kṛṣṇa consciousness movement is creating pure, exalted Vaiṣṇavas even from those born in families considered lower than those of *śūdras*. This is proof that a Vaiṣṇava may appear in any family, as confirmed in *Śrīmad-Bhāgavatam*:

*kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." (*Bhāg.* 2.4.18) By the grace of the Supreme Lord Viṣṇu, one can be completely purified, become a preacher of Kṛṣṇa consciousness, and become the spiritual master of the entire world. This principle is accepted in all Vedic literature. Evidence can be quoted from authoritative *śāstras* showing how a lowborn person can become the spiritual master of the entire world. Śrī Caitanya Mahāprabhu is to be considered the most munificent personality, for He distributes the real essence of Vedic *śāstras* to anyone who becomes qualified by becoming His sincere servant.

TEXT 85

‘ভক্তি’, ‘প্রেম’, ‘তত্ত্ব’ কহে রায়ে করি ‘বক্তা’ ।
আপনি প্রত্যক্ষমিশ্র-সহ হয় ‘শ্রোতা’ ॥ ৮৫ ॥

*'bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'
āpani pradyumna-miśra-saha haya 'śrotā'*

SYNONYMS

bhakti—devotional service; *prema*—ecstatic love; *tattva*—truth; *kahe*—He says; *rāye*—Rāmānanda Rāya; *kari'*—by making; *vaktā*—the speaker; *āpani*—Himself; *pradyumna-miśra*—Pradyumna Miśra; *saha*—with; *haya śrotā*—becomes the listener.

TRANSLATION

Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a gr̥hastha born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted brāhmaṇa-sannyāsī, and Pradyumna Miśra, the purified brāhmaṇa, both became the hearers of Rāmānanda Rāya.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his *Amṛta-pravāha-bhāṣya* that *sannyāsīs* in the line of Śaṅkarācārya always think that they have performed all the duties of *brāhmaṇas* and that, furthermore, having understood the essence of *Vedānta-sūtra* and become *sannyāsīs*, they are the natural spiritual masters of all society. Similarly, persons born in *brāhmaṇa* families think that because they execute the ritualistic ceremonies recommended in the *Vedas* and follow the principles of *smṛti*, they alone can become spiritual masters of society. These highly exalted *brāhmaṇas* think that unless one is born in a *brāhmaṇa* family, one cannot become a spiritual master and teach the Absolute Truth. To cut down the pride of these birthright *brāhmaṇas* and Māyāvādī *sannyāsīs*, Śrī Caitanya Mahāprabhu proved that a person like Rāmānanda Rāya, although born in a *śūdra* family and situated in the *gr̥hastha-āśrama*, can become the spiritual master of such exalted personalities as Himself and Pradyumna Miśra. This is the principle of the Vaiṣṇava cult, as evinced in the teachings of Śrī Caitanya Mahāprabhu. A person who knows what is spiritual and what is material and who is firmly fixed in the spiritual position can be *jagad-guru*, the spiritual master of the entire world. One cannot become *jagad-guru* simply by advertising oneself as *jagad-guru* without knowing the essential principles for becoming *jagad-guru*. Even people who never see what a *jagad-guru* is and never talk with other people become puffed-up *sannyāsīs* and declare themselves *jagad-gurus*. Śrī Caitanya Mahāprabhu did not like this. Any person who knows the science of Kṛṣṇa and who is fully qualified in spiritual life can become *jagad-guru*. Thus Śrī Caitanya Mahāprabhu personally took lessons from Śrī Rāmānanda Rāya and also sent Pradyumna Miśra, an exalted *brāhmaṇa*, to take lessons from him.

TEXT 86

हरिदास-द्वारा नाम-माहात्म्य-प्रकाश ।

सनातन-द्वारा भक्तिसिद्धान्तविलास ॥ ८७ ॥

haridāsa-dvārā nāma-māhātmya-prakāśa
sanātana-dvārā bhakti-siddhānta-vilāsa

SYNONYMS

haridāsa-dvārā—by Haridāsa Ṭhākura; *nāma-māhātmya*—of the glories of chanting the Hare Kṛṣṇa *mahā-mantra*; *prakāśa*—manifestation; *sanātana-dvārā*—by Sanātana Gosvāmī; *bhakti-siddhānta-vilāsa*—spreading the essence of devotional life.

TRANSLATION

Śrī Caitanya Mahāprabhu exhibited the glories of the holy name of the Lord through Haridāsa Ṭhākura, who was born in a Mohammedan family. Similarly, He exhibited the essence of devotional service through Sanātana Gosvāmī, who had almost been converted into a Mohammedan.

TEXT 87

শ্রীরূপ-দ্বারা ব্রজের প্রেম-রস-লীলা ।
কে বুঝিতে পারে গম্ভীর চৈতন্যের খেলা ? ৮৭ ॥

śrī-rūpa-dvārā vrajera prema-rasa-lilā
ke bujhite pāre gambhīra caitanyera khelā?

SYNONYMS

śrī-rūpa-dvārā—through Śrī Rūpa Gosvāmī; *vrajera*—of Vṛndāvana; *prema-rasa-lilā*—description of ecstatic love and pastimes; *ke*—who; *bujhite pāre*—can understand; *gambhīra*—deep; *caitanyera khelā*—the activities of Śrī Caitanya Mahāprabhu.

TRANSLATION

The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vṛndāvana through Śrī Rūpa Gosvāmī. Considering all this, who can understand the deep plans of Lord Śrī Caitanya Mahāprabhu?

TEXT 88

শ্রীচৈতন্যলীলা এই—অমৃতের সিন্ধু ।
ত্রিজগৎ ভাসাইতে পারে যার এক বিন্দু ॥ ৮৮ ॥

śrī-caitanya-lilā ei—amṛtera sindhu
trijagat bhāśāite pāre yāra eka bindu

SYNONYMS

śrī-caitanya-līlā—transcendental activities of Śrī Caitanya Mahāprabhu; *ei*—these; *amṛtera sindhu*—the ocean of nectar; *tri-jagat*—the three worlds; *bhāsāite*—to inundate; *pāre*—is able; *yāra*—of which; *eka bindu*—one drop.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are just like an ocean of nectar. Even a drop of this ocean can inundate all the three worlds.

PURPORT

To inundate the three worlds with nectar is the purpose of the pastimes of Śrī Caitanya Mahāprabhu. How this could be possible was exhibited by Śrīla Raghunātha Gosvāmī and later by Ṭhākura Narottama dāsa and Śyāmānanda Gosvāmī, who all represented the mercy of Śrī Caitanya Mahāprabhu. Now that same mercy is overflowing the entire world through the Kṛṣṇa consciousness movement. The present Kṛṣṇa consciousness movement is nondifferent from the pastimes performed by Śrī Caitanya Mahāprabhu when He was personally present, for the same principles are being followed and the same actions performed without fail.

TEXT 89

চৈতন্যচরিতামৃত নিত্য কর পান ।

যাহা হৈতে 'প্রেমানন্দ', 'ভক্তিতত্ত্ব-জ্ঞান' ॥ ৮৯ ॥

caitanya-caritāmṛta nitya kara pāna
yāhā haite 'premānanda', 'bhakti-tattva-jñāna'

SYNONYMS

caitanya-caritāmṛta—this transcendental literature known as *Caitanya-caritāmṛta*; *nitya*—daily; *kara pāna*—do relish; *yāhā haite*—by which; *prema-ānanda*—transcendental bliss; *bhakti-tattva-jñāna*—transcendental knowledge in devotional service.

TRANSLATION

O devotees, relish daily the nectar of Śrī Caitanya-caritāmṛta and the pastimes of Śrī Caitanya Mahāprabhu, for by doing so one can merge in the transcendental bliss and full knowledge of devotional service.

TEXT 90

এইমত মহাপ্রভু ভক্তগণ লঞা ।
নীলাচলে বিহরয়ে ভক্তি প্রচারিয়া ॥ ৯০ ॥

ei-mata mahāprabhu bhakta-gaṇa lañā
nilācale viharaye bhakti pracāriyā

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—accompanied by His pure devotees; *nilācale*—at Jagannātha Purī; *viharaye*—enjoys transcendental bliss; *bhakti pracāriyā*—preaching the cult of devotional service.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu, accompanied by His associates, His pure devotees, enjoyed transcendental bliss in Jagannātha Purī [Nilācala] preaching the bhakti cult in many ways.

TEXT 91

বঙ্গদেশী এক বিপ্র প্রভুর চরিতে ।
নাটক করি' লঞা আইল প্রভুকে শুনাইতে ॥৯১॥

baṅga-deśī eka vipra prabhura carite
nāṭaka kari' lañā āila prabhuke śunāite

SYNONYMS

baṅga-deśī—from Bengal; *eka vipra*—one brāhmaṇa; *prabhura carite*—about Śrī Caitanya Mahāprabhu's characteristics; *nāṭaka kari'*—making a drama; *lañā*—taking; *āila*—came; *prabhuke śunāite*—to induce Lord Śrī Caitanya Mahāprabhu to hear.

TRANSLATION

A brāhmaṇa from Bengal wrote a drama about the characteristics of Śrī Caitanya Mahāprabhu and came with his manuscript to induce the Lord to hear it.

TEXT 92

ভগবান্-আচার্য-সনে তার পরিচয় ।
তঁারে মিলি' তঁার ঘরে করিল আশয় ॥ ৯২ ॥

*bhagavān-ācārya-sane tāra paricaya
tāñre mili' tāñra ghare karila ālaya*

SYNONYMS

bhagavān-ācārya—the devotee of Lord Śrī Caitanya Mahāprabhu named Bhagavān Ācārya; *sane*—with; *tāra paricaya*—his acquaintance; *tāñre mili'*—meeting him; *tāñra ghare*—at his place; *karila ālaya*—made residence.

TRANSLATION

The brāhmaṇa was acquainted with Bhagavān Ācārya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Purī, the brāhmaṇa made his residence at Bhagavān Ācārya's home.

TEXT 93

প্রথমে নাটক তেঁহো তাঁরে শুনাইল ।
তাঁর সঙ্গে অনেক বৈষ্ণব নাটক শুনিল ॥ ৯৩ ॥

*prathame nāṭaka teñho tāñre śunāila
tāñra sañge aneka vaiṣṇava nāṭaka śunila*

SYNONYMS

prathame—at first; *nāṭaka*—the drama; *teñho*—he; *tāñre*—him; *śunāila*—made to hear; *tāñra sañge*—with him; *aneka*—many; *vaiṣṇava*—devotees; *nāṭaka śunila*—listened to the drama.

TRANSLATION

First the brāhmaṇa induced Bhagavān Ācārya to hear the drama, and then many other devotees joined Bhagavān Ācārya in listening to it.

TEXT 94

সবেই প্রশংসে নাটক 'পরম উত্তম' ।
মহাপ্রভুরে শুনাইতে সবার হৈল মন ॥ ৯৪ ॥

*sabei praśaṁse nāṭaka 'parama uttama'
mahāprabhure śunāite sabāra haila mana*

SYNONYMS

sabei—all; *praśaṁse*—praised; *nāṭaka*—the drama; *parama uttama*—"very good, very good"; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *śunāite*—to cause to hear; *sabāra*—of everyone; *haila*—there was; *mana*—mind.

TRANSLATION

All the Vaiṣṇavas praised the drama, saying, “Very good, very good.” They also desired for Śrī Caitanya Mahāprabhu to hear the drama.

TEXT 95

গীত, শ্লোক, গ্রন্থ, কবিত্ব - যেই করি' আনে ।
প্রথমে শুনায় সেই স্বরূপের স্থানে ॥ ৯৫ ॥

gīta, śloka, grantha, kavitva—yei kari' āne
prathame śunāya sei svarūpera sthāne

SYNONYMS

gīta—song; *śloka*—verse; *grantha*—literature; *kavitva*—poetry; *yei*—anyone who; *kari'*—making; *āne*—brings; *prathame*—first; *śunāya*—recites; *sei*—that person; *svarūpera sthāne*—before Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Customarily, anyone who composed a song, verse, literary composition or poem about Śrī Caitanya Mahāprabhu first had to bring it to Svarūpa Dāmodara Gosvāmī to be heard.

TEXT 96

স্বরূপ-ঠাঞি উত্তরে যদি, লঞা, তাঁর মন ।
তবে মহাপ্রভু-ঠাঞি করায় শ্রবণ ॥ ৯৬ ॥

svarūpa-ṭhāṇi uttare yadi, laṅṅa, tāra mana
tabe mahāprabhu-ṭhāṇi karāya śravaṇa

SYNONYMS

svarūpa-ṭhāṇi—before Svarūpa Dāmodara Gosvāmī; *uttare*—passes; *yadi*—if one; *laṅṅa*—taking; *tāra mana*—his mind; *tabe*—thereafter; *mahāprabhu-ṭhāṇi*—before Śrī Caitanya Mahāprabhu; *karāya śravaṇa*—causes to be heard.

TRANSLATION

If passed by Svarūpa Dāmodara Gosvāmī, it could be presented for Śrī Caitanya Mahāprabhu to hear.

TEXT 97

‘রসাতাস’ হয় যদি ‘সিদ্ধান্তবিরোধ’ ।
সহিতে না পারে প্রভু, মনে হয় ক্রোধ ॥ ৯৭ ॥

'rasābhāsa' haya yadi 'siddhānta-virodha'
 sahite nā pāre prabhu, mane haya krodha

SYNONYMS

rasa-ābhāsa—overlapping of transcendental mellows; *haya*—there is; *yadi*—if; *siddhānta-virodha*—against the principles of the *bhakti* cult; *sahite nā pāre*—cannot tolerate; *prabhu*—Śrī Caitanya Mahāprabhu; *mane*—within the mind; *haya*—is; *krodha*—anger.

TRANSLATION

If there were a hint that transcendental mellows overlapped in a manner contrary to the principles of the *bhakti* cult, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following definition of *rasābhāsa* from the *Bhakti-rasāmṛta-sindhu* (Uttara-vibhāga, Ninth Wave, 1-3,20,22,24):

*pūrvam evānuśiṣṭena
 vikalā rasa-lakṣaṇā
 rasā eva rasābhāsā
 rasajñair anukīrtitāḥ*

*syus tridhoparasās cānu-
 rasās cāparasās ca te
 uttamā madhyamāḥ proktāḥ
 kaniṣṭhās cety amī kramāt*

*prāptaiḥ sthāyi-vibhāvānu-
 bhāvādyais tu virūpatām
 śāntādayo rasā eva
 dvādaśoparasā matāḥ*

*bhaktādibhir vibhāvādyaiḥ
 kṛṣṇa-sambandha-varjitaiḥ
 rasā hāsyādayaḥ sapta
 śāntās cānurasā matāḥ*

*kṛṣṇa-tat-pratipakṣās ced
 viṣayāśrayatām gatāḥ
 hāsādinām tadā te 'tra
 prājñair aparasā matāḥ*

*bhāvāḥ sarve tadābhāsā
rasābhāsāś ca kecana
amī proktā rasābhijñaiḥ
sarve 'pi rasanād rasāḥ*

A mellow temporarily appearing transcendental but contradicting mellows previously stated and lacking some of a mellow's necessities is called *rasābhāsa*, an overlapping mellow, by advanced devotees who know how to taste transcendental mellows. Such mellows are called *uparasa* (submellows), *anurasa* (imitation transcendental mellows) and *aparasa* (opposing transcendental mellows). Thus the overlapping of transcendental mellows is described as being first grade, second grade or third grade. When the twelve mellows—such as neutrality, servitorship and friendship—are characterized by adverse *sthāyi-bhāva*, *vibhāva* and *anubhāva* ecstasies, they are known as *uparasa*, submellows. When the seven indirect transcendental mellows and the dried up mellow of neutrality are produced by devotees and moods not directly related to Kṛṣṇa and devotional service in ecstatic love, they are described as *anurasa*, imitation mellows. If Kṛṣṇa and the enemies who harbor feelings of opposition toward Him are respectively the object and abodes of the mellow of laughter, the resulting feelings are called *aparasa*, opposing mellows. Experts in distinguishing one mellow from another sometimes accept some overlapping transcendental mellows (*rasābhāsa*) as *rasas* due to their being pleasurable and tasteful. Śrīla Viśvanātha Cakravartī Ṭhākura says, *paraspara-vairayor yadi yogas tadā rasābhāsaḥ*: “When two opposing transcendental mellows overlap, they produce *rasābhāsa*, or an overlapping of transcendental mellows.”

TEXT 98

অতএব প্রভু কিছু আগে নাহি শুনে ।

এই মর্ষাদা প্রভু করিয়াছে নিয়মে ॥ ৯৮ ॥

*ataeva prabhu kichu āge nāhi śune
ei maryādā prabhu kariyāche niyame*

SYNONYMS

ataeva—therefore; *prabhu*—Śrī Caitanya Mahāprabhu; *kichu*—anything; *āge*—ahead; *nāhi śune*—does not hear; *ei maryādā*—this etiquette; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyāche niyame*—has made a regulative principle.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would not hear anything before Svarūpa Dāmodara heard it first. The Lord made this etiquette a regulative principle.

TEXT 99

স্বরূপের ঠাণ্ডি আচার্য কৈলা নিবেদন ।
এক বিপ্র প্রভুর নাটক করিয়াছে উত্তম ॥ ৯৯ ॥

svarūpera ṭhāṇi ācārya kailā nivedana
eka vipra prabhura nāṭaka kariyāche uttama

SYNONYMS

svarūpera ṭhāṇi—before Svarūpa Dāmodara Gosvāmī; *ācārya*—Bhagavān Ācārya; *kailā*—did; *nivedana*—submission; *eka vipra*—one *brāhmaṇa*; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāṭaka*—drama; *kariyāche*—has composed; *uttama*—very nice.

TRANSLATION

Bhagavān Ācārya submitted to Svarūpa Dāmodara Gosvāmī, “A good *brāhmaṇa* has prepared a drama about Śrī Caitanya Mahāprabhu that appears exceptionally well composed.

TEXT 100

আদৌ তুমি শুন, যদি তোমার মন মানে ।
পাছে মহাপ্রভুরে তবে করাইমু শ্রবণে ॥ ১০০ ॥

ādau tumi śuna, yadi tomāra mana māne
pāche mahāprabhure tabe karāimu śravaṇe

SYNONYMS

ādau—in the beginning; *tumi*—you; *śuna*—hear; *yadi*—if; *tomāra mana māne*—you accept; *pāche*—thereafter; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *tabe*—then; *karāimu śravaṇe*—I shall request to hear.

TRANSLATION

“First you hear it, and if it is acceptable to your mind, I shall request Śrī Caitanya Mahāprabhu to hear it.”

TEXT 101

স্বরূপ কহে,—“তুমি ‘গোপ’ পরম-উদার ।
যে-সে শাস্ত্র শুনিতে ইচ্ছা উপজে তোমার ॥ ১০১ ॥

svarūpa kahe,—“*tumi ‘gopa’ parama-udāra*
ye-se śāstra śunite icchā upaje tomāra

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *tumi*—you; *gopa*—cowherd boy; *parama-udāra*—very liberal; *ye-se śāstra*—anything written as scripture; *śunite*—to hear; *icchā*—desire; *upaje*—awakens; *tomāra*—of you.

TRANSLATION

Svarūpa Dāmodara Gosvāmī replied, “Dear Bhagavān Ācārya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

TEXT 102

‘যদ্বা-তদ্বা’ কবির বাক্যে হয় ‘রসাভাস’ ।
সিদ্ধান্তবিরুদ্ধ শুনিতে না হয় উল্লাস ॥ ১০২ ॥

‘yadvā-tadvā’ kavira vākye haya ‘rasābhāsa’
siddhānta-viruddha śunite nā haya ullāsa

SYNONYMS

yadvā-tadvā kavira—of any so-called poet; *vākye*—in the words; *haya*—there is; *rasa-ābhāsa*—overlapping of transcendental mellows; *siddhānta-viruddha*—against the conclusive understanding; *śunite*—to hear; *nā*—not; *haya*—there is; *ullāsa*—joy.

TRANSLATION

“In the writings of so-called poets there is generally a possibility of overlapping transcendental mellows. When the mellows thus go against the conclusive understanding, no one likes to hear such poetry.

PURPORT

Yadvā-tadvā kavi refers to anyone who writes poetry without knowledge of how to do so. Writing poetry, especially poetry concerning the Vaiṣṇava conclusion, is very difficult. If one writes poetry without proper knowledge, there is every possibility that the mellows will overlap. When this occurs, no learned or advanced Vaiṣṇava will like to hear it.

TEXT 103

‘রস’, ‘রসাভাস’ যার নাহিক বিচার ।
ভক্তিসিদ্ধান্ত-সিদ্ধি নাহি পায় পার ॥ ১০৩ ॥

‘rasa’, ‘rasābhāsa’ yāra nāhika vicāra
bhakti-siddhānta-sindhu nāhi pāya pāra

SYNONYMS

rasa—transcendental mellows; *rasa-ābhāsa*—overlapping of transcendental mellows; *yāra*—of whom; *nāhika vicāra*—there is no consideration; *bhakti-siddhānta-sindhu*—the ocean of the conclusions of devotional service; *nāhi*—not; *pāya*—attains; *pāra*—the limit.

TRANSLATION

“A so-called poet who has no knowledge of transcendental mellows and the overlapping of transcendental mellows cannot cross the ocean of the conclusions of devotional service.

TEXTS 104-105

‘ব্যাকরণ’ নাহি জানে, না জানে ‘অলঙ্কার’ ।
 ‘নাটকালঙ্কার’-জ্ঞান নাহিক যাহার ॥ ১০৪ ॥
 কৃষ্ণলীলা বর্ণিতে না জানে সেই ছার ।
 বিশেষে দুর্গম এই চৈতন্য-বিহার ॥ ১০৫ ॥

‘vyākaraṇa’ nāhi jāne, nā jāne ‘alaṅkāra’
 ‘nāṭakālaṅkāra’-jñāna nāhika yāhāra

kṛṣṇa-līlā varṇite nā jāne sei chāra!
 viśeṣe durgama ei caitanya-vihāra

SYNONYMS

vyākaraṇa—grammar; *nāhi jāne*—does not know; *nā jāne*—does not know; *alaṅkāra*—metaphorical ornaments; *nāṭaka-alaṅkāra*—of the metaphorical ornaments of drama; *jñāna*—knowledge; *nāhika*—there is not; *yāhāra*—of whom; *kṛṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *varṇite*—to describe; *nā jāne*—does not know; *sei*—he; *chāra*—condemned; *viśeṣe*—especially; *durgama*—very, very difficult; *ei*—these; *caitanya-vihāra*—the pastimes of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

“A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Śrī Caitanya Mahāprabhu are especially difficult to understand.

TEXT 106

কৃষ্ণলীলা, গৌরলীলা সে করে বর্ণন ।
গৌর-পাদপদ্ম যাঁর হয় প্রাণ-ধন ॥ ১০৬ ॥

kṛṣṇa-līlā, gaura-līlā se kare varṇana
gaura-pāda-padma yāñra haya prāṇa-dhana

SYNONYMS

kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; *gaura-līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *se*—he; *kare varṇana*—describes; *gaura-pāda-padma*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *yāñra*—whose; *haya*—is; *prāṇa-dhana*—the life and soul.

TRANSLATION

“One who has accepted the lotus feet of Śrī Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 107

গ্রাম্য-কবির কবিত্ব শুনিতে হয় ‘দুঃখ’ ।
বিদগ্ধ-আত্মীয়-বাক্য শুনিতে হয় ‘সুখ’ ॥ ১০৭ ॥

grāmya-kavira kavitva śunite haya ‘duḥkha’
vidagdha-ātmīya-vākya śunite haya ‘sukha’

SYNONYMS

grāmya-kavira—of a poet who writes poetry concerning man and woman; *kavitva*—poetry; *śunite*—to hear; *haya*—there is; *duḥkha*—unhappiness; *vidagdha-ātmīya*—of a devotee fully absorbed in ecstatic love; *vākya*—the words; *śunite*—to hear; *haya*—there is; *sukha*—happiness.

TRANSLATION

“Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.

PURPORT

Grāmya-kavi refers to a poet or writer such as the authors of novels and other fiction who write only about the relationships between man and woman.

Vidagdha-ātmīya-vākya, however, refers to words written by a devotee who fully understands pure devotional service. Such devotees, who follow the *paramparā* system, are sometimes described as *sajātiyāśaya-snigdha*, or “pleasing to the same class of people.” Only the poetry and other writings of such devotees are accepted with great happiness by devotees.

TEXT 108

রূপ যৈছে দুই নাটক করিয়াছে আরম্ভে ।
শুনিত্তে আনন্দ বাড়ে যার মুখবন্ধে ॥” ১০৮ ॥

*rūpa yaiche dui nāṭaka kariyāche ārambhe
śunite ānanda bāḍe yāra mukha-bandhe”*

SYNONYMS

rūpa—Rūpa Gosvāmī; *yaiche*—as; *dui*—two; *nāṭaka*—dramas; *kariyāche ārambhe*—has compiled; *śunite*—to hear; *ānanda bāḍe*—transcendental happiness increases; *yāra*—of which; *mukha-bandhe*—even the introductory portion.

TRANSLATION

“The standard for writing dramas has been set by Rūpa Gosvāmī. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure.”

TEXT 109

ভগবান্-আচার্য কহে,—‘শুন একবার ।
তুমি শুনিলে ভাল-মন্দ জানিবে বিচার ॥’১০৯॥

bhagavān-ācārya kahe, — ‘*śuna eka-bāra
tumi śunile bhāla-manda jānibe vicāra*’

SYNONYMS

bhagavān-ācārya—Bhagavān Ācārya; *kahe*—says; *śuna*—please hear; *eka-bāra*—once; *tumi śunile*—if you hear; *bhāla-manda*—good or bad; *jānibe vicāra*—will be able to understand.

TRANSLATION

Despite the explanation of Svarūpa Dāmodara, Bhagavān Ācārya requested, “Please hear the drama once. If you hear it, you can consider whether it is good or bad.”

TEXT 110

দুই তিন দিন আচার্য আগ্রহ করিল ।
 তাঁর আগ্রহে স্বরূপের শুনিতে ইচ্ছা হইল ॥ ১১০ ॥

dui tina dina ācārya āgraha karila
tāñra āgrahē svarūpera śunite icchā ha-ila

SYNONYMS

dui tina dina—for two or three days; *ācārya*—Bhagavān Ācārya; *āgraha karila*—expressed his ardent desire; *tāñra āgrahē*—by his eagerness; *svarūpera*—of Svarūpa Dāmodara; *śunite*—to hear; *icchā*—desire; *ha-ila*—there was.

TRANSLATION

For two or three days Bhagavān Ācārya continually asked Svarūpa Dāmodara Gosvāmī to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara Gosvāmī wanted to hear the poetry written by the brāhmaṇa from Bengal.

TEXT 111

সবা লঞা স্বরূপ গোসাঞি শুনিতে বসিল ।
 তবে সেই কবি নান্দী-শ্লোক পড়িল ॥ ১১১ ॥

sabā lañā svarūpa gosāñi śunite vasilā
tabe sei kavi nāñdī-śloka paḍilā

SYNONYMS

sabā lañā—in the company of other devotees; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *śunite vasilā*—sat down to hear; *tabe*—thereafter; *sei kavi*—that poet; *nāñdī-śloka*—the introductory verse; *paḍilā*—read.

TRANSLATION

Svarūpa Dāmodara Gosvāmī sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

TEXT 112

বিকচকমলনেত্রে শ্রীজগন্নাথসংজ্ঞে
 কনকরুচিরিহাঅগ্নাত্তাং যঃ প্রপন্নঃ ।

প্রকৃতিজ্জড়মশেষং চেতয়ন্নাবিরাসীং

স দিশতু তব ভব্যং কৃষ্ণচৈতন্তদেবঃ ॥ ১১২ ॥

vikaca-kamala-netre śrī-jagannātha-sarīñṇe
kanaka-rucir ihātmany ātmatām yaḥ prapannaḥ
prakṛti-jaḍam aśeṣam cetayann āvirāsīt
sa diśatu tava bhavyam kṛṣṇa-caitanya-devaḥ

SYNONYMS

vikaca—expanded; *kamala-netre*—whose lotus eyes; *śrī-jagannātha-sarīñṇe*—named Śrī Jagannātha; *kanaka-ruciḥ*—possessing a golden hue; *iha*—here in Jagannātha Purī; *ātmani*—in the body; *ātmatām*—the state of being the self; *yaḥ*—who; *prapannaḥ*—has obtained; *prakṛti*—matter; *jaḍam*—inert; *aśeṣam*—unlimitedly; *cetayan*—enlivening; *āvirāsīt*—has appeared; *saḥ*—He; *diśatu*—may bestow; *tava*—unto you; *bhavyam*—auspiciousness; *kṛṣṇa-caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu, known as Kṛṣṇa Caitanya.

TRANSLATION

“The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannātha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannātha Purī and brought dull matter to life. May that Lord, Śrī Kṛṣṇa Caitanyadeva, bestow upon you all good fortune.”

TEXT 113

শ্লোক শুনি' সর্বলোক ভাহারে বাখানে ।

স্বরূপ কহে,—‘এই শ্লোক করহ ব্যাখ্যানে’ ॥ ১১৩ ॥

śloka śuni' sarva-loka tāhāre vākhāne

svarūpa kahe,—‘ei śloka karaha vyākhyāne’

SYNONYMS

śloka śuni'—hearing the verse; *sarva-loka*—everyone; *tāhāre*—him; *vākhāne*—praised; *svarūpa kahe*—Svarūpa Dāmodara Gosvāmī said; *ei śloka*—this verse; *karaha vyākhyāne*—kindly explain.

TRANSLATION

When everyone present heard the verse, they all commended the poet, but Svarūpa Dāmodara Gosvāmī requested him, “Kindly explain this verse.”

TEXT 114

কবি কহে,—“জগন্নাথ—সুন্দর-শরীর ।
চৈতন্য-গোসাঁঞি - শরীরী মহাধীর ॥ ১১৪ ॥

*kavi kahe, —“jagannātha—sundara-śarīra
caitanya-gosāñi— śarīrī mahā-dhīra*

SYNONYMS

kavi kahe—the poet said; *jagannātha*—Lord Jagannātha; *sundara-śarīra*—very beautiful body; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *śarīrī*—possessor of the body; *mahā-dhīra*—very grave.

TRANSLATION

The poet said, “Lord Jagannātha is a most beautiful body, and Śrī Caitanya Mahāprabhu, who is exceptionally grave, is the owner of that body.

PURPORT

Śarīrī refers to a person who owns the śarīra, or body. As 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) For the ordinary living being in material existence there is a division or distinction between the body and the owner of the body. In spiritual existence, however, there is no such distinction, for the body is the owner himself and the owner is the body itself. In spiritual existence, everything must be spiritual. Therefore there is no distinction between the body and its owner.

TEXT 115

সহজে জড়জগতের চেতন করাইতে ।
নীলাচলে মহাপ্রভু হৈলা আবিভূতে ॥” ১১৫ ॥

*sahaje jaḍa-jagatera cetana karāite
nilācale mahāprabhu hailā āvirbhute*

SYNONYMS

sahaje—naturally; *jaḍa-jagatera*—the dull material world; *cetana karāite*—to inspire to spiritual consciousness; *nīlācale*—at Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hailā āvirbhute*—has appeared.

TRANSLATION

“Śrī Caitanya Mahāprabhu has appeared here in Nīlācala [Jagannātha Purī] to spiritualize the entire dull material world.”

TEXT 116

শুনিয়া সবার হৈল আনন্দিত.মন ।

দুঃখ পাঞা স্বরূপ কহে সক্রোধ বচন ॥ ১১৬ ॥

śuniyā sabāra haila ānandita-mana

duḥkha pāñā svarūpa kahe sakrodha vacana

SYNONYMS

śuniyā—hearing; *sabāra*—of all of them; *haila*—there was; *ānandita-mana*—great happiness in the mind; *duḥkha pāñā*—becoming unhappy; *svarūpa kahe*—Svarūpa Dāmodara Gosvāmī began to speak; *sa-krodha vacana*—angry words.

TRANSLATION

Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

TEXT 117

“আরে মুর্খ, আপনার কৈলি সর্বনাশ !

তুই ত’ ঈশ্বরে তোর নাহিক বিশ্বাস ॥ ১১৭ ॥

āre mūrkhā, āpanāra kaili sarva-nāśa!

dui ta’ īśvare tora nāhika viśvāsa

SYNONYMS

āre mūrkhā—O fool; *āpanāra*—of yourself; *kaili*—you have done; *sarva-nāśa*—loss of all auspiciousness; *dui ta’ īśvare*—in the two controllers; *tora*—your; *nāhika viśvāsa*—there is no faith.

TRANSLATION

“You are a fool,” he said. “You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannāthadeva and Śrī Caitanya Mahāprabhu, nor have you faith in Them.

TEXT 118

পূর্ণানন্দ-চিৎস্বরূপ জগন্নাথ-রায় ।

তঁারে কৈলি জড়-নশ্বর-প্রাকৃত-কায় !! ১১৮ ॥

pūrṇānanda-cit-svarūpa jagannātha-rāya
tāhre kaili jaḍa-naśvara-prākṛta-kāya!!

SYNONYMS

pūrṇa-ānanda—complete transcendental bliss; *cit-svarūpa*—the spiritual identity; *jagannātha-rāya*—Lord Jagannātha; *tāhre*—Him; *kaili*—you have made; *jaḍa*—inert; *naśvara*—perishable; *prākṛta*—material; *kāya*—possessing a body.

TRANSLATION

“Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord.

PURPORT

If one thinks that the form of Lord Jagannātha is an idol made of wood, he immediately brings ill fortune into his life. According to the direction of the *Padma Purāṇa*: *arcyē viṣṇau śilā-dhiḥ. . . yasya vā nārakī saḥ*. Thus one who thinks that the body of Lord Jagannātha is made of matter and who distinguishes between Lord Jagannātha’s body and soul is condemned, for he is an offender. A pure devotee who knows the science of Kṛṣṇa consciousness makes no distinction between Lord Jagannātha and His body. He knows that they are identical, just as Lord Kṛṣṇa and His soul are one and the same. When one’s eyes are purified by devotional service performed on the spiritual platform, one can actually envision Lord Jagannātha and His body as being completely spiritual. The advanced devotee, therefore, does not see the worshipable Deity to have a soul within a body like an ordinary human being. There is no distinction between the body and soul of Lord Jagannātha, for Lord Jagannātha is *sac-cid-ānanda-vigraha*, just as the body of Kṛṣṇa is *sac-cid-ānanda-vigraha*. There is actually no difference between Lord Jagannātha and Śrī Caitanya Mahāprabhu, but the ignorant poet from Bengal applied a material distinction to the body of Lord Śrī Jagannātha.

TEXT 119

পূর্ণ-ষড়ৈশ্বর্য চৈতন্য—স্বয়ং ভগবান্ ।

তঁারে কৈলি ক্ষুদ্র জীব স্ফুলিঙ্গ-সমান !! ১১৯ ॥

pūrṇa-ṣaḍ-aiśvarya caitanya—*svayaṁ bhagavān*
tāhre kaili kṣudra jīva sphuliṅga-samāna!!

SYNONYMS

pūrṇa—complete; *ṣaṭ-aiśvarya*—possessing six opulences; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead; *tāṇre*—Him; *kaili*—you have made; *kṣudra jīva*—an ordinary living entity; *sphuliṅga-samāna*—exactly equal to the spark.

TRANSLATION

“You have calculated Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark.”

PURPORT

In the *Upaniṣads* it is said, *yathāgner visphuliṅgā vyuccaranti*: the living entities are like sparks of fire, and His Lordship the Supreme Personality of Godhead is considered the original great fire. When we hear this *śruti-vākya*, or message from the *Vedas*, we should understand the distinction between the Supreme Lord Kṛṣṇa and the living entities. A person under the control of the external energy, however, cannot understand that distinction. Such a person cannot understand that the Supreme Person is the original great fire, whereas the living entities are simply small fragmental parts of that Supreme Personality of Godhead. As Kṛṣṇa says in *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

“The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

There is a distinction between the body and soul of the materially existing living being, but because Śrī Caitanya Mahāprabhu and Lord Jagannātha do not possess material bodies, there is no distinction between Their bodies and souls. On the spiritual platform, body and soul are identical; there is no distinction between them. As stated in *Śrīmad-Bhāgavatam*:

*etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā*

“This is the divinity of the Personality of Godhead. He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord cannot be influenced by the material qualities.” (Bhāg. 1.11.38) His Lordship the Supreme Personality of Godhead, Kṛṣṇa, is unaffected by the influence of the three modes of material nature. Indeed, His devotees are also unpolluted by the influence of the external energy because they engage in the service of His Lordship. Even the very body of a devotee becomes spiritualized, just as an iron rod put into fire becomes as qualified as fire because it becomes red hot and will immediately burn anything it touches. Therefore the poet from Bengal committed a great offense by treating Lord Jagannātha’s body and Lord Jagannātha, the Supreme Personality of Godhead, as two different entities, material and spiritual, as if the Lord were an ordinary living being. The Lord is always the master of the material energy; therefore He is not doomed to be covered by the material energy like an ordinary living entity.

TEXT 120

দুই-ঠাণ্ডি অপরাধে পাইবি দুর্গতি !
অতঃপুঞ্জ ‘তত্ত্ব’ বর্ণে, তার এই রীতি ! ১২০ ॥

dui-ṭhāṇi aparādhe pāibi durgati!
atattva-jñā ‘tattva’ varṇe, tāra ei rīti!

SYNONYMS

dui-ṭhāṇi—unto both; *aparādhe*—by offense; *pāibi*—you will get; *durgati*—hellish destination; *a-tattva-jñā*—one who has no knowledge of the Absolute Truth; *tattva varṇe*—describes the Absolute Truth; *tāra*—his; *ei*—this; *rīti*—course.

TRANSLATION

Svarūpa Dāmodara continued, “Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.

PURPORT

The *brāhmaṇa* poet from Bengal was an offender in the estimation of Svarūpa Dāmodara Gosvāmī, for although the poet had no knowledge of the Absolute Truth, he had nevertheless tried to describe it. The Bengali poet was an offender to both Śrī Caitanya Mahāprabhu and Lord Jagannātha. Because he had made a distinction between Lord Jagannātha’s body and soul and because he had indi-

cated that Lord Śrī Caitanya Mahāprabhu was different from Lord Jagannātha, he had committed offenses to Them both. *A-tattva-jñā* refers to one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme Personality of Godhead. If an *ahaṅgrahopāsaka-māyāvādī*, a person engaged in fruitive activities or a person interested only in sense gratification, describes the Absolute Truth, he immediately becomes an offender.

TEXT 121

আর এক করিয়াছ পরম ‘প্রমাদ’ !

দেহ-দেহি-ভেদে জ্ঞানে কৈলে ‘অপরাধ’ ! ১২১ ॥

āra eka kariyācha parama ‘pramāda’!

deha-dehi-bheda īśvare kaile ‘aparādha’!

SYNONYMS

āra eka—another one; *kariyācha*—you have done; *parama*—the supreme; *pramāda*—illusion; *deha-dehi-bheda*—the distinction between the body and soul; *īśvare*—in His Lordship; *kaile*—you have done; *aparādha*—an offense.

TRANSLATION

“You are in complete illusion, for you have distinguished between the body and soul of His Lordship [Lord Jagannātha or Śrī Caitanya Mahāprabhu]. That is a great offense.

PURPORT

When one differentiates between the body and soul of the Supreme Personality of Godhead, he immediately becomes an offender. Because the living entities in the material world are generally covered by material bodies, the body and soul of an ordinary human being cannot be identical. The Supreme Lord bestows the fruits of one’s activities, for He is the Lord of the results of fruitive action. He is also the cause of all causes, and He is the master of the material energy. Therefore He is supreme. An ordinary living being, however, in his material condition, enjoys the results of his own fruitive activities and therefore falls under their influence. Even in the liberated stage of *brahma-bhūta* identification, he engages in rendering service to His Lordship. Thus there are distinctions between an ordinary human being and the Supreme Lord. *Karmīs* and *jñānīs* who ignore these distinctions are offenders against the lotus feet of the Supreme Personality of Godhead.

An ordinary human being is prone to be subjugated by the material energy, whereas His Lordship the Supreme Personality of Godhead—Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa or Lord Jagannātha—is always the master of the material energy and is therefore never subject to its influence. His Lordship the Supreme

Personality of Godhead has an unlimited spiritual identity, never to be broken, whereas the consciousness of the living entity is limited and fragmented. The living entities are fragmental portions of the Supreme Personality of Godhead eternally (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). It is not that they are covered by the material energy in conditioned life but become one with the Supreme Personality of Godhead when freed from the influence of material energy. Such an idea is offensive.

According to the considerations of Māyāvādī fools, the Supreme Personality of Godhead accepts a material body when He appears in the material world. A Vaiṣṇava, however, knows perfectly well that for Kṛṣṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu—unlike ordinary human beings—there is no distinction between the body and the soul. Even in the material world His Lordship retains His spiritual identity; therefore Lord Kṛṣṇa exhibited all opulences even in His childhood body. There is no distinction between the body and soul of Kṛṣṇa; whether He is in His childhood body or His youthful body, He is always identical with His body. Even though Kṛṣṇa appears like an ordinary human being, He is never subjected to the rules and regulations of the material world. He is *svarāt*, or fully independent. He can appear in the material world, but contrary to the offensive conclusion of the Māyāvāda school, He has no material body. In this connection one may again refer to the above-mentioned verse from *Śrīmad-Bhāgavatam* (1.11.38):

*etad iśanam iśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā*

The Supreme Person has an eternal spiritual body. If one tries to distinguish between the body and soul of the Supreme Personality of Godhead, he commits a great offense.

TEXT 122

ঐশ্বরের নাহি কভু দেহ-দেহি-ভেদ ।
স্বরূপ, দেহ,—চিদানন্দ, নাহিক বিভেদ ॥ ১২২ ॥

*iśvarera nāhi kabhu deha-dehi-bheda
svarūpa, deha,—cid-ānanda, nāhika vibheda*

SYNONYMS

iśvarera—of the Supreme Personality of Godhead; *nāhi*—there is not; *kabhu*—at any time; *deha-dehi-bheda*—distinction between the body and soul;

svarūpa—personal identity; *deha*—body; *cit-ānanda*—all made of blissful spiritual energy; *nāhika vibheda*—there is no distinction.

TRANSLATION

“At no time is there a distinction between the body and soul of the Supreme Personality of Godhead. His personal identity and His body are made of blissful spiritual energy. There is no distinction between them.

PURPORT

Lord Kṛṣṇa, the son of Nanda Maharāja, is *advaya-jñāna*; in other words, there is no distinction between His body and soul, for His existence is completely spiritual. According to the verse from *Śrīmad-Bhāgavatam* beginning with the words *vadanti tat tattva-vidas tattvam* (1.2.11), the Absolute Truth is always to be understood from three angles of vision as Brahman, Paramātmā and Bhagavān. Unlike the objects of the material world, however, the Absolute Truth is always one and always the same. Thus there is no distinction between His body and soul. His form, name, attributes and pastimes, therefore, are completely distinct from those of the material world. One should know perfectly well that there is no difference between the body and soul of the Supreme Personality of Godhead. When one conceives of a distinction between His body and soul, one is immediately conditioned by material nature. Because a person in the material world makes such distinctions, he is called *baddha-jīva*, a conditioned soul.

TEXT 123

“দেহ-দেহি-বিভাগোহয়ং নেশ্বরে বিদ্যতে ক্বচিৎ ॥” ১২৩ ॥

“*deha-dehi-vibhāgo 'yaṁ*
neśvare vidyate kvacit”

SYNONYMS

deha—of the body; *dehi*—of the embodied; *vibhāgaḥ*—distinction; *ayaṁ*—this; *na*—not; *iśvare*—in the Supreme Personality of Godhead; *vidyate*—exists; *kvacit*—at any time.

TRANSLATION

“There is no distinction between the body and soul of the Supreme Personality of Godhead at any time.”

PURPORT

This quotation, which is included in the *Laghu-bhāgavatāmṛta* (1.5.342), is from the *Kūrma Purāṇa*.

TEXTS 124-125

नातः परं परम वद्वतः स्वरूप-
 मानन्दमात्रमविकल्पमविद्वर्षः ।
 पश्यामि विश्वसृजमेकमविश्वमात्मन्
 भूतेन्द्रियाद्यकमदस्त उपाश्रितोहस्मि ॥ १२४ ॥
 तद्वा ईदं भुवनमङ्गल मङ्गलाय
 ध्याने अ नो दरशितं त उपासकानाम् ।
 तस्मै नमो भगवतेह्युविषेम तुभ्यं
 योहनादृतो नरकभाग्भिरसंप्रसङ्गैः ॥ १२५ ॥

*nātaḥ paraṁ parama yad bhavataḥ svarūpam
 ānanda-mātram avikalpam aviddha-varcaḥ
 paśyāmi viśva-sṛjam ekam aviśvam ātman
 bhūtendriyātmaka-madas ta upāśrito 'smi*

*tad vā idam bhuvana-maṅgala maṅgalāya
 dhyāne sma no daraśitam ta upāsakānām
 tasmai namo bhagavate 'nuvidhema tubhyam
 yo 'nāḍṛto naraka-bhāgbhir asat-prasaṅgaiḥ*

SYNONYMS

na—do not; *ataḥ paraṁ*—here after; *parama*—O Supreme; *yad*—that which; *bhavataḥ*—of Your Lordship; *svarūpam*—eternal form; *ānanda-mātram*—impersonal Brahman effulgence; *avikalpam*—without changes; *aviddha-varcaḥ*—without deterioration of potency; *paśyāmi*—do I see; *viśva-sṛjam*—creator of the cosmic manifestation; *ekam*—one without a second; *aviśvam*—and yet not of matter; *ātman*—O supreme cause; *bhūta*—body; *indriya*—senses; *ātmaka*—on such identification; *madaḥ*—pride; *te*—unto You; *upāśritaḥ*—surrendered; *asmi*—I am; *tat*—the Supreme Personality of Godhead; *vā*—or; *idam*—this present form; *bhuvana-maṅgala*—they are all-auspicious for all the universes; *maṅgalāya*—for the sake of all prosperity; *dhyāne*—in meditation; *sma*—as it were; *naḥ*—unto us; *daraśitam*—manifested; *te*—Your; *upāsakānām*—of the devotees; *tasmai*—

unto Him; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Personality of Godhead; *anuvīdhema*—I perform; *tubhyam*—unto You; *yaḥ*—which; *anāḍṛtaḥ*—is neglected; *naraka-bhāgbhiḥ*—by persons destined for hell; *asat-prasaṅgaiḥ*—by material topics.

TRANSLATION

“O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation. Yet You are untouched by matter.

“This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.’

PURPORT

These verses from *Śrīmad-Bhāgavatam* (3.9.3,4) were spoken by Lord Brahmā.

TEXT 126

কাই ‘পূর্ণানন্দৈশ্বর্য’ কৃষ্ণ ‘মায়েশ্বর’ !

কাই ‘ক্সুদ্র’ জীব ‘দুঃখী’, ‘মায়ার কিঙ্কর’ ! ১২৬ ॥

kāhān ‘pūrṇānandaiśvarya’ kṛṣṇa ‘māyeśvara’!

kāhān ‘kṣudra’ jīva ‘duḥkhī’, ‘māyāra kiṅkara’!

SYNONYMS

kāhān—whereas; *pūrṇa*—full; *ānanda*—bliss; *aiśvarya*—opulences; *kṛṣṇa*—Lord Kṛṣṇa; *māyā-īśvara*—the master of the material energy; *kāhān*—whereas; *kṣudra jīva*—the little conditioned soul; *duḥkhī*—unhappy; *māyāra kiṅkara*—the servant of the material energy.

TRANSLATION

“Whereas Kṛṣṇa, the Absolute Truth, the Supreme Personality of Godhead, is full of transcendental bliss, possesses all six spiritual opulences in full, and is the master of the material energy, the small conditioned soul, who is always unhappy, is the servant of the material energy.

PURPORT

The living entity is an ever-conditioned servant of the material energy, whereas Kṛṣṇa, the Supreme Personality of Godhead, is master of the material energy. How, then, could they be on an equal level? There can be no comparison between them. His Lordship is always in a happy condition of transcendental bliss, whereas the conditioned soul is always unhappy because of his contact with the material energy. The Supreme Lord controls the material energy, and the material energy controls the conditioned souls. There is therefore no comparison between the Supreme Personality of Godhead and the ordinary living entities.

TEXT 127

“হ্লাদিয়া সখিদাশ্লিষ্টঃ সচ্চিদানন্দ ঈশ্বরঃ ।

স্বাবিষ্ঠা-সংবৃত্তো জীবঃ সংক্লেশনিকরাকরঃ ॥” ১২৭ ॥

*“hlādinyā samvidāśliṣṭaḥ
sat-cit-ānanda-iśvaraḥ
svāvidyā samvṛtaḥ jīvaḥ
saṅkleśa-nikārākara”*

SYNONYMS

hlādinyā—by the *hlādinī* potency; *samvidā*—by the *samvit* potency; *āśliṣṭaḥ*—surrounded; *sat-cit-ānanda*—always transcendently blissful; *iśvaraḥ*—the Supreme Controller; *sva*—own; *avidyā*—by ignorance; *samvṛtaḥ*—surrounded; *jīvaḥ*—the living entity; *saṅkleśa*—of the three fold miseries; *nikāra*—of the multitude; *ākara*—the mine.

TRANSLATION

“The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies known as *hlādinī* and *samvit*. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations.”

PURPORT

This verse is found in Śrīdhara Svāmī's *Bhāvārtha-dīpikā* (1.7.6), wherein he quotes Śrī Viṣṇusvāmī.

TEXT 128

শুনি' সভাসদের চিন্তে হৈল চমৎকার ।

‘সত্য কহে গোসাঞি, তুঁ হার করিয়াছে ভিরঙ্কার’ ॥

śuni' sabhā-sadera citte haila camatkāra
'satya kahe gosāñi, duñhāra kariyāche tiraskāra'

SYNONYMS

śuni'—hearing; *sabhā-sadera*—of all the members of the assembly; *citte*—in the minds; *haila*—there was; *camatkāra*—wonder; *satya*—the truth; *kahe*—said; *gosāñi*—Svarūpa Dāmodara Gosvāmī; *duñhāra*—of both; *kariyāche*—has done; *tiraskāra*—offense.

TRANSLATION

Hearing this explanation, all the members of the assembly were struck with wonder. "Svarūpa Dāmodara Gosvāmī has spoken the real truth," they admitted. "The brāhmaṇa from Bengal has committed an offense by wrongly describing Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu."

TEXT 129

শুনিয়া কবির হৈল লজ্জা, ভয়, বিস্ময় ।
 হংস-মধ্যে বক যৈছে কিছু নাহি কয় ॥ ১২৯ ॥

śuniyā kavira haila lajjā, bhaya, vismaya
haṁsa-madhye baka yaiche kichu nāhi kaya

SYNONYMS

śuniyā—hearing; *kavira*—of the poet; *haila*—there was; *lajjā*—shame; *bhaya*—fear; *vismaya*—astonishment; *haṁsa-madhye*—in a society of white swans; *baka*—a duck; *yaiche*—just as; *kichu*—anything; *nāhi*—not; *kaya*—utters.

TRANSLATION

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmī, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

TEXT 130

তার দুঃখ দেখি, স্বরূপ সদয়-হৃদয় ।
 উপদেশ কৈলা তারে যৈছে 'হিত' হয় ॥ ১৩০ ॥

tāra duḥkha dekhi, svarūpa sadaya-hṛdaya
upadeśa kailā tāre yaiche 'hita' haya

SYNONYMS

tāra—his; *duḥkha dekhi*—observing the unhappiness; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *sadaya-hṛdaya*—very kindhearted; *upadeśa kailā*—gave instruction; *tāre*—unto him; *yaiche*—so that; *hita*—benefit; *haya*—there can be.

TRANSLATION

Seeing the poet's unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

TEXT 131

“যাহ, ভাগবত পড় বৈষ্ণবের স্থানে ।
একান্ত আশ্রয় কর চৈতন্য-চরণে ॥ ১৩১ ॥

*“yāha, bhāgavata paḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-carāṇe*

SYNONYMS

yāha—just go; *bhāgavata paḍa*—read *Śrīmad-Bhāgavatam*; *vaiṣṇavera sthāne*—from a self-realized Vaiṣṇava; *ekānta āśraya kara*—fully surrender; *caitanya-carāṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

“If you want to understand *Śrīmad-Bhāgavatam*,” he said, “you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”

PURPORT

Herein Svarūpa Dāmodara Gosvāmī instructs the poet from Bengal to hear *Śrīmad-Bhāgavatam* from a pure Vaiṣṇava and learn from him. In India especially, there is now a class of professional *Bhāgavatam* readers whose means of livelihood is to go from village to village, town to town, reading *Bhāgavatam* and collecting *dakṣiṇa*, or rewards, in the form of money or goods, like umbrellas, cloth and fruit. Thus there is now a system of *Bhāgavata* business, with recitations called *Bhāgavata-saptāha* that continue for one week, although this is not mentioned in *Śrīmad-Bhāgavatam*. Nowhere does *Śrīmad-Bhāgavatam* say that the *Bhāgavatam* should be heard for one week for professionals. Rather, *Śrīmad-Bhāgavatam* (1.2.17) says: *śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*. One should regularly hear *Śrīmad-Bhāgavatam* from a self-realized Vaiṣṇava. By such hearing, one becomes pious. *Hṛdy antaḥstho hy abhadraṇi vidhunoti suhṛt-satām*. As one

thus hears the *Bhāgavatam* regularly and sincerely, his heart is purified of all material contamination.

*naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhiki*

“As one regularly hears the *Bhāgavatam* or renders service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact.” (*Bhāg.* 1.2.18)

This is the proper process, but people are accustomed to being misled by professional *Bhāgavatam* reciters. Therefore Svarūpa Dāmodara Gosvāmī herein advises that one should not hear *Śrīmad-Bhāgavatam* from professional reciters. Instead, one must hear and learn the *Bhāgavatam* from a self-realized Vaiṣṇava. Sometimes it is seen that when a Māyāvādī *sannyāsī* reads the *Bhāgavatam*, flocks of men go to hear jugglery of words that cannot awaken their dormant love for Kṛṣṇa. Sometimes people go to see professional dramas and offer food and money to the players, who are expert at collecting these offerings very nicely. The result is that the members of the audience remain in the same position of *gṛham andha-kūpam*, family affection, and do not awaken their love for Kṛṣṇa.

In the *Bhāgavatam* (7.5.30), it is said, *matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām*: the *gṛhavrata*s, those who are determined to continue following the materialistic way of life, will never awaken their dormant love of Kṛṣṇa, for they hear the *Bhāgavatam* only to solidify their position in household life and to be happy in family affairs and sex. Condemning this process of hearing the *Bhāgavatam* from professionals, Svarūpa Dāmodara Gosvāmī says, *yāha, bhāgavata paḍa vaiṣṇavera sthāne*: “To understand the *Śrīmad-Bhāgavatam*, you must approach a self-realized Vaiṣṇava.” One should rigidly avoid hearing the *Bhāgavatam* from a Māyāvādī or other nondevotee who simply performs a grammatical jugglery of words to twist some meaning from the text, collect money from the innocent public, and thus keep people in darkness.

Svarūpa Dāmodara Gosvāmī strictly prohibits the behavior of the materialistic so-called hearers of *Śrīmad-Bhāgavatam*. Instead of awakening real love for Kṛṣṇa, such hearers of the *Bhāgavatam* become more and more attached to household affairs and sex life (*yan maithunādi-gṛhamedhi-sukham hi tuccam*). One should hear *Śrīmad-Bhāgavatam* from a person who has no connection with material activities, or, in other words, from a *paramahansa* Vaiṣṇava, one who has achieved the highest stage of *sannyāsa*. This, of course, is not possible unless one takes shelter of the lotus feet of Śrī Caitanya Mahāprabhu. The *Śrīmad-Bhāgavatam* is understandable only for one who can follow in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 132

চৈতন্যের ভক্তগণের নিত্য কর 'সঙ্গ' ।

তবেত জানিবা সিদ্ধান্তসমুদ্র-তরঙ্গ ॥ ১৩২ ॥

caitanyaera bhakta-gaṇera nitya kara 'saṅga'
tabeta jānibā siddhānta-samudra-taraṅga

SYNONYMS

caitanyaera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *nitya*—regularly; *kara*—do; *saṅga*—association; *tabeta*—then only; *jānibā*—you will understand; *siddhānta-samudra-taraṅga*—the waves of the ocean of devotional service.

TRANSLATION

Svarūpa Dāmodara continued, “Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service.

PURPORT

It is clearly to be understood in this connection that the followers of Śrī Caitanya Mahāprabhu's way of devotional service are eternally associates of the Supreme Personality of Godhead and perfect knowers of the Absolute Truth. If one immediately follows the principles of Śrī Caitanya Mahāprabhu by associating with His devotees, lusty desires for material enjoyment will vanish from one's heart. Then one will be able to understand the meaning of *Śrīmad-Bhāgavatam* and the purpose of listening to it. Otherwise such understanding is impossible.

TEXT 133

তবেত পাণ্ডিত্য তোমার হইবে সফল ।

কৃষ্ণের স্বরূপ-লীলা বর্ণিবা নির্মল ॥ ১৩৩ ॥

tabeta pāṇḍitya tomāra ha-ibe saphala
kṛṣṇera svarūpa-līlā varṇibā nirmala

SYNONYMS

tabeta—then only; *pāṇḍitya*—learning; *tomāra*—your; *ha-ibe*—will become; *sa-phala*—successful; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-līlā*—the transcendental pastimes; *varṇibā*—you will describe; *nirmala*—without material contamination.

TRANSLATION

“Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination.

TEXT 134

এই শ্লোক করিয়াছ পাণ্ডা সন্তোষ ।
তোমার হৃদয়ের অর্থে ছুঁ হায় লাগে ‘দোষ’ ॥১৩৪॥

ei śloka kariyācha pāṇā santoṣa
tomāra hṛdayera arthe duñhāya lāge ‘doṣa’

SYNONYMS

ei śloka—this verse; *kariyācha*—you have composed; *pāṇā santoṣa*—getting satisfaction; *tomāra hṛdayera*—of your heart; *arthe*—by the meaning; *duñhāya*—to both; *lāge doṣa*—there is an offense.

TRANSLATION

“You have composed this introductory verse to your great satisfaction, but the meaning you have expressed is contaminated by offenses to both Lord Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 135

তুমি যৈছে-তৈছে কহ, না জানিয়া রীতি ।
সরস্বতী সেই-শব্দে করিয়াছে স্তুতি ॥ ১৩৫ ॥

tumi yaiche-taiche kaha, nā jāniyā rīti
sarasvatī sei-śabde kariyāche stuti

SYNONYMS

tumi—you; *yaiche-taiche*—somehow or other; *kaha*—speak; *nā jāniyā rīti*—not knowing the regulative principles; *sarasvatī*—the goddess of learning; *sei-śabde*—in those words; *kariyāche stuti*—has made prayers.

TRANSLATION

“You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvatī, has used your words to offer her prayers to the Supreme Lord.

PURPORT

Svarūpa Dāmodara Gosvāmī informed the Bengali poet, "Because of your ignorance and your leaning toward Māyāvāda philosophy, you cannot distinguish the difference between the Māyāvāda and Vaiṣṇava philosophies. Therefore the process you have adopted to praise Lord Śrī Caitanya Mahāprabhu and Lord Jagannātha does not follow the proper system; indeed, it is irregular and offensive. Fortunately, however, through your words, the goddess of learning, mother Sarasvatī, has tactfully offered her prayers to her master, Lord Śrī Caitanya Mahāprabhu."

TEXT 136

যৈছে ইন্দ্র, দৈত্যাদি করে কৃষ্ণের ভৎসন ।
সেইশব্দে সরস্বতী করেন স্তবন ॥ ১৩৬ ॥

*yaiche indra, daityādi kare kṛṣṇera bhartsana
sei-śabde sarasvatī karena stavana*

SYNONYMS

yaiche—just like; *indra*—Lord Indra, the King of heaven; *daitya*—demons; *ādi*—and others; *kare*—do; *kṛṣṇera bhartsana*—chastisement to Kṛṣṇa; *sei-śabde*—by those words; *sarasvatī*—the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

"Sometimes demons, and even Lord Indra, the King of heaven, chastised Kṛṣṇa, but mother Sarasvatī, taking advantage of their words, offered prayers to the Lord.

TEXT 137

বাচালং বালিশং স্তব্ধমজ্জং পণ্ডিতমানিনম্ ।
কৃষ্ণং মর্ত্যমুপাশ্রিত্য গোপা মে চক্রুরপ্রিয়ম্ ॥ ১৩৭ ॥

*vācālaṁ bāliśaṁ stabdham
ajñāṁ paṇḍita-māninam
kṛṣṇaṁ martyam upāśritya
gopā me cakrur apriyam*

SYNONYMS

vācālam—talkative; *bāliśam*—childish; *stabdham*—impudent; *ajñam*—foolish; *paṇḍita-māninam*—thinking Himself a very learned scholar; *kṛṣṇam*—Kṛṣṇa; *mar-*

tyam—an ordinary mortal human being; *upāśritya*—taking shelter of; *gopāḥ*—the cowherd men; *me*—unto me; *cakruḥ*—committed; *apriyam*—that which is not very much appreciated.

TRANSLATION

“[Lord Indra said:] ‘This Kṛṣṇa, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vṛndāvana have offended me by accepting Him. This has not been greatly appreciated by me.’

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.25.5).

TEXT 138

ঐশ্বর্য-মদে মত্ত ইন্দ্র,—যেন মাতোয়াল ।
বুদ্ধিনাশ হৈল, কেবল নাহিক সাম্ভাল ॥ ১৩৮ ॥

*aiśvarya-made matta indra, —yena mātoyāla
buddhi-nāśa haila, kevala nāhika sāmabhāla*

SYNONYMS

aiśvarya-made—being proud of his opulence; *matta*—maddened; *indra*—the King of heaven; *yena*—as if; *mātoyāla*—a mad person; *buddhi-nāśa*—bereft of intelligence; *haila*—became; *kevala*—only; *nāhika*—there is not; *sāmabhāla*—caution.

TRANSLATION

“Indra, the King of heaven, being too proud of his heavenly opulences, became like a madman. Thus bereft of his intelligence, he could not restrain himself from speaking nonsensically about Kṛṣṇa.

TEXT 139

ইন্দ্র বলে,—“মুঞি কুশেৱ কৰিয়াছি নিন্দন” ।
তাৰই মুখে সরস্বতী কৱেন স্তবন ॥ ১৩৯ ॥

*indra bale, —“muṇi kṛṣṇera kariyāchi nindana”
tāra-i mukhe sarasvatī karena stavana*

SYNONYMS

indra bale—Indra says; *muñi*—I; *kṛṣṇera*—of Lord Kṛṣṇa; *kariyāchi*—have done; *nindana*—chastisement and defamation; *tāra-i mukhe*—from his mouth; *sarasvatī*—mother Sarasvatī, the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

“Thus Indra thought, ‘I have properly chastised Kṛṣṇa and defamed Him.’ But Sarasvatī, the goddess of learning, took this opportunity to offer prayers to Kṛṣṇa.

TEXT 140

‘বাচাল’ কহিয়ে—‘বেদপ্রবর্তক’ ধন্য ।

‘বালিশ’—তথাপি ‘শিশু-প্রায়’ গর্বশূন্য ॥ ১৪০ ॥

‘vācāla kahiye—*veda-pravartaka’ dhanya*

‘bāliśa’—tathāpi ‘śiśu-prāya’ garva-sūnya

SYNONYMS

vācāla—talkative; *kahiye*—I say; *veda-pravartaka*—one who can speak with the authority of the Vedas; *dhanya*—glorious; *bāliśa*—childish; *tathāpi*—still; *śiśu-prāya*—like a child; *garva-sūnya*—without pride.

TRANSLATION

“The word ‘*vācāla*’ is used to refer to a person who can speak according to Vedic authority, and the word ‘*bāliśa*’ means ‘innocent.’ Kṛṣṇa spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

TEXT 141

বন্দ্যাভাবে ‘অনম্র’—‘স্তব্দ’-শব্দে কয় ।

যাহা হৈতে অন্য ‘বিজ্ঞ’ নাহি—সে ‘অজ্ঞ’ হয় ॥১৪১॥

vandyābhāve ‘anamra’—‘stabdha’-śabde kaya

yāhā haite anya ‘vijñā’ nāhi—se ‘ajñā’ haya

SYNONYMS

vandyā-abhāve—because there is no one else to be offered obeisances; *anamra*—the one who does not offer obeisances; *stabdha-śabde*—by the word *stabdha* (“impudent”); *kaya*—says; *yāhā haite*—than whom; *anya*—other; *vijñā*—learned scholar; *nāhi*—is not; *se*—He; *ajñā*—one by whom nothing is unknown; *haya*—is.

TRANSLATION

“When there is no one else to receive obeisances, one may be called ‘anamra,’ or one who offers obeisances to no one. This is the meaning of the word ‘stabdha.’ And because no one is found to be more learned than Kṛṣṇa, He may be called ‘ajña,’ indicating that nothing is unknown to Him.

TEXT 142

‘পণ্ডিতের মান্য-পাত্র – হয় ‘পণ্ডিতমানী’ ।
তথাপি ভক্তবাৎসল্যে ‘মনুষ্য’ অভিমানী ॥ ১৪২ ॥

*‘paṇḍitera mānya-pātra—haya ‘paṇḍita-mānī’
tathāpi bhakta-vātsalye ‘manuṣya’ abhimānī*

SYNONYMS

paṇḍitera—of learned scholars; *mānya-pātra*—worshipable object; *haya*—is; *paṇḍita-mānī*—a person honored by the learned scholars; *tathāpi*—still; *bhakta-vātsalye*—because of being very affectionate to the devotees; *manuṣya abhimānī*—presents Himself as an ordinary human being.

TRANSLATION

“The word ‘paṇḍita-mānī’ can be used to indicate that Kṛṣṇa is honored even by learned scholars. Nevertheless, because of affection for His devotees, Kṛṣṇa appears like an ordinary human being and may therefore be called ‘mar-tya.’

TEXT 143

জরাসন্ধ কহে,—“কৃষ্ণ—পুরুষ-অধম ।
তোর সঙ্গে না যুঝিমু, “যাহি বন্ধুহন” ॥ ১৪৩ ॥

*jarāsandha kahe,—“kṛṣṇa—puruṣa-adhama
tora saṅge nā yujhimu, “yāhi bandhu-han”*

SYNONYMS

jarāsandha kahe—Jarāsandha says; *kṛṣṇa*—Kṛṣṇa; *puruṣa-adhama*—the lowest of human beings; *tora saṅge*—with You; *nā yujhimu*—I shall not fight; *yāhi*—because; *bandhu-han*—killer of Your own relatives.

TRANSLATION

“The demon Jarāsandha chastised Kṛṣṇa, saying, ‘You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.’

PURPORT

In this verse also, mother Sarasvatī offers prayers to Kṛṣṇa. The word *puruṣa-adhama* refers to the Personality of Godhead, under whom all other persons remain, or, in other words, *puruṣa-uttama*, the best of all living beings. Similarly, the word *bandhu-han* means “the killer of *māyā*.” In the conditioned state of life, one is closely related with *māyā* as a friend, but when one comes in contact with Kṛṣṇa one is freed from that relationship.

TEXT 144

যাহা হৈতে অন্য পুরুষসকল—‘অধম’ ।

সেই হয় ‘পুরুষাধম’—সরস্বতীর মন ॥ ১৪৪ ॥

yāhā haite anya puruṣa-sakala—‘adhama’
sei haya ‘puruṣādhama’—sarasvatīra mana

SYNONYMS

yāhā haite—from whom; *anya*—other; *puruṣa*—persons; *sakala*—all; *adhama*—subordinate; *sei*—he; *haya*—is; *puruṣa-adhama*—the person under whom all others remain; *sarasvatīra mana*—the explanation of mother Sarasvatī.

TRANSLATION

“Mother Sarasvatī takes ‘*puruṣādhama*’ to mean ‘*puruṣottama*,’ He to whom all men are subordinate.

TEXT 145

‘বান্ধে সবারে’—তাতে অবিজ্ঞা ‘বন্ধু’ হয় ।

‘অবিজ্ঞা-নাশক’—‘বন্ধুহন’-শব্দে কয় ॥ ১৪৫ ॥

bāndhe sabāre—tāte avidyā ‘bandhu’ haya
‘avidyā-nāśaka’—‘bandhu-han’-śabde kaya

SYNONYMS

bāndhe—binds; *sabāre*—everyone; *tāte*—therefore; *avidyā*—nescience, or *māyā*; *bandhu*—binder or relative; *haya*—is; *avidyā-nāśaka*—vanquisher of *māyā*; *bandhu-han-śabde*—by the word “*bandhu-han*”; *kaya*—mother Sarasvatī says.

TRANSLATION

“Nescience, or *māyā*, may be called ‘*bandhu*’ because she entangles everyone in the material world. Therefore by using the word ‘*bandhu-han*,’ mother Sarasvatī says that Lord Kṛṣṇa is the vanquisher of *māyā*.

PURPORT

Everyone is entangled in the illusory energy, but as stated in *Bhagavad-gītā*, *mām eva ye prapadyante māyām etāṁ taranti te*: as soon as one surrenders to Kṛṣṇa, he is freed from *māyā*. Therefore Kṛṣṇa may be called *bandhu-han*, the killer of *māyā*.

TEXT 146

এইমত শিশুপাল করিল নিন্দন ।
সেইবাক্যে সরস্বতী করেন স্তবন ॥ ১৪৬ ॥

ei-mata śiśupāla karila nindana
sei-vākye sarasvatī karena stavana

SYNONYMS

ei-mata—in this way; *śiśu-pāla*—of the name Śiśupāla; *karila nindana*—blasphemed; *sei-vākye*—by those words; *sarasvatī*—the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

“Śiśupāla also blasphemed Kṛṣṇa in this way, but the goddess of learning, Sarasvatī, offered her prayers to Kṛṣṇa even by his words.

TEXT 147

তৈছে এই শ্লোকে তোমার অর্থে ‘নিন্দা’ আইসে ।
সরস্বতীর অর্থ শুন, যাতে ‘স্ততি’ ভাসে ॥ ১৪৭ ॥

taiche ei śloke tomāra arthe ‘nindā’ āise
sarasvatīra artha śuna, yāte ‘stuti’ bhāse

SYNONYMS

taiche—in that way; *ei śloke*—in this verse; *tomāra*—your; *arthe*—by the meaning; *nindā*—blasphemy; *āise*—comes; *sarasvatīra artha*—the meaning of mother Sarasvatī; *śuna*—hear; *yāte*—by which; *stuti*—prayers; *bhāse*—appear.

TRANSLATION

“In that way, although your verse is blasphemous according to your meaning, mother Sarasvatī has taken advantage of it to offer prayers to the Lord.

TEXT 148

জগন্নাথ হন কৃষ্ণের ‘আত্মস্বরূপ’ ।

কিন্তু ইহঁা দারু-ব্রহ্ম – স্থাবর-স্বরূপ ॥ ১৪৮ ॥

jagannātha hana kṛṣṇera ‘ātma-svarūpa’
kintu ihāñ dāru-brahma —sthāvara-svarūpa

SYNONYMS

jagannātha—Lord Jagannātha; *hana*—is; *kṛṣṇera ātma-svarūpa*—identical with Kṛṣṇa; *kintu*—but; *ihāñ*—here, at Jagannātha Purī; *dāru-brahma*—the Absolute appearing as wood; *sthāvara-svarūpa*—nonmoving identity.

TRANSLATION

“There is no difference between Lord Jagannātha and Kṛṣṇa, but here Lord Jagannātha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

TEXT 149

তঁাহা-সহ আত্মতা একরূপ হঞা ।

কৃষ্ণ একতত্ত্বরূপ—দুই রূপ হঞা ॥ ১৪৯ ॥

tāñhā-saha ātmata ēka-rūpa hañā
kṛṣṇa ēka-tattva-rūpa —dui rūpa hañā

SYNONYMS

tāñhā-saha—with Him; *ātmata*—the quality of being the self; *ēka-rūpa hañā*—being one form; *kṛṣṇa*—Lord Kṛṣṇa; *ēka-tattva-rūpa*—one principle; *dui*—two; *rūpa*—forms; *hañā*—becoming.

TRANSLATION

“Thus Lord Jagannātha and Śrī Caitanya Mahāprabhu, although appearing as two, are one because They are both Kṛṣṇa, who is one alone.

TEXT 150

সংসারতারণ-হেতু যেই ইচ্ছা-শক্তি ।

তঁাহার মিলন করি’ একতা মৈছে প্রাপ্তি ॥ ১৫০ ॥

saṁsāra-tāraṇa-hetu yei icchā-śakti
tāhāra milana kari’ ekatā yaiche prāpti

SYNONYMS

saṁsāra-tāraṇa-hetu—for delivering the entire world; *yei*—that; *icchā-śakti*—the potency of will; *tāhāra*—of that will; *milana kari'*—by the meeting; *ekatā*—oneness; *yaiche*—so that; *prāpti*—obtainment.

TRANSLATION

“The supreme desire to deliver the entire world meets in both of Them, and for that reason also They are one and the same.

TEXT 151

সকল সংসারী লোকের করিতে উদ্ধার ।
গৌর-জন্ম-রূপে কৈলা অবতার ॥ ১৫১ ॥

sakala saṁsārī lokera karite uddhāra
gaura-jaṅgama-rūpe kailā avatāra

SYNONYMS

sakala—all; *saṁsārī*—materially contaminated; *lokera*—persons; *karite uddhāra*—to deliver; *gaura*—Śrī Caitanya Mahāprabhu; *jaṅgama*—moving; *rūpe*—in the form; *kailā avatāra*—has descended.

TRANSLATION

“To deliver all the materially contaminated people of the world, that same Kṛṣṇa has descended, moving as Lord Śrī Caitanya Mahāprabhu.

TEXT 152

জগন্নাথের দর্শনে খণ্ডায় সংসার ।
সব-দেশের সব-লোক নারে আসিবার ॥ ১৫২ ॥

jagannāthera darśane khaṇḍāya saṁsāra
saba-deśera saba-loka nāre āsibāra

SYNONYMS

jagannāthera—of Lord Jagannātha; *darśane*—by visiting; *khaṇḍāya saṁsāra*—one is freed from material existence; *saba-deśera*—of all countries; *saba-loka*—all men; *nāre āsibāra*—cannot come.

TRANSLATION

“By visiting Lord Jagannātha one is freed from material existence, but not all men of all countries can come or be admitted here in Jagannātha Purī.

TEXT 153

শ্রীকৃষ্ণচৈতন্যপ্রভু দেশে দেশে যাঞা ।
সব-লোকে নিস্তারিলা জন্ম-ব্রহ্ম হঞা ॥ ১৫৩ ॥

śrī-kṛṣṇa-caitanya-prabhu deśe deśe yāñā
saba-loke nistārilā jaṅgama-brahma hañā

SYNONYMS

śrī-kṛṣṇa-caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; *deśe deśe yāñā*—moving from one country to another; *saba-loke nistārilā*—delivered all conditioned souls; *jaṅgama-brahma*—moving Brahman; *hañā*—being.

TRANSLATION

“Śrī Caitanya Mahāprabhu, however, moves from one country to another, personally or by His representative. Thus He, as the moving Brahman, delivers all the people of the world.

TEXT 154

সরস্বতীর অর্থ এই কহিলুঁ বিবরণ ।
এহো ভাগ্য তোমার ঐছে করিলে বর্ণন ॥ ১৫৪ ॥

sarasvatīra artha ei kahiluñ vivaraṇa
eho bhāgya tomāra aiche karile varṇana

SYNONYMS

sarasvatīra—of Sarasvatī; *artha*—meaning; *ei*—this; *kahiluñ vivaraṇa*—I have explained; *eho*—this; *bhāgya*—great fortune; *tomāra aiche*—in such a way; *karile varṇana*—you have described.

TRANSLATION

“Thus I have explained the meaning intended by mother Sarasvatī, the goddess of learning. It is your great fortune that you have described Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu in that way.

TEXT 155

কৃষ্ণে গালি দিতে করে নাম উচ্চারণ ।
সেই নাম হয় তার 'মুক্তির' কারণ ॥ ১৫৫ ॥

kṛṣṇe gāli dite kare nāma uccāraṇa
sei nāma haya tāra 'muktira' kāraṇa'

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *gāli dite*—to blaspheme or chastise; *kare nāma uccāraṇa*—chants the name of Kṛṣṇa; *sei nāma*—that holy name; *haya*—becomes; *tāra*—his; *muktira kāraṇa*—the cause of liberation.

TRANSLATION

“Sometimes it so happens that one who wants to chastise Kṛṣṇa utters the holy name, and thus the holy name becomes the cause of his liberation.”

TEXT 156

তবে সেই কবি সবার চরণে পড়িয়া ।
সবার শরণ লৈল দন্তে তৃণ লঞা ॥ ১৫৬ ॥

tabe sei kavi sabāra caṛaṇe paḍiyā
sabāra śaraṇa laila dante ṭṛṇa lañā

SYNONYMS

tabe—thereupon; *sei*—that; *kavi*—poet; *sabāra*—of all; *caṛaṇe*—at the feet; *paḍiyā*—falling down; *sabāra*—of all the devotees; *śaraṇa laila*—took shelter; *dante*—in the mouth; *ṭṛṇa lañā*—taking a straw.

TRANSLATION

Upon hearing this proper explanation by Svarūpa Dāmodara Gosvāmī, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

TEXT 157

তবে সব ভক্ত তারে অঙ্গীকার কৈলা ।
তার গুণ কহি' মহাপ্রভুরে মিলাইলা ॥ ১৫৭ ॥

tabe saba bhakta tāre aṅgikāra kailā
tāra guṇa kahi' mahāprabhure milāilā

SYNONYMS

tabe—thereupon; *saba bhakta*—all the devotees; *tāre*—him; *aṅgikāra kailā*—accepted as one of the associates; *tāra guṇa kahi'*—explaining his humble behavior; *mahāprabhure milāilā*—introduced him to Śrī Caitanya Mahāprabhu.

TRANSLATION

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Śrī Caitanya Mahāprabhu.

TEXT 158

সেই কবি সৰ্ব ত্যজি' রহিলা নীলাচলে ।
গৌরভক্তগণের কৃপা কে কহিতে পারে ? ১৫৮ ॥

sei kavi sarva tyaji' rahilā nilācale
gaura-bhakta-gaṇera kṛpā ke kahite pāre?

SYNONYMS

sei kavi—that poet; *sarva tyaji'*—giving up all nonsensical activities; *rahilā*—remained; *nilācale*—at Jagannātha Purī; *gaura-bhakta-gaṇera*—of the devotees of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *ke*—who; *kahite pāre*—can explain.

TRANSLATION

By the mercy of the devotees of Lord Śrī Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannātha Purī. Who can explain the mercy of the devotees of Śrī Caitanya Mahāprabhu?

TEXT 159

এই ত' কহিলু' প্রদ্যুম্নমিশ্র-বিবরণ ।
প্রভুর আজ্ঞায় কৈল কৃষ্ণকথার শ্রবণ ॥ ১৫৯ ॥

ei ta' kahiluṅ pradyumna-miśra-vivaraṇa
prabhura ājñāya kaila kṛṣṇa-kathāra śravaṇa

SYNONYMS

ei ta' kahiluṅ—thus I have described; *pradyumna-miśra-vivaraṇa*—the descriptive narration of Pradyumna Miśra; *prabhura ājñāya*—on the order of Śrī Caitanya Mahāprabhu; *kaila*—did; *kṛṣṇa-kathāra śravaṇa*—listening to discourses on topics concerning Kṛṣṇa.

TRANSLATION

I have thus described the narration concerning Pradyumna Miśra and how, following the order of Śrī Caitanya Mahāprabhu, he listened to discourses about Kṛṣṇa spoken by Rāmānanda Rāya.

TEXT 160

তার মধ্যে কহিলুঁ রামানন্দের মহিমা ।
আপনে শ্রীমুখে প্রভু বর্ণে যাঁর সীমা ॥ ১৬০ ॥

*tāra madhye kahiluṅ rāmānandera mahimā
āpane śrī-mukhe prabhu varṇe yāṅra simā*

SYNONYMS

tāra madhye—within these statements; *kahiluṅ*—I have explained; *rāmānandera mahimā*—the glories of Rāmānanda Rāya; *āpane*—personally; *śrī-mukhe*—from his mouth; *prabhu*—the Lord; *varṇe*—explains; *yāṅra*—of whom; *simā*—the limit of ecstatic love.

TRANSLATION

Within the narration I have explained the glorious characteristics of Śrī Rāmānanda Rāya, through whom Śrī Caitanya Mahāprabhu personally described the limits of ecstatic love for Kṛṣṇa.

TEXT 161

প্রস্তাবে কহিলুঁ কবির নাটক-বিবরণ ।
অজ্ঞ হঞা শ্রদ্ধায় পাইল প্রভুর চরণ ॥ ১৬১ ॥

*prastāve kahiluṅ kavira nāṭaka-vivarāṇa
ajña hañā śrad dhāya pāila prabhura caraṇa*

SYNONYMS

prastāve—by the way; *kahiluṅ*—I have explained; *kavira*—of the poet; *nāṭaka-vivarāṇa*—description of the drama; *ajña hañā*—although being ignorant; *śrad dhāya*—with faith and love; *pāila*—got; *prabhura caraṇa*—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

In the course of the narration, I have also told about the drama by the poet from Bengal. Although he was ignorant, because of his faith and humility he nevertheless obtained the shelter of Śrī Caitanya Mahāprabhu.

TEXT 162

শ্রীকৃষ্ণচৈতন্য-লীলা—অমৃতের সার ।

একলীলা-প্রবাহে বহে শত-শত ধার ॥ ১৬২ ॥

*śrī-kṛṣṇa-caitanya-līlā—amṛtera sāra
eka-līlā-pravāhe vahe śata-śata dhāra*

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *amṛtera sāra*—the essence of nectar; *eka-līlā*—of one pastime; *pravāhe*—by the stream; *vahe*—flow; *śata-śata dhāra*—hundreds and hundreds of branches.

TRANSLATION

The pastimes of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu are the essence of nectar. From the stream of one of His pastimes flow hundreds and thousands of branches.

TEXT 163

শ্রদ্ধা করি' এই লীলা যেই পড়ে, শুনে ।

গৌরলীলা, ভক্তি-ভক্ত-রস-তত্ত্ব জানে ॥ ১৬৩ ॥

*śraddhā kari' ei līlā yei paḍe, śune
gaura-līlā, bhakti-bhakta-rasa-tattva jāne*

SYNONYMS

śraddhā kari'—with faith and love; *ei līlā*—these pastimes; *yei*—anyone who; *paḍe, śune*—reads and hears; *gaura-līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *bhakti-bhakta-rasa-tattva*—the truth about devotional service, devotees and their transcendental mellows; *jāne*—understands.

TRANSLATION

Anyone who reads and hears these pastimes with faith and love can understand the truth about devotional service, devotees and the transcendental mellows of the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 164

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।

চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১৬৪ ॥

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

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Fifth Chapter, describing how Pradyumna Miśra received instructions from Rāmānanda Rāya.

The Meeting of Śrī Caitanya Mahāprabhu and Raghunātha dāsa Gosvāmī

A summary of this chapter is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. When Śrī Caitanya Mahāprabhu went into transcendental fits of ecstatic love, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī attended to Him and satisfied Him as He desired. Raghunātha dāsa Gosvāmī had been attempting to come to the lotus feet of Śrī Caitanya Mahāprabhu for a long time, and finally he left his home and met the Lord. When Śrī Caitanya Mahāprabhu had gone to Śāntipura on His way to Vṛndāvana, Raghunātha dāsa Gosvāmī had offered to dedicate his life at the Lord's lotus feet. In the meantime, however, a Mohammedan official became envious of Hiraṇya dāsa, Raghunātha dāsa Gosvāmī's uncle, and induced some big official court minister to have him arrested. Thus Hiraṇya dāsa left his home, but by the intelligence of Raghunātha dāsa the misunderstanding was mitigated. Then Raghunātha dāsa went to Pānihāṭi, and, following the order of Nityānanda Prabhu, he observed a festival (*ciḍā-dadhi-mahotsava*) by distributing chipped rice mixed with yogurt. The day after the festival, Nityānanda Prabhu gave Raghunātha dāsa the blessing that he would very soon attain the shelter of Śrī Caitanya Mahāprabhu. After this incident, Raghunātha dāsa, with the help of his priest, whose name was Yadunandana Ācārya, got out of his house by trickery and thus ran away. Not touching the general path, Raghunātha dāsa Gosvāmī secretly went to Jagannātha Purī. After twelve days, he arrived in Jagannātha Purī at the lotus feet of Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu entrusted Raghunātha dāsa Gosvāmī to Svarūpa Dāmodara Gosvāmī. Therefore another name for Raghunātha dāsa Gosvāmī is Svarūpera Raghu, or the Raghunātha of Svarūpa Dāmodara. For five days Raghunātha dāsa Gosvāmī took *prasāda* at the temple, but later he would stand at the Sīmha-dvāra gate and eat only whatever he could gather by alms. Later he lived by taking alms from various *chatras*, or food distributing centers. When Raghunātha's father received news of this, he sent some men and money, but Raghunātha dāsa Gosvāmī refused to accept the money. Understanding that Raghunātha dāsa Gosvāmī was living by begging from the *chatras*, Śrī Caitanya Mahāprabhu presented him with His own *guñjā-mālā* and a stone from Govardhana Hill. Thereafter, Raghunātha dāsa Gosvāmī used to eat rejected food that he had collected and washed. This renounced life greatly pleased both

Svarūpa Dāmodara Gosvāmī and Śrī Caitanya Mahāprabhu. One day Śrī Caitanya Mahāprabhu took by force some of the same food, thus blessing Raghunātha dāsa Gosvāmī for his renunciation.

TEXT 1

কৃপাশূৰ্ণৈৰ্যঃ কুগৃহাঙ্ককৃপা-
 দুদধৃত্য ভঙ্গ্যা রঘুনাথদাসম্ ।
 ন্যস্য স্বৰূপে বিদধেহস্তরজং
 শ্ৰীকৃষ্ণচৈতন্যমমুং প্রপদ্যে ॥ ১ ॥

*kṛpā-guṇair yaḥ kuḡrḥāndha-kūpād
 uddhṛtya bhaṅgyā raghunātha-dāsam
 nyasya svarūpe vidadhe 'ntaraṅgam
 śrī-kṛṣṇa-caitanyam amum̐ prapadye*

SYNONYMS

kṛpā-guṇaiḥ—by the ropes of causeless mercy; *yaḥ*—who; *ku-gr̥ha*—of contemptible family life; *andha-kūpāt*—from the blind well; *uddhṛtya*—having raised; *bhaṅgyā*—by a trick; *raghunātha-dāsam*—Raghunātha dāsa Gosvāmī; *nyasya*—giving over; *svarūpe*—to Svarūpa Dāmodara Gosvāmī; *vidadhe*—made; *antaraṅgam*—one of His personal associates; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *amum̐*—unto Him; *prapadye*—I offer my obeisances.

TRANSLATION

With the ropes of His causeless mercy, Śrī Kṛṣṇa Caitanya Mahāprabhu employed a trick to deliver Raghunātha dāsa Gosvāmī from the blind well of contemptible family life. He made Raghunātha dāsa Gosvāmī one of His personal associates, placing him under the charge of Svarūpa Dāmodara Gosvāmī. I offer my obeisances unto Him.

TEXT 2

জয় জয় শ্ৰীচৈতন্য জয় নিত্যানন্দ ।
 জয়াদৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

*jaya jaya śrī-caitanya, jaya nityānanda
 jayādvaīta-candra, jaya gaura-bhakta-vṛnda*

SYNONYMS

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

TRANSLATION

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

TEXT 3

এইমত গৌরচন্দ্র ভক্তগণ-সঙ্গে ।

নীলাচলে নানা লীলা করে নানা-রঙ্গে ॥ ৩ ॥

ei-mata gauracandra bhakta-gaṇa-saṅge
nīlācale nānā līlā kare nānā-raṅge

SYNONYMS

ei-mata—in this way; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His associates; *nīlācale*—at Nīlācala (Jagannātha Purī); *nānā*—various; *līlā*—pastimes; *kare*—performs; *nānā-raṅge*—in varieties of transcendental pleasure.

TRANSLATION

Thus Lord Gauracandra performed various pastimes with His associates at Jagannātha Purī in varieties of transcendental pleasure.

TEXT 4

যতপি অন্তরে কৃষ্ণ-বিয়োগ বাধয়ে ।

বাহিরে না প্রকাশয় ভক্ত-দুঃখ-ভয়ে ॥ ৪ ॥

yadyapi antare kṛṣṇa-viyoga bādhye
bāhire nā prakāśaya bhakta-duḥkha-bhaye

SYNONYMS

yadyapi—although; *antare*—within the heart; *kṛṣṇa-viyoga*—separation from Kṛṣṇa; *bādhye*—obstructs; *bāhire*—externally; *nā prakāśaya*—does not exhibit; *bhakta-duḥkha-bhaye*—fearing the unhappiness of the devotees.

TRANSLATION

Although Śrī Caitanya Mahāprabhu felt pangs of separation from Kṛṣṇa, He did not manifest His feelings externally, for He feared the unhappiness of His devotees.

TEXT 5

উৎকট বিরহ-দুঃখ যবে বাহিরায় ।
তবে যে বৈকল্য প্রভুর বর্ণনা না যায় ॥ ৫ ॥

utkaṭa viraha-duḥkha yabe bāhirāya
tabe ye vaikalya prabhura varṇana nā yāya

SYNONYMS

utkaṭa—severe; *viraha-duḥkha*—unhappiness of separation; *yabe*—when; *bāhirāya*—is manifested; *tabe*—at that time; *ye*—what; *vaikalya*—transformations; *prabhura*—of the Lord; *varṇana nā yāya*—cannot be described.

TRANSLATION

The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Kṛṣṇa cannot be described.

TEXT 6

রামানন্দের কৃষ্ণকথা, স্বরূপের গান ।
বিরহ-বেদনায় প্রভুর রাখয়ে পরাগ ॥ ৬ ॥

rāmāndera kṛṣṇa-kathā, svarūpera gāna
viraha-vedanāya prabhura rākhaye parāṇa

SYNONYMS

rāmāndera—of Rāmānanda Rāya; *kṛṣṇa-kathā*—talks of Lord Kṛṣṇa; *svarūpera gāna*—the songs of Svarūpa Dāmodara; *viraha-vedanāya*—at the time of pangs of separation; *prabhura*—of Lord Śrī. Caitanya Mahāprabhu; *rākhaye*—keep; *parāṇa*—the life.

TRANSLATION

When the Lord acutely felt pangs of separation from Kṛṣṇa, only Śrī Rāmānanda Rāya's talk about Kṛṣṇa and the sweet songs of Svarūpa Dāmodara kept Him alive.

TEXT 7

দিনে প্রভু নানা-সঙ্গে হয় অন্য মন ।
 রাত্রিকালে বাড়ে প্রভুর বিরহ-বেদন ॥ ৭ ॥

*dine prabhu nānā-saṅge haya anya mana
 rātri-kāle bāḍe prabhura viraha-vedana*

SYNONYMS

dine—during the daytime; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nānā-saṅge*—by different association; *haya*—becomes; *anya*—diverted; *mana*—His mind; *rātri-kāle*—at night; *bāḍe*—increase; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *viraha-vedana*—pangs of separation.

TRANSLATION

Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Kṛṣṇa increased very rapidly.

TEXT 8

তঁার সুখ-হেতু সঙ্গে রাহে দুই জনা ।
 কৃষ্ণরস-শ্লোক-গীতে করেন সাস্ত্বনা ॥ ৮ ॥

*tāra sukha-hetu saṅge rahe dui janā
 kṛṣṇa-rasa-śloka-gīte karena sāntvanā*

SYNONYMS

tāra sukha-hetu—for His happiness; *saṅge*—in His association; *rahe*—remain; *dui janā*—two personalities; *kṛṣṇa-rasa*—of the transcendental mellows of Kṛṣṇa; *śloka*—verses; *gīte*—by songs; *karena sāntvanā*—they pacified.

TRANSLATION

Two people—Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī—stayed with the Lord to pacify Him by reciting various verses about Kṛṣṇa's pastimes and by singing appropriate songs for His satisfaction.

TEXT 9

শ্রবণ যৈছে পূর্বে কৃষ্ণসুখের সহায় ।
 গৌরসুখদান-হেতু তৈছে রাম-রায় ॥ ৯ ॥

*subala yaiche pūrve kṛṣṇa-sukhera sahāya
gaura-sukha-dāna-hetu taiche rāma-rāya*

SYNONYMS

subala—Subala, one of the cowherd boy friends of Kṛṣṇa; *yaiche*—just as; *pūrve*—previously; *kṛṣṇa-sukhera*—to give happiness to Kṛṣṇa; *sahāya*—helper; *gaura-sukha-dāna-hetu*—for giving happiness to Lord Śrī Caitanya Mahāprabhu; *taiche*—similarly; *rāma-rāya*—Rāmānanda Rāya.

TRANSLATION

Previously, when Lord Kṛṣṇa was personally present, Subala, one of His cowherd boy friends, gave Him happiness when He felt separation from Rādhārāṇī. Similarly, Rāmānanda Rāya helped give happiness to Lord Śrī Caitanya Mahāprabhu.

TEXT 10

পূর্বে যৈছে রাধার ললিতা সহায়-প্রধান ।
তেছে স্বরূপ-গোসাঁঞি রাখে মহাপ্রভুর প্রাণ ॥১০॥

*pūrve yaiche rādhāra lalitā sahāya-pradhāna
taiche svarūpa-gosāñi rākhe mahāprabhura prāṇa*

SYNONYMS

pūrve—previously; *yaiche*—just as; *rādhāra*—of Śrīmatī Rādhārāṇī; *lalitā*—Her companion named Lalitā; *sahāya-pradhāna*—the best helper; *taiche*—similarly; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *rākhe*—keeps; *mahāprabhura prāṇa*—the life of Śrī Caitanya Mahāprabhu.

TRANSLATION

Previously, when Śrīmatī Rādhārāṇī felt the pangs of separation from Kṛṣṇa, Her constant companion Lalitā kept Her alive by helping Her in many ways. Similarly, when Śrī Caitanya Mahāprabhu felt Rādhārāṇī's emotions, Svarūpa Dāmodara Gosvāmī helped Him maintain His life.

TEXT 11

এই দুই জনার সৌভাগ্য কহন না যায় ।
প্রভুর 'অন্তরঙ্গ' বলি' যাঁরে লোকে গায় ॥ ১১ ॥

*ei dui janāra saubhāgya kahana nā yāya
prabhura 'antaraṅga' bali' yāñre loke gāya*

SYNONYMS

ei dui janāra—of these two personalities; *saubhāgya*—fortune; *kahana nā yāya*—cannot be described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *antaraṅga*—very intimate and confidential associates; *bali'*—as; *yāñre*—whom; *loke*—people; *gāya*—say.

TRANSLATION

To describe the fortunate position of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī is extremely difficult. They were renowned as intimately confidential friends of Śrī Caitanya Mahāprabhu.

TEXT 12

এইমত বিহরে গৌর লঞা ভক্তগণ ।
রঘুনাথ-মিলন এবে শুন, ভক্তগণ ॥ ১২ ॥

*ei-mata vihare gaura lañā bhakta-gaṇa
raghunātha-milana ebe śuna, bhakta-gaṇa*

SYNONYMS

ei-mata—in this way; *vihare*—enjoys; *gaura*—Lord Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—keeping company with His devotees; *raghunātha-milana*—meeting with Raghunātha dāsa Gosvāmī; *ebe*—now; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

The Lord thus enjoyed His life with His devotees. O devotees of Lord Śrī Caitanya Mahāprabhu, now hear how Raghunātha dāsa Gosvāmī met the Lord.

TEXT 13

পূর্বে শান্তিপু্রে রঘুনাথ যবে আইলা ।
মহাপ্রভু রূপা করি' তাঁরে শিখাইলা ॥ ১৩ ॥

*pūrve śāntipure raghunātha yabe āilā
mahāprabhu rūpā kari' tāñre śikhāilā*

SYNONYMS

pūrve—previously; *śāntipure*—to Śāntipura; *raghunātha*—Raghunātha dāsa; *yabe āilā*—when he came; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kari*—showing causeless mercy; *tāhre śikhāilā*—gave him lessons.

TRANSLATION

When Raghunātha dāsa, during his family life, went to meet Śrī Caitanya Mahāprabhu at Śāntipura, the Lord gave him worthy instructions by His causeless mercy.

TEXT 14

প্রভুর শিক্ষাতে তেঁহো নিজ-ঘরে যায় ।
মর্কট-বৈরাগ্য ছাড়ি' হৈলা 'বিষয়ি-প্রায়' ॥ ১৪ ॥

prabhura śikṣāte teṅho nija-ghare yāya
markaṭa-vairāgya chāḍi' hailā 'viṣayi-prāya'

SYNONYMS

prabhura śikṣāte—by the instruction of Śrī Caitanya Mahāprabhu; *teṅho*—he; *nija-ghare yāya*—returned to his home; *markaṭa-vairāgya*—monkey renunciation; *chāḍi'*—giving up; *hailā*—became; *viṣayi-prāya*—like a pounds-and-shillings man.

TRANSLATION

Instead of becoming a so-called renunciate, Raghunātha dāsa, following the instructions of the Lord, returned home and played exactly like a pounds-and-shillings man.

TEXT 15

ভিতরে বৈরাগ্য, বাহিরে করে সর্ব-কর্ম ।
দেখিয়া ত' মাতা-পিতার আনন্দিত মন ॥ ১৫ ॥

bhitare vairāgya, bāhire kare sarva-karma
dekhiyā ta' mātā-pitāra ānandita mana

SYNONYMS

bhitare—within his heart; *vairāgya*—complete renunciation; *bāhire*—externally; *kare*—does; *sarva*—all; *karma*—activities; *dekhiyā*—seeing; *ta'*—certainly; *mātā-pitāra*—of the father and mother; *ānandita*—satisfied; *mana*—the mind.

TRANSLATION

Raghunātha dāsa was inwardly completely renounced, even in family life, but he did not express his renunciation externally. Instead, he acted just like an ordinary businessman. Seeing this, his father and mother were satisfied.

TEXT 16

‘মথুরা হৈতে প্রভু আইলা’,—বার্তা যবে পাইলা ।
প্রভু-পাশ চলিবারে উদ্‌যোগ করিলা ॥ ১৬ ॥

*‘mathurā haite prabhu āilā’,—vārtā yabe pāilā
prabhu-pāśa calibāre udyoga karilā*

SYNONYMS

mathurā haite—from Mathurā; *prabhu āilā*—Lord Śrī Caitanya Mahāprabhu has come back; *vārtā*—message; *yabe pāilā*—when he received; *prabhu-pāśa*—to Śrī Caitanya Mahāprabhu; *calibāre*—to go; *udyoga karilā*—made an endeavor.

TRANSLATION

When he received a message that Lord Śrī Caitanya Mahāprabhu had returned from Mathurā City, Raghunātha dāsa endeavored to go to the lotus feet of the Lord.

TEXT 17

হেন-কালে মুলুকের এক ম্লেচ্ছ অধিকারী ।
সপ্তগ্রাম-মুলুকের সে হয় ‘চৌধুরী’ ॥ ১৭ ॥

*hena-kāle mulukera eka mleccha adhikārī
saptagrāma-mulukera se haya ‘caudhuri’*

SYNONYMS

hena-kāle—at this time; *mulukera*—of the country; *eka*—one; *mleccha*—Mohammedan; *adhikārī*—official; *saptagrāma-mulukera*—of the place known as Saptagrāma; *se*—that person; *haya*—is; *caudhuri*—tax collector.

TRANSLATION

At that time there was a Mohammedan official collecting the taxes of Saptagrāma.

PURPORT

Formerly, when the Mohammedan government was in power, the person appointed tax collector would collect the taxes of the local Zamindars, or landholders. He would keep one-fourth of the collection for himself as a profit, and the balance he would deliver to the treasury of the government.

TEXT 18

হিরণ্যদাস মুলুক নিল ‘মক্‌ররি’ করিয়া ।
তার অধিকার গেল, মরে সে দেখিয়া ॥ ১৮ ॥

hiraṇya-dāsa muluka nila ‘makrari’ kariyā
tāra adhikāra gela, mare se dekhiyā

SYNONYMS

hiraṇya-dāsa—the uncle of Raghunātha dāsa Gosvāmī; *muluka nila*—took charge of the country; *makrari kariyā*—by some agreement; *tāra adhikāra gela*—the Mohammedan *caudhurī* lost his position; *mare se dekhiyā*—became extremely envious of Hiraṇya dāsa.

TRANSLATION

When Hiraṇya dāsa, Raghunātha dāsa’s uncle, made an agreement with the government to collect taxes, the Mohammedan *caudhurī*, or tax collector, having lost his position, became extremely envious of him.

TEXT 19

বার লক্ষ দেয় রাজায়, সাধে বিশ লক্ষ ।
সে ‘তুরুক্’ কিছু না পাঞা হৈল প্রতিপক্ষ ॥ ১৯ ॥

bāra lakṣa deya rājāya, sādhe biśa lakṣa
se ‘turuk’ kichu nā pāñā haila pratipakṣa

SYNONYMS

bāra lakṣa—1,200,000 coins; *deya*—delivers; *rājāya*—unto the Mohammedan government; *sādhe*—collects; *biśa lakṣa*—2,000,000 coins; *se turuk*—that Turk; *kichu*—anything; *nā pāñā*—not getting; *haila pratipakṣa*—became his rival.

TRANSLATION

Hiraṇya dāsa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,-

000, thus making an extra profit of 300,000 coins. Seeing this, the Mohammedan caudhuri, who was a Turk, became his rival.

TEXT 20

রাজ-ঘরে কৈফিয়ৎ দিয়া উজীরে আনিল ।
হিরণ্যদাস পলাইল, রঘুনাথেরে বান্ধিল ॥ ২০ ॥

rāja-ghare kaiphiyat diyā ujīre ānila
hiraṇya-dāsa palāila, raghunāthere bāndhila

SYNONYMS

rāja-ghare—to the government treasury; *kaiphiyat diyā*—sending a confidential account; *ujīre ānila*—brought the minister in charge; *hiraṇya-dāsa palāila*—Hiraṇya dāsa fled; *raghunāthere bāndhila*—he arrested Raghunātha dāsa.

TRANSLATION

After sending a confidential account to the government treasury, the caudhuri brought the minister in charge. The caudhuri came, wanting to arrest Hiraṇya dāsa, but Hiraṇya dāsa had left home. Therefore the caudhuri arrested Raghunātha dāsa.

TEXT 21

প্রতিদিন রঘুনাথে করয়ে ভৎসনা ।
'বাপ-জ্যেষ্ঠারে আন', নহে পাইবা যাতনা ॥ ২১ ॥

prati-dina raghunāthe karaye bhartsanā
'bāpa-jyēṭhāre āna', nahe pāibā yātanā

SYNONYMS

prati-dina—daily; *raghunāthe*—Raghunātha dāsa; *karaye bhartsanā*—he chastised; *bāpa-jyēṭhāre āna*—bring your father and his elder brother; *nahe*—otherwise; *pāibā yātanā*—you will be punished.

TRANSLATION

Every day, the Mohammedan would chastise Raghunātha dāsa and tell him, "Bring your father and his elder brother. Otherwise you will be punished."

TEXT 22

মারিতে আনয়ে যদি দেখে রঘুনাথে ।
মন ফিরি' যায়, তবে না পারে মারিতে ॥ ২২ ॥

*mārite ānaye yadi dekhe raghunāthe
mana phiri' yāya, tabe nā pāre mārite*

SYNONYMS

mārite—to beat; *ānaye*—brings; *yadi*—when; *dekhe*—sees; *raghunāthe*—Raghunātha dāsa; *mana*—his mind; *phiri' yāya*—becomes changed; *tabe*—at that time; *nā pāre mārite*—he could not beat.

TRANSLATION

The caudhurī wanted to beat him, but as soon as he saw Raghunātha's face, his mind changed, and he could not beat him.

TEXT 23

বিশেষে কায়স্থ-বুদ্ধ্যে অন্তরে করে ডর ।
মুখে তর্জে গর্জে, মারিতে সন্ধ্য অন্তর ॥ ২৩ ॥

*viśeṣe kāyastha-buddhye antare kare ḍara
mukhe tarje garje, mārite sabhya antara*

SYNONYMS

viśeṣe—specifically; *kāyastha-buddhye*—considering a *kāyastha*; *antare*—within his heart; *kare ḍara*—is afraid; *mukhe*—with his mouth; *tarje garje*—threatens; *mārite*—to beat; *sa-bhya*—afraid; *antara*—at heart.

TRANSLATION

Indeed, the caudhurī was afraid of Raghunātha dāsa because Raghunātha dāsa belong to the *kāyastha* community. Although the caudhurī would chastise him with oral vibrations, he was afraid to beat him.

PURPORT

Raghunātha dāsa belonged to a very aristocratic family of the *kāyastha* community. He had substantial influence with the local people, and therefore the *caudhurī*, or minister, was afraid to beat him. Superficially he would chastise Raghunātha dāsa with threatening vibrations, but he did not beat him. The members of the *kāyastha* community in Indja are generally very intelligent and expert in business management. Formerly they were mostly government officers. They were mentioned even by Yājñavalkya, as quoted by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*:

*cāṭa-taṣkara-durvṛttair
mahā-sāhasikādibhiḥ
piḍyamānā prajā rakṣet
kāyasthaiś ca viśeṣtaḥ*

From this verse it appears that the governmental officials of the *kāyastha* community would sometimes chastise the citizens, and thus it was the duty of the king to protect the people in general from the atrocities of the *kāyasthas*. In Bengal the *kāyastha* community is honored almost as much as the *brāhmaṇa* community, but in the up-country of India the *kāyasthas* are considered *śūdras* because they generally eat meat and drink wine. In any case, from history the *kāyasthas* appear very intelligent. Thus the Mohammedan *caudhurī* was afraid of Raghunātha dāsa because he belonged to the *kāyastha* community.

TEXT 24

তবে রঘুনাথ কিছু চিন্তিলা উপায় ।
বিনতি করিয়া কহে সেই ম্লেচ্ছ-পায় ॥ ২৪ ॥

*tabe raghunātha kichu cintilā upāya
vinati kariyā kahe sei mleccha-pāya*

SYNONYMS

tabe—then; *raghunātha*—Raghunātha dāsa Gosvāmī; *kichu*—some; *cintilā*—thought of; *upāya*—means; *vinati kariyā*—in great humility; *kahe*—he says; *sei mleccha*—of that Mohammedan *caudhurī*; *pāya*—at the feet.

TRANSLATION

While this was going on, Raghunātha dāsa thought of a tricky method of escape. Thus he humbly submitted this plea at the feet of the Mohammedan *caudhurī*.

TEXT 25

“আমার পিতা, জ্যেষ্ঠা হয় তোমার দুই ভাই ।
ভাই-ভাইয়ে তোমরা কলহ কর সর্বদাই ॥ ২৫ ॥

*“āmāra pitā, jyēṭhā haya tomāra dui bhāi
bhāi-bhāiye tomarā kalaha kara sarvadāi*

SYNONYMS

āmāra pitā—my father; *jyēthā*—and his elder brother; *haya*—are; *tomāra*—your; *dui bhāi*—two brothers; *bhāi-bhāiye*—between brother and brother; *tomarā*—all of you; *kalaha kara*—fight; *sarvadāi*—always.

TRANSLATION

“My dear sir, my father and his elder brother are both your brothers. All brothers always fight about something.

TEXT 26

কভু কলহ, কভু প্রীতি—ইহার নিশ্চয় নাই ।
কালি পুনঃ তিন ভাই হইবা এক-ঠাঞি ॥ ২৬ ॥

kabhu kalaha, kabhu prīti—*ihāra niścaya nāi*
kāli punaḥ tina bhāi ha-ibā eka-ṭhāñi

SYNONYMS

kabhu—sometimes; *kalaha*—fight; *kabhu*—sometimes; *prīti*—very intimate friendly behavior; *ihāra*—of these things; *niścaya nāi*—there is no certainty; *kāli*—the next day; *punaḥ*—again; *tina bhāi*—three brothers; *ha-ibā*—will be; *eka-ṭhāñi*—at one place.

TRANSLATION

“Sometimes brothers fight among themselves, and sometimes they have very friendly dealings. There is no certainty when such changes will take place. Thus I am sure that although today you are fighting, tomorrow you three brothers will be sitting together in peace.

TEXT 27

আমি যৈছে পিতার, তৈছে তোমার বালক ।
আমি তোমার পাল্য, তুমি আমার পালক ॥ ২৭ ॥

āmi yaiche pitāra, taiche tomāra bālaka
āmi tomāra pālya, tumi āmāra pālaka

SYNONYMS

āmi—I; *yaiche*—just like; *pitāra*—of my father; *taiche*—similarly; *tomāra*—your; *bālaka*—son; *āmi*—I; *tomāra*—your; *pālya*—person to be maintained; *tumi*—you; *āmāra*—my; *pālaka*—maintainer.

TRANSLATION

“Just as I am my father’s son, so I am also yours. I am your dependent, and you are my maintainer.

TEXT 28

পালক হঞা পাল্যেরে তাড়িতে না যুয়ায় ।
তুমি সর্বশাস্ত্র জান ‘জিন্দাপীর’-প্রায় ॥ ২৮ ॥

pālaka hañā pālyere tāḍite nā yuyāya
tumi sarva-śāstra jāna ‘jindā-pīra’-prāya”

SYNONYMS

pālaka hañā—being a maintainer; *pālyere*—the person who is maintained; *tāḍite*—to punish; *nā yuyāya*—is not good; *tumi*—you; *sarva-śāstra*—all scriptures; *jāna*—know; *jindā-pīra*—a living saintly person; *prāya*—just like.

TRANSLATION

“For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint.”

TEXT 29

এত শুনি’ সেই ম্লেচ্ছের মন আর্দ্র হৈল ।
দাড়ি বাহি’ অশ্রু পড়ে, কাঁদিতে লাগিল ॥ ২৯ ॥

eta śuni’ sei mlecchera mana ārdra haila
dāḍi vāhi’ aśru paḍe, kāṅdite lāgila

SYNONYMS

eta śuni’—hearing this; *sei mlecchera*—of that Mohammedan; *mana*—mind; *ārdra haila*—became softened; *dāḍi vāhi’*—flowing over his beard; *aśru paḍe*—tears fell; *kāṅdite lāgila*—began to cry.

TRANSLATION

Hearing Raghunātha dāsa’s appealing voice, the Mohammedan’s heart softened. He began to cry, and tears glided down his beard.

TEXT 30

ম্লেচ্ছ বলে,—“আজি হৈতে তুমি—মোর ‘পুত্র’ ।
আজি ছাড়াইমু ভোমা’ করি’ এক সূত্র ॥” ৩০ ॥

mleccha bale,—“*āji haite tumi—mora ‘putra’
āji chāḍāimu tomā’ kari’ eka sūtra’*”

SYNONYMS

mleccha bale—the Mohammedan said; *āji haite*—from this day; *tumi*—you; *mora putra*—my son; *āji*—today; *chāḍāimu tomā’*—I shall get you released; *kari’ eka sūtra*—by some means.

TRANSLATION

The Mohammedan caudhurī told Raghunātha dāsa, “You are my son from this day on. Today, by some means, I shall have you released.”

TEXT 31

উজিরে কহিয়া রঘুনাথে ছাড়াইল ।
প্রীতি করি’ রঘুনাথে কহিতে লাগিল ॥ ৩১ ॥

*ujire kahiya raghunāthe chāḍāila
prīti kari’ raghunāthe kahite lāgila*

SYNONYMS

ujire—unto the minister; *kahiya*—speaking; *raghunāthe chāḍāila*—released Raghunātha dāsa; *prīti kari’*—with great affection; *raghunāthe*—unto Raghunātha dāsa; *kahite lāgila*—began to say.

TRANSLATION

After informing the minister, the caudhurī released Raghunātha dāsa and then began to speak to him with great affection.

TEXT 32

“তোমার জ্যেষ্ঠা নিবুদ্ধি অষ্টলক্ষ খায় ।
আমি—ভাগী, আমারে কিছু দিবারে যুয়ায় ॥ ৩২ ॥

*tomāra jyēthā nirbuddhi aṣṭa-lakṣa khāya
āmi—bhāgī, āmāre kichu dibāre yuyāya*

SYNONYMS

tomāra jyēthā—the elder brother of your father; *nirbuddhi*—bereft of intelligence; *aṣṭa-lakṣa khāya*—enjoys 800,000 coins; *āmi*—I; *bhāgī*—shareholder; *āmāre*—unto me; *kichu*—something; *dibāre*—to give; *yuyāya*—is proper.

TRANSLATION

“The elder brother of your father is less intelligent,” he said. “He enjoys 800,000 coins, but since I am also a shareholder, he should give some portion of it to me.

TEXT 33

যাহ তুমি, তোমার জ্যেঠারে মিলাহ আমারে ।
যে-মতে ভাল হয় করুন, ভার দিলুঁ তাঁরে ॥ ৩৩ ॥

yāha tumi, tomāra jyeṭhāre milāha āmāre
ye-mate bhāla haya karuna, bhāra diluñ tāre

SYNONYMS

yāha—go; *tumi*—you; *tomāra*—your; *jyeṭhāre*—the elder brother of your father; *milāha āmāre*—arrange to meet with me; *ye-mate*—in whatever way; *bhāla*—good; *haya*—is; *karuna*—let him do; *bhāra diluñ tāre*—I shall completely depend upon him.

TRANSLATION

“Now you go arrange a meeting between me and your uncle. Let him do whatever he thinks best. I shall completely depend on his decision.”

TEXT 34

রঘুনাথ আসি' তবে জ্যেঠারে মিলাইল ।
ম্লেচ্ছ-সহিত বশ কৈল—সব শান্ত হৈল ॥ ৩৪ ॥

raghunātha āsi' tabe jyeṭhāre milāila
mleccha-sahita vaśa kaila—*saba śānta haila*

SYNONYMS

raghunātha—Raghunātha dāsa; *āsi'*—coming; *tabe*—then; *jyeṭhāre milāila*—arranged a meeting between the *caudhurī* and the elder brother of his father; *mleccha-sahita*—with the Mohammedan; *vaśa kaila*—he settled; *saba*—everything; *śānta haila*—became peaceful.

TRANSLATION

Raghunātha dāsa arranged a meeting between his uncle and the *caudhurī*. He settled the matter, and everything was peaceful.

TEXT 35

এইমত রঘুনাথের বৎসরেক গেল ।
দ্বিতীয় বৎসরে পলাইতে মন কৈল ॥ ৩৫ ॥

ei-mata raghunāthera vatsareka gela
dvitiya vatsare palāite mana kaila

SYNONYMS

ei-mata—in this way; *raghunāthera*—of Raghunātha dāsa; *vatsareka*—one year; *gela*—passed; *dvitiya vatsare*—the next year; *palāite*—to go away from home; *mana kaila*—he decided.

TRANSLATION

In this way Raghunātha dāsa passed one year exactly like a first-class business manager, but the next year he again decided to leave home.

TEXT 36

রাত্রে উঠি' একেলা চলিলা পলাঞ ।
দূর হৈতে পিতা তাঁরে আনিল ধরিয়া ॥ ৩৬ ॥

rātre uṭhi' ekelā calilā palāñā
dūra haite pitā tāñre ānila dhariyā

SYNONYMS

rātre—at night; *uṭhi'*—getting up; *ekelā*—alone; *calilā*—left; *palāñā*—running away; *dūra haite*—from a distant place; *pitā*—his father; *tāñre*—him; *ānila*—brought back; *dhariyā*—catching.

TRANSLATION

He got up alone one night and left, but his father caught him in a distant place and brought him back.

TEXT 37

এইমতে বারে বারে পলায়, ধরি' আনে ।
তবে তাঁর মাতা কহে তাঁর পিতা সনে ॥ ৩৭ ॥

ei-mate bāre bāre palāya, dhari' āne
tabe tāñra mātā kahe tāñra pitā sane

SYNONYMS

ei-mate—in this way; *bāre bāre*—again and again; *palāya*—he goes away; *dhari' āne*—brings him back; *tabe*—then; *tāñra mātā*—his mother; *kahe*—speaks; *tāñra pitā sane*—with his father.

TRANSLATION

This became almost a daily affair. Raghunātha would run away from home, and his father would again bring him back. Then Raghunātha dāsa's mother began speaking to his father.

TEXT 38

“পুত্র ‘বাতুল’ হইল, ইহায় রাখহ বান্ধিয়া” ।
 তাঁর পিতা কহে তারে নির্বিগ্ন হঞা ॥ ৩৮ ॥

“putra ‘bātula’ ha-ila, ihāya rākhaha bāndhiyā”
 tāñra pitā kahe tāre nirviṅṅa hañā

SYNONYMS

putra—son; *bātula ha-ila*—has become mad; *ihāya*—him; *rākhaha bāndhiyā*—just keep by binding; *tāñra pitā*—his father; *kahe*—says; *tāre*—to her; *nirviṅṅa hañā*—being very unhappy.

TRANSLATION

“Our son has become mad,” she said. “Just keep him by binding him with ropes.” His father, being very unhappy, replied to her as follows.

TEXT 39

“ইন্দ্রসম ঐশ্বর্য, স্ত্রী অঙ্গরা-সম ।
 এ সব বান্ধিতে নারিলেক যাঁর মন ॥ ৩৯ ॥

“indra-sama aiśvarya, strī apsarā-sama
 e saba bāndhite nārileka yāñra mana

SYNONYMS

indra-sama—like the heavenly King, Indra; *aiśvarya*—material opulence; *strī*—wife; *apsarā-sama*—like an angel of heaven; *e saba*—all this; *bāndhite*—to bind; *nārileka*—was not able; *yāñra mana*—whose mind.

TRANSLATION

“Raghunātha dāsa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind.

TEXT 40

দড়ির বন্ধনে তাঁরে রাখিবা কেমনে ?
জন্মদাতা পিতা নারে ‘প্রারব্ধ’ খণ্ডাইতে ॥ ৪০ ॥

daḍira bandhane tāñre rākhibā ke-mate?
janma-dātā pitā nāre ‘prārabdha’ khaṇḍāite

SYNONYMS

daḍira bandhane—by bonds of ropes; *tāñre*—him; *rākhibā*—will you keep; *ke-mate*—how; *janma-dātā pitā*—the father who begets the child; *nāre*—is not able; *prārabdha*—the reaction of previous activities; *khaṇḍāite*—to nullify.

TRANSLATION

“How then could we keep this boy home by binding him with ropes? It is not possible even for one’s father to nullify the reactions of one’s past activities.

TEXT 41

চৈতন্যচন্দ্রের কৃপা হঞাছে ইঁ হারে ।
চৈতন্যচন্দ্রের ‘বাতুল’ কে রাখিতে পারে ?” ॥ ৪১ ॥

caitanya-candrera kṛpā hañāche iñhāre
caitanya-candrera ‘bātula’ ke rākhite pāre?”

SYNONYMS

caitanya-candrera—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *hañāche iñhāre*—has been bestowed upon him; *caitanya-candrera*—of Lord Śrī Caitanya Mahāprabhu; *bātula*—madman; *ke*—who; *rākhite pāre*—can keep.

TRANSLATION

“Lord Śrī Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanyacandra?”

TEXT 42

ভবে রঘুনাথ কিছু বিচারিলা মনে ।

নিত্যানন্দ-গোসাঁঞের পাশ চলিলা আর দিনে ॥ ৪২ ॥

*tabe raghunātha kichu vicārilā mane
nityānanda-gosāñira pāśa calilā āra dine*

SYNONYMS

tabe—thereupon; *raghunātha*—Raghunātha dāsa; *kichu*—something; *vicārilā mane*—considered within his mind; *nityānanda-gosāñira pāśa*—unto Nityānanda Gosāñi; *calilā*—went; *āra dine*—the next day.

TRANSLATION

Then Raghunātha dāsa considered something in his mind, and the next day he went to Nityānanda Gosāñi.

TEXT 43

পানিহাটি-গ্রামে পাইলা প্রভুর দরশন ।

কীর্তনীয়া সেবক সঙ্গে আর বহুজন ॥ ৪৩ ॥

*pānihāṭi-grāme pailā prabhura daraśana
kīrtanīyā sevaka saṅge āra bahu-jana*

SYNONYMS

pānihāṭi-grāme—in the village known as Pānihāṭi; *pailā*—got; *prabhura daraśana*—the audience of Nityānanda Prabhu; *kīrtanīyā sevaka*—performers of *saṅkīrtana* and servants; *saṅge*—with; *āra*—and; *bahu-jana*—many other persons.

TRANSLATION

In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kīrtana performers, servants and others.

TEXT 44

গঙ্গাতীরে বৃক্ষ-মূলে পিণ্ডার উপরে ।

বসিয়াছেন—যেন কোটী সূর্যোদয় করে ॥ ৪৪ ॥

*gaṅgā-tīre vṛkṣa-mūle piṅḍāra upare
vasiyāchena—yena koṭī sūryodaya kare*

SYNONYMS

gaṅgā-tīre—on the bank of the Ganges; *vṛkṣa-mūle*—underneath a tree; *piṅḍāra upare*—on a rock; *vasiyāchena*—was sitting; *yena*—as if; *koṭī sūrya*—hundreds of thousands of suns; *udaya kare*—rise.

TRANSLATION

Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds and thousands of rising suns.

TEXT 45

তলে উপরে বহুভক্ত হঞাছে বেষ্টিত ।
দেখি' প্রভুর প্রভাব রঘুনাথ—বিস্মিত ॥ ৪৫ ॥

*tale upare bahu-bhakta hañāche veṣṭita
dekhi' prabhura prabhāva raghunātha—vismita*

SYNONYMS

tale—the surface; *upare*—upon; *bahu-bhakta*—many devotees; *hañāche veṣṭita*—He was surrounded; *dekhi'*—seeing; *prabhura prabhāva*—the influence of Nityānanda Prabhu; *raghunātha*—Raghunātha dāsa; *vismita*—astonished.

TRANSLATION

Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished.

TEXT 46

দণ্ডবৎ হঞা সেই পড়িলা কতদূরে ।
সেবক কহে,—‘রঘুনাথ দণ্ডবৎ করে’ ॥ ৪৬ ॥

*daṅḍavat hañā sei paḍilā kata-dūre
sevaka kahe,—‘raghunātha daṅḍavat kare’*

SYNONYMS

daṅḍavat hañā—falling flat like a rod; *sei*—he; *paḍilā kata-dūre*—fell down at a distant place; *sevaka kahe*—the servant of Nityānanda Prabhu said; *raghunātha*—Raghunātha dāsa; *daṅḍavat kare*—is offering obeisances.

TRANSLATION

Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, "There is Raghunātha dāsa, offering You obeisances."

TEXT 47

শুনি' প্রভু কহে,—“চোরা দিলি দরশন ।
আয়, আয়, আজি তোর করিমু দণ্ডন” ॥ ৪৭ ॥

śuni' prabhu kahe,—“*corā dili daraśana*
āya, āya, āji tora karimu daṇḍana”

SYNONYMS

śuni'—hearing; *prabhu kahe*—Lord Nityānanda Prabhu said; *corā*—thief; *dili daraśana*—you have come to see Me; *āya āya*—come here, come here; *āji*—today; *tora*—your; *karimu*—I shall do; *daṇḍana*—punishment.

TRANSLATION

Hearing this, Lord Nityānanda Prabhu said, “You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!”

TEXT 48

প্রভু বোলায়, তেঁহো নিকটে না করে গমন ।
আকর্ষিয়া তাঁর মাথে প্রভু ধরিল চরণ ॥ ৪৮ ॥

prabhu bolāya, teṅho nikaṭe nā kare gamana
ākārṣiyā tāra māthe prabhu dharilā caraṇa

SYNONYMS

prabhu bolāya—the Lord calls; *teṅho*—he; *nikaṭe*—nearby; *nā kare gamana*—does not come; *ākārṣiyā*—bringing him near; *tāra māthe*—on his head; *prabhu*—Nityānanda Prabhu; *dharilā caraṇa*—placed His feet.

TRANSLATION

The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa's head.

TEXT 49

কৌতুকী নিত্যানন্দ সহজে দয়াময় ।
 রঘুনাথে কহে কিছু হঞা সদয় ॥ ৪৯ ॥

*kautukī nityānanda sahaje dayāmayā
 raghunāthe kahe kichu hañā sadaya*

SYNONYMS

kautukī—very funny; *nityānanda*—Lord Nityānanda; *sahaje*—by nature; *dayā-maya*—very merciful; *raghunāthe*—unto Raghunātha dāsa; *kahe*—says; *kichu*—something; *hañā sa-daya*—being merciful.

TRANSLATION

Lord Nityānanda was by nature very merciful and funny. Being merciful, He spoke to Raghunātha dāsa as follows.

TEXT 50

“নিকটে না আইস, চোরা, ভাগ’ দূরে দূরে ।
 আজি লাগ্ পাঞাছি, দণ্ডিমু তোমারে ॥ ৫০ ॥

*“nikaṭe nā āisa, corā, bhāga’ dūre dūre
 āji lāg pāñāchi, daṇḍimu tomāre*

SYNONYMS

nikaṭe—nearby; *nā āisa*—you do not come; *corā*—thief; *bhāga’*—you go away; *dūre dūre*—a long distance; *āji*—today; *lāg pāñāchi*—I have caught; *daṇḍimu tomāre*—I shall punish you.

TRANSLATION

“You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

TEXT 51

দধি, চিড়া ভক্ষণ করাহ মোর গণে ।”
 শূনি’ আনন্দিত হৈল রঘুনাথ মনে ॥ ৫১ ॥

*dadhi, ciḍā bhakṣaṇa karāha mora gaṇe’
 śuni’ ānandita haila raghunātha mane*

SYNONYMS

dadhi—yogurt; *ciḍā*—chipped rice; *bhakṣaṇa karāha*—feed; *mora gaṇe*—My associates; *śuni*—hearing; *ānandita haila*—became very happy; *raghunātha*—Raghunātha dāsa; *mane*—in the mind.

TRANSLATION

“Make a festival and feed all My associates yogurt and chipped rice.” Hearing this, Raghunātha dāsa was greatly pleased.

TEXT 52

সেইক্ষণে নিজ-লোক পাঠাইলা গ্রামে ।

ভক্ষ্য-দ্রব্য লোক সব গ্রাম হৈতে আনে ॥ ৫২ ॥

sei-kṣaṇe nija-loka pāṭhāilā grāme

bhakṣya-dravya loka saba grāma haite āne

SYNONYMS

sei-kṣaṇe—immediately; *nija-loka*—his servants; *pāṭhāilā grāme*—he sent to the nearby village; *bhakṣya-dravya*—eatables; *loka saba*—all the persons; *grāma haite*—from the village; *āne*—bring.

TRANSLATION

Raghunātha dāsa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

TEXT 53

চিড়া, দধি, দুগ্ধ, সন্দেশ, আর চিনি, কলা ।

সব দ্রব্য আনাএগে চৌদিকে ধরিল। ॥ ৫৩ ॥

ciḍā, dadhi, dugdha, sandeśa, āra cini, kalā

saba dravya ānāñā caudike dharilā

SYNONYMS

ciḍā—chipped rice; *dadhi*—yogurt; *dugdha*—milk; *sandeśa*—sweetmeats; *āra*—and; *cini*—sugar; *kalā*—banana; *saba*—all; *dravya*—materials; *ānāñā*—causing to be brought; *cau-dike*—all around; *dharilā*—kept.

TRANSLATION

Raghunātha dāsa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.

TEXT 54

‘মহোৎসব’-নাম শুনি’ ব্রাহ্মণ-সজ্জন ।

আসিতে লাগিল লোক অসংখ্য-গণন ॥ ৫৪ ॥

‘mahotsava’-nāma śuni’ brāhmaṇa-sajjana
āsīte lāgila loka asaṅkhyagaṇana

SYNONYMS

mahotsava—festival; *nāma*—name; *śuni*—hearing; *brāhmaṇa-sat-jana*—*brāhmaṇas* and other gentlemen; *āsīte lāgila*—began to pour in; *loka*—people; *asaṅkhyagaṇana*—innumerable.

TRANSLATION

As soon as they heard that a festival was going to be held, all kinds of *brāhmaṇas* and other gentlemen began to arrive. Thus there were innumerable people.

TEXT 55

আর গ্রামান্তর হৈতে সামগ্রী আনিল ।

শত দুই-চারি হোলনা তাঁহা আনাইল ॥ ৫৫ ॥

āra grāmāntara haite sāmagrī ānila
śata dui-cāri holnā tāñhā āñāila

SYNONYMS

āra—also; *grāma-antara haite*—from other villages; *sāmagrī*—articles; *ānila*—brought; *śata*—hundred; *dui-cāri*—two to four; *holnā*—round earthen pots; *tāñhā*—there; *āñāila*—caused to be brought.

TRANSLATION

Seeing the crowd increasing, Raghunātha dāsa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

TEXT 56

বড় বড় মূৎকুণ্ডিকা আনাইল পাঁচ সাত্তে ।

এক বিপ্র প্রভু লাগি’ চিড়া ভিজায় তাতে ॥ ৫৬ ॥

*baḍa baḍa mṛt-kuṇḍikā ānāila pāñca sāte
eka vipra prabhu lāgi' ciḍā bhijāya tāte*

SYNONYMS

baḍa baḍa—big, big; *mṛt-kuṇḍikā*—earthen basins; *ānāila*—arranged to be brought; *pāñca sāte*—five or seven; *eka vipra*—one brāhmaṇa; *prabhu lāgi'*—for Nityānanda Prabhu; *ciḍā*—the chipped rice; *bhijāya*—soaked; *tāte*—in those.

TRANSLATION

He also obtained five or seven especially large earthen pots, and in these pots a brāhmaṇa began soaking chipped rice for the satisfaction of Lord Nityānanda.

TEXT 57

এক-ঠাঁঞ তপ্ত-দুগ্ধে চিড়া ভিজাঞ।
অর্ধেক ছানিল দধি, চিনি, কলা দিয়া ॥ ৫৭ ॥

*eka-ṭhāñi tapta-dugdhe ciḍā bhijāñā
ardheka chānila dadhi, cini, kalā diyā*

SYNONYMS

eka-ṭhāñi—in one place; *tapta-dugdhe*—in hot milk; *ciḍā*—the chipped rice; *bhijāñā*—soaking; *ardheka*—half of it; *chānila*—mixed; *dadhi*—yogurt; *cini*—sugar; *kalā*—bananas; *diyā*—putting in.

TRANSLATION

In one place, chipped rice was soaked in hot milk in each of the large pots. Then half the rice was mixed with yogurt, sugar and bananas.

TEXT 58

আর অর্ধেক ঘনাবৃত-দুগ্ধেতে ছানিল।
চাঁপাকলা, চিনি, ঘৃত, কর্পূর তাতে দিল ॥ ৫৮ ॥

*āra ardheka ghanāvṛta-dugdhetē chānila
cāñpā-kalā, cini, gḥṛta, karpūra tāte dila*

SYNONYMS

āra ardheka—the other half; *ghana-āvṛta*—condensed; *dugdhetē*—in milk; *chānila*—mixed; *cāñpā-kalā*—a special type of banana; *cini*—sugar; *gḥṛta*—clarified butter, ghee; *karpūra*—camphor; *tāte dila*—put into that.

TRANSLATION

The other half was mixed with condensed milk and a special type of banana known as cānpā-kalā. Then sugar, clarified butter and camphor were added.

TEXT 59

ধুতি পরি' প্রভু যদি পিণ্ডাতে বসিল।
সাতকুণ্ডী বিপ্র তাঁর আগেতে ধরিল ॥ ৫৯ ॥

*dhuti pari' prabhu yadi piṅḍāte vasilā
sāta-kuṅḍī vipra tāñra āgete dharilā*

SYNONYMS

dhuti pari'—putting on a new cloth; *prabhu*—Lord Nityānanda; *yadi*—when; *piṅḍāte vasilā*—sat on a high platform; *sāta-kuṅḍī*—the seven big, big earthen pots; *vipra*—the brāhmaṇa; *tāñra āgete*—in front of Him; *dharilā*—placed.

TRANSLATION

After Nityānanda Prabhu had changed His cloth for a new one and sat on a raised platform, the brāhmaṇa brought before Him the seven huge pots.

TEXT 60

চবুতরা-উপরে যত প্রভুর নিজগণে।
বড় বড় লোক বসিল। মণ্ডলী-রচনে ॥ ৬০ ॥

*cabutarā-upare yata prabhura nija-gaṇe
baḍa baḍa loka vasilā maṅḍali-racane*

SYNONYMS

cabutarā-upare—on the raised platform; *yata*—all; *prabhura nija-gaṇe*—very intimate associates of the Lord; *baḍa baḍa loka*—big, big people; *vasilā*—sat down; *maṅḍali-racane*—in a circle.

TRANSLATION

On that platform, all the most important associates of Śrī Nityānanda Prabhu, as well as other important men, sat down in a circle around the Lord.

TEXT 61

রামদাস, স্কন্দরামন্দ, দাস-গদাধর।
মুরারি, কমলাকর, সদানিবি, পুরন্দর ॥ ৬১ ॥

*rāmadāsa, sundarānanda, dāsa-gadādhara
murāri, kamalākara, sadāśiva, purandara*

SYNONYMS

rāmadāsa—Rāmadāsa; *sundarānanda*—Sundarānanda; *dāsa-gadādhara*—Gadādhara dāsa; *murāri*—Murāri; *kamalākara*—Kamalākara; *sadāśiva*—Sadāśiva; *purandara*—Purandara.

TRANSLATION

Among them were Rāmadāsa, Sundarānanda, Gadādhara dāsa, Murāri, Kamalākara, Sadāśiva and Purandara.

TEXT 62

ধনঞ্জয়, জগদীশ, পরমেশ্বর-দাস ।
মহেশ, গৌরীদাস, হোড়-কৃষ্ণদাস ॥ ৬২ ॥

*dhanañjaya, jagadīśa, parameśvara-dāsa
maheśa, gaurīdāsa, hoḍa-kṛṣṇadāsa*

SYNONYMS

dhanañjaya—Dhanañjaya; *jagadīśa*—Jagadīśa; *parameśvara-dāsa*—Parameśvara dāsa; *maheśa*—Maheśa; *gaurīdāsa*—Gaurīdāsa; *hoḍa-kṛṣṇadāsa*—Hoḍa Kṛṣṇadāsa.

TRANSLATION

Dhanañjaya, Jagadīśa, Parameśvara dāsa, Maheśa, Gaurīdāsa and Hoḍa Kṛṣṇadāsa were also there.

TEXT 63

উদ্ধারণ দত্ত আদি যত নিজগণ ।
উপরে বসিলা সব, কে করে গণন ? ৬৩ ॥

*uddhāraṇa datta ādi yata nija-gaṇa
upare vasilā saba, ke kare gaṇana?*

SYNONYMS

uddhāraṇa datta—Uddhāraṇa Datta; *ādi*—and similar other persons; *yata nija-gaṇa*—all personal associates; *upare*—above; *vasilā*—sat down; *saba*—all; *ke*—who; *kare gaṇana*—can count.

TRANSLATION

Similarly, Uddhāraṇa Datta Ṭhākura and many other personal associates of the Lord sat on the raised platform with Nityānanda Prabhu. No one could count them all.

PURPORT

The devotees mentioned herein are described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his *Anubhāṣya*. For further information one may consult the following references in the *Ādi-līlā*. Rāmadāsa—Chapter Ten, texts 116 and 118, and Chapter Eleven, texts 13 and 16. Sundarānanda—11.23. Gadādhara dāsa—10.53, 11.13-14 and 11.17. The Murāri mentioned herein is different from Murāri Gupta. His full name is Murāri Caitanya dāsa, and he is a personal associate of Nityānanda Prabhu. Thus one should consult Chapter Eleven, text 20. Kamalākara—11.24. Sadāśiva—11.38. Purandara—11.28. Dhanañjaya—11.31. Jagadīśa—11.30. Parameśvara—11.29. Maheśa—11.32. Gaurīdāsa—11.26. Hoḍa Kṛṣṇadāsa—11.47. Uddhāraṇa Datta Ṭhākura—11.41.

TEXT 64

শুনি' পণ্ডিত ভট্টাচার্য যত বিপ্র আইলা ।
মান্য করি' প্রভু সবারে উপরে বসাইলা ॥ ৬৪ ॥

śuni' paṇḍita bhaṭṭācārya yata vipra āilā
mānya kari' prabhu sabāre upare vasāilā

SYNONYMS

śuni'—hearing; *paṇḍita bhaṭṭācārya*—learned scholars and priests; *yata*—all; *vipra*—brāhmaṇas; *āilā*—came; *mānya kari'*—giving honor; *prabhu*—Lord Nityānanda Prabhu; *sabāre*—all of them; *upare vasāilā*—seated on the top.

TRANSLATION

Hearing about the festival, all kinds of learned scholars, brāhmaṇas and priests went there. Lord Nityānanda Prabhu honored them and made them sit on the raised platform with Him.

TEXT 65

দুই দুই মৃৎকুণ্ডিকা সবার আগে দিল ।
একে দুগ্ধ-চিড়া, আরে দধি-চিড়া কৈল ॥ ৬৫ ॥

dui dui mṛt-kuṇḍikā sabāra āge dila
eke dugdha-ciḍā, āre dadhi-ciḍā kaila

SYNONYMS

dui dui—two and two; *mṛt-kuṇḍikā*—earthen pots; *sabāra āge*—before every-one; *dila*—offered; *eke*—in one; *dugdha-ciḍā*—chipped rice with condensed milk; *āre*—in the other; *dadhi-ciḍā*—chipped rice with yogurt; *kaila*—put.

TRANSLATION

Everyone was offered two earthen pots. In one was put chipped rice with condensed milk and in the other chipped rice with yogurt.

TEXT 66

আর যত লোক সব চৌতরা-তলানে ।

মণ্ডলী-বন্ধে বসিলা, তার না হয় গণনে ॥ ৬৬ ॥

āra yata loka saba cotarā-talāne

maṇḍali-bandhe vasilā, tāra nā haya gaṇane

SYNONYMS

āra—other; *yata*—as many as; *loka*—people; *saba*—all; *cotarā-talāne*—at the base of the platform; *maṇḍali-bandhe*—in groups; *vasilā*—sat down; *tāra*—of them; *nā haya gaṇane*—there was no counting.

TRANSLATION

All the other people sat in groups around the platform. No one could count how many people there were.

TEXT 67

একেক জনারে দুই দুই হোলনা দিল ।

দধি-চিড়া দুধ-চিড়া, দুইতে ভিজাইল ॥ ৬৭ ॥

ekeka janāre dui dui holnā dila

dadhi-ciḍā dugdha-ciḍā, duite bhijāila

SYNONYMS

ekeka janāre—to each and every one of them; *dui dui*—two and two; *holnā dila*—earthen pots were supplied; *dadhi-ciḍā*—chipped rice with yogurt; *dugdha-ciḍā*—chipped rice with condensed milk; *duite*—in the two pots; *bhijāila*—were soaked.

TRANSLATION

Each and every one of them was supplied two earthen pots—one of chipped rice soaked in yogurt and the other of chipped rice soaked in condensed milk.

TEXT 68

কোন কোন বিপ্র উপরে স্থান না পাঞা ।
দুই হোলনায় চিড়া ভিজায় গঙ্গাতীরে গিয়া ॥ ৬৮ ॥

kona kona vipra upare sthāna nā pāñā
dui holnāya ciḍā bhijāya gaṅgā-tīre giyā

SYNONYMS

kona kona—some; *vipra*—brāhmaṇas; *upare*—on the platform; *sthāna nā pāñā*—not having gotten a place; *dui holnāya*—in two earthen pots; *ciḍā bhijāya*—soak chipped rice; *gaṅgā-tīre*—on the bank of the Ganges; *giyā*—going.

TRANSLATION

Some of the brāhmaṇas, not having gotten a place on the platform, went to the bank of the Ganges with their two earthen pots and soaked their chipped rice there.

TEXT 69

তীরে স্থান না পাঞা আর কত জন ।
জলে নামি' দধি-চিড়া করয়ে ভক্ষণ ॥ ৬৯ ॥

tīre sthāna nā pāñā āra kata jana
jale nāmi' dadhi-ciḍā karaye bhakṣaṇa

SYNONYMS

tīre—on the bank; *sthāna*—place; *nā pāñā*—not having gotten; *āra*—other; *kata*—some; *jana*—persons; *jale nāmi'*—getting down into the water; *dadhi-ciḍā*—yogurt and chipped rice; *karaye bhakṣaṇa*—began to eat.

TRANSLATION

Others, who could not get a place even on the bank of the Ganges, got down into the water and began eating their two kinds of chipped rice.

TEXT 70

কেহ উপরে, কেহ তলে, কেহ গঙ্গাতীরে ।
বিশজন তিন-ঠাঞি পরিবেশন করে ॥ ৭০ ॥

keha upare, keha tale, keha gaṅgā-tīre
biśa-jana tina-ṭhāñi pariveśana kare

SYNONYMS

keha upare—some on the platform; *keha tale*—some at the base of the platform; *keha gaṅgā-tīre*—some on the bank of the Ganges; *biśa-jana*—twenty men; *tina-ṭhāñi*—in three places; *pariveśana kare*—distributed.

TRANSLATION

Thus some sat on the platform, some at the base of the platform, and some on the bank of the Ganges, and they were all supplied two pots each by the twenty men who distributed the food.

TEXT 71

হেনকালে আইলা তথা রাঘব পণ্ডিত ।
হাসিতে লাগিলা দেখি' হঞা বিস্মিত ॥ ৭১ ॥

hena-kāle āilā tathā rāghava paṇḍita
hāsite lāgilā dekhi' hañā vismita

SYNONYMS

hena-kāle—at this time; *āilā*—arrived; *tathā*—there; *rāghava paṇḍita*—the great scholar named Rāghava Paṇḍita; *hāsite lāgilā*—began to laugh; *dekhi'*—seeing; *hañā vismita*—being astonished.

TRANSLATION

At that time, Rāghava Paṇḍita arrived there. Seeing the situation, he began to laugh in great surprise.

TEXT 72

নি-সক্ড়ি নানামত প্রসাদ আনিল ।
প্রভুরে আগে দিয়া ভক্তগণে বাঁটি দিল ॥ ৭২ ॥

ni-sakḍi nānā-mata prasāda ānila
prabhure āge diyā bhakta-gaṇe bāṅṭi dila

SYNONYMS

ni-sakḍi—food cooked in ghee; *nānā-mata*—various types; *prasāda*—remnants of the Lord's food; *ānila*—he brought; *prabhure āge*—in front of Lord Nityānanda; *diyā*—placing; *bhakta-gaṇe*—to all the devotees; *bāṅṭi dila*—distributed.

TRANSLATION

He brought many other kinds of food cooked in ghee and offered to the Lord. This prasāda he first placed before Lord Nityānanda and then distributed among the devotees.

TEXT 73

প্রভুরে কহে,—“তোমা লাগি’ ভোগ লাগাইল ।
তুমি ইহঁা উৎসব কর, ঘরে প্রসাদ রহিল ॥” ৭৩ ॥

*prabhure kahe, —“tomā lāgi’ bhoga lāgāila
tumi ihāñ utsava kara, ghare prasāda rahila”*

SYNONYMS

prabhure kahe—he said to Lord Nityānanda Prabhu; *tomā lāgi’*—for You; *bhoga lāgāila*—I have offered food to the Deity; *tumi*—You; *ihāñ*—here; *utsava kara*—are engaged in a festival; *ghare*—at home; *prasāda*—the *prasāda*; *rahila*—remained.

TRANSLATION

Rāghava Paṇḍita said to Lord Nityānanda, “For You, sir, I have already offered food to the Deity, but You are engaged in a festival here, and so the food is lying there untouched.”

TEXT 74

প্রভু কহে,—“এ-দ্রব্য দিনে করিয়ে ভোজন ।
রাত্রে তোমার ঘরে প্রসাদ করিমু ভক্ষণ ॥ ৭৪ ॥

*prabhu kahe, —“e-dravya dine kariye bhojana
rātrye tomāra ghare prasāda karimu bhakṣaṇa*

SYNONYMS

prabhu kahe—Lord Nityānanda Prabhu said; *e-dravya*—this food; *dine*—during the daytime; *kariye bhojana*—let Me eat; *rātrye*—at night; *tomāra ghare*—in your house; *prasāda*—the *prasāda*; *karimu bhakṣaṇa*—I shall eat.

TRANSLATION

Lord Nityānanda replied, “Let Me eat all this food here during the day, and I shall eat at your home at night.

TEXT 75

গোপ-জাতি আমি বহু গোপগণ সঙ্গে ।
আমি সুখ পাই এই পুলিনভোজন-রঙ্গে ॥” ৭৫ ॥

*gopa-jāti āmi bahu gopa-gaṇa saṅge
āmi sukha pāi ei pulina-bhojana-raṅge”*

SYNONYMS

gopa-jāti—belonging to the community of cowherd boys; *āmi*—I; *bahu*—many; *gopa-gaṇa*—cowherd boys; *saṅge*—with; *āmi*—I; *sukha pāi*—become very happy; *ei*—this; *pulina*—by the riverside; *bhojana-raṅge*—in the enjoyment of eating.

TRANSLATION

“I belong to a community of cowherd boys, and therefore I generally have many cowherd associates with Me. I am happy when we eat together in a picnic like this by the sandy bank of the river.”

TEXT 76

রাঘবে বসারণা দুই কুণ্ডী দেওয়াইলা ।
রাঘব দ্বিবিধ চিড়া তাতে ভিজাইলা ॥ ৭৬ ॥

*rāghave vasāṅṅā dui kuṇḍī deoyāilā
rāghava dvividha ciḍā tāte bhijāilā*

SYNONYMS

rāghave—Rāghava Paṇḍita; *vasāṅṅā*—making sit down; *dui*—two; *kuṇḍī*—earthen pots; *deoyāilā*—arranged to be delivered to him; *rāghava*—Rāghava Paṇḍita; *dvi-vidha*—two kinds; *ciḍā*—chipped rice; *tāte*—in them; *bhijāilā*—soaked.

TRANSLATION

Lord Nityānanda made Rāghava Paṇḍita sit down and had two pots delivered to him also. There were two kinds of chipped rice soaked in them.

TEXT 77

সকল-লোকের চিড়া পূর্ণ যবে হইল ।
ধ্যানে তবে প্রভু মহাপ্রভুরে আনিল ॥ ৭৭ ॥

*sakala-lokera ciḍā pūrṇa yabe ha-ila
dhyāne tabe prabhu mahāprabhure ānila*

SYNONYMS

sakala-lokera—of everyone; *ciḍā*—chipped rice; *pūrṇa*—full; *yabe*—when; *ha-ila*—was; *dhyāne*—in meditation; *tabe*—at that time; *prabhu*—Lord Nityānanda Prabhu; *mahāprabhure ānila*—brought Śrī Caitanya Mahāprabhu.

TRANSLATION

When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu.

TEXT 78

মহাপ্রভু আইলা দেখি' নিতাই উঠিলা ।
তঁারে লঞা সবার চিড়া দেখিতে লাগিলা ॥ ৭৮ ॥

*mahāprabhu āilā dekhi' nitāi uṭhilā
tāhre lañā sabāra ciḍā dekhite lāgilā*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *āilā*—came; *dekhi'*—seeing; *nitāi*—Lord Nityānanda; *uṭhilā*—stood up; *tāhre lañā*—with Him; *sabāra*—of everyone; *ciḍā*—chipped rice; *dekhite lāgilā*—began to see.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk.

TEXT 79

সকল কুণ্ডীর, হোলনার চিড়ার এক এক গ্রাস ।
মহাপ্রভুর মুখে দেন করি' পরিহাস ॥ ৭৯ ॥

*sakala kuṇḍīra, holnāra ciḍāra eka eka grāsa
mahāprabhura mukhe dena kari' parihāsa*

SYNONYMS

sakala kuṇḍīra—from all the pots; *holnāra*—from the big pots; *ciḍāra*—of chipped rice; *eka eka grāsa*—one morsel; *mahāprabhura mukhe*—into the mouth of Śrī Caitanya Mahāprabhu; *dena*—puts; *kari' parihāsa*—making a joke.

TRANSLATION

From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke.

TEXT 80

হাসি' মহাপ্রভু আর এক গ্রাস লঞা ।
তঁার মুখে দিয়া খাওয়ায় হাসিয়া হাসিয়া ॥ ৮০ ॥

hāsi' mahāprabhu āra eka grāsa lañā
tāra mukhe diyā khāoyāya hāsiyā hāsiyā

SYNONYMS

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āra*—another; *eka grāsa*—one morsel; *lañā*—taking; *tāra mukhe*—in the mouth of Lord Nityānanda Prabhu; *diyā*—putting; *khāoyāya*—makes eat; *hāsiyā hāsiyā*—laughing.

TRANSLATION

Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as He made Lord Nityānanda eat it.

TEXT 81

এইমত নিতাই বলে সকল মণ্ডলে ।
দাণ্ডাঞা রঙ্গ দেখে বৈষ্ণব সকলে ॥ ৮১ ॥

ei-mata nitāi bule sakala maṇḍale
dāṅḍāñā raṅga dekhe vaiṣṇava sakale

SYNONYMS

ei-mata—in this way; *nitāi bule*—Lord Nityānanda was walking; *sakala maṇḍale*—through all the groups; *dāṅḍāñā*—standing; *raṅga dekhe*—see the fun; *vaiṣṇava sakale*—all the Vaiṣṇavas.

TRANSLATION

In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun.

TEXT 82

কি করিয়া বেড়ায়,— ইহা কেহ নাহি জানে ।
মহাপ্রভুর দর্শন পায় কোন ভাগ্যবানে ॥ ৮২ ॥

*ki kariyā beḍāya, —ihā keha nāhi jāne
mahāprabhura darśana pāya kona bhāgyavāne*

SYNONYMS

ki kariyā—doing what; *beḍāya*—walks through; *ihā*—this; *keha nāhi jāne*—no one could understand; *mahāprabhura darśana pāya*—see Śrī Caitanya Mahāprabhu; *kona bhāgyavāne*—some fortunate men.

TRANSLATION

No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present.

TEXT 83

তবে হাসি' নিত্যানন্দ বসিলা আসনে ।
চারি কুণ্ডী আরোয়া চিড়া রাখিলা ডাহিনে ॥ ৮৩ ॥

*tabe hāsi' nityānanda vasilā āsane
cāri kuṇḍī āroyā ciḍā rākhilā ḍāhine*

SYNONYMS

tabe hāsi'—thereupon smiling; *nityānanda*—Lord Nityānanda Prabhu; *vasilā āsane*—sat down on His seat; *cāri kuṇḍī*—four earthen pots; *āroyā ciḍā*—chipped rice not made from boiled paddy; *rākhilā ḍāhine*—He kept on His right side.

TRANSLATION

Then Nityānanda Prabhu smiled and sat down. On His right side He kept four pots of chipped rice that had not been made from boiled paddy.

TEXT 84

আসন দিয়া মহাপ্রভুরে তাঁহাঁ বসাইলা ।
দুই ভাই তবে চিড়া খাইতে লাগিলা ॥ ৮৪ ॥

*āsana diyā mahāprabhure tāhāñ vasāilā
dui bhāi tabe ciḍā khāite lāgilā*

SYNONYMS

āsana diyā—offering a sitting place; *mahāprabhure*—unto Śrī Caitanya Mahāprabhu; *tāhāñ*—there; *vasāilā*—made sit; *dui bhāi*—the two brothers; *tabe*—at that time; *ciḍā*—chipped rice; *khāite lāgilā*—began to eat.

TRANSLATION

Lord Nityānanda offered Śrī Caitanya Mahāprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

TEXT 85

দেখি' নিত্যানন্দপ্রভু আনন্দিত হৈলা ।
কত কত ভাবাবেশ প্রকাশ করিলা ॥ ৮৫ ॥

*dekhi' nityānanda-prabhu ānandita hailā
kata kata bhāvāveśa prakāśa karilā*

SYNONYMS

dekhi'—seeing; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *ānandita hailā*—became very happy; *kata kata*—so much; *bhāva-āveśa*—ecstatic love; *prakāśa karilā*—He manifested.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love.

TEXT 86

আজ্ঞা দিলা,—‘হরি বলি’ করহ ভোজন’ ।
‘হরি’ ‘হরি’-ধ্বনি উঠি’ ভরিল ভুবন ॥ ৮৬ ॥

*ājñā dilā, —‘hari bali’ karaha bhojana’
‘hari’ ‘hari’-dhvani uṭhi’ bharila bhuvana*

SYNONYMS

ājñā dilā—He ordered; *hari bali*—saying “Hari”; *karaha bhojana*—all of you eat; *hari hari-dhvani*—the resounding of “Hari, Hari”; *uṭhi*—rising; *bharila bhuvana*—filled the universe.

TRANSLATION

Lord Nityānanda Prabhu ordered, “All of you eat, chanting the holy name of Hari.” Immediately the holy names “Hari, Hari” resounded, filling the entire universe.

TEXT 87

‘হরি’ ‘হরি’ বলি’ বৈষ্ণব করয়ে ভোজন ।
পুলিন-ভোজন সবার হইল স্মরণ ॥ ৮৭ ॥

'hari' 'hari' bali' vaiṣṇava karaye bhojana
pulina-bhojana sabāra ha-ila smaraṇa

SYNONYMS

hari hari bali'—chanting Hari, Hari; vaiṣṇava—all the Vaiṣṇavas; karaye bhojana—eat; pulina-bhojana—eating on the bank of the Yamunā; sabāra ha-ila smaraṇa—everyone could remember.

TRANSLATION

When all the Vaiṣṇavas were chanting the holy names “Hari, Hari” and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.

TEXT 88

নিত্যানন্দ মহাপ্রভু—কৃপালু, উদার ।
রঘুনাথের ভাগ্যে এত কৈলা অঙ্গীকার ॥ ৮৮ ॥

nityānanda mahāprabhu—kṛpālu, udāra
raghunāthera bhāgye eta kailā aṅgikāra

SYNONYMS

nityānanda mahāprabhu—Lord Nityānanda Prabhu and Lord Śrī Caitanya Mahāprabhu; kṛpālu—merciful; udāra—liberal; raghunāthera bhāgye—by the great fortune of Raghunātha dāsa; eta—all this; kailā aṅgikāra—They accepted.

TRANSLATION

Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu are extremely merciful and liberal. It was Raghunātha dāsa's good fortune that They accepted all these dealings.

TEXT 89

নিত্যানন্দ-প্রভাব-কৃপা জানিবে কোন্ জন ?
মহাপ্রভু আনি' করায় পুলিন-ভোজন ॥ ৮৯ ॥

nityānanda-prabhāva-kṛpā jānibe kon jana?
mahāprabhu āni' karāya pulina-bhojana

SYNONYMS

nityānanda—of Nityānanda Prabhu; prabhāva-kṛpā—influence and mercy; jānibe—can know; kon jana—who; mahāprabhu āni'—bringing Śrī Caitanya Mahāprabhu; karāya pulina-bhojana—induces Him to eat on the river bank.

TRANSLATION

Who can understand the influence and mercy of Lord Nityānanda Prabhu? He is so powerful that He induced Lord Śrī Caitanya Mahāprabhu to come eat chipped rice on the bank of the Ganges.

TEXT 90

শ্রীরামদাসাদি গোপ প্রেমাবিষ্ট হৈলা ।

গঙ্গাতীরে 'যমুনা-পুলিন' জ্ঞান কৈলা ॥ ৯০ ॥

śrī-rāmadāsādi gopa premāviṣṭa hailā
gaṅgā-tīre 'yamunā-pulina' jñāna kailā

SYNONYMS

śrī-rāmadāsa-ādi—headed by Śrī Rāmadāsa; *gopa*—the cowherd boys; *prema-āviṣṭa hailā*—became absorbed in ecstatic love; *gaṅgā-tīre*—the bank of the Ganges River; *yamunā-pulina*—the bank of the Yamunā River; *jñāna kailā*—they thought.

TRANSLATION

All the confidential devotees who were cowherd boys, headed by Śrī Rāmadāsa, were absorbed in ecstatic love. They thought the bank of the Ganges to be the bank of the Yamunā.

TEXT 91

মহোৎসব শুনি' পসারি নানা-গ্রাম হৈতে ।

চিড়া, দধি, সন্দেশ, কলা আনিল বেচিতে ॥ ৯১ ॥

mahotsava śuni' pasāri nānā-grāma haite
ciḍā, dadhi, sandeśa, kalā ānila vecite

SYNONYMS

mahotsava śuni'—hearing about this festival; *pasāri*—the shopkeepers; *nānā-grāma*—various villages; *haite*—from; *ciḍā*—chipped rice; *dadhi*—yogurt; *sandeśa*—sweetmeats; *kalā*—bananas; *ānila*—brought; *vecite*—to sell.

TRANSLATION

When the shopkeepers of many other villages heard about the festival, they arrived there to sell chipped rice, yogurt, sweetmeats and bananas.

TEXT 92

যত দ্রব্য লঞা আইসে, সব মূল্য করি' লয় ।
তার দ্রব্য মূল্য দিয়া তাহারে খাওয়ায় ॥ ৯২ ॥

yata dravya lañā āise, saba mūlya kari' laya
tāra dravya mūlya diyā tāhāre khāoyāya

SYNONYMS

yata dravya—all materials; *lañā*—bringing; *āise*—come; *saba*—all; *mūlya kari' laya*—Raghunātha purchased; *tāra dravya*—of their goods; *mūlya diyā*—giving the price; *tāhāre khāoyāya*—fed them.

TRANSLATION

As they came, bringing all kinds of food, Raghunātha dāsa purchased it all. He gave them the price for their goods and later fed them the very same food.

TEXT 93

কৌতুক দেখিতে আইল যত যত জন ।
সেই চিড়া, দধি, কলা করিল ভক্ষণ ॥ ৯৩ ॥

kautuka dekhite āila yata yata jana
sei ciḍā, dadhi, kalā karila bhakṣaṇa

SYNONYMS

kautuka—these funny things; *dekhite*—to see; *āila*—arrived; *yata yata jana*—all kinds of men; *sei*—they; *ciḍā*—chipped rice; *dadhi*—yogurt; *kalā*—bananas; *karila bhakṣaṇa*—ate.

TRANSLATION

Anyone who came to see how these funny things were going on was also fed chipped rice, yogurt and bananas.

TEXT 94

ভোজন করি' নিত্যানন্দ আচমন কৈলা ।
চারি কুণ্ডীর অবশেষ রঘুনাথে দিলা ॥ ৯৪ ॥

bhojana kari' nityānanda ācamana kailā
cāri kuṇḍīra avāśeṣa raghunāthe dilā

SYNONYMS

bhojana kari'—after finishing eating; *nityānanda*—Nityānanda Prabhu; *ācamana kailā*—washing His hands and mouth; *cāri kuṇḍira*—of the four pots; *avaśeṣa*—what was remaining; *raghunāthe dilā*—delivered to Raghunātha dāsa.

TRANSLATION

After Lord Nityānanda Prabhu finished eating, He washed His hands and mouth and gave Raghunātha dāsa the food remaining in the four pots.

TEXT 95

আর তিন কুণ্ডিকায় অবশেষ ছিল ।
গ্রাসে-গ্রাসে করি' বিপ্র সব ভক্তে দিল ॥ ৯৫ ॥

āra tina kuṇḍikāya avaśeṣa chila
grāse-grāse kari' vipra saba bhakte dila

SYNONYMS

āra—other; *tina kuṇḍikāya*—in three pots; *avaśeṣa chila*—there was food remaining; *grāse-grāse*—by morsel; *kari'*—delivering; *vipra*—a *brāhmaṇa*; *saba bhakte*—to all the devotees; *dila*—delivered.

TRANSLATION

There was food remaining in the three other big pots of Lord Nityānanda, and a *brāhmaṇa* distributed it to all the devotees, giving a morsel to each.

TEXT 96

পুষ্পমালা বিপ্র আনি' প্রভু-গলে দিল ।
চন্দন আনিয়া প্রভুর সর্বাঙ্গে লেপিল ॥ ৯৬ ॥

puṣpa-mālā vipra āni' prabhu-gale dila
candana āniyā prabhura sarvāṅge lepila

SYNONYMS

puṣpa-mālā—a flower garland; *vipra*—one *brāhmaṇa*; *āni'*—bringing; *prabhu-gale*—on the neck of Lord Nityānanda Prabhu; *dila*—placed; *candana āniyā*—bringing sandalwood pulp; *prabhura*—of Lord Nityānanda Prabhu; *sarvāṅge lepila*—smears all over the body.

TRANSLATION

Then a brāhmaṇa brought a flower garland, placed the garland on Nityānanda Prabhu's neck and smeared sandalwood pulp all over His body.

TEXT 97

সেবক তাম্বূল লঞা করে সমর্পণ ।
হাসিয়া হাসিয়া প্রভু করয়ে চর্বণ ॥ ৯৭ ॥

sevaka tāmbūla lañā kare samarpaṇa
hāsiyā hāsiyā prabhu karaye carvaṇa

SYNONYMS

sevaka—servant; *tāmbūla*—betel nuts; *lañā*—bringing; *kare samarpaṇa*—offers; *hāsiyā hāsiyā*—smiling; *prabhu*—Lord Nityānanda Prabhu; *karaye carvaṇa*—chews.

TRANSLATION

When a servant brought betel nuts and offered them to Lord Nityānanda, the Lord smiled and chewed them.

TEXT 98

মালা-চন্দন-তাম্বূল শেষ যে আছিল ।
শ্রীহস্তে প্রভু তাহা সবাকারে বাঁটি' দিল ॥ ৯৮ ॥

mālā-candana-tāmbūla śeṣa ye āchila
śrī-haste prabhu tāhā sabākāre bāṅṭi' dila

SYNONYMS

mālā-candana-tāmbūla—the flower garlands, sandalwood pulp and betel; *śeṣa ye āchila*—whatever remained; *śrī-haste*—in His own hand; *prabhu*—Nityānanda Prabhu; *tāhā*—that; *sabākāre*—to all; *bāṅṭi' dila*—distributed.

TRANSLATION

With His own hands Lord Nityānanda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

TEXT 99

আনন্দিত রঘুনাথ প্রভুর 'শেষ' পাঞা ।
আপনার গণ-সহ থাইলা বাঁটিয়া ॥ ৯৯ ॥

*ānandita raghunātha prabhura 'śeṣa' pāñā
āpanāra gaṇa-saha khāilā bāñṭiyā*

SYNONYMS

ānandita—being very happy; *raghunātha*—Raghunātha dāsa; *prabhura śeṣa pāñā*—after getting the remnants left by Lord Nityānanda Prabhu; *āpanāra gaṇa*—his own associates; *saha*—with; *khāilā*—ate; *bāñṭiyā*—distributing.

TRANSLATION

After receiving the remnants of food left by Lord Nityānanda Prabhu, Raghunātha dāsa, who was greatly happy, ate some and distributed the rest among his own associates.

TEXT 100

এই ত' কহিলু' নিত্যানন্দের বিহার ।
'চিড়া-দধি-মহোৎসব'-নামে খ্যাতি যার ॥ ১০০ ॥

*ei ta' kahiluṅ nityānandera vihāra
'ciḍā-dadhi-mahotsava'-nāme khyāti yāra*

SYNONYMS

ei ta'—in this way; *kahiluṅ*—I have described; *nityānandera vihāra*—the pastimes of Lord Nityānanda Prabhu; *ciḍā-dadhi-mahotsava*—the festival of eating chipped rice and yogurt; *nāme*—of the name; *khyāti*—the fame; *yāra*—of which.

TRANSLATION

Thus I have described the pastimes of Lord Nityānanda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

TEXT 101

প্রভু বিশ্রাম কৈলা, যদি দিন-শেষ হৈল ।
রাঘব-মন্দিরে তবে কীর্তন আরম্ভিল ॥ ১০১ ॥

*prabhu viśrāma kailā, yadi dina-śeṣa haila
rāghava-mandire tabe kīrtana ārambhila*

SYNONYMS

prabhu—Nityānanda Prabhu; *viśrāma kailā*—took rest; *yadi*—when; *dina-śeṣa haila*—the day was ended; *rāghava-mandire*—at the temple of Rāghava Paṇḍita;

tabe—at that time; *kīrtana ārambhila*—began congregational chanting of the holy name.

TRANSLATION

Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Paṇḍita and began congregational chanting of the holy name of the Lord.

TEXT 102

ভক্ত সব নাচাঞা নিত্যানন্দ-রায় ।
শেষে নৃত্য করে প্রেমে জগৎ ভাসায় ॥ ১০২ ॥

bhakta saba nācāñā nityānanda-rāya
śeṣe ṅṛtya kare preme jagat bhāsāya

SYNONYMS

bhakta saba—all the devotees; *nācāñā*—making to dance; *nityānanda-rāya*—Lord Nityānanda Prabhu; *śeṣe*—at the end; *ṅṛtya kare*—began to dance; *preme*—in ecstatic love; *jagat bhāsāya*—inundated the entire world.

TRANSLATION

Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love.

TEXT 103

মহাপ্রভু তাঁর নৃত্য করেন দরশন ।
সবে নিত্যানন্দ দেখে, না দেখে অগ্ৰজন ॥ ১০৩ ॥

mahāprabhu tāra ṅṛtya kareṇa daraśana
sabe nityānanda dekhe, nā dekhe anya-jana

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāra*—His; *ṅṛtya*—dancing; *kareṇa daraśana*—sees; *sabe*—all; *nityānanda dekhe*—Nityānanda Prabhu sees; *nā dekhe*—do not see; *anya-jana*—others.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but the others could not.

TEXT 104

নিত্যানন্দের নৃত্য,—যেন তাঁহার নর্তনে ।
উপমা দিবার নাহি এ-তিন ভুবনে ॥ ১০৪ ॥

*nityānandera nṛtya, — yena tānhāra nartane
upamā dibāra nāhi e-tina bhuvane*

SYNONYMS

nityānandera nṛtya—the dancing of Lord Nityānanda Prabhu; *yena*—as; *tānhāra nartane*—with the dancing of Śrī Caitanya Mahāprabhu; *upamā dibāra nāhi*—there cannot be any comparison; *e-tina bhuvane*—within these three worlds.

TRANSLATION

The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds.

TEXT 105

নৃত্যের মাধুরী কেবা বর্ণিবারে পারে ।
মহাপ্রভু আইসে যেই নৃত্য দেখিবারে ॥ ১০৫ ॥

*nṛtyera mādhuri kebā varṇibāre pāre
mahāprabhu āise yei nṛtya dekhibāre*

SYNONYMS

nṛtyera mādhuri—the sweetness of the dancing; *kebā*—who; *varṇibāre pāre*—can describe; *mahāprabhu āise*—Śrī Caitanya Mahāprabhu comes; *yei*—that; *nṛtya*—dancing; *dekhibāre*—to see.

TRANSLATION

No one can properly describe the sweetness of Lord Nityānanda's dancing. Śrī Caitanya Mahāprabhu personally comes to see it.

TEXT 106

নৃত্য করি' প্রভু যবে বিজ্রাম করিলা ।
ভোজনের লাগি' পণ্ডিত নিবেদন কৈলা ॥ ১০৬ ॥

*nṛtya kari' prabhu yabe viśrāma karilā
bhojanera lāgi' paṇḍita nivedana kailā*

SYNONYMS

nṛtya kari'—after dancing; *prabhu*—Lord Nityānanda; *yabe*—when; *viśrāma karilā*—took rest; *bhojanera lāgi'*—for His eating; *pañḍita*—Rāghava Pañḍita; *nivedana kailā*—submitted a request.

TRANSLATION

After the dancing and after Lord Nityānanda had rested, Rāghava Pañḍita submitted his request that the Lord take supper.

TEXT 107

শোজনে বসিলা প্রভু নিজগণ লঞা ।
মহাপ্রভুর আসন ডাহিনে পাতিয়া ॥ ১০৭ ॥

bhojane vasilā prabhu nija-gaṇa lañā
mahāprabhura āsana ḍāhine pātiyā

SYNONYMS

bhojane—to eat; *vasilā*—sat down; *prabhu*—Lord Nityānanda Prabhu; *nija-gaṇa lañā*—with His own personal associates; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *āsana*—sitting place; *ḍāhine pātiyā*—setting on the right side.

TRANSLATION

Lord Nityānanda Prabhu sat down for supper with His personal associates and made a sitting place on His right side for Śrī Caitanya Mahāprabhu.

TEXT 108

মহাপ্রভু আসি' সেই আসনে বসিল ।
দেখি' রাঘবের মনে আনন্দ বাড়িল ॥ ১০৮ ॥

mahāprabhu āsi' sei āsane vasila
dekhi' rāghavera mane ānanda bāḍila

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *sei āsane*—on that seat; *vasila*—sat down; *dekhi'*—seeing; *rāghavera mane*—in the mind of Rāghava Pañḍita; *ānanda*—great happiness; *bāḍila*—increased.

TRANSLATION

Śrī Caitanya Mahāprabhu came there and sat down at His place. Seeing this, Rāghava Pañḍita felt increasing happiness.

TEXT 109

দুইভাই-আগে প্রসাদ আনিয়া ধরিল।
সকল বৈষ্ণবে পিছে পরিবেশন কৈলা ॥ ১০৯ ॥

*dui-bhāi-āge prasāda āniyā dharilā
sakala vaiṣṇave piche pariveśana kailā*

SYNONYMS

dui-bhāi-āge—in front of the two brothers; *prasāda*—the remnants of food offered to Lord Kṛṣṇa; *āniyā*—bringing; *dharilā*—put; *sakala vaiṣṇave*—to all the Vaiṣṇavas; *piche*—thereafter; *pariveśana kailā*—distributed.

TRANSLATION

Rāghava Paṇḍita brought the prasāda before the two brothers and thereafter distributed prasāda to all the other Vaiṣṇavas.

TEXT 110

নানাপ্রকার পিঠা, পায়স, দিব্য শাল্যন্ন।
অমৃত নিন্দয়ে ঐছে বিবিধ ব্যঞ্জন ॥ ১১০ ॥

*nānā-prakāra piṭhā, pāyasa, divya śālyanna
amṛta nindaye aicche vividha vyañjana*

SYNONYMS

nānā-prakāra piṭhā—various types of cake; *pāyasa*—sweet rice; *divya śālyanna*—fine cooked rice; *amṛta*—nectar; *nindaye*—surpassed; *aicche*—such; *vividha vyañjana*—varieties of vegetables.

TRANSLATION

There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

TEXT 111

রাঘব-ঠাকুরের প্রসাদ অমৃতের সার।
মহাপ্রভু যাহা খাইতে আইসে বার বার ॥ ১১১ ॥

*rāghava-ṭhākurerā prasāda amṛtera sāra
mahāprabhu yāhā khāite āise bāra bāra*

SYNONYMS

rāghava-ṭhākurera—of Rāghava Paṇḍita; *prasāda*—food offered to the Deity; *amṛtera sāra*—the essence of nectar; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yāhā*—which; *khāite*—to eat; *āise*—came; *bāra bāra*—again and again.

TRANSLATION

The food prepared and offered to the Deity by Rāghava Paṇḍita was like the essence of nectar. Śrī Caitanya Mahāprabhu came there again and again to eat such prasāda.

TEXT 112

পাক করি' রাঘব যবে ভোগ লাগায় ।
মহাপ্রভুর লাগি' ভোগ পৃথক্ বাড়য় ॥ ১১২ ॥

pāka kari' rāghava yabe bhoga lāgāya
mahāprabhura lāgi' bhoga pṛthak bāḍaya

SYNONYMS

pāka kari'—after cooking; *rāghava*—Rāghava Paṇḍita; *yabe*—when; *bhoga lāgāya*—offers food to the Deity; *mahāprabhura lāgi'*—for Lord Śrī Caitanya Mahāprabhu; *bhoga*—offering; *pṛthak*—separate; *bāḍaya*—arranges.

TRANSLATION

When Rāghava Paṇḍita offered the food to the Deity after cooking, he would make a separate offering for Śrī Caitanya Mahāprabhu.

TEXT 113

প্রতিদিন মহাপ্রভু করেন ভোজন ।
মধ্যে মধ্যে প্রভু তাঁরে দেন দরশন ॥ ১১৩ ॥

prati-dina mahāprabhu karena bhojana
madhye madhye prabhu tāñre dena daraśana

SYNONYMS

prati-dina—daily; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—eats; *madhye madhye*—sometimes; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *dena daraśana*—gives His audience.

TRANSLATION

Every day, Śrī Caitanya Mahāprabhu would eat at the house of Rāghava Paṇḍita. Sometimes He would give Rāghava Paṇḍita the opportunity to see Him.

TEXT 114

দুই ভাইরে রাঘব আনি' পরিবেশে ।
যত্ন করি' খাওয়ায়, না রহে অবশেষে ॥ ১১৪ ॥

dui bhāire rāghava āni' pariveśe
yatna kari' khāoyāya, nā rahe avāśeṣe

SYNONYMS

dui bhāire—to the two brothers; *rāghava*—Rāghava Paṇḍita; *āni'*—bringing; *pariveśe*—distributed; *yatna kari'*—with great attention; *khāoyāya*—fed Them; *nā rahe avāśeṣe*—there were no remnants.

TRANSLATION

Rāghava Paṇḍita would bring and distribute prasāda to the two brothers, feeding Them with great attention. They ate everything, and therefore there were no remnants left.

TEXT 115

কত উপহার আনে, হেন নাহি জানি ।
রাঘবের ঘরে রাঞ্জে রাধা-ঠাকুরাণী ॥ ১১৫ ॥

kata upahāra āne, hena nāhi jāni
rāghavera ghare rāndhe rādhā-ṭhākuraṇī

SYNONYMS

kata upahāra—many presentations; *āne*—brings; *hena*—such; *nāhi jāni*—I cannot understand; *rāghavera ghare*—at the house of Rāghava Paṇḍita; *rāndhe*—cooks; *rādhā-ṭhākuraṇī*—the supreme mother, Śrīmatī Rādhārāṇī.

TRANSLATION

He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Rādhārāṇī, personally cooked in the house of Rāghava Paṇḍita.

TEXT 116

দুর্বাসার ঠাঞি তেঁহো পাঞাছেন বর ।
অমৃত হইতে পাক তাঁর অধিক মধুর ॥ ১১৬ ॥

*durvāsāra ṭhāṇi teṅho pāñāchena vara
amṛta ha-ite pāka tāra adhika madhura*

SYNONYMS

durvāsāra ṭhāṇi—from Durvāsā Muni; *teṅho*—She; *pāñāchena vara*—got the benediction; *amṛta ha-ite*—than nectar; *pāka*—cooking; *tāra*—Her; *adhika madhura*—more sweet.

TRANSLATION

Śrīmatī Rādhārāṇī received from Durvāsā Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

TEXT 117

সুগন্ধি সুন্দর প্রসাদ—মাধুর্যের সার ।
দুই ভাই তাহা খাঞা সন্তোষ অপার ॥ ১১৭ ॥

*sugandhi sundara prasāda—mādhuryera sāra
dui bhāi tāhā khāñā santoṣa apāra*

SYNONYMS

su-gandhi—fragrant; *sundara*—beautiful; *prasāda*—food; *mādhuryera sāra*—the essence of all sweetness; *dui bhāi*—the two brothers; *tāhā*—that; *khāñā*—eating; *santoṣa apāra*—very, very happy.

TRANSLATION

Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu, ate it with great satisfaction.

TEXT 118

ভোজনে বসিতে রঘুনাথে কহে সর্বজন ।
পণ্ডিত কহে,—‘ইঁহ পাছে করিবে ভোজন ॥’ ১১৮ ॥

*bhojane vasite raghunāthe kahe sarva-jana
paṇḍita kahe, — iṅha pāche karibe bhojana'*

SYNONYMS

bhojane—to eat; *vasite*—to sit down; *raghunāthe*—unto Raghunātha dāsa; *kahe*—requested; *sarva-jana*—everyone; *paṇḍita kahe*—Rāghava Paṇḍita said; *iṅha*—this; *pāche*—later; *karibe bhojana*—will take food.

TRANSLATION

All the devotees present requested Raghunātha dāsa to sit down and take prasāda, but Rāghava Paṇḍita told them, "He will take prasāda later."

TEXT 119

ভক্তগণ আকণ্ঠ ভরিয়া করিল ভোজন ।
'হরি' ধ্বনি করি' উঠি' কৈলা আচমন ॥ ১১৯ ॥

*bhakta-gaṇa ākaṅṭha bhariyā karila bhojana
'hari' dhvani kari' uṭhi' kailā ācamana*

SYNONYMS

bhakta-gaṇa—all the devotees; *ākaṅṭha*—up to the neck; *bharyā*—filling; *karila bhojana*—took prasāda; *hari dhvani*—chanting of the holy name of Hari; *kari'*—doing; *uṭhi'*—getting up; *kailā ācamana*—washed their mouths and hands.

TRANSLATION

All the devotees took prasāda, filling themselves to the brim. Thereafter, chanting the holy name of Hari, they stood up and washed their hands and mouths.

TEXT 120

ভোজন করি' দুই ভাই কৈলা আচমন ।
রাঘব আনি' পরাইলা মাল্য-চন্দন ॥ ১২০ ॥

*bhojana kari' dui bhāi kailā ācamana
rāghava āni' parāilā mālya-candana*

SYNONYMS

bhojana kari'—after eating; *dui bhāi*—the two brothers; *kailā ācamana*—washed Their hands and mouths; *rāghava*—Rāghava Paṇḍita; *āni'*—bringing;

parāilā—decorated Them with; *mālya-candana*—flower garlands and sandalwood pulp.

TRANSLATION

After eating, the two brothers washed Their hands and mouths. Then Rāghava Paṇḍita brought flower garlands and sandalwood pulp and decorated Them.

TEXT 121

বিড়া খাওয়াইলা, কৈলা চরণ বন্দন ।
শুক্ৰগণে দিলা বিড়া, মাল্য-চন্দন ॥ ১২১ ॥

biḍā khāoyāilā, kailā caraṇa vandana
bhakta-gaṇe dilā biḍā, mālya-candana

SYNONYMS

biḍā khāoyāilā—he offered betel nuts; *kailā caraṇa vandana*—prayed to the lotus feet; *bhakta-gaṇe*—unto the devotees; *dilā*—gave; *biḍā*—betel nuts; *mālya-candana*—garlands and sandalwood pulp.

TRANSLATION

Rāghava Paṇḍita offered Them betel nuts and worshipped Their lotus feet. He also distributed betel nuts, flower garlands and sandalwood pulp to the devotees.

TEXT 122

রাঘবের কৃপা রঘুনাথের উপরে ।
দুই ভাইএর অবশিষ্ট পাত্র দিলা তাঁরে ॥ ১২২ ॥

rāghavera kṛpā raghunāthera upare
dui bhāiera avasiṣṭa pātra dilā tāñre

SYNONYMS

rāghavera—of Rāghava Paṇḍita; *kṛpā*—mercy; *raghunāthera upare*—unto Raghunātha dāsa; *dui bhāiera*—of the two brothers; *avasiṣṭa*—of remnants of food; *pātra*—the dishes; *dilā tāñre*—offered to him.

TRANSLATION

Rāghava Paṇḍita, being very merciful toward Raghunātha dāsa, offered him the dishes with the remnants of food left by the two brothers.

TEXT 123

কহিলা,—“চৈতন্য গোসাঞি করিয়াছেন ভোজন ।
 তাঁর শেষ পাইলে, তোমার খণ্ডিল বন্ধন ॥” ১২৩ ॥

*kahilā, —“caitanya gosāṇi kariyāchena bhojana
 tāṅra śeṣa pāile, tomāra khaṅḍila bandhana”*

SYNONYMS

kahilā—he said; *caitanya gosāṇi*—Lord Śrī Caitanya Mahāprabhu; *kariyāchena bhojana*—has eaten; *tāṅra śeṣa*—His remnants; *pāile*—if you take; *tomāra*—your; *khaṅḍila*—will cease; *bandhana*—bondage.

TRANSLATION

He said, “Lord Śrī Caitanya Mahāprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family.”

TEXT 124

ভক্ত-চিত্তে ভক্ত-গৃহে সদা অবস্থান ।
 কভু গুপ্ত, কভু ব্যক্ত, স্নতন্ত্র ভগবান্ ॥ ১২৪ ॥

*bhakta-citte bhakta-gr̥he sadā avasthāna
 kabhu gupta, kabhu vyakta, svatantra bhagavān*

SYNONYMS

bhakta-citte—in the heart of a devotee; *bhakta-gr̥he*—at the house of a devotee; *sadā avasthāna*—always resides; *kabhu gupta*—sometimes hidden; *kabhu vyakta*—sometimes manifest; *svatantra*—fully independent; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

TEXT 125

সর্বত্র ‘ব্যাপক’ প্রভুর সদা সর্বত্র বাস ।
 ইহাতে সংশয় যার, সেই যায় নাশ ॥ ১২৫ ॥

*sarvatra 'vyāpaka' prabhura sadā sarvatra vāsa
ihāte saṁśaya yāra, sei yāya nāśa*

SYNONYMS

sarvatra—everywhere; *vyāpaka*—pervading; *prabhura*—of the Supreme Personality of Godhead; *sadā*—always; *sarvatra*—everywhere; *vāsa*—residence; *ihāte*—about this; *saṁśaya*—doubt; *yāra*—of whom; *sei*—he; *yāya nāśa*—becomes annihilated.

TRANSLATION

The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

TEXT 126

প্রাতে নিত্যানন্দ প্রভু গঙ্গাস্নান করিয়া ।
সেই বৃক্ষমূলে বসিলা নিজগণ লঞা ॥ ১২৬ ॥

*prāte nityānanda prabhu gaṅgā-snāna kariyā
sei vṛkṣa-mūle vasilā nija-gaṇa lañā*

SYNONYMS

prāte—in the morning; *nityānanda prabhu*—Lord Nityānanda Prabhu; *gaṅgā-snāna*—bathing in the Ganges; *kariyā*—after doing; *sei vṛkṣa-mūle*—under that tree; *vasilā*—sat down; *nija-gaṇa lañā*—with His associates.

TRANSLATION

In the morning, after taking His bath in the Ganges, Nityānanda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

TEXT 127

রঘুনাথ আসি' কৈলা চরণ বন্দন ।
রাঘবপণ্ডিত-দ্বারা কৈলা নিবেদন ॥ ১২৭ ॥

*raghunātha āsi' kailā caraṇa vandana
rāghava-pañḍita-dvārā kailā nivedana*

SYNONYMS

raghunātha—Raghunātha dāsa; *āsi'*—coming; *kailā caraṇa vandana*—worshiped His lotus feet; *rāghava-pañḍita-dvārā*—through Rāghava Paṇḍita; *kailā nivedana*—submitted his desire.

TRANSLATION

Raghunātha dāsa went there and worshiped Lord Nityānanda's lotus feet. Through Rāghava Paṇḍita, he submitted his desire.

TEXT 128

“অধম, পামর মুই হীন জীবধম !
মোর ইচ্ছা হয়—পাঙ চৈতন্ত-চরণ ॥ ১২৮ ॥

*“adhama, pāmara mui hīna jīvādhama!
mora icchā haya—pāṅa caitanya-caraṇa*

SYNONYMS

adhama—the most fallen; *pāmara*—the most sinful; *mui*—I; *hīna*—condemned; *jīva-adhama*—the lowest of all living beings; *mora*—my; *icchā*—desire; *haya*—is; *pāṅa*—I can get; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

“I am the lowest of men, the most sinful, fallen and condemned. Nevertheless, I desire to attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 129

বামন হঞা যেন চান্দ ধরিবারে চায় ।
অনেক যত্ন কৈলু, তাতে কভু সিদ্ধ নয় ॥ ১২৯ ॥

*vāmana hañā yena cānda dharibāre cāya
aneka yatna kainu, tāte kabhu siddha naya*

SYNONYMS

vāmana hañā—being a dwarf; *yena*—as if; *cānda*—the moon; *dharibāre*—to catch; *cāya*—wants; *aneka yatna*—many attempts; *kainu*—I have made; *tāte*—in that; *kabhu siddha naya*—I have not been successful.

TRANSLATION

“Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

TEXT 130

যতবার পলাই আমি গৃহাদি ছাড়িয়া ।
পিতা, মাতা—দুই মোরে রাখয়ে বান্ধিয়া ॥ ১৩০ ॥

yata-bāra palāi āmi gṛhādi chāḍiyā
pitā, mātā—dui more rākhaye bāndhiyā

SYNONYMS

yata-bāra—as many times; *palāi*—go away; *āmi*—I; *gṛha-ādi chāḍiyā*—giving up my relationship with home; *pitā mātā*—father and mother; *dui*—both of them; *more*—me; *rākhaye bāndhiyā*—keep bound.

TRANSLATION

“Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me bound.

TEXT 131

তোমার কৃপা বিনা কেহ ‘চৈতন্য’ না পায় ।
তুমি কৃপা কৈলে তাঁরে অধমেহ পায় ॥ ১৩১ ॥

tomāra kṛpā vinā keha ‘caitanya’ nā pāya
tumi kṛpā kaile tāhre adhameha pāya

SYNONYMS

tomāra kṛpā—Your mercy; *vinā*—without; *keha*—anyone; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *nā pāya*—cannot get; *tumi kṛpā kaile*—if You are merciful; *tāhre*—Him; *adhameha*—even the fallen soul; *pāya*—can get.

TRANSLATION

“No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet.

TEXT 132

অযোগ্য মুই নিবেদন করিতে করি ভয় ।
মোরে 'চৈতন্য' দেহ' গোসাঁঞি হঞা সদয় ॥ ১৩২ ॥

ayogya mui nivedana karite kari bhaya
more 'caitanya' deha' gosāñi hañā sadaya

SYNONYMS

ayogya—unfit; *mui*—I; *nivedana karite*—to submit my desires; *kari bhaya*—I am afraid; *more*—unto me; *caitanya deha'*—kindly give the shelter of Lord Śrī Caitanya Mahāprabhu; *gosāñi*—O my Lord; *hañā sa-daya*—being merciful.

TRANSLATION

“Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 133

মোর মাথে পদ ধরি' করহ প্রসাদ ।
'নির্বিন্ধে চৈতন্য পাঙ—কর আশীর্বাদ ॥” ১৩৩ ॥

mora māthe pada dhari' karaha prasāda
nirvighne caitanya pāṅa—kara āśīrvāda”

SYNONYMS

mora māthe—upon my head; *pada dhari'*—keeping Your feet; *karaha prasāda*—bless me; *nirvighne*—without difficulty; *caitanya pāṅa*—I may get the shelter of Śrī Caitanya Mahāprabhu; *kara āśīrvāda*—give this benediction.

TRANSLATION

“Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction.”

TEXT 134

শুনি' হাসি' কহে প্রভু সব ভক্তগণে ।
“ইহার বিষয়সুখ—ইন্দ্রসুখ-সমে ॥ ১৩৪ ॥

śuni' hāsi' kahe prabhu saba bhakta-gaṇe
"ihāra viṣaya-sukha—indra-sukha-sama

SYNONYMS

śuni'—hearing; *hāsi'*—smiling; *kahe*—says; *prabhu*—Lord Nityānanda Prabhu; *saba bhakta-gaṇe*—unto all the devotees; *ihāra*—of Raghunātha dāsa; *viṣaya-sukha*—material happiness; *indra-sukha*—the material happiness of the King of heaven, Indra; *sama*—equal to.

TRANSLATION

After hearing this appeal by Raghunātha dāsa, Lord Nityānanda Prabhu smiled and told all the devotees, "Raghunātha dāsa's standard of material happiness is equal to that of Indra, the King of heaven.

TEXT 135

চৈতন্য-কৃপাতে সেহ নাহি ভায় মনে ।
 সবে আশীর্বাদ কর—পাউক চৈতন্য-চরণে ॥ ১৩৫ ॥

caitanya-kṛpāte seha nāhi bhāya mane
sabe āśīrvāda kara—pāuka caitanya-carāṇe

SYNONYMS

caitanya-kṛpāte—by the mercy of Lord Śrī Caitanya Mahāprabhu; *seha*—such a standard of material happiness; *nāhi bhāya*—he does not take as valuable; *mane*—at mind; *sabe*—all of you; *āśīrvāda kara*—give the benediction; *pāuka*—let him get; *caitanya-carāṇe*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"Because of the mercy bestowed upon him by Śrī Caitanya Mahāprabhu, Raghunātha dāsa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 136

কৃষ্ণপাদপদ্ম-গন্ধ যেই জন পায় ।
 ব্রহ্মলোক-আদি-সুখ তাঁরে নাহি ভায় ॥ ১৩৬ ॥

*kṛṣṇa-pāda-padma-gandha yei jana pāya
brahmaloka-ādi-sukha tāñre nāhi bhāya*"

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *pāda-padma*—of the lotus feet; *gandha*—the fragrance; *yei jana*—anyone who; *pāya*—gets; *brahma-loka*—of Brahmaloaka; *ādi*—and so on; *sukha*—happiness; *tāñre*—to him; *nāhi bhāya*—does not appear valuable.

TRANSLATION

“One who experiences the fragrance of the lotus feet of Lord Kṛṣṇa does not even value the standard of happiness available in Brahmaloaka, the topmost planet. And what to speak of heavenly happiness?”

TEXT 137

যো দুস্ত্যজান্দারসুতান্ সুহৃদ্রাজ্যং হৃদি স্পৃশঃ ।
জহৌ যুবেব মলবহুত্তম-শ্লোকলালসঃ ॥ ১৩৭ ॥

*yo dustyajān dāra-sutān
suhṛd-rājyaṁ hṛdi-sprśaḥ
jahau yuvaiva malavad
uttama-śloka-lālasaḥ*

SYNONYMS

yaḥ—who (Bharata Mahārāja); *dustyajān*—difficult to give up; *dāra-sutān*—wife and children; *suhṛt*—friends; *rājyam*—kingdom; *hṛdi-sprśaḥ*—dear to the core of the heart; *jahau*—gave up; *yuvā*—youth; *eva*—at that time; *malavat*—like stool; *uttama-śloka-lālasaḥ*—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

“Lord Kṛṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttama-śloka. Being very eager to gain the association of Lord Kṛṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly as one gives up stool after excreting it.”

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (5.14.43).

TEXT 138

তবে রঘুনাথে প্রভু নিকটে বোলাইলা ।
 তাঁর মাথে পদ ধরি' কহিতে লাগিলা ॥ ১৩৮ ॥

*tabe raghunāthe prabhu nikaṭe bolāilā
 tāñra māthe pada dhari' kahite lāgilā*

SYNONYMS

tabe—then; *raghunāthe*—Raghunātha dāsa; *prabhu*—Lord Nityānanda Prabhu; *nikaṭe bolāilā*—called nearby; *tāñra māthe*—on his head; *pada dhari'*—keeping His feet; *kahite lāgilā*—began to speak.

TRANSLATION

Then Lord Nityānanda Prabhu called Raghunātha dāsa near Him, placed His lotus feet upon Raghunātha dāsa's head and began to speak.

TEXT 139

“তুমি যে করাইলা এই পুলিন-ভোজন ।
 তোমায় কৃপা করি' গৌর কৈলা আগমন ॥ ১৩৯ ॥

*“tumi ye karāilā ei pulina-bhojana
 tomāya kṛpā kari' gaura kailā āgamana*

SYNONYMS

tumi—you; *ye*—that; *karāilā*—caused to do; *ei*—this; *pulina-bhojana*—picnic on the bank of the Ganges; *tomāya*—unto you; *kṛpā kari'*—being merciful; *gaura*—Lord Śrī Caitanya Mahāprabhu; *kailā āgamana*—came.

TRANSLATION

“My dear Raghunātha dāsa,” He said, “since you arranged the feast on the bank of the Ganges, Śrī Caitanya Mahāprabhu came here just to show you His mercy.

TEXT 140

কৃপা করি' কৈলা চিড়া-দুগ্ধ ভোজন ।
 নৃত্য দেখি' রাত্রে কৈলা প্রসাদ ভক্ষণ ॥ ১৪০ ॥

*kṛpā kari' kailā ciṭā-dugḍha bhojana
 nṛtya dekhi' rātre kailā prasāda bhakṣaṇa*

SYNONYMS

kṛpā kari'—by His causeless mercy; *kailā*—did; *ciḍā-dugdha bhojana*—eating of the chipped rice and milk; *nṛtya dekhi'*—after seeing the dancing; *rātrye*—at night; *kailā prasāda bhakṣaṇa*—ate the *prasāda*.

TRANSLATION

“By His causeless mercy He ate the chipped rice and milk. Then, after seeing the dancing of the devotees at night, He took His supper.

TEXT 141

তোমা উদ্ধারিতে গৌর আইলা আপনে ।
ছুটিল তোমার যত বিন্ধাদি-বন্ধনে ॥ ১৪১ ॥

tomā uddhārite gaura āilā āpane
chuṭila tomāra yata vighnādi-bandhane

SYNONYMS

tomā—you; *uddhārite*—to deliver; *gaura*—Lord Śrī Caitanya Mahāprabhu, Gaurahari; *āilā āpane*—came personally; *chuṭila*—have gone; *tomāra*—your; *yata*—all kinds of; *vighna-ādi-bandhane*—impediments for bondage.

TRANSLATION

“Lord Śrī Caitanya Mahāprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

TEXT 142

স্বরূপের স্থানে তোমা করিবে সমর্পণে ।
'অন্তরঙ্গ' ভৃত্য বলি' রাখিবে চরণে ॥ ১৪২ ॥

svarūpera sthāne tomā karibe samarpaṇe
'antaraṅga' bhṛtya bali' rākhibe caṇe

SYNONYMS

svarūpera sthāne—unto Svarūpa Dāmodara; *tomā*—you; *karibe samarpaṇe*—He will give; *antaraṅga*—very confidential; *bhṛtya*—servant; *bali'*—as; *rākhibe caṇe*—will keep under His lotus feet.

TRANSLATION

“Śrī Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svarūpa Dāmodara. You will thus become one of the most confidential internal servants and will attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 143

নিশ্চিন্ত হঞা যাহ আপন-ভবন ।
অচিরে নির্বিঘ্নে পাবে চৈতন্য-চরণ ॥” ১৪৩ ॥

*niścinta hañā yāha āpana-bhavana
acire nirvighne pābe caitanya-caraṇa*

SYNONYMS

niścinta—without anxiety; *hañā*—being; *yāha*—go; *āpana-bhavana*—to your own place; *acire*—very soon; *nirvighne*—without impediments; *pābe*—you will get; *caitanya-caraṇa*—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

“Being assured of all this, return to your own home. Very soon, without impediments, you will attain the shelter of Lord Śrī Caitanya Mahāprabhu.”

TEXT 144

সব ভক্তদ্বারে তাঁরে আশীর্বাদ করাইলা ।
তাঁ-সবার চরণ রঘুনাথ বন্দিল ॥ ১৪৪ ॥

*saba bhakta-dvāre tāñre āśīrvāda karāilā
tāñ-sabāra caraṇa raghunātha vandilā*

SYNONYMS

saba—all; *bhakta-dvāre*—by the devotees; *tāñre āśīrvāda karāilā*—had him blessed; *tāñ-sabāra*—of all of them; *caraṇa*—the lotus feet; *raghunātha*—Raghunātha dāsa; *vandilā*—worshiped.

TRANSLATION

Lord Nityānanda had Raghunātha dāsa blessed by all the devotees, and Raghunātha dāsa offered his respects to their lotus feet.

TEXT 145

প্রভু-আজ্ঞা লঞা বৈষ্ণবের আজ্ঞা লইলা ।
রাঘব-সহিতে নিভৃতে যুক্তি করিলা ॥ ১৪৫ ॥

prabhu-ājñā lañā vaiṣṇavera ājñā la-ilā
rāghava-sahite nibhṛte yukti karilā

SYNONYMS

prabhu-ājñā—the order of Lord Nityānanda Prabhu; *lañā*—taking; *vaiṣṇavera ājñā*—the permission of all the Vaiṣṇavas; *la-ilā*—he took; *rāghava-sahite*—with Rāghava Paṇḍita; *nibhṛte*—in a solitary place; *yukti karilā*—he consulted.

TRANSLATION

After taking leave of Lord Nityānanda Prabhu and then all the other Vaiṣṇavas, Śrī Raghunātha dāsa consulted secretly with Rāghava Paṇḍita.

TEXT 146

যুক্তি করি' শত মুদ্রা, সোণা তোলা-সাতে ।
নিভৃতে দিলা প্রভুর ভাণ্ডারীর হাতে ॥ ১৪৬ ॥

yukti kari' śata mudrā, soṇā tolā-sāte
nibhṛte dilā prabhura bhāṇḍārīra hāte

SYNONYMS

yukti kari'—after consultation; *śata mudrā*—one hundred coins; *soṇā*—in gold pieces; *tolā-sāte*—about seven *tolās* (about two and a half ounces); *nibhṛte*—secretly; *dilā*—delivered; *prabhura*—of Lord Nityānanda Prabhu; *bhāṇḍārīra*—of the treasurer; *hāte*—into the hand.

TRANSLATION

After consulting with Rāghava Paṇḍita, he secretly delivered one hundred gold coins and about seven *tolās* of gold to the hand of Nityānanda Prabhu's treasurer.

TEXT 147

তঁারে নিষেধিলা,—“প্রভুরে এবে না কহিবা ।
নিজ-ঘরে যাবেন যবে তবে নিবেদিবা ॥” ১৪৭ ॥

tāñre niṣedhilā, —“*prabhure ebe nā kahibā nija-ghare yābena yabe tabe nivedibā*”

SYNONYMS

tāñre—him; *niṣedhilā*—he forbade; *prabhure*—unto Lord Nityānanda Prabhu; *ebe*—now; *nā kahibā*—do not speak; *nija-ghare*—to His home; *yābena*—will return; *yabe*—when; *tabe*—then; *nivedibā*—kindly inform Him.

TRANSLATION

Raghunātha dāsa admonished the treasurer, “Do not speak about this to Lord Nityānanda Prabhu now, but when He returns home, kindly inform Him about this presentation.”

TEXT 148

ভাবে রাঘব-পণ্ডিত তাঁরে ঘরে লঞা গেলা ।
ঠাকুর দর্শন করাঞা মালা-চন্দন দিলা ॥ ১৪৮ ॥

tabe rāghava-pañḍita tāñre ghare lañā gelā
ṭhākura darśana karāñā mālā-candana dilā

SYNONYMS

tabe—thereupon; *rāghava-pañḍita*—Rāghava Paṇḍita; *tāñre*—him; *ghare lañā gelā*—took to his home; *ṭhākura darśana karāñā*—after inducing him to see the Deity; *mālā-candana*—a garland and sandalwood pulp; *dilā*—delivered.

TRANSLATION

Thereupon, Rāghava Paṇḍita took Raghunātha dāsa to his home. After inducing him to see the Deity, he gave Raghunātha dāsa a garland and sandalwood pulp.

TEXT 149

অনেক ‘প্রসাদ’ দিলা পথে খাইবারে ।
ভাবে পুনঃ রঘুনাথ কহে পণ্ডিতেরে ॥ ১৪৯ ॥

aneka ‘prasāda’ dilā pathe khāibāre
tabe punaḥ rāghunātha kahe paṇḍitere

SYNONYMS

aneka prasāda—much *prasāda*; *dilā*—delivered; *pathe khāibāre*—to eat on his way; *tabe*—then; *punaḥ*—again; *rāghunātha kahe*—Raghunātha dāsa said; *pañḍitere*—to Rāghava Paṇḍita.

TRANSLATION

He gave Raghunātha dāsa a large quantity of prasāda to eat on his way home. Then Raghunātha dāsa again spoke to Rāghava Paṇḍita.

TEXT 150

“প্রভুর সঙ্গে যত মহান্ত, ভৃত্য, আশ্রিত জন ।
পূজিতে চাহিয়ে আমি সবার চরণ ॥ ১৫০ ॥

*“prabhura saṅge yata mahānta, bhṛtya, āśrita jana
pūjite cāhiye āmi sabāra caraṇa*

SYNONYMS

prabhura saṅge—with Lord Nityānanda Prabhu; *yata*—all; *mahānta*—great devotees; *bhṛtya*—servants; *āśrita jana*—subserving people; *pūjite*—to worship; *cāhiye*—want; *āmi*—I; *sabāra caraṇa*—the lotus feet of all of them.

TRANSLATION

“I want to give money,” he said, “just to worship the lotus feet of all the great devotees, servants and subservants of Lord Nityānanda Prabhu.

TEXT 151

বিশ, পঞ্চদশ, বার, দশ, পঞ্চ হয় ।
মুদ্রা দেহ’ বিচারি’ যার যত যোগ্য হয় ॥ ১৫১ ॥

*biśa, pañca-daśa, bāra, daśa, pañca haya
mudrā deha’ vicāri’ yāra yata yogyā haya*

SYNONYMS

biśa—twenty; *pañca-daśa*—fifteen; *bāra*—twelve; *daśa*—ten; *pañca*—five; *haya*—are; *mudrā*—coins; *deha’*—give; *vicāri’*—considering; *yāra*—of whom; *yata*—as much; *yogyā haya*—is fit.

TRANSLATION

“As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them.”

TEXT 152

সব লেখা করিয়া রাঘব-পাশ দিলা ।
যাঁর নামে যত রাঘব চিঠি লেখাইলা ॥ ১৫২ ॥

*saba lekhā kariyā rāghava-pāśa dilā
yāñra nāme yata rāghava ciṭhi lekhāilā*

SYNONYMS

saba—all; *lekhā kariyā*—writing; *rāghava-pāśa dilā*—delivered to Rāghava Paṇḍita; *yāñra nāme*—in whose name; *yata*—as much; *rāghava*—Rāghava Paṇḍita; *ciṭhi*—a list; *lekhāilā*—had written.

TRANSLATION

Raghunātha dāsa drew up an account of the amount to be given and submitted it to Rāghava Paṇḍita, who then made up a list showing how much money was to be paid to each and every devotee.

TEXT 153

একশত মুদ্রা আর সোণা তোলা-দ্বয় ।
পাণ্ডিতের আগে দিল করিয়া বিনয় ॥ ১৫৩ ॥

*eka-śata mudrā āra soṇā tolā-dvaya
paṇḍitera āge dila kariyā vinaya*

SYNONYMS

eka-śata mudrā—one hundred coins; *āra*—and; *soṇā*—gold; *tolā-dvaya*—two tolās; *paṇḍitera āge*—before Rāghava Paṇḍita; *dila*—presented; *kariyā vinaya*—with great humility.

TRANSLATION

With great humility, Raghunātha dāsa placed one hundred gold coins and about two tolās of gold before Rāghava Paṇḍita for all the other devotees.

TEXT 154

জাঁর পদধূলি লঞা স্বগৃহে আইলা ।
নিত্যানন্দ-কৃপা পাঞা কৃতার্থ মানিলা ॥ ১৫৪ ॥

*tāñra pada-dhūli lañā svagrhe āilā
nityānanda-kṛpā pāñā kṛtārtha mānilā*

SYNONYMS

tāñra—his; *pada-dhūli*—the dust of the feet; *lañā*—taking; *sva-grhe āilā*—returned to his home; *nityānanda-kṛpā*—the mercy of Lord Nityānanda Prabhu; *pāñā*—getting; *kṛtārtha mānilā*—he felt greatly obligated.

TRANSLATION

After taking dust from the feet of Rāghava Paṇḍita, Raghunātha dāsa returned to his home, feeling greatly obligated to Lord Nityānanda Prabhu because of having received His merciful benediction.

TEXT 155

সেই হৈতে অভ্যন্তরে না করেন গমন ।
বাহিরে দুর্গামণ্ডপে যাঞা করেন শয়ন ॥ ১৫৫ ॥

*sei haite abhyantare nā karena gamana
bāhire durgā-maṇḍape yāñā karena śayana*

SYNONYMS

sei haite—from that day; *abhyantare*—in the interior rooms; *nā karena gamana*—did not go; *bāhire*—outside; *durgā-maṇḍape*—to the place where Durgā worship was performed; *yāñā*—going; *karena śayana*—he sleeps.

TRANSLATION

From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durgā-maṇḍapa [the place where mother Durgā was worshiped].

TEXT 156

তঁাহা জাগি' রহে সব রক্ষকগণ ।
পলাইতে করেন নানা উপায় চিন্তন ॥ ১৫৬ ॥

*tāñhā jāgi' rahe saba rakṣaka-gaṇa
palāite karena nānā upāya cintana*

SYNONYMS

tāñhā—there; *jāgi'*—keeping awake; *rahe*—stay; *saba*—all; *rakṣaka-gaṇa*—the watchmen; *palāite*—to go away; *karena*—does; *nānā*—various; *upāya*—means; *cintana*—thinking of.

TRANSLATION

There, however, the watchmen alertly kept guard. Raghunātha dāsa was thinking of various means by which to escape their vigilance.

TEXT 157

হেনকালে গোড়দেশের সব ভক্তগণ ।
প্রভুরে দেখিতে নীলাচলে করিলা গমন ॥ ১৫৭ ॥

*hena-kāle gauḍa-deśera saba bhakta-gaṇa
prabhure dekhite nilācale karilā gamana*

SYNONYMS

hena-kāle—at this time; *gauḍa-deśera*—of Bengal; *saba*—all; *bhakta-gaṇa*—devotees; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nilācale*—to Jagannātha Purī; *karilā gamana*—went.

TRANSLATION

At that time, all the devotees of Bengal were going to Jagannātha Purī to see Lord Caitanya Mahāprabhu.

TEXT 158

তঁা-সবার সঙ্গে রঘুনাথ যাইতে না পারে ।
প্রসিদ্ধ প্রকট সঙ্গ, তবহিঁ ধরা পড়ে ॥ ১৫৮ ॥

*tān-sabāra saṅge raghunātha yāite nā pāre
prasiddha prakṭa saṅga, tabahiṅ dharā paḍe*

SYNONYMS

tān-sabāra—all of them; *saṅge*—with; *raghunātha*—Raghunātha dāsa; *yāite nā pāre*—could not go; *prasiddha*—famous; *prakṭa*—known; *saṅga*—group; *tabahiṅ*—immediately; *dharā paḍe*—he would be caught.

TRANSLATION

Raghunātha dāsa could not accompany them, for they were so famous that he would immediately have been caught.

TEXTS 159-160

এইমত চিন্তিতে দৈবে একদিনে ।
বাহিরে দেবীমণ্ডপে করিয়াছেন শয়নে ॥ ১৫৯ ॥
দণ্ড-চারি রাত্রি যবে আছে অবশেষ ।
যদুনন্দন-আচার্য তবে করিলা প্রবেশ ॥ ১৬০ ॥

*ei-mata cintite daive eka-dine
bāhire devī-maṅḍape kariyāchena śayane*

*daṅḍa-cāri rātri yabe āche avaśeṣa
yadunandana-ācārya tabe karilā praveśa*

SYNONYMS

ei-mata—in this way; *cintite*—while he was thinking; *daive*—by chance; *ekadine*—one day; *bāhire*—outside the house; *devī-maṇḍape*—on the Durgā platform; *kariyāchena śayane*—was sleeping; *daṇḍa-cāri*—four *daṇḍas* (ninety-six minutes); *rātri*—night; *yabe*—when; *āche avaśeṣa*—there remained; *yadunandana-ācārya*—the priest of the name Yadunandana Ācārya; *tabe*—then; *karilā praveśa*—entered.

TRANSLATION

Thus Raghunātha dāsa thought deeply about how to escape, and one night while he was sleeping on the Durgā-maṇḍapa, the priest Yadunandana Ācārya entered the house when only four *daṇḍas* remained until the end of the night.

TEXT 161

বাসুদেব-দত্তের তেঁহ হয় ‘অনুগৃহীত’ ।
রঘুনাথের ‘গুরু’ তেঁহো হয় ‘পুরোহিত’ ॥ ১৬১ ॥

vāsudeva-dattera teṅha haya ‘anugṛhīta’
raghunāthera ‘guru’ teṅho haya ‘purohita’

SYNONYMS

vāsudeva-dattera—of Vāsudeva Datta; *teṅha*—he; *haya anugṛhīta*—was given the mercy; *raghunāthera*—of Raghunātha dāsa; *guru*—the spiritual master; *teṅho*—he; *haya*—was; *purohita*—the priest.

TRANSLATION

Yadunandana Ācārya was the priest and spiritual master of Raghunātha dāsa. Although born in a *brāhmaṇa* family, he had accepted the mercy of Vāsudeva Datta.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although the atheists who have deviated from the order of Śrī Advaita Ācārya introduce themselves as followers of Advaita Ācārya, they do not accept Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Kṛṣṇa. Yadunandana Ācārya, one of the most confidential followers of Śrī Caitanya Mahāprabhu, was the initiated disciple of Advaita Ācārya. He was not polluted by sentimental distinctions classifying Vaiṣṇavas according to birth. Therefore although Vāsudeva Datta had not been born in a *brāhmaṇa* family, Yadunandana Ācārya accepted Vāsudeva Datta as his spiritual master.

TEXT 162

অদ্বৈত-আচার্যের তেঁহে 'শিষ্য অন্তরঙ্গ' ।
আচার্য-আজ্ঞাতে মানে—চৈতন্য 'প্রাণধন' ॥ ১৬২ ॥

*advaita-ācāryera teṅha 'śiṣya antaraṅga'
ācārya-ājñāte māne—caitanya 'prāṇa-dhana'*

SYNONYMS

advaita-ācāryera—of Advaita Ācārya; *teṅha*—Yadunandana Ācārya; *śiṣya*—disciple; *antaraṅga*—very confidential; *ācārya-ājñāte*—by the order of Advaita Ācārya; *māne*—he accepted; *caitanya prāṇa-dhana*—Lord Śrī Caitanya Mahāprabhu as his life and soul.

TRANSLATION

Yadunandana Ācārya had been officially initiated by Advaita Ācārya. Thus he considered Lord Caitanya his life and soul.

TEXT 163

অঙ্গনে আসিয়া তেঁহো যবে দাণ্ডাইলা ।
রঘুনাথ আসি' তবে দণ্ডবৎ কৈলা ॥ ১৬৩ ॥

*aṅgane āsiyā teṅho yabe dāṅḍāilā
raghunātha āsi' tabe daṅḍavat kailā*

SYNONYMS

aṅgane—in the courtyard; *āsiyā*—entering; *teṅho*—Yadunandana Ācārya; *yabe*—when; *dāṅḍāilā*—stood up; *raghunātha*—Raghunātha dāsa; *āsi'*—coming; *tabe*—at that time; *daṅḍavat kailā*—offered his respects, falling down.

TRANSLATION

When Yadunandana Ācārya entered the house of Raghunātha dāsa and stood in the courtyard, Raghunātha dāsa went there and fell down to offer his obeisances.

TEXT 164

তঁার এক শিষ্য তঁার ঠাকুরের সেবা করে ।
সেবা ছাড়িয়াছে, তারে সাধিবার তরে ॥ ১৬৪ ॥

*tānra eka śiṣya tānra ṭhākurerā sevā kare
sevā chāḍiyāche, tāre sādhibāra tare*

SYNONYMS

tānra—his; *eka*—one; *śiṣya*—disciple; *tānra*—his; *ṭhākurerā*—of the Deity; *sevā*—service; *kare*—does; *sevā chāḍiyāche*—he has left that service; *tāre*—him; *sādhibāra tare*—to induce.

TRANSLATION

One of Yadunandana Ācārya's disciples had been worshipping the Deity but had left that service. Yadunandana Ācārya wanted Raghunātha dāsa to induce the disciple to take up that service again.

TEXT 165

রঘুনাথে কহে,—“তারে করহ সাধন ।
সেবা যেন করে, আর নাহিক ব্রাহ্মণ ॥” ১৬৫ ॥

*raghunāthe kahe, —“tāre karaha sādhana
sevā yena kare, āra nāhika brāhmaṇa”*

SYNONYMS

raghunāthe kahe—he said to Raghunātha dāsa; *tāre*—him; *karaha sādhana*—induce to accept the service; *sevā*—service; *yena*—that; *kare*—he does; *āra*—other; *nāhika*—there is no; *brāhmaṇa*—brāhmaṇa.

TRANSLATION

Yadunandana Ācārya requested Raghunātha dāsa, “Please induce the brāhmaṇa to resume the service, for there is no other brāhmaṇa to do it.”

TEXT 166

এত কহি’ রঘুনাথে লঞা চলিলা ।
রক্ষক সব শেষরাত্রে নিদ্রায় পড়িলা ॥ ১৬৬ ॥

*eta kahi’ raghunāthe lañā calilā
rakṣaka saba śeṣa-rātre nidrāya paḍilā*

SYNONYMS

eta kahi'—saying this; *raghunāthe lañā*—taking Raghunātha dāsa; *calilā*—he went out; *rakṣaka saba*—all the watchmen; *śeṣa-rātre*—at the end of night; *nidrāya paḍilā*—fell asleep.

TRANSLATION

After saying this, Yadunandana Ācārya took Raghunātha dāsa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

TEXT 167

আচার্যের ঘর ইহার পূর্বদিশাতে ।
কহিতে শুনিতে দুঁহে চলে সেই পথে ॥ ১৬৭ ॥

ācāryera ghara ihāra pūrva-diśāte
kahite śunite duñhe cale sei pathe

SYNONYMS

ācāryera ghara—the house of Yadunandana Ācārya; *ihāra*—of this; *pūrva-diś-āte*—to the east; *kahite*—talking; *śunite*—listening; *duñhe*—both of them; *cale*—go; *sei pathe*—on that path.

TRANSLATION

East of the house of Raghunātha dāsa was the house of Yadunandana Ācārya. Yadunandana Ācārya and Raghunātha dāsa talked together as they went toward that house.

TEXT 168

অর্ধপথে রঘুনাথ কহে গুরুর চরণে ।
“আমি সেই বিপ্রে সোধি’ পাঠাইমু তোমা স্থানে ॥

ardha-pathe raghunātha kahe gurura caraṇe
“āmi sei vipre sādhi’ pāṭhāimu tomā sthāne

SYNONYMS

ardha-pathe—halfway along the path; *raghunātha kahe*—Raghunātha dāsa said; *gurura caraṇe*—unto the lotus feet of his spiritual master; *āmi*—I; *sei*—that; *vipre*—brāhmaṇa; *sādhi'*—inducing; *pāṭhāimu*—shall send; *tomā sthāne*—to your place.

TRANSLATION

Halfway along the path, Raghunātha dāsa submitted at the lotus feet of his spiritual master, "I shall go to the home of that brāhmaṇa, induce him to return, and send him to your home.

TEXT 169

তুমি সুখে ঘরে যাহ—মোরে আঞ্জা হয়" ।
এই ছলে আঞ্জা মাগি' করিলা নিশ্চয় ॥ ১৬৯ ॥

tumi sukhe ghare yāha—more ājñā haya"
ei chale ājñā māgi' karilā niścaya

SYNONYMS

tumi—you; *sukhe*—in happiness; *ghare yāha*—go to your place; *more*—to me; *ājñā*—order; *haya*—is; *ei chale*—on this plea; *ājñā māgi'*—asking permission; *karilā niścaya*—decided.

TRANSLATION

"You may go home without anxiety. Following your order, I shall persuade the brāhmaṇa." On this plea, after asking permission, he decided to go away.

TEXT 170

“সেবক রক্ষক আর কেহ নাহি সঙ্গে ।
পলাইতে আমার ভাল এইত প্রসঙ্গে ॥” ১৭০ ॥

“sevaka rakṣaka āra keha nāhi saṅge
palāite āmāra bhāla eita prasaṅge

SYNONYMS

sevaka—servant; *rakṣaka*—watchman; *āra*—and; *keha nāhi*—there is no one; *saṅge*—along; *palāite*—to go away; *āmāra*—my; *bhāla*—good; *eita*—this; *prasaṅge*—opportunity.

TRANSLATION

Raghunātha dāsa thought, "This is the greatest opportunity to go away because this time there are no servants or watchmen with me."

TEXT 171

এত চিন্তি' পূর্বমুখে করিল। গমন ।

উলটিয়া চাহে পাছে,—নাহি কোন জন ॥ ১৭১ ॥

*eta cinti' pūrva-mukhe karilā gamana
ulaṭiyā cāhe pāche, —nāhi kona jana*

SYNONYMS

eta cinti'—thinking this; *pūrva-mukhe*—toward the east; *karilā gamana*—began to proceed; *ulaṭiyā*—turning around; *cāhe*—looks; *pāche*—behind; *nāhi kona jana*—there was no one.

TRANSLATION

Thinking in this way, he quickly proceeded toward the east. Sometimes he turned around and looked back, but no one was following him.

TEXT 172

শ্রীচৈতন্য-নিত্যানন্দ-চরণ চিন্তিয়া ।

পথ ছাড়ি' উপপথে যায়েন ধাঞা ॥ ১৭২ ॥

*śrī-caitanya-nityānanda-caraṇa cintiyā
patha chāḍi' upapathe yāyena dhāñā*

SYNONYMS

śrī-caitanya—of Śrī Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda Prabhu; *caraṇa*—the lotus feet; *cintiyā*—thinking of; *patha chāḍi'*—giving up the general pathway; *upapathe*—by the path not generally used; *yāyena dhāñā*—he went very swiftly.

TRANSLATION

Thinking of the lotus feet of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

TEXT 173

গ্রামে-গ্রামের পথ ছাড়ি' যায় বনে বনে ।

কায়মনোবাক্যে চিন্তে চৈতন্য-চরণে ॥ ১৭৩ ॥

*grāme-grāmera patha chāḍi' yāya vane vane
kāya-mano-vākye cinte caitanya-caraṇe*

SYNONYMS

grāme-grāmera—from village to village; *patha*—the general path; *chāḍi'*—giving up; *yāya*—goes; *vane vane*—through the jungles; *kāya-manaḥ-vākye*—with body, mind and words; *cinte*—thinks; *caitanya caraṇe*—of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 174

পঞ্চদশ-ক্রোশ-পথ চলি' গেলা একদিনে ।
সন্ধ্যাকালে রহিলা এক গোপের বাথানে ॥ ১৭৪ ॥

*pañca-daśa-krośa-patha cali' gelā eka-dine
sandhyā-kāle rahilā eka gopera bāthāne*

SYNONYMS

pañca-daśa-krośa—about thirty miles; *patha cali'*—walking on the path; *gelā*—went; *eka-dine*—in one day; *sandhyā-kāle*—in the evening; *rahilā*—remained; *eka gopera*—of a milkman; *bāthāne*—in the cowshed.

TRANSLATION

He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

TEXT 175

উপবাসী দেখি' গোপ দুগ্ধ আনি' দিলা ।
সেই দুগ্ধ পান করি' পড়িয়া রহিলা ॥ ১৭৫ ॥

*upavāsī dekhi' gopa dugdha āni' dilā
sei dugdha pāna kari' paḍiyā rahilā*

SYNONYMS

upavāsī—fasting; *dekhi'*—seeing; *gopa*—the milkman; *dugdha*—milk; *āni'*—bringing; *dilā*—gave; *sei dugdha*—that milk; *pāna kari'*—drinking; *paḍiyā*—lying down; *rahilā*—he remained.

TRANSLATION

When the milkman saw that Raghunātha dāsa was fasting, he gave him some milk. Raghunātha dāsa drank the milk and lay down to rest there for the night.

TEXT 176

এথা তাঁর সেবক রক্ষক তাঁরে না দেখিহা ।
তাঁর গুরুরূপাশে বার্তা পুছিলেন গিয়া ॥ ১৭৬ ॥

ethā tānra sevaka rakṣaka tānre nā dekhiyā
tānra guru-pāśe vārtā puchilena giyā

SYNONYMS

ethā—here, at his home; *tānra*—his; *sevaka*—servant; *rakṣaka*—watchman; *tānre*—him; *nā dekhiyā*—not seeing; *tānra guru-pāśe*—from his spiritual master; *vārtā*—news; *puchilena*—inquired; *giyā*—going.

TRANSLATION

At the house of Raghunātha dāsa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Ācārya.

TEXT 177

তঁহা কহে, ‘আজ্ঞা মাগি’ গেলা নিজ-ঘর ।’
‘পলাইল রঘুনাথ’—উঠিল কোলাহল ॥ ১৭৭ ॥

teṅha kahe, ‘ājñā māgi’ gelā nija-ghara’
‘palāila raghunātha’—uṭhila kolāhala

SYNONYMS

teṅha kahe—he said; *ājñā māgi’*—asking my permission; *gelā*—went; *nija ghara*—to his home; *palāila raghunātha*—Raghunātha dāsa has gone away; *uṭhila*—arose; *kolāhala*—a tumultuous sound.

TRANSLATION

Yadunandana Ācārya said, “He has already asked my permission and returned home.” Thus there arose a tumultuous sound, as everyone cried, “Now Raghunātha has gone away!”

TEXT 178

তঁার পিতা কহে,—“গৌড়ের সব ভক্তগণ ।
প্রভু-স্থানে নীলাচলে করিলা গমন ॥ ১৭৮ ॥

*tāh̄ra pitā kahe, —“gauḍera saba bhakta-gaṇa
prabhu-sthāne nilācale karilā gamana*

SYNONYMS

tāh̄ra—his; *pitā*—father; *kahe*—said; *gauḍera*—of Bengal; *saba*—all; *bhakta-gaṇa*—the devotees; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *nilācale*—at Jagannātha Purī; *karilā gamana*—have gone.

TRANSLATION

Raghunātha dāsa's father said, “Now all the devotees from Bengal have gone to Jagannātha Purī to see Lord Śrī Caitanya Mahāprabhu.

TEXT 179

সেই-সঙ্গে রঘুনাথ গেল পলাঞ ।
দশ জন যাহ, তারে আনহ ধরিয়া ॥” ১৭৯ ॥

*sei-saṅge raghunātha gela palāñā
daśa jana yāha, tāre ānaha dhariyā”*

SYNONYMS

sei-saṅge—with them; *raghunātha*—Raghunātha dāsa; *gela palāñā*—has fled; *daśa jana*—ten men; *yāha*—go; *tāre*—him; *ānaha*—bring; *dhariyā*—catching.

TRANSLATION

“Raghunātha dāsa has fled with them. Ten men should immediately go catch him and bring him back.”

TEXT 180

শিবানন্দে পত্নী দিল বিনয় করিয়া ।
‘আমার পুত্রেরে তুমি দিবা বাহুড়িয়া’ ॥ ১৮০ ॥

*śivānande patrī dila vinaya kariyā
‘āmāra putreṛe tumi dibā bāhuḍiyā’*

SYNONYMS

śivānande—unto Śivānanda Sena; *patrī*—a letter; *dila*—sent; *vinaya kariyā*—with great humility; *āmāra putrere*—my son; *tumi*—you; *dibā*—please give; *bāhuḍiyā*—returning.

TRANSLATION

Raghunātha dāsa's father wrote a letter to Śivānanda Sena, asking him with great humility, "Please return my son."

TEXT 181

ঝাঁকরা পর্যন্ত গেল সেই দশ জনে ।
ঝাঁকরাতে পাইল গিয়া বৈষ্ণবের গণে ॥ ১৮১ ॥

jhāṅkarā paryanta gela sei daśa jane
jhāṅkarāte pāila giyā vaiṣṇavera gaṇe

SYNONYMS

jhāṅkarā paryanta—to the place known as Jhāṅkarā; *gela*—went; *sei daśa jane*—those ten men; *jhāṅkarāte*—at Jhāṅkarā; *pāila*—caught up to; *giyā*—going; *vaiṣṇavera gaṇe*—the group of Vaiṣṇavas.

TRANSLATION

In Jhāṅkarā, the ten men caught up with the group of Vaiṣṇavas going to Nīlācala.

TEXT 182

পত্রী দিয়া শিবানন্দে বার্তা পুছিল ।
শিবানন্দ কহে,—‘তেঁহু এথা না আইল’ ॥ ১৮২ ॥

patrī diyā śivānande vārtā puchila
śivānanda kahe, —‘teṅha ethā nā āila’

SYNONYMS

patrī—letter; *diyā*—delivering; *śivānande*—unto Śivānanda Sena; *vārtā*—news; *puchila*—inquired; *śivānanda kahe*—Śivānanda said; *teṅha*—he; *ethā*—here; *nā āila*—did not come.

TRANSLATION

After delivering the letter, the men inquired from Śivānanda Sena about Raghunātha dāsa, but Śivānanda Sena replied, "He did not come here."

TEXT 183

বাছড়িয়া সেই দশ জন আইল ঘর ।
তঁার মাতা-পিতা হইল চিন্তিত অন্তর ॥ ১৮৩ ॥

*bāhuḍiyā sei daśa jana āila ghara
tāra mātā-pitā ha-ila cintita antara*

SYNONYMS

bāhuḍiyā—returning; *sei*—those; *daśa jana*—ten men; *āila ghara*—came back home; *tāra*—his; *mātā-pitā*—mother and father; *ha-ila*—became; *cintita*—full of anxiety; *antara*—within themselves.

TRANSLATION

The ten men returned home, and Raghunātha dāsa's father and mother were filled with anxiety.

TEXT 184

এথা রঘুনাথ-দাস প্রভাতে উঠিয়া ।
পূর্বমুখ ছাড়ি' চলে দক্ষিণ-মুখ হঞা ॥ ১৮৪ ॥

*ethā raghunātha-dāsa prabhāte uṭhiyā
pūrva-mukha chāḍi' cale dakṣiṇa-mukha hañā*

SYNONYMS

ethā—here; *raghunātha-dāsa*—Raghunātha dāsa; *prabhāte*—early in the morning; *uṭhiyā*—rising; *pūrva-mukha*—facing the east; *chāḍi'*—giving up; *cale*—began to proceed; *dakṣiṇa-mukha*—facing south; *hañā*—being.

TRANSLATION

Raghunātha dāsa, who had been resting at the milkman's house, got up early in the morning. Instead of going to the east, he turned his face south and proceeded.

TEXT 185

ছত্রভোগ পার হঞা ছাড়িয়া সরাগ ।
কুগ্রাম দিয়া দিয়া করিল প্রয়াণ ॥ ১৮৫ ॥

*chatrabhoga pāra hañā chāḍiyā sarāṇa
kugrāma diyā diyā karila prayāṇa*

SYNONYMS

chatra-bhoga—the place named Chatrabhoga; *pāra hañā*—crossing; *chāḍiyā*—giving up; *sarāṇa*—the royal road; *kugrāma diyā diyā*—going through village pathways; *karila prayāṇa*—proceeded.

TRANSLATION

He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

PURPORT

Chatrabhoga, known now as Chāḍa-khāḍi, is in the district of twenty-four pargaṇās in West Bengal. It is situated near the celebrated village Jayanagara-majilapura. Formerly the Ganges or some of its branches flowed through this region. Sometimes Chatrabhoga is misunderstood to have been a village on the River Kāṅsāi-nadī in Benāpola.

TEXT 186

ভক্ষণ অপেক্ষা নাহি, সমস্ত দিবস গমন ।

ক্ষুধা নাহি বাধে, চৈতন্যচরণ-প্রাপ্তো মন ॥ ১৮৬ ॥

bhakṣaṇa apekṣā nāhi, samasta divasa gamana
kṣudhā nāhi bādhe, caitanya-caraṇa-prāptye mana

SYNONYMS

bhakṣaṇa apekṣā nāhi—did not care for eating; *samasta divasa*—all day; *gamana*—traveling; *kṣudhā*—hunger; *nāhi bādhe*—did not become an impediment; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *prāptye*—on obtaining; *mana*—mind.

TRANSLATION

Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 187

কভু চর্বণ, কভু রন্ধন, কভু দুগ্ধপান ।

যবে যেই মিলে, তাহে রাখে নিজ প্রাণ ॥ ১৮৭ ॥

kabhu carvaṇa, kabhu randhana, kabhu dugdha-pāna
yabe yei mile, tāhe rākhe nija prāṇa

SYNONYMS

kabhu carvaṇa—sometimes chewing; *kabhu randhana*—sometimes cooking; *kabhu dugdha-pāna*—sometimes drinking milk; *yabe*—when; *yei*—whoever; *mile*—meets; *tāhe*—in that way; *rākhe*—keeps; *nija prāṇa*—his life.

TRANSLATION

Sometimes he chewed fried grains, sometimes he cooked, and sometimes he drank milk. In this way he kept his life and soul together with whatever was available wherever he went.

TEXT 188

বার দিনে চলি' গেলা শ্রীপুরুষোত্তম ।
পথে তিনদিন মাত্র করিলা ভোজন ॥ ১৮৮ ॥

bāra dine cali' gelā śrī-puruṣottama
pathe tina-dina mātra karilā bhोजना

SYNONYMS

bāra dine—for twelve days; *cali'*—traveling; *gelā*—reached; *śrī-puruṣottama*—Jagannātha Purī, or Nīlācala, the place of Puruṣottama; *pathe*—on the path; *tina-dina*—on three days; *mātra*—only; *karilā bhोजना*—he ate.

TRANSLATION

He reached Jagannātha Purī in twelve days but could only eat for three days on the way.

TEXT 189

স্বরূপাদি-সহ গোসাঞি আছেন বসিয়া ।
হেনকালে রঘুনাথ মিলিল আসিয়া ॥ ১৮৯ ॥

svarūpādi-saha gosāñi āchena vasiyā
hena-kāle raghunātha milila āsiyā

SYNONYMS

svarūpa-ādi-saha—in the company of devotees, headed by Svarūpa Dāmodara; *gosāñi*—Lord Śrī Caitanya Mahāprabhu; *āchena vasiyā*—was sitting; *hena-kāle*—at this time; *raghunātha*—Raghunātha dāsa; *milila*—met; *āsiyā*—coming.

TRANSLATION

When Raghunātha dāsa met Śrī Caitanya Mahāprabhu, the Lord was sitting with His companions, headed by Svarūpa Dāmodara.

TEXT 190

অঙ্গনেতে দূরে রহি' করেন প্রণিপাত ।
মুকুন্দ-দত্ত কহে,—‘এই আইল রঘুনাথ’ ॥ ১৯০ ॥

aṅganete dūre rahi' karena praṇipāta
mukunda-datta kahe, —'ei āila raghunātha'

SYNONYMS

aṅganete—in the courtyard; *dūre rahi'*—keeping himself at a distant place; *karena praṇipāta*—offered his obeisances; *mukunda-datta kahe*—Mukunda Datta said; *ei*—this; *āila*—has come; *raghunātha*—Raghunātha dāsa.

TRANSLATION

Staying at a distant place in the courtyard, he fell down to offer obeisances. Then Mukunda Datta said, “Here is Raghunātha.”

TEXT 191

প্রভু কহেন,—‘আইস’, তেঁহো ধরিল চরণ ।
উঠি' প্রভু কৃপায় তাঁরে কৈলা আলিঙ্গন ॥ ১৯১ ॥

prabhu kahena, —'āisa', teṅho dharilā caraṇa
uṭhi' prabhu kṛpāya tāṅre kailā āliṅgana

SYNONYMS

prabhu kahena—the Lord said; *āisa*—come here; *teṅho*—he; *dharilā caraṇa*—caught His lotus feet; *uṭhi'*—standing up; *prabhu*—the Lord; *kṛpāya*—out of mercy; *tāṅre*—him; *kailā āliṅgana*—embraced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard these words, He immediately welcomed Raghunātha dāsa. “Come here,” He said. Raghunātha dāsa then clasped the lotus feet of the Lord, but the Lord stood up and embraced him out of His causeless mercy.

TEXT 192

স্বরূপাদি সব ভক্তের চরণ বন্দনা ।
প্রভু-কৃপা দেখি' সবে আলিঙ্গন কৈলা ॥ ১৯২ ॥

*svarūpādi saba bhaktera caraṇa vandilā
prabhu-krpā dekhi' saba āliṅgana kailā*

SYNONYMS

svarūpa-ādi—headed by Svarūpa Dāmodara; *saba bhaktera*—of all the devotees; *caraṇa vandilā*—offered prayers to the lotus feet; *prabhu-krpā*—the mercy of Lord Caitanya; *dekhi'*—seeing; *saba*—all of them; *āliṅgana kailā*—embraced.

TRANSLATION

Raghunātha dāsa offered prayers at the lotus feet of all the devotees, headed by Svarūpa Dāmodara Gosvāmī. Seeing the special mercy Śrī Caitanya Mahāprabhu had bestowed upon Raghunātha dāsa, they embraced him also.

TEXT 193

প্রভু কহে,—“কৃষ্ণকৃপা বলিষ্ঠ সবা হৈতে ।
তোমারে কাড়িল বিষয়-বিষ্ঠা-গর্ত হৈতে ॥” ১৯৩ ॥

*prabhu kahe, —“kṛṣṇa-krpā baliṣṭha sabā haite
tomāre kāḍila viṣaya-viṣṭhā-garta haite”*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kṛṣṇa-krpā*—the mercy of Lord Kṛṣṇa; *baliṣṭha*—more powerful; *sabā haite*—than anything; *tomāre*—you; *kāḍila*—He has delivered; *viṣaya*—of material enjoyment; *viṣṭhā*—of stool; *garta*—the ditch; *haite*—from.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, “The mercy of Lord Kṛṣṇa is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool.”

PURPORT

According to the law of *karma*, everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Kṛṣṇa is so powerful that the Lord can change all the reactions of one's past *karma*, or fruitive activities. Lord Śrī Caitanya Mahāprabhu specifically drew attention to the mercy of Lord Kṛṣṇa. That mercy is more powerful than anything else, for it had saved Raghunātha dāsa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Śrī Caitanya Mahāprabhu gave His verdict that those ad-

dicted to the materialistic way of life are like worms that are living in stool but cannot give it up. A *gṛhavrata*, one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Kṛṣṇa can save one from such misery. Without Kṛṣṇa's mercy, one cannot get out of the filthy entanglement of materialistic life. The poor living entity cannot give up his materialistic position on his own; only when granted the special mercy of Kṛṣṇa can he give it up. Lord Caitanya Mahāprabhu knew very well that Raghunātha dāsa was already liberated. Nevertheless He emphasized that Raghunātha dāsa's life of material comfort as a very rich man's son with a very beautiful wife and many servants to attend him was like a ditch of stool. The Lord thus specifically indicated that ordinary men who are very happy with material comforts and family life are in no better position than worms in stool.

TEXT 194

রঘুনাথ মনে কহে,—‘কৃষ্ণ নাহি জানি ।
তব কৃপা কাড়িল আমি,—এই আমি মানি ॥’ ১৯৪ ॥

*raghunātha mane kahe, — ‘kṛṣṇa nāhi jāni
tava kṛpā kāḍila āmā, — ei āmi māni’*

SYNONYMS

raghunātha—Raghunātha dāsa; *mane kahe*—answered within his mind; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi jāni*—I do not know; *tava*—Your; *kṛpā*—mercy; *kāḍila*—has delivered; *āmā*—me; *ei*—this; *āmi māni*—I accept.

TRANSLATION

Raghunātha dāsa answered within his mind, “I do not know who Kṛṣṇa is. I simply know that Your mercy, O my Lord, has saved me from my family life.”

TEXT 195

প্রভু কহেন,—“তোমার পিতা-জ্যেষ্ঠা দুই জনে ।
চক্রবর্তি-সম্বন্ধে হাম ‘আজা’ করি’ মানে ॥ ১৯৫ ॥

*prabhu kahena, — “tomāra pitā-jyeṭhā dui jane
cakravarti-sambandhe hāma ‘ājā’ kari’ māne*

SYNONYMS

prabhu kahena—Lord Caitanya Mahāprabhu said; *tomāra*—your; *pitā-jyeṭhā*—father and his elder brother; *dui jane*—both of them; *cakravarti-sambandhe*—be-

cause of a relationship with Nīlāmbara Cakravartī; *hāma*—I; *ājā kari'*—as My grandfathers; *māne*—consider.

TRANSLATION

The Lord continued, “Your father and his elder brother are both related as brothers to My grandfather, Nīlāmbara Cakravartī. Therefore I consider them My grandfathers.

PURPORT

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was very intimately related to Raghunātha dāsa’s father and uncle. Nīlāmbara Cakravartī used to call them his younger brothers because both of them were very devoted to the *brāhmaṇas* and were very respectable gentlemen. Similarly, they used to call him Dādā Cakravartī, addressing him as an elder brother *brāhmaṇa*. Raghunātha dāsa, however, was almost the same age as Lord Śrī Caitanya Mahāprabhu. Generally a grandchild may joke about his grandfather. Therefore Śrī Caitanya Mahāprabhu took advantage of the relationship between His grandfather and Raghunātha dāsa’s father and uncle to speak in a joking way.

TEXT 196

চক্রবর্তীর দুহে হয় ভ্রাতৃরূপ দাস ।
অতএব তারে আমি করি পরিহাস ॥ ১৯৬ ॥

*cakravartīra duhe haya bhrātṛ-rūpa dāsa
ataeva tāre āmi kari parihāsa*

SYNONYMS

cakravartīra—of Nīlāmbara Cakravartī; *duhe*—both; *haya*—are; *bhrātṛ-rūpa dāsa*—servants as younger brothers; *ataeva*—therefore; *tāre*—unto them; *āmi*—I; *kari parihāsa*—say something jokingly.

TRANSLATION

“Since your father and his elder brother are younger brothers of Nīlāmbara Cakravartī, I may joke about them in this way.

TEXT 197

ভোমার বাপ-জ্যেষ্ঠা—বিষয়বিত্তা-গর্ভের কীড়া ।
মুখ করি’ মানে বিষয়-বিষের মহাপীড়া ॥ ১৯৭ ॥

*tomāra bāpa-jyēthā—viṣaya-viṣṭhā-gartera kiḍā
sukha kari' māne viṣaya-viṣera mahā-piḍā*

SYNONYMS

tomāra—your; *bāpa*—father; *jyēthā*—his elder brother; *viṣaya*—of material enjoyment; *viṣṭhā*—stool; *gartera*—of the ditch; *kiḍā*—worms; *sukha kari'*—as happiness; *māne*—they consider; *viṣaya*—of material enjoyment; *viṣera*—of the poison; *mahā-piḍā*—the great disease.

TRANSLATION

“My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness.

PURPORT

When a man is attached to material enjoyment, he is attached to many miserable conditions, but nevertheless he accepts his condemned position as one of happiness. Sense enjoyment is so strong for such a person that he cannot give it up, exactly as a worm in stool cannot give up the stool. From the spiritual point of view, when a person is too absorbed in material enjoyment, he is exactly like a worm in stool. Although such a position is utterly miserable to the eyes of liberated souls, the materialistic enjoyer is greatly attached to it.

TEXT 198

যত্বপি ব্রহ্মণ্য করে ব্রাহ্মণের সহায় ।

‘সুদ্ধবৈষ্ণব’ নহে, হয়ে ‘বৈষ্ণবের প্রায়’ ॥ ১৯৮ ॥

*yadyadi brahmaṇya kare brāhmaṇera sahāya
'śuddha-vaiṣṇava' nahe, haye 'vaiṣṇavera prāya'*

SYNONYMS

yadyapi—although; *brahmaṇya kare*—give charity to the *brāhmaṇas*; *brāhmaṇera sahāya*—great helpers to the *brāhmaṇas*; *śuddha-vaiṣṇava*—pure Vaiṣṇavas; *nahe*—not; *haye*—they are; *vaiṣṇavera prāya*—almost like Vaiṣṇavas.

TRANSLATION

“Although your father and uncle are charitable to *brāhmaṇas* and greatly help them, they are nevertheless not pure Vaiṣṇavas. However, they are almost like Vaiṣṇavas.

PURPORT

As stated by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*, some people, usually very rich men, dress like Vaiṣṇavas and give charity to *brāhmaṇas*. They are also attached to Deity worship, but because of their attachment to material enjoyment, they cannot be pure Vaiṣṇavas. *Anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam*. The pure Vaiṣṇava has no desire for material enjoyment. That is the basic qualification of a pure Vaiṣṇava. There are men, especially rich men, who regularly worship the Deity, give charity to *brāhmaṇas* and are pious in every respect, but they cannot be pure Vaiṣṇavas. Despite their outward show of Vaiṣṇavism and charity, their inner desire is to enjoy a higher standard of material life. Raghunātha dāsa's father, Hiraṇya dāsa, and uncle, Govardhana, were both very charitable to *brāhmaṇas*. Indeed, the *brāhmaṇas* from the Gauḍīya district were practically dependent upon them. Thus they were accepted as very pious gentlemen. However, they presented themselves as Vaiṣṇavas to the eyes of people in general, although from a purely spiritual point of view they were ordinary human beings, not pure Vaiṣṇavas. Actual Vaiṣṇavas considered them almost Vaiṣṇavas, not pure Vaiṣṇavas. In other words, they were *kaniṣṭha-adhikāris*, for they were ignorant of higher Vaiṣṇava regulative principles. Nevertheless, they could not be called *viṣayīs*, or blind materialistic enjoyers.

TEXT 199

তথাপি বিষয়ের স্বভাব—করে মহা-অন্ধ ।

সেই কর্ম করায়, যাতে হয় ভব-বন্ধ ॥ ১৯৯ ॥

*tathāpi viṣayera svabhāva—kare mahā-andha
sei karma karāya, yāte haya bhava-bandha*

SYNONYMS

tathāpi—still; *viṣayera svabhāva*—the potency of material enjoyment; *kare mahā-andha*—makes one completely blind; *sei karma karāya*—causes one to act in that way; *yāte*—by which; *haya*—there is; *bhava-bandha*—the bondage of birth and death.

TRANSLATION

“Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

PURPORT

As clearly stated in *Bhagavad-gītā* (3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ*: If one does not act as a pure devotee, whatever acts he per-

forms will produce reactions of fruitive bondage (*karma-bandhanaḥ*). In *Śrīmad-Bhāgavatam* it is said:

*nūnaṁ pramattaḥ kurute vikarma
yad-indriya-pṛitaya āpṛnoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ*

“A materialistic person, madly engaged in activities for sense enjoyment, does not know that he is entangling himself in repeated birth and death and that his body, although temporary, is full of miseries.” (*Śrīmad-Bhāgavatam* 5.5.4) A *viṣayī*, a person blindly caught in a web of materialistic life, remains in the cycle of birth and death perpetually. Such a person cannot understand how to execute pure devotional service, and therefore he acts as a *karmī*, *jñānī*, *yogī* or something else, according to his desire, but he does not know that the activities of *karma*, *jñāna* and *yoga* simply bind one to the cycle of birth and death.

TEXT 200

হেন ‘বিষয়’ হৈতে কৃষ্ণ উদ্ধারিলা তোমা’ ।
কহন না যায় কৃষ্ণকৃপার মহিমা ॥” ২০০ ॥

*hena 'viṣaya' haite kṛṣṇa uddhārīlā tomā'
kahana nā yāya kṛṣṇa-kṛpāra mahimā"*

SYNONYMS

hena viṣaya—such a fallen condition of material enjoyment; *haite*—from; *kṛṣṇa*—Lord Kṛṣṇa; *uddhārīlā tomā'*—has delivered you; *kahana nā yāya*—cannot be described; *kṛṣṇa-kṛpāra*—of the mercy of Lord Kṛṣṇa; *mahimā*—the glories.

TRANSLATION

“By His own free will, Lord Kṛṣṇa has delivered you from such a condemned materialistic life. Therefore the glories of Lord Kṛṣṇa’s causeless mercy cannot be expressed.”

PURPORT

In the *Brahma-saṁhitā* (5.54) it is said, *karmāṇi nirdahati kintu ca bhakti-bhā-jām*. Lord Kṛṣṇa is so merciful that He can stop the reaction of *karma* for His devotee. Everyone—from a small insect called *indra-gopa* up to Indra, the King of heaven—is bound by the reactions of fruitive activities.

*yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Everyone, whether like an insect or the King of heaven, is entangled and bound by the actions and reactions of his *karma*. However, when one becomes a pure devotee, free from material desires and from bondage to *karma*, *jñāna* and *yoga*, one is freed from material actions and reactions by the causeless mercy of Kṛṣṇa. One cannot express sufficient gratitude to Kṛṣṇa for being freed from the materialistic way of life.

TEXT 201

রঘুনাথের ক্ষীণতা-মালিন্য দেখিয়া ।
স্বরূপে কহেন প্রভু কৃপার্দ্ৰ-চিত্ত হঞা ॥ ২০১ ॥

*raghunāthera kṣiṇatā-mālinya dekhiyā
svarūpere kahena prabhu kṛpārdra-citta hañā*

SYNONYMS

raghunāthera—of Raghunātha dāsa; *kṣiṇatā*—thinness; *mālinya*—dirty condition of the body; *dekhiyā*—seeing; *svarūpere kahena*—said to Svarūpa Dāmodara Gosvāmī; *prabhu*—Lord Caitanya Mahāprabhu; *kṛpā*—out of mercy; *ārdra*—melted; *citta*—heart; *hañā*—being.

TRANSLATION

Seeing Raghunātha dāsa skinny and dirty because of having traveled for twelve days and fasted, Lord Śrī Caitanya Mahāprabhu, His heart melting due to causeless mercy, spoke to Svarūpa Dāmodara.

TEXT 202

“এই রঘুনাথে আমি সঁপিঁনু তোমাতে ।
পুত্র-ভৃত্য-রূপে তুমি কর অঙ্গীকারে ॥ ২০২ ॥

*“ei raghunāthe āmi saṅpinu tomāre
putra-bhṛtya-rūpe tumi kara aṅgikāre*

SYNONYMS

ei raghunāthe—this Raghunātha dāsa; *āmi*—I; *saṅpinu tomāre*—am entrusting to you; *putra*—son; *bhṛtya*—servant; *rūpe*—as; *tumi*—you (Svarūpa Dāmodara Gosvāmī); *kara aṅgikāre*—please accept.

TRANSLATION

“My dear Svarūpa,” He said, “I entrust this Raghunātha dāsa to you. Please accept him as your son or servant.

TEXT 203

তিন ‘রঘুনাথ’-নাম হয় আমার গণে ।
‘স্বরূপের রঘু’—আজি হৈতে ইহার নামে ॥”২০৩ ॥

*tina ‘raghunātha’-nāma haya āmāra gaṇe
‘svarūpera raghu’—āji haite ihāra nāme”*

SYNONYMS

tina raghunātha—three Raghunāthas; *nāma*—named; *haya*—are; *āmāra gaṇe*—among My associates; *svarūpera raghu*—the Raghunātha of Svarūpa Dāmodara; *āji haite*—from this day; *ihāra*—of this one; *nāme*—the name.

TRANSLATION

“There are now three Raghunāthas among My associates. From this day forward, this Raghunātha should be known as the Raghu of Svarūpa Dāmodara.”

PURPORT

Lord Śrī Caitanya Mahāprabhu had three Raghus among His associates—Vaidya Raghunātha (vide *Ādi-līlā* 11.22), Bhaṭṭa Raghunātha and Dāsa Raghunātha. Dāsa Raghunātha became celebrated as the Raghunātha of Svarūpa.

TEXT 204

এত কহি’ রঘুনাথের হস্ত ধরিল।
স্বরূপের হস্তে তাঁরে সমর্পণ কৈলা ॥ ২০৪ ॥

*eta kahi’ raghunāthera hasta dharilā
svarūpera haste tāñre samarpaṇa kailā*

SYNONYMS

eta kahi’—saying this; *raghunāthera*—of Raghunātha dāsa; *hasta dharilā*—caught the hand; *svarūpera haste*—in the hands of Svarūpa Dāmodara; *tāñre*—him; *samarpaṇa kailā*—entrusted.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu grasped the hand of Raghunātha dāsa and entrusted him to the hands of Svarūpa Dāmodara Gosvāmī.

TEXT 205

স্বরূপ কহে,—‘মহাপ্রভুর যে আঞ্জা হৈল’ ।
এত কহি’ রঘুনাথে পুনঃ আলিঙ্গিল ॥ ২০৫ ॥

*svarūpa kahe, —‘mahāprabhura ye āññā haila’
eta kahi’ raghunāthe punaḥ āliṅgila*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ye*—whatever; *āññā*—order; *haila*—there is; *eta kahi’*—saying this; *raghunāthe*—Raghunātha dāsa; *punaḥ*—again; *āliṅgila*—he embraced.

TRANSLATION

Svarūpa Dāmodara Gosvāmī accepted Raghunātha dāsa, saying, “Śrī Caitanya Mahāprabhu, whatever You order is accepted.” He then embraced Raghunātha dāsa again.

TEXT 206

চৈতন্যের ভক্তবাৎসল্য কহিতে না পারি ।
গোবিন্দে কহে রঘুনাথে দয়া করি’ ॥ ২০৬ ॥

*caitanyaera bhakta-vātsalya kahite nā pāri
govindere kahe raghunāthe dayā kari’*

SYNONYMS

caitanyaera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—affection for devotees; *kahite nā pāri*—I cannot express properly; *govindere*—to Govinda; *kahe*—He said; *raghunāthe*—upon Raghunātha; *dayā kari’*—being very merciful.

TRANSLATION

I cannot properly express the affection of Śrī Caitanya Mahāprabhu for His devotees. Being merciful toward Raghunātha dāsa, the Lord spoke as follows to Govinda.

TEXT 207

“পথে ইঁহ করিয়াছে বহুত লজ্বন ।
কতদিন কর ইঁহার ভাল সম্ভরণ ॥” ২০৭ ॥

*“pathe iṅha kariyāche bahuta lañghana
kata-dina kara iḥāra bhāla santarpaṇa”*

SYNONYMS

pathe—on the way; *iṅha*—this Raghunātha dāsa; *kariyāche*—has done; *bahuta*—much; *lañghana*—fasting and difficult endeavor; *kata-dina*—for some days; *kara*—do; *iḥāra*—of him; *bhāla*—good; *santarpaṇa*—attention.

TRANSLATION

“On the way, Raghunātha dāsa has fasted and undergone hardships for many days. Therefore, take good care of him for some days so that he may eat to his satisfaction.”

TEXT 208

রঘুনাথে কহে—“যাঞা, কর সিদ্ধুস্নান ।
জগন্নাথ দেখি’ আসি’ করহ ভোজন ॥” ২০৮ ॥

raghunāthe kahe—“*yāñā*, *kara sindhu-snāna jagannātha dekhi’ āsi’ karaha bhojana*”

SYNONYMS

raghunāthe kahe—He said to Raghunātha dāsa; *yāñā*—going; *kara sindhu-snāna*—bathe in the sea; *jagannātha dekhi’*—after seeing Lord Jagannātha; *āsi’*—after coming; *karaha bhojana*—take your meal.

TRANSLATION

Then Śrī Caitanya Mahāprabhu told Raghunātha dāsa, “Go bathe in the sea. Then see Lord Jagannātha in the temple and return here to take your meal.”

TEXT 209

এত বলি’ প্রভু মধ্যাহ্ন করিতে উঠিলা ।
রঘুনাথ-দাস সব ভক্তেরে মিলিলা ॥ ২০৯ ॥

*eta bali’ prabhu madhyāhna karite uṭhila
raghunātha-dāsa saba bhaktere mililā*

SYNONYMS

eta bali'—after saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *madhyāhna karite*—for performing His midday duties; *uṭhīlā*—got up; *raghunātha-dāsa*—Raghunātha dāsa; *saba*—all; *bhaktere*—devotees; *mīlīlā*—met.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu got up and went to perform His midday duties, and Raghunātha met all the devotees present.

TEXT 210

রঘুনাথে প্রভুর কৃপা দেখি, শুক্লগণ ।

বিস্মিত হঞা করে তাঁর ভাগ্য-প্রশংসন ॥ ২১০ ॥

raghunāthe prabhura kṛpā dekhi, bhakta-gaṇa
vismīta hañā kare tāñra bhāgya-praśaṁsana

SYNONYMS

raghunāthe—unto Raghunātha dāsa; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *dekhi*—seeing; *bhakta-gaṇa*—all the devotees; *vismīta*—struck with wonder; *hañā*—being; *kare*—do; *tāñra*—his; *bhāgya*—fortune; *praśaṁsana*—praise.

TRANSLATION

Having seen the causeless mercy of Śrī Caitanya Mahāprabhu upon Raghunātha dāsa, all the devotees, struck with wonder, praised his good fortune.

TEXT 211

রঘুনাথ সমুদ্রে যাঞা স্নান করিলা ।

জগন্নাথ দেখি' পুনঃ গোবিন্দ-পাশ আইলা ॥ ২১১ ॥

raghunātha samudre yāñā snāna karilā
jagannātha dekhi' punaḥ govinda-pāśa āilā

SYNONYMS

raghunātha—Raghunātha dāsa; *samudre*—to the sea; *yāñā*—going; *snāna karilā*—took a bath; *jagannātha dekhi'*—after seeing Lord Jagannātha; *punaḥ*—again; *govinda-pāśa āilā*—came to Govinda.

TRANSLATION

Raghunātha dāsa took his bath in the sea and saw Lord Jagannātha. Then he returned to Govinda, the personal servant of Śrī Caitanya Mahāprabhu.

TEXT 212

প্রভুর অবশিষ্ট পাত্র গোবিন্দ তাঁরে দিলা ।
আনন্দিত হঞা রঘুনাথ প্রসাদ পাইলা ॥ ২১২ ॥

*prabhura avāśiṣṭa pātra govinda tāñre dilā
ānandita hañā raghunātha prasāda pāilā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *avāśiṣṭa pātra*—a plate of remnants of food; *govinda*—the personal servant of the Lord; *tāñre*—to him; *dilā*—offered; *ānandita hañā*—becoming very happy; *raghunātha*—Raghunātha dāsa; *prasāda pāilā*—accepted the *prasāda*.

TRANSLATION

Govinda offered him a plate with the remnants of food left by Śrī Caitanya Mahāprabhu, and Raghunātha dāsa accepted the *prasāda* with great happiness.

TEXT 213

এইমত রহে তেঁহ স্বরূপ-চরণে ।
গোবিন্দ প্রসাদ তাঁরে দিল পঞ্চ দিনে ॥ ২১৩ ॥

*ei-mata rahe teñha svarūpa-caraṇe
govinda prasāda tāñre dila pañca dine*

SYNONYMS

ei-mata—in this way; *rahe*—remained; *teñha*—he; *svarūpa-caraṇe*—under the shelter of Svarūpa Dāmodara Gosvāmī; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of the food of Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *dila*—gave; *pañca dine*—for five days.

TRANSLATION

Raghunātha dāsa stayed under the care of Svarūpa Dāmodara Gosvāmī, and Govinda supplied him remnants of Śrī Caitanya Mahāprabhu's food for five days.

TEXT 214

আর দিন হৈতে ‘পুষ্প-অঞ্জলি’ দেখিয়া ।
সিংহদ্বারে খাড়া রহে ভিক্কার লাগিয়া ॥ ২১৪ ॥

*āra dina haite ‘puṣpa-añjali’ dekhiyā
simha-dvāre khāḍā rahe bhikṣāra lāgiyā*

SYNONYMS

āra dina—the next day; *haite*—from; *puṣpa-añjali*—the ceremony of offering flowers to the Lord; *dekhiyā*—after seeing; *simha-dvāre*—at the main gate; *khāḍā rahe*—remains standing; *bhikṣāra lāgiyā*—for begging some alms.

TRANSLATION

Beginning from the sixth day, Raghunātha dāsa would stand at the gate known as Simha-dvāra to beg alms after the puṣpa-añjali ceremony, in which flowers were offered to the Lord.

TEXT 215

জগন্নাথের সেবক যত—‘বিষয়ীর গণ’ ।
সেবা সারি’ রাত্রে করে গৃহেতে গমন ॥ ২১৫ ॥

*jagannāthera sevaka yata—‘viṣayīra gaṇa’
sevā sārī’ rātrye kare gṛhete gamana*

SYNONYMS

jagannāthera—of Lord Jagannātha; *sevaka*—servants; *yata*—all; *viṣayīra gaṇa*—generally known as *viṣayī*; *sevā sārī*—after finishing their service; *rātrye*—at night; *kare*—do; *gṛhete gamana*—returning home.

TRANSLATION

After finishing their prescribed duties, the many servants of Lord Jagannātha, who are known as *viṣayīs*, return home at night.

TEXT 216

সিংহদ্বারে অন্নার্থী বৈষ্ণবে দেখিয়া ।
পসারির ঠাঞি অন্ন দেন কৃপা ত’ করিয়া ॥ ২১৬ ॥

*simha-dvāre annārthī vaiṣṇave dekhiyā
pasārira ṭhāñi anna dena kṛpā ta' kariyā*

SYNONYMS

simha-dvāre—at the Simha gate; *anna-arthī*—in need of some eatables; *vaiṣṇave*—Vaiṣṇavas; *dekhiyā*—seeing; *pasārira ṭhāñi*—from the shopkeepers; *anna dena*—deliver some eatables; *kṛpā ta' kariyā*—out of mercy.

TRANSLATION

If they see a Vaiṣṇava standing at the Simha-dvāra begging alms, out of mercy they arrange with the shopkeepers to give him something to eat.

TEXT 217

এইমত সর্বকাল আছে ব্যবহার ।
নিষ্কিঞ্চন ভক্ত খাড়া হয় সিংহদ্বার ॥ ২১৭ ॥

*ei-mata sarva-kāla āche vyavahāra
niṣkiñcana bhakta khāḍā haya simha-dvāra*

SYNONYMS

ei-mata—in this way; *sarva-kāla*—for all time; *āche*—is; *vyavahāra*—the etiquette; *niṣkiñcana bhakta*—a devotee who has no other support; *khāḍā haya*—stands; *simha-dvāra*—at the gate known as Simha-dvāra.

TRANSLATION

Thus it is a custom for all time that a devotee who has no other means of support stands at the Simha-dvāra gate to receive alms from the servants.

TEXT 218

সর্বদিন করেন বৈষ্ণব নাম-সঙ্কীৰ্তন ।
স্বচ্ছন্দে করেন জগন্নাথ দরশন ॥ ২১৮ ॥

*sarva-dina karena vaiṣṇava nāma-saṅkīrtana
svacchande karena jagannātha daraśana*

SYNONYMS

sarva-dina—the whole day; *karena*—performs; *vaiṣṇava*—a Vaiṣṇava; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *svacchande*—with full freedom; *karena*—does; *jagannātha daraśana*—seeing Lord Jagannātha.

TRANSLATION

A completely dependent Vaiṣṇava thus chants the holy name of the Lord all day and sees Lord Jagannātha with full freedom.

TEXT 219

কেহ ছত্রে মাগি' খায়, যেবা কিছু পায় ।
কেহ রাত্রে ভিক্ষা লাগি' সিংহদ্বারে রয় ॥ ২১৯ ॥

keha chatre māgi' khāya, yebā kichu pāya
keha rātre bhikṣā lāgi' siṁha-dvāre raya

SYNONYMS

keha—some; *chatre*—at the almshouse; *māgi'*—begging; *khāya*—eat; *yebā*—whatever; *kichu*—little; *pāya*—they receive; *keha*—some; *rātre*—at night; *bhikṣā lāgi'*—for begging alms; *siṁha-dvāre raya*—stand at the gate known as Siṁha-dvāra.

TRANSLATION

It is a custom for some Vaiṣṇavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the Siṁha-dvāra gate, begging alms from the servants.

TEXT 220

মহাপ্রভুর ভক্তগণের বৈরাগ্য প্রধান ।
যাহা দেখি' প্রীত হন গৌর-ভগবান্ ॥ ২২০ ॥

mahāprabhura bhakta-gaṇera vairāgya pradhāna
yāhā dekhi' prīta hana gaura-bhagavān

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *vairāgya*—renunciation; *pradhāna*—the basic principle; *yāhā dekhi'*—seeing which; *prīta hana*—becomes satisfied; *gaura-bhagavān*—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.

PURPORT

Anyone, whether an ordinary materialistic person or a pure devotee, can understand the behavior of Śrī Caitanya Mahāprabhu's devotees if he studies it minutely. One will thus find that the devotees of Śrī Caitanya Mahāprabhu are not at all attached to any kind of material enjoyment. They have completely given up sense enjoyment to engage fully in the service of Lord Śrī Kṛṣṇa and dedicate their lives and souls to serving Kṛṣṇa without material desires. Because their devotional service is free from material desires, it is unimpeded by material circumstances. Although ordinary men have great difficulty understanding this attitude of the devotees, it is greatly appreciated by the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

TEXT 221

প্রভুরে গোবিন্দ কহে,—“রঘুনাথ ‘প্রসাদ’ না লয় ।
রাত্রে সিংহদ্বারে খাড়া হঞা মাগি’ খায় ॥” ২২১ ॥

*prabhure govinda kahe, —“raghunātha ‘prasāda’ nā laya
rātrye śimha-dvāre khāḍā hañā māgi’ khāya”*

SYNONYMS

prabhure—unto Lord Śrī Caitanya Mahāprabhu; *govinda kahe*—Govinda said; *raghunātha*—Raghunātha dāsa; *prasāda nā laya*—does not take *prasāda*; *rātrye*—at night; *śimha-dvāre*—at the Śimha-dvāra gate; *khāḍā hañā*—standing; *māgi*—begging; *khāya*—he eats.

TRANSLATION

Govinda said to Śrī Caitanya Mahāprabhu, “Raghunātha dāsa no longer takes prasāda here. Now he stands at the Śimha-dvāra, where he begs some alms to eat.”

TEXT 222

শুনি’ তুষ্ট হঞা প্রভু কহিতে লাগিল ।
“ভাল কৈল, বৈরাগীর ধর্ম আচরিল ॥ ২২২ ॥

*śuni’ tuṣṭa hañā prabhu kahite lāgila
“bhāla kaila, vairāgīra dharmā ācarila*

SYNONYMS

śuni—hearing; *tuṣṭa hañā*—being very satisfied; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahite lāgila*—began to say; *bhāla kaila*—he has done well;

vairāgīra—of a person in the renounced order; *dharma*—the principles; *ācarila*—he has performed.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this, He was greatly satisfied. “Raghunātha dāsa has done well,” He said. “He has acted suitably for a person in the renounced order.

TEXT 223

বৈরাগী করিবে সদা নাম-সঙ্কীৰ্তন ।
মাগিয়া খাণ্ডা করে জীবন রক্ষণ ॥ ২২৩ ॥

vairāgī karibe sadā nāma-saṅkīrtana
māgiyā khāṅā kare jīvana rakṣaṇa

SYNONYMS

vairāgī—a person in the renounced order; *karibe*—will do; *sadā*—always; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *māgiyā*—by begging; *khāṅā*—eating; *kare jīvana rakṣaṇa*—he sustains his life.

TRANSLATION

“A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

PURPORT

As stated in the *Hari-bhakti-vilāsa* at the end of the Twentieth *Vilāsa* (366, 379, 382):

kṛtyānyetāni tu prāyo
gṛhiṅāṁ dhanināṁ satām
likhitāni na tu tyakta-
parigraha-mahātmanām

prabhāte cārdha-rātre ca
madhyāhne divasa-kṣaye
kīrtayanti hariṁ ye vai
te taranti bhavārṇavam

evam ekāntināṁ prāyaḥ
kīrtanaṁ smaraṇaṁ prabhoḥ

*kurvatām parama-prītyā
kṛtyam anyan na rocate*

A well-to-do householder Vaiṣṇava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Kṛṣṇa in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Kṛṣṇa, should chant the holy name of the Lord with great love and faith, always thinking of Kṛṣṇa's lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the *Bhakti-sandarbha*, Śrīla Jīva Gosvāmī says:

*yadyapi śrī-bhāgavata-mate pañca-rātrādivad-arcana-mārgasyāvaśyakatvaṁ nāsti,
tad vināpi śaraṇāpattyaḍinām ekatareṇāpi puruṣārtha-siddher abhīhitatvāt.*

TEXT 224

বৈরাগী হঞা যেবা করে পরাপেক্ষা ।
কার্যসিদ্ধি নহে, কৃষ্ণ করেন উপেক্ষা ॥ ২২৪ ॥

*vairāgī hañā yebā kare parāpekṣā
kārya-siddhi nahe, kṛṣṇa karena upekṣā*

SYNONYMS

vairāgī hañā—being in the renounced order; *yebā*—anyone who; *kare*—does; *parāpekṣā*—dependence on others; *kārya-siddhi nahe*—he does not become successful; *kṛṣṇa*—Lord Kṛṣṇa; *karena upekṣā*—neglects.

TRANSLATION

“A *vairāgī* [a person in the renounced order] should not depend on others. If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

TEXT 225

বৈরাগী হঞা করে জিহবার লালস ।
পরমার্থ যায়, আর হয় রসের বশ ॥ ২২৫ ॥

*vairāgī hañā kare jihvāra lāśa
paramārtha yāya, āra haya rasera vaśa*

SYNONYMS

vairāgī hañā—being in the renounced order; *kare*—does; *jihvāra*—of the tongue; *lālasa*—lust; *parama-artha*—the goal of life; *yāya*—goes; *āra*—and; *haya*—becomes; *rasera vaśa*—dependent on taste.

TRANSLATION

“If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

TEXT 226

বৈরাগীর কৃত্য—সদা নাম-সঙ্কীৰ্তন ।

শাক-পত্র-ফল-মূলে উদর-ভরণ ॥ ২২৬ ॥

vairāgīra kṛtya—*sadā nāma-saṅkīrtana śāka-patra-phala-mūle udara-bharaṇa*

SYNONYMS

vairāgīra—of a person in the renounced order; *kṛtya*—duty; *sadā*—always; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *śāka*—vegetables; *patra*—leaves; *phala*—fruit; *mūle*—by roots; *udara-bharaṇa*—filling the belly.

TRANSLATION

“The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

TEXT 227

জিহ্বার লালসে যেই ইতি-উতি ধায় ।

শিশ্নোদরপরায়ণ কৃষ্ণ নাহি পায় ॥ ২২৭ ॥

jihvāra lālase yei iti-uti dhāya śiśnodara-parāyaṇa kṛṣṇa nāhi pāya”

SYNONYMS

jihvāra—of the tongue; *lālase*—because of greed; *yei*—anyone who; *iti-uti*—here and there; *dhāya*—goes; *śiśna*—genitals; *udara*—belly; *parāyaṇa*—devoted to; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi pāya*—does not get.

TRANSLATION

“One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.”

TEXT 228

আর দিন রঘুনাথ স্বরূপ-চরণে ।

আপনার কৃত্য লাগি' কৈলা নিবেদনে ॥ ২২৮ ॥

*āra dina raghunātha svarūpa-carāṇe
āpanāra kṛtya lāgi' kailā nivedane*

SYNONYMS

āra dina—the next day; *raghunātha*—Raghunātha dāsa; *svarūpa-carāṇe*—unto the lotus feet of Svarūpa Dāmodara Gosvāmī; *āpanāra*—his; *kṛtya*—duty; *lāgi'*—for; *kailā nivedane*—submitted.

TRANSLATION

The next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty.

TEXT 229

“কি লাগি' ছাড়াইলা ঘর, না জানি উদ্দেশ ।

কি মোর কর্তব্য, প্রভু কর উপদেশ ॥” ২২৯ ॥

*“ki lāgi' chāḍāilā ghara, nā jāni uddeśa
ki mora kartavya, prabhu kara upadeśa”*

SYNONYMS

ki lāgi'—for what reason; *chāḍāilā ghara*—have I been obliged to give up my household life; *nā jāni*—I do not know; *uddeśa*—the purpose; *ki*—what; *mora kartavya*—my duty; *prabhu*—my dear Lord; *kara upadeśa*—please give instruction.

TRANSLATION

“I do not know why I have given up household life,” he said. “What is my duty? Kindly give me instructions.”

TEXT 230

প্রভুর আগে কথা-মাত্র না কহে রঘুনাথ ।
স্বরূপ-গোবিন্দ-দ্বারা কহায় নিজ-বাত্ ॥ ২৩০ ॥

*prabhura āge kathā-mātra nā kahe raghunātha
svarūpa-govinda-dvārā kahāya nija-vāt*

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; *kathā-mātra*—any speaking; *nā kahe*—does not say; *raghunātha*—Raghunātha dāsa; *svarūpa-govinda-dvārā*—through Govinda and Svarūpa Dāmodara Gosvāmī; *kahāya*—he informs; *nija-vāt*—his intention.

TRANSLATION

Raghunātha dāsa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svarūpa Dāmodara Gosvāmī and Govinda.

TEXT 231

প্রভুর আগে স্বরূপ নিবেদিল আর দিনে ।
রঘুনাথ নিবেদয় প্রভুর চরণে ॥ ২৩১ ॥

*prabhura āge svarūpa nivedilā āra dine
raghunātha nivedaya prabhura caraṇe*

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *nivedilā*—submitted; *āra dine*—on the next day; *raghunātha nivedaya*—Raghunātha dāsa inquires; *prabhura caraṇe*—at the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, Svarūpa Dāmodara Gosvāmī submitted to Lord Śrī Caitanya Mahāprabhu, “Raghunātha dāsa has this to say at Your lotus feet.

TEXT 232

“কি মোর কর্তব্য, মুঞি না জানি উদ্দেশ ।
আপনি শ্রীমুখে মোরে কর উপদেশ ॥” ২৩২ ॥

“*ki mora kartavya, muñi nā jāni uddeśa
āpani śrī-mukhe more kara upadeśa*”

SYNONYMS

ki—what; *mora kartavya*—my duty; *muñi*—I; *nā jāni*—do not know; *uddeśa*—the goal of my life; *āpani*—personally; *śrī-mukhe*—through Your transcendental mouth; *more*—unto me; *kara upadeśa*—please give instructions.

TRANSLATION

“I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth.”

TEXT 233

হাসি' মহাপ্রভু রঘুনাথেরে কহিল ।
“তোমার উপদেষ্টা করি' স্বরূপেরে দিল ॥ ২৩৩ ॥

*hāsi' mahāprabhu raghunāthere kahila
“tomāra upadeṣṭā kari' svarūpere dila*

SYNONYMS

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *raghunāthere*—to Raghunātha dāsa; *kahila*—said; *tomāra*—your; *upadeṣṭā*—instructor; *kari'*—as; *svarūpere dila*—I have appointed Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Smiling, Śrī Caitanya Mahāprabhu told Raghunātha dāsa, “I have already appointed Svarūpa Dāmodara Gosvāmī as your instructor.

TEXT 234

‘সাধ্য’-‘সাধন’-তত্ত্ব শিখ ইঁহার স্থানে ।
আমি তত নাহি জানি, ইঁহো যত জানে ॥ ২৩৪ ॥

*'sādhya'-'sādhana'-tattva śikha inhāra sthāne
āmi tata nāhi jāni, inho yata jāne*

SYNONYMS

sādhya—duty; *sādhana*—how to execute it; *tattva*—truth; *śikha*—learn; *inhāra sthāne*—from him; *āmi*—I; *tata*—so much; *nāhi jāni*—do not know; *inho*—he; *yata*—as much as; *jāne*—knows.

TRANSLATION

“You may learn from him what your duty is and how to discharge it. I do not know as much as he.

TEXT 235

তথাপি আমার আজ্ঞায় শ্রদ্ধা যদি হয় ।
আমার এই বাক্যে তবে করিহ নিশ্চয় ॥ ২৩৫ ॥

tathāpi āmāra ājñāya śraddhā yadi haya
āmāra ei vākye tabe kariha niścaya

SYNONYMS

tathāpi—still; *āmāra ājñāya*—in My instruction; *śraddhā*—faith; *yadi*—if; *haya*—there is; *āmāra*—My; *ei*—these; *vākye*—by words; *tabe*—then; *kariha niścaya*—you can ascertain.

TRANSLATION

“Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

TEXT 236

গ্রাম্যকথা না শুনিবে, গ্রাম্যবার্তা না কহিবে ।
ভাল না খাইবে আর ভাল না পরিবে ॥ ২৩৬ ॥

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe

SYNONYMS

grāmya-kathā—ordinary talks of common men; *nā śunibe*—never hear; *grāmya-vārtā*—ordinary news; *nā kahibe*—do not speak; *bhāla*—well; *nā khāibe*—do not eat; *āra*—and; *bhāla*—nicely; *nā paribe*—do not dress.

TRANSLATION

“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

TEXT 237

অমানী মানদ হঞা কৃষ্ণনাম সদা ল'বে ।
ব্রজে রাধাকৃষ্ণ-সেবা মানসে করিবে ॥ ২৩৭ ॥

*amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe*

SYNONYMS

amānī—not expecting any respect; *māna-da*—offering respect to others; *hañā*—becoming; *kṛṣṇa-nāma*—the holy name of the Lord; *sadā*—always; *la'be*—you should chant; *vraje*—in Vṛndāvana; *rādhā-kṛṣṇa-sevā*—service to Rādhā and Kṛṣṇa; *mānase*—within the mind; *karibe*—you should do.

TRANSLATION

“Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his *Amṛta-pravāha-bhāṣya* that when a man and woman are married, they beget children and are thus entangled in family life. Talk concerning such family life is called *grāmya-kathā*. A person in the renounced order never indulges in either hearing or talking about such subjects. He should not eat palatable dishes, since that is unfit for a person in the renounced order. He should show all respect to others, but should not expect respect for himself. In this way, one should chant the holy name of the Lord and think of how to serve Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 238

এই ত' সংক্ষেপে আমি কৈলুঁ উপদেশ ।
স্বরূপের ঠাঞি ইহার পাইবে বিশেষ ॥ ২৩৮ ॥

*ei ta' saṅkṣepe āmi kailuṅ upadeśa
svarūpera ṭhāñi ihāra pāibe viśeṣa*

SYNONYMS

ei—this; *ta'*—certainly; *saṅkṣepe*—in brief; *āmi*—I; *kailuṅ upadeśa*—have given instruction; *svarūpera ṭhāñi*—from Svarūpa Dāmodara; *ihāra*—of this instruction; *pāibe*—you will get; *viśeṣa*—all details.

TRANSLATION

“I have briefly given you My instructions. Now you will get all details about them from Svarūpa Dāmodara.

TEXT 239

তৃণাদপি স্তনীচেন তরোরিব সহিষ্ণুনা ।

অমানিনা মানদেন কীর্তনীয়ঃ সদা হরিঃ ॥ ২৩৯ ॥

*trṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ*"

SYNONYMS

trṇāt api—than downtrodden grass; *sunīcena*—being lower; *taror*—than a tree; *iva*—indeed; *sahiṣṇunā*—with more 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 grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others, can very easily always chant the holy name of the Lord.”

TEXT 240

এত শুনি' রঘুনাথ বন্দিলা চরণ ।

মহাপ্রভু কৈলা তাঁরে কুপা-আলিঙ্গন ॥ ২৪০ ॥

*eta śuni' raghunātha vandilā caraṇa
mahāprabhu kailā tāñre kṛpā-āliṅgana*

SYNONYMS

eta śuni'—hearing this; *raghunātha*—Raghunātha dāsa; *vandilā caraṇa*—offered prayers to the lotus feet; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *tāñre*—him; *kṛpā-āliṅgana*—embracing out of mercy.

TRANSLATION

Having heard this, Raghunātha dāsa offered prayers at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord, with great mercy, embraced him.

TEXT 241

পুনঃ সমর্পিলা তাঁরে স্বরূপের স্থানে ।

‘অস্তরঙ্গ-সেবা’ করে স্বরূপের সনে ॥ ২৪১ ॥

*punaḥ samarpilā tāñre svarūpera sthāne
'antaraṅga-sevā' kare svarūpera sane*

SYNONYMS

punaḥ—again; *samarpilā*—handed over; *tāñre*—him; *svarūpera sthāne*—to Svarūpa Dāmodara; *antaraṅga-sevā*—very confidential service; *kare*—he renders; *svarūpera sane*—with Svarūpa Dāmodara.

TRANSLATION

Śrī Caitanya Mahāprabhu again entrusted him to Svarūpa Dāmodara. Thus Raghunātha dāsa rendered very confidential service with Svarūpa Dāmodara Gosvāmī.

PURPORT

Antaraṅga-sevā refers to service performed in one's spiritual body. Svarūpa Dāmodara Gosvāmī was formerly Lalitādevī. Raghunātha dāsa Gosvāmī, who was among his assistants, now also began to serve Rādhā and Kṛṣṇa within his mind.

TEXT 242

হেন-কালে আইলা সব গোড়ের ভক্তগণ ।
পূর্ববৎ প্রভু সবায় করিলা মিলন ॥ ২৪২ ॥

*hena-kāle āilā saba gauḍera bhakta-gaṇa
pūrvavat prabhu sabāya karilā milana*

SYNONYMS

hena-kāle—at this time; *āilā*—came; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *pūrvavat*—as formerly; *prabhu*—Śrī Caitanya Mahāprabhu; *sabāya*—every one of them; *karilā milana*—met.

TRANSLATION

At this time, all the devotees from Bengal arrived, and, as previously, Śrī Caitanya Mahāprabhu met them with great feeling.

TEXT 243

সবা লঞা কৈলা প্রভু গুণ্ডিচা-মার্জন ।
সবা লঞা কৈলা প্রভু বন্য-ভোজন ॥ ২৪৩ ॥

*sabā lañā kailā prabhu guṇḍicā-mārjana
sabā lañā kailā prabhu vanya-bhojana*

SYNONYMS

sabā lañā—taking all of them; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *guṇḍicā-mārjana*—washing of the Guṇḍicā temple; *sabā lañā*—with all of them; *kailā*—performed; *prabhu*—Śrī Caitanya; *vanya-bhojana*—eating in the garden.

TRANSLATION

As He had previously done, He cleansed the Guṇḍicā temple and held a picnic feast in the garden with the devotees.

TEXT 244

রথযাত্রায় সবা লঞা করিলা নর্তন ।

দেখি' রঘুনাথের চমৎকার হৈল মন ॥ ২৪৪ ॥

ratha-yātrāya sabā lañā karilā nartana
dekhi' raghunāthera camatkāra haila mana

SYNONYMS

ratha-yātrāya—during the Ratha-yātrā performance; *sabā lañā*—taking all of them; *karilā nartana*—danced; *dekhi'*—seeing; *raghunāthera*—of Raghunātha dāsa; *camatkāra*—struck with wonder; *haila*—became; *mana*—the mind.

TRANSLATION

The Lord again danced with the devotees during the Ratha-yātrā festival. Seeing this, Raghunātha dāsa was struck with wonder.

TEXT 245

রঘুনাথ-দাস যবে সবারে মিলিলা ।

অদ্বৈত-আচার্য তাঁরে বহু কৃপা কৈলা ॥ ২৪৫ ॥

raghunātha-dāsa yabe sabāre mililā
advaita-ācārya tāñre bahu kṛpā kailā

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *yabe*—when; *sabāre mililā*—met all the devotees; *advaita-ācārya*—Advaita Ācārya; *tāñre*—unto him; *bahu*—much; *kṛpā*—mercy; *kailā*—did.

TRANSLATION

When Raghunātha dāsa met all the devotees, Advaita Ācārya showed him great mercy.

TEXT 246

শিবানন্দ-সেন তাঁরে কহেন বিবরণ ।

তোমা লৈতে তোমার পিতা পাঠাইল দশ জন ॥২৪৬

śivānanda-sena tāñre kahena vivaraṇa

tomā laite tomāra pitā pāṭhāila daśa jana

SYNONYMS

śivānanda-sena—Śivānanda Sena; *tāñre*—unto him; *kahena*—says; *vivaraṇa*—description; *tomā laite*—to take you; *tomāra pitā*—your father; *pāṭhāila*—sent; *daśa jana*—ten men.

TRANSLATION

He also met Śivānanda Sena, who informed him, “Your father sent ten men to take you away.

TEXT 247

তোমারে পাঠাইতে পত্ৰী পাঠাইল মোরে ।

ঝাঁকরা হইতে তোমা না পাঞা গেল ঘরে ॥ ২৪৭ ॥

tomāre pāṭhāite patrī pāṭhāila more

jhāṅkarā ha-ite tomā nā pāñā gela ghare

SYNONYMS

tomāre—you; *pāṭhāite*—to send back; *patrī*—letter; *pāṭhāila more*—sent to me; *jhāṅkarā ha-ite*—from Jhāṅkarā; *tomā*—you; *nā pāñā*—not getting; *gela ghare*—returned home.

TRANSLATION

“He wrote me a letter asking me to send you back, but when those ten men received no information about you, they returned home from Jhāṅkarā.”

TEXT 248

চারি মাস রহি' শুক্লগগ গৌড়ে গেলা ।

শুনি' রঘুনাথের পিতা মনুষ্য পাঠাইলা ॥ ২৪৮ ॥

cāri māsa rahi' bhakta-gaṇa gauḍe gelā
śuni' raghunāthera pitā manuṣya pāṭhāilā

SYNONYMS

cāri māsa—for four months; *rahi'*—remaining; *bhakta-gaṇa*—all the devotees; *gauḍe gelā*—returned to Bengal; *śuni'*—hearing; *raghunāthera pitā*—the father of Raghunātha dāsa; *manuṣya*—a man; *pāṭhāilā*—sent.

TRANSLATION

When all the devotees from Bengal returned home after staying at Jagannātha Purī for four months, Raghunātha dāsa's father heard about their arrival and therefore sent a man to Śivānanda Sena.

TEXT 249

সে মনুষ্য শিবানন্দ-সেনেরে পুছিল ।
 “মহাপ্রভুর স্থানে এক 'বৈরাগী' দেখিল ॥ ২৪৯ ॥

se manuṣya śivānanda-senere puchila
"mahāprabhura sthāne eka 'vairāgi' dekhila

SYNONYMS

se manuṣya—that messenger; *śivānanda-senere*—from Śivānanda Sena; *puchila*—inquired; *mahāprabhura sthāne*—at the place of Śrī Caitanya Mahāprabhu; *eka vairāgi*—a person in the renounced order; *dekhila*—did you see.

TRANSLATION

That man inquired from Śivānanda Sena, “Did you see anyone in the renounced order at the residence of Śrī Caitanya Mahāprabhu?”

TEXT 250

গোবর্ধনের পুত্র ভেঁহো, নাম—‘রঘুনাথ’ ।
 নীলাচলে পরিচয় আছে তোমার সাথ ?” ২৫০ ॥

govardhanera putra teṅho, nāma—‘raghunātha’
nilācale paricaya āche tomāra sātha?”

SYNONYMS

govardhanera—of Govardhana; *putra*—the son; *teṅho*—he; *nāma*—named; *raghunātha*—Raghunātha dāsa; *nilācale*—in Nilācala; *paricaya āche*—is there acquaintance; *tomāra sātha*—with you.

TRANSLATION

“That person is Raghunātha dāsa, the son of Govardhana Majumadāra. Did you meet him in Nilācala?”

TEXT 251

শিবানন্দ কহে,—“তৈঁহো হয় প্রভুর স্থানে ।
পরম বিখ্যাত তৈঁহো, কেবা নাহি জানে ॥ ২৫১ ॥

śivānanda kahe, —“*teṅho haya prabhura sthāne parama vikhyāta teṅho, kebā nāhi jāne*

SYNONYMS

śivānanda kahe—Śivānanda Sena replied; *teṅho*—he; *haya*—is; *prabhura sthāne*—with Lord Śrī Caitanya Mahāprabhu; *parama vikhyāta*—very famous; *teṅho*—he; *kebā*—who; *nāhi jāne*—does not know.

TRANSLATION

Śivānanda Sena replied, “Yes, sir. Raghunātha dāsa is with Śrī Caitanya Mahāprabhu and is a very famous man. Who does not know him?”

TEXT 252

স্বরূপের স্থানে তারে করিয়াছেন সমর্পণ ।
প্রভুর ভক্তগণের তৈঁহো হয় প্রাণসম ॥ ২৫২ ॥

svarūpera sthāne tāre kariyāchena samarpaṇa prabhura bhakta-gaṇera teṅho haya prāṇa-sama

SYNONYMS

svarūpera sthāne—to Svarūpa Dāmodara; *tāre*—him; *kariyāchena samarpaṇa*—Lord Caitanya has given charge of; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of all the devotees; *teṅho*—he; *haya*—is; *prāṇa*—the life; *sama*—like.

TRANSLATION

“Śrī Caitanya Mahāprabhu has placed him under the charge of Svarūpa Dāmodara. Raghunātha dāsa has become just like the life of all the Lord’s devotees.

TEXT 253

রাত্রি-দিন করে তেঁহো নাম-সঙ্কীৰ্তন ।
ক্ৰগমাত্র নাহি ছাড়ে প্রভুর চরণ ॥ ২৫৩ ॥

rātri-dina kare teṅho nāma-saṅkīrtana
kṣaṇa-mātra nāhi chāḍe prabhura caraṇa

SYNONYMS

rātri-dina—all day and night; *kare*—performs; *teṅho*—he; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa mantra; *kṣaṇa-mātra*—even for a moment; *nāhi chāḍe*—does not give up; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

“He chants the Hare Kṛṣṇa mahā-mantra all day and night. He never gives up the shelter of Śrī Caitanya Mahāprabhu, not even for a moment.

TEXT 254

পরম বৈরাগ্য তার, নাহি ভক্ষ্য-পরিধান ।
মৈছে তৈছে আহাৰ কৰি’ রাখয়ে পরাণ ॥ ২৫৪ ॥

parama vairāgya tāra, nāhi bhakṣya-paridhāna
yaiche taiche āhāra kari’ rākhaye parāṇa

SYNONYMS

parama—supreme; *vairāgya*—renunciation; *tāra*—his; *nāhi*—not; *bhakṣya*—eating; *paridhāna*—dressing; *yaiche taiche*—somehow or other; *āhāra kari’*—eating; *rākhaye parāṇa*—keeps life.

TRANSLATION

“He is in the supreme order of renounced life. Indeed, he does not care about eating or dressing. Somehow or other he eats and maintains his life.

TEXT 255

দশদণ্ড রাত্রি গেলে ‘পুষ্পাঞ্জলি’ দেখিয়া ।
সিংহদ্বারে খাড়া হয় আহার লাগিয়া ॥ ২৫৫ ॥

*daśa-daṇḍa rātri gele ‘puṣpāñjali’ dekhiyā
siṁha-dvāre khāḍā haya āhāra lāgiyā*

SYNONYMS

daśa-daṇḍa—ten *daṇḍas* (240 minutes); *rātri*—night; *gele*—having gone; *puṣpāñjali*—the *puṣpāñjali* performance; *dekhiyā*—after seeing; *siṁha-dvāre*—at the Siṁha-dvāra gate; *khāḍā haya*—stands; *āhāra lāgiyā*—to get some alms for eating.

TRANSLATION

“After ten *daṇḍas* [four hours] of the night have passed and Raghunātha *dāsa* has seen the performance of *puṣpāñjali*, he stands at the Siṁha-dvāra gate to beg some alms to eat.

TEXT 256

কেহ যদি দেয়, তবে করয়ে ভক্ষণ ।
কভু উপবাস, কভু করয়ে চর্বণ ॥” ২৫৬ ॥

*keha yadi deya, tabe karaye bhakṣaṇa
kabhu upavāsa, kabhu karaye carvaṇa*”

SYNONYMS

keha—someone; *yadi*—if; *deya*—offers; *tabe*—then; *karaye bhakṣaṇa*—he eats; *kabhu*—sometimes; *upavāsa*—fasting; *kabhu*—sometimes; *karaye carvaṇa*—he chews.

TRANSLATION

“He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains.”

TEXT 257

এত শুনি’ সেই মনুষ্য গোবর্ধন-স্থানে ।
কহিল গিয়া সব রঘুনাথ-বিবরণে ॥ ২৫৭ ॥

*eta śuni' sei manuṣya govardhana-sthāne
kahila giyā saba raghunātha-vivaraṇe*

SYNONYMS

eta śuni'—hearing this; *sei manuṣya*—that messenger; *govardhana-sthāne*—to Govardhana Majumadāra; *kahila*—spoke; *giyā*—going; *saba*—everything; *raghunātha-vivaraṇe*—the description of Raghunātha dāsa.

TRANSLATION

After hearing this, the messenger returned to Govardhana Majumadāra and informed him all about Raghunātha dāsa.

TEXT 258

শুনি' তাঁর মাতা পিতা দুঃখিত হইল ।
পুত্র-ঠাঞি দ্রব্য-মনুষ্য পাঠাইতে মন কৈল ॥ ২৫৮ ॥

*śuni' tāhṛa mātā pitā duḥkhita ha-ila
putra-ṭhāñi dravya-manuṣya pāṭhāite mana kaila*

SYNONYMS

śuni'—hearing; *tāhṛa*—his; *mātā pitā*—father and mother; *duḥkhita ha-ila*—became very unhappy; *putra-ṭhāñi*—to their son; *dravya-manuṣya*—articles and men; *pāṭhāite*—to send; *mana kaila*—decided.

TRANSLATION

Hearing the description of Raghunātha dāsa's behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send him some men with goods for his comfort.

TEXT 259

চারিশত মুদ্রা, দুই ভৃত্য, এক ব্রাহ্মণ ।
শিবানন্দের ঠাঞি পাঠাইল ততক্ষণ ॥ ২৫৯ ॥

*cāri-śata mudrā, dui bhṛtya, eka brāhmaṇa
śivānandera ṭhāñi pāṭhāila tata-kṣaṇa*

SYNONYMS

cāri-śata mudrā—four hundred coins; *dui bhṛtya*—two servants; *eka brāhmaṇa*—one brāhmaṇa; *śivānandera ṭhāṇi*—to Śivānanda Sena; *pāṭhāila*—sent; *tata-kṣaṇa*—immediately.

TRANSLATION

Raghunātha dāsa's father immediately sent four hundred coins, two servants and one brāhmaṇa to Śivānanda Sena.

TEXT 260

শিবানন্দ কহে,—“তুমি সব যাইতে নারিবা ।

আমি যাই যবে, আমার সঙ্গে যাইবা ॥ ২৬০ ॥

śivānanda kahe, —“*tumi saba yāite nāribā āmi yāi yabe, āmāra saṅge yāibā*

SYNONYMS

śivānanda kahe—Śivānanda Sena said; *tumi*—you; *saba*—all; *yāite nāribā*—cannot go; *āmi yāi*—I go; *yabe*—when; *āmāra saṅge*—with me; *yāibā*—you will go.

TRANSLATION

Śivānanda Sena informed them, “You cannot go to Jagannātha Purī directly. When I go there, you may accompany me.

TEXT 261

এবে ঘর যাহ, যবে আমি সব চলিমু ।

তবে তোমা সবাকারে সঙ্গে লঞা যামু ॥ ২৬১ ॥

ebe ghara yāha, yabe āmi saba calimu tabe tomā sabākāre saṅge lañā yāmu

SYNONYMS

ebe—now; *ghara yāha*—go home; *yabe*—when; *āmi*—we; *saba*—all; *calimu*—will go; *tabe*—then; *tomā sabākāre*—all of you; *saṅge*—with; *lañā*—taking; *yāmu*—I shall go.

TRANSLATION

“Now go home. When all of us go, I shall take all of you with me.”

TEXT 262

এই ত' প্রস্তাবে শ্রীকবিকর্ণপুর ।

রঘুনাথ-মহিমা গ্রন্থে লিখিলা প্রচুর ॥ ২৬২ ॥

ei ta' prastāve śrī kavi-karṇapūra

raghunātha-mahimā granthe likhilā pracura

SYNONYMS

ei ta' prastāve—in this connection; *śrī kavi-karṇapūra*—the poet named Kavi-karṇapūra; *raghunātha-mahimā*—the glories of Raghunātha dāsa; *granthe*—in his book; *likhilā*—wrote; *pracura*—much.

TRANSLATION

Describing this incident, the great poet Śrī Kavi-karṇapūra has written extensively about the glorious activities of Raghunātha dāsa in his book.

TEXT 263

আচার্যো যদুনন্দনঃ স্মধুরঃ শ্রীবাসুদেবপ্রিয়-

স্তচ্ছিষ্যো রঘুনাথ ইত্যধিগুণঃ প্রাণাধিকো মাদৃশাম্ ।

শ্রীচৈতন্যকৃপাতিরেকসততস্নিগ্ধঃ স্বরূপানুগো

বৈরাগ্যৈকনির্ধন কশ্চ বিদিতো নীলাচলে তিষ্ঠতাম্ ॥২৬৩॥

ācāryo yadunandanah sumadhurah śrī-vāsudeva-priyaḥ

tac-chiṣyo raghunātha ity adhiguṇah prāṇādihiko mādṛśām

śrī-caitanya-kṛpātireka-satata-snigdhaḥ svarūpānugo

vairāgyaika-nidhir na kasya vidito nilācale tiṣṭhatām

SYNONYMS

ācāryaḥ yadunandanah—Yadunandana Ācārya; *su-madhuraḥ*—very well behaved; *śrī-vāsudeva-priyaḥ*—very dear to Śrī Vāsudeva Datta Ṭhākura; *tac-chiṣyaḥ*—his disciple; *raghunāthaḥ*—Raghunātha dāsa; *iti*—thus; *adhiguṇah*—so qualified; *prāṇa-adhikaḥ*—more dear than life; *mā-dṛśām*—of all the devotees of Śrī Caitanya Mahāprabhu like me; *śrī-caitanya-kṛpā*—by the mercy of Śrī Caitanya Mahāprabhu; *atireka*—excess; *satata-snigdhaḥ*—always pleasing; *svarūpānugaḥ*—following in the footsteps of Svarūpa Dāmodara; *vairāgya*—of renunciation; *eka-nidhiḥ*—the ocean; *na*—not; *kasya*—by whom; *viditaḥ*—known; *nilācale*—at Jagannātha Purī; *tiṣṭhatām*—of those who were staying.

TRANSLATION

“Raghunātha dāsa is a disciple of Yadunandana Ācārya, who is very gentle and is extremely dear to Vāsudeva Datta, a resident of Kāñcanapallī. Because of Raghunātha dāsa’s transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanya Mahāprabhu. Since he has been favored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarūpa Dāmodara Gosvāmī is the ocean of renunciation. Who among the residents of Nīlācala [Jagannātha Purī] does not know him very well?

PURPORT

This verse is from Śrī Caitanya-candrodaya-nāṭaka (10.3) of Kavi-karṇapūra.

TEXT 264

যঃ সর্বলোকৈকমনোভিরুচ্যা
 সৌভাগ্যভূঃ কাচিদকৃষ্টপচ্যা ।
 যত্রায়মারোপণতুল্যকালং
 তৎপ্রেমশাখী ফলবানতুল্যঃ ॥ ২৬৪ ॥

*yaḥ sarva-lokaika-manobhirucyā
 saubhāgya-bhūḥ kācid akṛṣṭa-pacyā
 yatrāyam āropaṇa-tulya-kālaṁ
 tat-prema-śākhī phalavān atulyaḥ*

SYNONYMS

yaḥ—who; *sarva-loka*—of all the devotees in Purī; *eka*—foremost; *manaḥ*—of the minds; *abhirucyā*—by the affection; *saubhāgya-bhūḥ*—the ground of good fortune; *kācit*—indescribable; *akṛṣṭa-pacyā*—perfect without tilling or perfect without practice; *yatra*—in which; *ayam*—this; *āropaṇa-tulya-kālam*—at the same time as the sowing of the seed; *tat-prema-śākhī*—a tree of the love of Śrī Caitanya Mahāprabhu; *phalavān*—fruitful; *atulyaḥ*—the matchless.

TRANSLATION

“Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit.”

PURPORT

This is the next verse from *Śrī Caitanya-candrodaya-nāṭaka* (10.4).

TEXT 265

শিবানন্দ যৈছে সেই মনুষ্যে কহিলা ।
কর্ণপুর সেইরূপে শ্লোক বর্ণিলা ॥ ২৬৫ ॥

*śivānanda yaiche sei manuṣye kahilā
karṇapūra sei-rūpe śloka varṇilā*

SYNONYMS

śivānanda—Śivānanda Sena; *yaiche*—as; *sei*—unto the; *manuṣye*—messenger; *kahilā*—said; *karṇapūra*—the great poet Kavi-karṇapūra; *sei rūpe*—in that way; *śloka varṇilā*—composed verses.

TRANSLATION

In these verses, the great poet Kavi-karṇapūra gives the same information that Śivānanda Sena conveyed to the messenger from Raghunātha dāsa's father.

TEXT 266

বর্ষান্তরে শিবানন্দ চলে নীলাচলে ।
রঘুনাথের সেবক, বিপ্র তাঁর সঙ্গে চলে ॥ ২৬৬ ॥

*varṣāntare śivānanda cale nilācale
raghunāthera sevaka, vipra tāra saṅge cale*

SYNONYMS

varṣa-antare—the next year; *śivānanda*—Śivānanda Sena; *cale nilācale*—was going to Jagannātha Purī; *raghunāthera*—of Raghunātha dāsa; *sevaka*—the servants; *vipra*—and the brāhmaṇa; *tāra saṅge*—with him; *cale*—go.

TRANSLATION

The next year, when Śivānanda Sena was going to Jagannātha Purī as usual, the servants and the brāhmaṇa, who was a cook, went with him.

TEXT 267

সেই বিপ্র ভৃত্য, চারি-শত মুদ্রা লঞা ।
নীলাচলে রঘুনাথে মিলিলা আসিয়া ॥ ২৬৭ ॥

*sei vipra bhṛtya, cāri-śata mudrā lañā
nīlācale raghunāthe mililā āsiyā*

SYNONYMS

sei vipra—that *brāhmaṇa*; *bhṛtya*—the servants; *cāri-śata mudrā*—four hundred coins; *lañā*—bringing; *nīlācale*—at Jagannātha Purī; *raghunāthe*—with Raghunātha dāsa; *mililā*—met; *āsiyā*—coming.

TRANSLATION

The servants and *brāhmaṇa* brought four hundred coins to Jagannātha Purī, and there they met Raghunātha dāsa.

TEXT 268

রঘুনাথ-দাস অঙ্গীকার না করিল ।
জব্য লঞা দুইজন তাহাঁই রহিল ॥ ২৬৮ ॥

*raghunātha-dāsa aṅgikāra nā karila
dravya lañā dui-jana tāhāni rahila*

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *aṅgikāra nā karila*—did not accept; *dravya lañā*—taking the wealth; *dui-jana*—two persons; *tāhāni rahila*—remained there.

TRANSLATION

Raghunātha dāsa did not accept the money and men sent by his father. Therefore a servant and the *brāhmaṇa* stayed there with the money.

TEXT 269

তবে রঘুনাথ করি' অনেক যতন ।
মাসে দুইদিন কৈলা প্রভুর নিমন্ত্রণ ॥ ২৬৯ ॥

*tabe raghunātha kari' aneka yatana
māse dui-dina kailā prabhura nimantraṇa*

SYNONYMS

tabe—at that time; *raghunātha*—Raghunātha dāsa; *kari' aneka yatana*—with great attention; *māse*—every month; *dui-dina*—two days; *kailā*—he made; *prabhura nimantraṇa*—invitation to Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At that time, Raghunātha dāsa invited Śrī Caitanya Mahāprabhu to his house with great attention for two days every month.

TEXT 270

দুই নিমন্ত্রণে লাগে কোড়ি অষ্টপণ ।

ব্রাহ্মণ-ভৃত্য-ঠাঞি করেন এতেক গ্রহণ ॥ ২৭০ ॥

dui nimantraṇe lāge kauḍi aṣṭa-paṇa
brāhmaṇa-bhṛtya-ṭhāñi karena eteka grahaṇa

SYNONYMS

dui nimantraṇe—these two invitations; *lāge*—cost; *kauḍi aṣṭa-paṇa*—640 *kauḍis*; *brāhmaṇa-bhṛtya-ṭhāñi*—from the *brāhmaṇa* and the servant; *karena*—does; *eteka*—so much; *grahaṇa*—accepting.

TRANSLATION

The cost for these two occasions was 640 *kauḍis*. Therefore he would take that much from the servant and the *brāhmaṇa*.

TEXT 271

এইমত নিমন্ত্রণ বর্ষ দুই কৈলা ।

পাছে রঘুনাথ নিমন্ত্রণ ছাড়ি' দিলা ॥ ২৭১ ॥

ei-mata nimantraṇa varṣa dui kailā
pāche raghunātha nimantraṇa chāḍi' dilā

SYNONYMS

ei-mata—in this way; *nimantraṇa*—invitation; *varṣa dui*—for two years; *kailā*—continued; *pāche*—at the end; *raghunātha*—Raghunātha dāsa; *nimantraṇa*—invitation; *chāḍi' dilā*—gave up.

TRANSLATION

Raghunātha dāsa continued to invite Śrī Caitanya Mahāprabhu in this way for two years, but at the end of the second year he stopped.

TEXT 272

মাস-দুই যবে রঘুনাথ না করে নিমন্ত্রণ ।

স্বরূপে পুছিলা তবে শচীর নন্দন ॥ ২৭২ ॥

*māsa-dui yabe raghunātha nā kare nimantraṇa
svarūpe puchilā tabe śacīra nandana*

SYNONYMS

māsa-dui—for two months; *yabe*—when; *raghunātha*—Raghunātha dāsa; *nā kare nimantraṇa*—does not invite; *svarūpe puchilā*—inquired from Svarūpa Dāmodara; *tabe*—at that time; *śacīra nandana*—the son of mother Śacī, Śrī Caitanya Mahāprabhu.

TRANSLATION

When Raghunātha dāsa neglected to invite Lord Śrī Caitanya Mahāprabhu for two consecutive months, the Lord, the son of Śacī, questioned Svarūpa Dāmodara.

TEXT 273

‘রঘু কেনে আমায় নিমন্ত্রণ ছাড়ি’ দিল ?
স্বরূপ কহে,—“মনে কিছু বিচার করিল ॥ ২৭৩ ॥

*‘raghu kene āmāya nimantraṇa chāḍi’ dila?’
svarūpa kahe, —“mane kichu vicāra karila*

SYNONYMS

raghu—Raghunātha dāsa; *kene*—why; *āmāya*—to Me; *nimantraṇa*—invitation; *chāḍi’ dila*—has stopped; *svarūpa kahe*—Svarūpa Dāmodara replied; *mane*—within his mind; *kichu*—something; *vicāra karila*—he has thought.

TRANSLATION

The Lord asked, “Why has Raghunātha dāsa stopped inviting Me?” Svarūpa Dāmodara replied, “He must have reconsidered something in his mind.

TEXT 274

বিষয়ীর দ্রব্য লঞা করি নিমন্ত্রণ ।
প্রসন্ন না হয় ইহায় জানি প্রভুর মন ॥ ২৭৪ ॥

*viṣayīra dravya lañā kari nimantraṇa
prasanna nā haya ihāya jāni prabhura mana*

SYNONYMS

viṣayīra dravya—things supplied by materialistic men; *lañā*—accepting; *kari nimantraṇa*—I invite; *prasanna*—satisfied; *nā haya*—is not; *ihāya*—in this con-

nection; *jāni*—I can understand; *prabhura mana*—the mind of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

“I invite Śrī Caitanya Mahāprabhu by accepting goods from materialistic people. I know that the Lord’s mind is not satisfied by this.

TEXT 275

মোর চিত্ত দ্রব্য লইতে না হয় নির্মল ।
এই নিমন্ত্রণে দেখি,—‘প্রতিষ্ঠা’-মাত্র ফল ॥ ২৭৫ ॥

mora citta dravya la-ite nā haya nirmala
ei nimantraṇe dekhi, —‘pratiṣṭhā’-mātra phala

SYNONYMS

mora citta—my consciousness; *dravya la-ite*—to accept the goods; *nā haya*—is not; *nirmala*—pure; *ei nimantraṇe*—by this invitation; *dekhi*—I see; *pratiṣṭhā*—reputation; *mātra*—only; *phala*—the result.

TRANSLATION

“My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I only get some material reputation.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that people who are under the bodily conception of life are called materialists. If we accept the offerings of such people, place them before the Lord and invite Vaiṣṇavas to partake of the *prasāda*, that attempt will gain us only a material reputation, not the actual benefit of service to a pure Vaiṣṇava. One should therefore try to serve the Supreme Personality of Godhead by fully surrendering at His lotus feet. If one engages for the service of the Lord whatever money one has honestly earned, that is spiritual service to the Supreme Personality of Godhead, the spiritual master and the Vaiṣṇavas.

TEXT 276

উপরোধে প্রভু মোর মানেন নিমন্ত্রণ ।
না মানিলে দুঃখী হইবেক মুর্থ জন ॥ ২৭৬ ॥

*uparodhe prabhu mora mānena nimantraṇa
nā mānile duḥkhī ha-ibeka mūrkhā jana*

SYNONYMS

uparodhe—by my request; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mora*—my; *mānena*—accepts; *nimantraṇa*—invitation; *nā mānile*—if He does not accept; *duḥkhī*—unhappy; *ha-ibeka*—will become; *mūrkhā jana*—foolish person.

TRANSLATION

“At my request Śrī Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.”

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that people who are advanced in learning but attached to material enjoyment, who are puffed up by material possessions, by birth in an elevated aristocratic family or by education, may offer show-bottle devotional service to the Deity and also offer *prasāda* to Vaiṣṇavas. Because of their ignorance, however, they cannot understand that since their minds are materially polluted, neither the Supreme Personality of Godhead, Lord Kṛṣṇa, nor the Vaiṣṇavas accept their offerings. If one accepts money from such materialistic persons to offer food to the Deity and Vaiṣṇavas, a pure Vaiṣṇava does not accept it. This causes unhappiness for the materialists because they are fully absorbed in the bodily conception of life. Therefore they sometimes turn against the Vaiṣṇavas.

TEXT 277

এত বিচারিয়া নিমন্ত্রণ ছাড়ি’ দিল” ।

শুনি’ মহাপ্রভু হাসি’ বলিতে লাগিল ॥ ২৭৭ ॥

*eta vicāriyā nimantraṇa chāḍi’ dila’
śuni’ mahāprabhu hāsi’ balite lāgila*

SYNONYMS

eta vicāriyā—considering this; *nimantraṇa*—invitation; *chāḍi’ dila*—he has stopped; *śuni’*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsi’*—smiling; *balite lāgila*—began to say.

TRANSLATION

“Considering all these points,” Svarūpa Dāmodara concluded, “he has stopped inviting You.” Hearing this, Śrī Caitanya Mahāprabhu smiled and spoke as follows.

TEXT 278

“বিষয়ীর অন্ন খাইলে মলিন হয় মন ।

মলিন মন হৈলে নহে কৃষ্ণের স্মরণ ॥ ২৭৮ ॥

“*viṣayīra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smaraṇa*

SYNONYMS

viṣayīra—of materialistic persons; *anna*—food; *khāile*—if one eats; *malina*—contaminated; *haya mana*—the mind becomes; *malina*—contaminated; *mana haile*—when the mind becomes; *nahe*—is not; *kṛṣṇera*—of Lord Kṛṣṇa; *smaraṇa*—remembrance.

TRANSLATION

“When one eats food offered by a materialistic man, one’s mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suggests that people who are materialistically inclined and *sahajiyās*, or so-called Vaiṣṇavas who take everything very casually, are both *viṣayi*, materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man. There are six kinds of association—giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially. One should very carefully avoid associating with both the *sahajiyās*, who are sometimes known as Vaiṣṇavas, and the non-Vaiṣṇavas, or *avaiṣṇavas*. Their association changes the transcendental devotional service of Lord Kṛṣṇa into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Kṛṣṇa.

TEXT 279

বিষয়ীর অন্ন হয় ‘রাজস’ নিমন্ত্রণ ।

দাতা, ভোক্তা—দুঁ হার মলিন হয় মন ॥ ২৭৯ ॥

*viṣayīra anna haya ‘rājasa’ nimantraṇa
dātā, bhoktā—duñhāra malina haya mana*

SYNONYMS

viṣayīra—offered by materialistic men; *anna*—food; *haya*—is; *rājasa*—in the mode of passion; *nimantraṇa*—invitation; *dātā*—the person who offers; *bhoktā*—

the person who accepts such an offering; *duñhāra*—of both of them; *malina*—contaminated; *haya mana*—the mind becomes.

TRANSLATION

“When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that there are three varieties of invitations—those in the mode of goodness, those in passion and those in ignorance. An invitation accepted from a pure devotee is in the mode of goodness, an invitation accepted from a person who is pious but materially attached is in the mode of passion, and an invitation accepted from a person who is materially very sinful is in the mode of ignorance.

TEXT 280

ইঁহার সঙ্কোচে আমি এত দিন নিল ।
ভাল হৈল—জানিয়া আপনি ছাড়িঁদিল ॥”২৮০ ॥

iñhāra sañkoce āmi eta dina nila
bhāla haila—jāniyā āpani chāḍi dila”

SYNONYMS

iñhāra sañkoce—because of his eagerness; *āmi*—I; *eta dina*—for so many days; *nila*—I accepted; *bhāla haila*—it is very good; *jāniyā*—knowing; *āpani*—automatically; *chāḍi dila*—he has given up.

TRANSLATION

“Because of Raghunātha dāsa’s eagerness, I accepted his invitation for many days. It is very good that Raghunātha dāsa, knowing this, has now automatically given up this practice.”

TEXT 281

কত দিনে রঘুনাথ সিংহদ্বার ছাড়িঁলা ।
ছত্রে যাই’ মাগিয়া খাইতে আরম্ভ করিঁলা ॥ ২৮১ ॥

kata dine raghunātha simha-dvāra chāḍilā
chatre yāi’ māgiyā khāite ārambha karilā

SYNONYMS

kata dine—after some days; *raghunātha*—Raghunātha dāsa; *simha-dvāra chāḍilā*—gave up standing at the gate known as *Simha-dvāra*; *chatre yāi*—going to an alms booth; *māgiyā*—begging; *khāite*—to eat; *ārambha karilā*—he began.

TRANSLATION

After some days, Raghunātha dāsa gave up standing near the *Simha-dvāra* gate and instead began eating by begging alms from a booth for free distribution of food.

TEXT 282

গোবিন্দ-পাশ শুনি' প্রভু পুছেন স্বরূপেরে ।
'রঘু ভিক্ষা লাগি' ঠাড় কেনে নহে সিংহদ্বারে' ১২৮২॥

govinda-pāśa śuni' prabhu puchena svarūpere
'raghu bhikṣā lāgi' ṭhāḍa kene nahe simha-dvāre'?

SYNONYMS

govinda-pāśa—from Govinda; *śuni*—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *puchena svarūpere*—inquired from Svarūpa Dāmodara Gosvāmī; *raghu*—Raghunātha dāsa; *bhikṣā lāgi*—for begging; *ṭhāḍa kene nahe*—why does he not stand; *simha-dvāre*—at the *Simha-dvāra* gate.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this news from Govinda, He inquired from Svarūpa Dāmodara, “Why does Raghunātha dāsa no longer stand at the *Simha-dvāra* gate to beg alms?”

TEXT 283

স্বরূপ কহে,—“সিংহদ্বারে দুঃখ অনুভবিয়া ।
ছত্রে মাগি' খায় মধ্যাহ্নকালে গিয়া ॥”২৮৩ ॥

svarūpa kahe, —“*simha-dvāre duḥkha anubhaviyā*
chatre māgi' khāya madhyāhna-kāle giyā”

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; *simha-dvāre*—at the *Simha-dvāra* gate; *duḥkha anubhaviyā*—feeling unhappy; *chatre*—at the charity booth; *māgi*—begging; *khāya*—he eats; *madhyāhna-kāle*—at midday; *giyā*—going.

TRANSLATION

Svarūpa Dāmodara replied, “Raghunātha dāsa felt unhappy standing at the Simha-dvāra. Therefore he is now going at midday to beg alms from the charity booth.”

TEXT 284

প্রভু কহে,—“ভাল কৈল, ছাড়িল সিংহদ্বার ।
সিংহদ্বারে ভিক্ষা-বৃত্তি—বেঞ্চার আচার ॥ ২৮৪ ॥

prabhu kahe, —“*bhāla kaila, chāḍila simha-dvāra*
simha-dvāre bhikṣā-vṛtti—veṣyāra ācāra

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhāla kaila*—he has done well; *chāḍila simha-dvāra*—he has given up standing at the Simha-dvāra; *simha-dvāre bhikṣā-vṛtti*—to beg alms standing at the Simha-dvāra; *veṣyāra ācāra*—the behavior of a prostitute.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu said, “He has done very well by no longer standing at the Simha-dvāra gate. Such begging of alms resembles the behavior of a prostitute.

TEXT 285

তথাহি—কিমর্থময়মাগচ্ছতি, অয়ং দাস্ততি, অনেন দত্তময়-
মপরঃ । সমেত্যয়ং দাস্ততি, অনেনাপি ন দত্তমন্তঃ সমেত্যতি,
স দাস্ততি ইত্যাদি ॥ ২৮৫ ॥

kim artham ayam āgacchati, ayam dāsyati, anena dattam ayam
aparaḥ. sametyaṁ dāsyati, anenāpi na dattam
anyaḥ sameṣyati, sa dāsyati ity ādi.

SYNONYMS

kim artham—why; *ayam*—this person; *āgacchati*—is coming; *ayam*—this person; *dāsyati*—will give; *anena*—by this person; *dattam*—given; *ayam*—this; *aparaḥ*—other; *sameti*—comes near; *ayam*—this person; *dāsyati*—will give; *anena*—by this person; *api*—also; *na*—not; *dattam*—given; *anyaḥ*—another; *sameṣyati*—will come near; *saḥ*—he; *dāsyati*—will give; *iti*—thus; *ādi*—and so on.

TRANSLATION

“Here is a person coming near. He will give me something. This person gave me something last night. Now another person is coming near. He may give me something. The person who just passed did not give me anything, but another person will come, and he will give me something.’ Thus a person in the renounced order gives up his neutrality and depends on the charity of this person or that. Thinking in this way, he adopts the occupation of a prostitute.

TEXT 286

ছত্রে যাই যথা-লাভ উদর-ভরণ ।

অন্য কথা নাহি, সুখে কৃষ্ণসঙ্কীৰ্তন ॥”২৮৬ ॥

chatre yāi yathā-lābha udara-bharaṇa
anya kathā nāhi, sukhe kṛṣṇa-saṅkīrtana”

SYNONYMS

chatre yāi—going to the booth for free food distribution; *yathā-lābha*—with whatever is obtained; *udara-bharaṇa*—filling the belly; *anya*—other; *kathā*—talk; *nāhi*—there is not; *sukhe*—happily; *kṛṣṇa-saṅkīrtana*—chanting the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

“If one goes to the booth where free food is distributed and fills his belly with whatever he obtains, there is no chance of further unwanted talk, and one can very peacefully chant the Hare Kṛṣṇa *mahā-mantra*.”

TEXT 287

এত বলি' তাঁরে পুনঃ প্রসাদ করিলা ।

‘গোবর্ধনের শিলা’, ‘গুঞ্জা-মালা’ তাঁরে দিলা ॥২৮৭॥

eta bali' tāṅre punaḥ prasāda karilā
'govardhanera śilā', 'guñjā-mālā' tāṅre dilā

SYNONYMS

eta bali'—saying this; *tāṅre*—unto him; *punaḥ*—again; *prasāda karilā*—gave something in mercy; *govardhanera śilā*—a stone from Govardhana Hill; *guñjā-mālā*—a garland of small conchshells; *tāṅre dilā*—delivered to him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again bestowed His mercy upon Raghunātha dāsa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells.

TEXT 288

শঙ্করানন্দ-সরস্বতী বৃন্দাবন হৈতে আইলা ।
তেঁহ সেই শিলা-গুঞ্জামালা লঞা গেলা ॥ ২৮৮ ॥

*śaṅkarānanda-sarasvatī vṛndāvana haite āilā
teṅha sei śilā-guñjā-mālā lañā gelā*

SYNONYMS

śaṅkarānanda-sarasvatī—one of the devotees of Śrī Caitanya Mahāprabhu; *vṛndāvana haite*—from Vṛndāvana; *āilā*—came; *teṅha*—he; *sei*—that; *śilā-guñjā-mālā*—stone and the garland of small conchshells; *lañā*—taking; *gelā*—went.

TRANSLATION

Previously, when Śaṅkarānanda Sarasvatī had returned from Vṛndāvana, he had brought the piece of stone from Govardhana Hill and also the garland of conchshells.

TEXT 289

পার্শ্বে গাঁথা গুঞ্জামালা, গোবর্ধনশিলা ।
দুই বস্তু মহাপ্রভুর আগে আনি' দিলা ॥ ২৮৯ ॥

*pāśve gānthā guñjā-mālā, govardhana-śilā
dui vastu mahāprabhura āge āni' dilā*

SYNONYMS

pāśve—on one side; *gānthā*—strung together; *guñjā-mālā*—the garland of small conchshells; *govardhana-śilā*—the stone from Govardhana; *dui vastu*—two things; *mahāprabhura āge*—in front of Śrī Caitanya Mahāprabhu; *āni' dilā*—presented.

TRANSLATION

He presented Śrī Caitanya Mahāprabhu these two items—the garland of conchshells and the stone from Govardhana Hill.

TEXT 290

দুই অপূর্ব-বস্তু পাঞা প্রভু তুষ্ট হৈলা ।
স্মরণের কালে গলে পরে গুঞ্জামালা ॥ ২৯০ ॥

*dui apūrva-vastu pāñā prabhu tuṣṭa hailā
smaraṇera kāle gale pare guñjā-mālā*

SYNONYMS

dui—two; *apūrva-vastu*—uncommon things; *pāñā*—getting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tuṣṭa hailā*—became very happy; *smaraṇera kāle*—at the time of remembering (when He was chanting Hare Kṛṣṇa); *gale*—on the neck; *pare*—wears; *guñjā-mālā*—the garland of small conchshells.

TRANSLATION

Upon receiving these two uncommon items, Śrī Caitanya Mahāprabhu was extremely happy. While chanting, He would put the garland around His neck.

TEXT 291

গোবর্ধন-শিলা প্রভু হৃদয়ে-নেত্রে ধরে ।
কভু নামায় ঞ্চাগ লয়, কভু শিরে করে ॥ ২৯১ ॥

*govardhana-śilā prabhu hṛdaye-netre dhare
kabhu nāsāya ghrāṇa laya, kabhu śire kare*

SYNONYMS

govardhana-śilā—the stone from Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *hṛdaye*—on the heart; *netre*—on the eyes; *dhare*—puts; *kabhu*—sometimes; *nāsāya*—with the nose; *ghrāṇa laya*—smells; *kabhu*—sometimes; *śire kare*—He puts on His head.

TRANSLATION

The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head.

TEXT 292

নেত্রজলে সেই শিলা ভিজে নিরস্তর ।
শিলারে কহেন প্রভু—‘কৃষ্ণ-কলেবর’ ॥ ২৯২ ॥

*netra-jale sei śilā bhije nirantara
śilāre kahena prabhu — 'kṛṣṇa-kalevara'*

SYNONYMS

netra-jale—by the tears of His eyes; *sei*—that; *śilā*—stone; *bhije*—remains wet; *nirantara*—always; *śilāre*—the stone; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-kalevara*—the body of Lord Kṛṣṇa.

TRANSLATION

The stone from Govardhana was always moist with tears from His eyes. Śrī Caitanya Mahāprabhu would say, “This stone is directly the body of Lord Kṛṣṇa.”

TEXT 293

এইমত তিনবৎসর শিলা-মালা ধরিল।
তুষ্ট হঞা শিলা-মালা রঘুনাথে দিল। ২৯৩ ॥

*ei-mata tina-vatsara śilā-mālā dharilā
tuṣṭa hañā śilā-mālā raghunāthe dilā*

SYNONYMS

ei-mata—in this way; *tina-vatsara*—for three years; *śilā-mālā*—the stone and the garland of conchshells; *dharilā*—He kept; *tuṣṭa hañā*—when He became very happy; *śilā-mālā*—the stone and the garland; *raghunāthe*—to Raghunātha dāsa; *dilā*—He delivered.

TRANSLATION

For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunātha dāsa, the Lord delivered both of them to him.

TEXT 294

প্রভু কহে,—“এই শিলা কৃষ্ণের বিগ্রহ।
ইঁহার সেবা কর তুমি করিয়া আগ্রহ ॥ ২৯৪ ॥

*prabhu kahe, —“ei śilā kṛṣṇera vighra
iñhāra sevā kara tumi kariyā āgraha*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei śilā*—this stone; *kṛṣṇera vighra*—the form of Lord Kṛṣṇa; *iñhāra*—of this; *sevā*—worship; *kara*—do; *tumi*—you; *kariyā āgraha*—with great eagerness.

TRANSLATION

Śrī Caitanya Mahāprabhu instructed Raghunātha dāsa, "This stone is the transcendental form of Lord Kṛṣṇa. Worship the stone with great eagerness."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya* that in the opinion of Śrī Caitanya Mahāprabhu, the *govardhana-śilā*, the stone from Govardhana Hill, was directly the form of Kṛṣṇa, the son of Mahārāja Nanda. The Lord used the stone for three years, and then in the heart of Raghunātha dāsa the Lord awakened devotional service to the stone. The Lord then gave the stone to Raghunātha dāsa, accepting him as one of His most confidential servants. However, some envious people conclude that because Raghunātha dāsa had not taken birth in the family of a *brāhmaṇa*, Śrī Caitanya Mahāprabhu did not give him the right to worship the Deity directly, but instead gave him a stone from Govardhana. This kind of thought is *nārakī*, or hellish. As stated in the *Padma Purāṇa*, *arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ...yasya vā nārakī saḥ*: "One who considers the *arcā-mūrti* (the worshipable Deity of Lord Viṣṇu) to be stone, the spiritual master to be an ordinary human being, or a Vaiṣṇava to belong to a particular creed is possessed of hellish intelligence." If one thinks that the worshipable *śālagrāma-śilā* is a mere stone, that the spiritual master is an ordinary human being or that a pure Vaiṣṇava preaching the *bhakti* cult all over the world is a member of a particular caste or material division of society, he is considered a *nārakī*, a candidate for hellish life. When Śrī Caitanya Mahāprabhu instructed that the *govardhana-śilā*, the stone taken from Govardhana, is nondifferent from the body of Śrī Kṛṣṇa, the Supreme Personality of Godhead, He indirectly advised such foolish persons that one should not be envious of a Vaiṣṇava who belongs to a different caste or sect. One should accept a Vaiṣṇava as transcendental. In this way one can be saved; otherwise, one is surely awaiting a hellish life.

TEXT 295

এই শিলার কর তুমি সাত্ত্বিক পূজন ।
অচিরাত্ পাবে তুমি কৃষ্ণপ্রেমধন ॥ ২৯৫ ॥

ei śilāra kara tumi sātṭvika pūjana
acirāt pābe tumi kṛṣṇa-prema-dhana

SYNONYMS

ei śilāra—of this stone; *kara*—do; *tumi*—you; *sātṭvika pūjana*—worshiping like a perfect *brāhmaṇa*, or in the mode of goodness; *acirāt*—very soon; *pābe tumi*—you will get; *kṛṣṇa-prema*—ecstatic love of Kṛṣṇa; *dhana*—wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “Worship this stone in the mode of goodness like a perfect brāhmaṇa, for by such worship you will surely attain ecstatic love of Kṛṣṇa without delay.

TEXT 296

এক কুঁজা জল আর তুলসী-মঞ্জরী ।
সাত্ত্বিক-সেবা এই—শুদ্ধভাবে করি ॥ ২৯৬ ॥

eka kuñjā jala āra tulasī-mañjarī
sāttvika-sevā ei—śuddha-bhāve kari

SYNONYMS

eka—one; *kuñjā*—jug; *jala*—water; *āra*—and; *tulasī-mañjarī*—flowers of the *tulasī* tree; *sāttvika-sevā*—worship in goodness; *ei*—this; *śuddha-bhāve*—in complete purity; *kari*—performing.

TRANSLATION

“For such worship, one needs a jug of water and a few flowers from a *tulasī* tree. This is worship in complete goodness when performed in complete purity.

TEXT 297

দুইদিকে দুইপত্র মধ্যে কোমল মঞ্জরী ।
এইমত অষ্টমঞ্জরী দিবে শ্রদ্ধা করি’ ॥” ২৯৭ ॥

dui-dike dui-patra madhye komala mañjarī
ei-mata aṣṭa-mañjarī dibe śraddhā kari’”

SYNONYMS

dui-dike—on two sides; *dui-patra*—two *tulasī* leaves; *madhye*—within; *komala mañjarī*—very soft *tulasī* flower; *ei-mata*—in this way; *aṣṭa-mañjarī*—eight *tulasī* flowers; *dibe*—you should offer; *śraddhā kari’*—with faith and love.

TRANSLATION

“With faith and love, you should offer eight soft *tulasī* flowers, each with two *tulasī* leaves, one on each side of each flower.”

TEXT 298

শ্রীহস্তে শিলা দিয়া এই আজ্ঞা দিলা ।

আনন্দে রঘুনাথ সেবা করিতে লাগিলা ॥ ২৯৮ ॥

śrī-haste śilā diyā ei ājñā dilā

ānande raghunātha sevā karite lāgilā

SYNONYMS

śrī-haste—by His own transcendental hand; *śilā*—the stone from Govardhana Hill; *diyā*—delivering; *ei ājñā*—this order; *dilā*—He gave; *ānande*—in great happiness; *raghunātha*—Raghunātha dāsa; *sevā karite lāgilā*—began to worship.

TRANSLATION

After thus advising him how to worship, Lord Śrī Caitanya Mahāprabhu personally offered Raghunātha dāsa the govardhana-śilā with His transcendental hand. As advised by the Lord, Raghunātha dāsa worshiped the śilā in great transcendental jubilation.

TEXT 299

এক-বিতস্তি দুইবস্ত্র, পিঁড়া একখানি ।

স্বরূপ দিলেন কুঁজা আনিবারে পানি ॥ ২৯৯ ॥

eka-vitasti dui-vastra, piṅḍā eka-khāni

svarūpa dilena kuñjā ānibāre pāni

SYNONYMS

eka-vitasti—about six inches long; *dui-vastra*—two cloths; *piṅḍā eka-khāni*—one wooden platform; *svarūpa dilena*—Svarūpa Dāmodara Gosvāmī delivered; *kuñjā*—a jug; *ānibāre pāni*—for bringing water.

TRANSLATION

Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

TEXT 300

এইমত রঘুনাথ করেন পূজন ।

পূজা-কালে দেখে শিলায় 'ব্রজেন্দ্রনন্দন' ॥ ৩০০ ॥

*ei-mata raghunātha karena pūjana
pūjā-kāle dekhe śilāya 'vrajendra-nandana'*

SYNONYMS

ei-mata—in this way; *raghunātha*—Raghunātha dāsa Gosvāmī; *karena pūjana*—worships; *pūjā-kāle*—while worshiping; *dekhe*—he sees; *śilāya*—in the stone from Govardhana; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

Thus Raghunātha dāsa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone.

TEXT 301

‘প্রভুর স্বহস্ত-দত্ত গোবর্ধন-শিলা ।
এই চিন্তি’ রঘুনাথ প্রেমে ভাসি’ গেলা ॥ ৩০১ ॥

*'prabhura svahasta-datta govardhana-śilā
ei cinti' raghunātha preme bhāsi' gelā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sva-hasta*—own hand; *datta*—handed over by; *govardhana-śilā*—the stone from Govardhana Hill; *ei cinti'*—thinking this; *raghunātha*—Raghunātha dāsa; *preme*—in ecstatic love; *bhāsi' gelā*—became overflowed.

TRANSLATION

Thinking of how he had received the govardhana-śilā directly from the hands of Śrī Caitanya Mahāprabhu, Raghunātha dāsa was always overflowed with ecstatic love.

TEXT 302

জল-তুলসীর সেবায় তাঁর যত সুখোদয় ।
ষোড়শোপচার-পূজায় তত সুখ নয় ॥ ৩০২ ॥

*jala-tulasīra sevāya tāra yata sukhodaya
ṣoḍaśopacāra-pūjāya tata sukha naya*

SYNONYMS

jala-tulasīra sevāya—by worshiping with water and *tulasī*; *tāñra*—his; *yata*—as much as; *sukha-udaya*—rise of transcendental happiness; *ṣoḍaśa-upacāra-pūjāya*—by worshiping with sixteen kinds of paraphernalia; *tata*—so much; *sukha*—happiness; *naya*—is not.

TRANSLATION

The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and *tulasī* is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

TEXT 303

এইমত কত দিন করেন পূজন ।

তবে স্বরূপ-গোসাঁঞি তাঁরে কহিলা বচন ॥ ৩০৩ ॥

ei-mata kata dina karena pūjana

tabe svarūpa-gosāñi tāñre kahilā vacana

SYNONYMS

ei-mata—in this way; *kata dina*—for some days; *karena pūjana*—he worshiped; *tabe*—at that time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *tāñre*—to him; *kahilā vacana*—said some words.

TRANSLATION

After Raghunātha dāsa had thus worshiped the *govardhana-śilā* for some time, Svarūpa Dāmodara one day spoke to him as follows.

TEXT 304

“অষ্ট-কৌড়ির খাজা-সন্দেশ কর সমর্পণ ।

শ্রদ্ধা করি’ দিলে, সেই অমৃতের সম ॥” ৩০৪ ॥

“aṣṭa-kaudira khājā-sandeśa kara samarpaṇa

śraddhā kari’ dile, sei amṛtera sama

SYNONYMS

aṣṭa-kaudira—costing eight *kaudis*; *khājā-sandeśa*—*khājā* and *sandeśa* sweet-meats; *kara samarpaṇa*—offer; *śraddhā kari’*—with love and faith; *dile*—if you offer; *sei*—that; *amṛtera sama*—just like nectar.

TRANSLATION

“Offer the Govardhana stone eight *kaudis* worth of the first-class sweetmeats known as *khājā* and *sandēśa*. If you offer them with faith and love, they will be just like nectar.”

TEXT 305

তবে অষ্ট-কৌড়ির খাজা করে সমর্পণ ।

স্বরূপ-আজ্ঞায় গোবিন্দ তাহা করে সমাধান ॥ ৩০৫ ॥

tabe aṣṭa-kaudira khājā kare samarpaṇa
svarūpa-ājñāya govinda tāhā kare samādhāna

SYNONYMS

tabe—then; *aṣṭa-kaudira*—costing eight *kaudis*; *khājā*—the sweetmeat named *khājā*; *kare samarpaṇa*—offers; *svarūpa-ājñāya*—by the order of Svarūpa Dāmodara; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *tāhā*—that; *kare samādhāna*—arranges.

TRANSLATION

Raghunātha dāsa then began offering the costly sweetmeats known as *khājā*, which Govinda, following the order of Svarūpa Dāmodara, would supply.

TEXT 306

রঘুনাথ সেই শিলা-মালা যবে পাইলা ।

গোসাঁঞির অভিপ্রায় এই ভাবনা করিলা ॥ ৩০৬ ॥

raghunātha sei śilā-mālā yabe pailā
gosāñira abhiprāya ei bhāvanā karilā

SYNONYMS

raghunātha—Raghunātha dāsa Gosvāmī; *sei śilā*—that stone; *mālā*—garland; *yabe*—when; *pailā*—he got; *gosāñira*—of Śrī Caitanya Mahāprabhu; *abhiprāya*—intention; *ei*—this; *bhāvanā karilā*—he thought.

TRANSLATION

When Raghunātha dāsa received from Śrī Caitanya Mahāprabhu the stone and the garland of conchshells, he could understand the Lord’s intention. Thus he thought as follows.

TEXT 307

“শিলা দিয়া গোসাঞিঃ সমর্পিলা ‘গোবর্ধনে’ ।
 গুঞ্জামালা দিয়া দিলা ‘রাধিকা-চরণে’ ॥” ৩০৭ ॥

*“śilā diyā gosāṅi samarpilā ‘govardhane’
 guñjā-mālā diyā dilā ‘rādhikā-caraṇe’*

SYNONYMS

śilā diyā—by offering this stone; *gosāṅi*—Śrī Caitanya Mahāprabhu; *samarpilā*—offered; *govardhane*—a place near Govardhana Hill; *guñjā-mālā diyā*—by offering the garland of small conchshells; *dilā*—offered; *rādhikā-caraṇe*—shelter at the lotus feet of Śrīmatī Rādhārāṇī.

TRANSLATION

“By offering me the govardhana-śilā, Śrī Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conch shells, He has offered me shelter at the lotus feet of Śrīmatī Rādhārāṇī.”

TEXT 308

আনন্দে রঘুনাথের বাহ্য বিস্মরণ ।
 কায়মনে সেবিলেন গৌরাঙ্গ-চরণ ॥ ৩০৮ ॥

*ānande raghunāthera bāhya vismaraṇa
 kāya-mane sevilena gaurāṅga-caraṇa*

SYNONYMS

ānande—in transcendental bliss; *raghunāthera*—of Raghunātha dāsa; *bāhya vismaraṇa*—forgetting everything external; *kāya-mane*—by mind and body; *sevilena*—served; *gaurāṅga-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghunātha dāsa’s transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śrī Caitanya Mahāprabhu with his body and mind.

TEXT 309

অনন্ত গুণ রঘুনাথের কে করিবে লেখা ?
 রঘুনাথের নিয়ম,—যেন পাষাণের রেখা ॥ ৩০৯ ॥

ananta guṇa raghunāthera ke karibe lekhā?
raghunāthera niyama, —yena pāṣāṇera rekhā

SYNONYMS

ananta guṇa—unlimited transcendental attributes; *raghunāthera*—of Raghunātha dāsa; *ke*—who; *karibe lekhā*—can write; *raghunāthera*—of Raghunātha dāsa; *niyama*—the strict regulative principles; *yena*—like; *pāṣāṇera rekhā*—lines on a stone.

TRANSLATION

Who could list the unlimited transcendental attributes of Raghunātha dāsa? His strict regulative principles were exactly like lines on a stone.

PURPORT

The words *pāṣāṇera rekhā* are very significant. Raghunātha dāsa Gosvāmī followed the regulative principles so strictly and rigidly that they were compared to the lines on a stone. As such lines cannot be erased at any time, so the regulative principles observed by Śrī Raghunātha dāsa Gosvāmī could not be changed under any circumstances.

TEXT 310

সাড়ে সাত প্রহর যায় কীর্তন-স্মরণে ।
 আহার-নিদ্রা চারি দণ্ড সেহ নহে কোন দিনে ॥৩১০

sāḍe sāta prahara yāya kīrtana-smaraṇe
āhāra-nidrā cāri daṇḍa seha nahe kona dine

SYNONYMS

sāḍe sāta prahara—7.5 *praharas* (one *prahara* equals three hours); *yāya*—is spent; *kīrtana-smaraṇe*—in chanting the Hare Kṛṣṇa *mahā-mantra* and remembering the lotus feet of Kṛṣṇa; *āhāra-nidrā*—eating and sleeping; *cāri daṇḍa*—four *daṇḍas* (one *daṇḍa* equals twenty-four minutes); *seha*—that; *nahe*—is not; *kona dine*—some days.

TRANSLATION

Raghunātha dāsa spent more than twenty-two hours out of every twenty-four chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.

TEXT 311

বৈরাগ্যের কথা তাঁর অদ্ভুত-কথন ।
আজন্ম না দিল জিহ্বায় রসের স্পর্শন ॥ ৩১১ ॥

*vairāgyera kathā tāra adbhuta-kathana
ājanma nā dila jihvāya raseṣa sparśana*

SYNONYMS

vairāgyera—of the renunciation; *kathā*—talks; *tāra*—of him; *adbhuta-kathana*—wonderful topics; *ā-janma*—from birth; *nā dila*—did not allow; *jihvāya*—to the tongue; *raserā sparśana*—tasting.

TRANSLATION

Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

TEXT 312

ছিণ্ডা কানি কাঁথা বিনা না পরে বসন ।
সাবধানে প্রভুর কৈলা আজ্ঞার পালন ॥ ৩১২ ॥

*chiṅḍā kāni kānthā vinā nā pare vasana
sāvadhāne prabhura kailā ājñāra pālana*

SYNONYMS

chiṅḍā kāni—a small torn cloth; *kānthā*—a patchwork cotton wrapper; *vinā*—except; *nā pare*—does not wear; *vasana*—clothing; *sāvadhāne*—with great care; *prabhura*—of Śrī Caitanya Mahāprabhu; *kailā*—performed; *ājñāra pālana*—execution of the order.

TRANSLATION

He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Śrī Caitanya Mahāprabhu.

PURPORT

The principle of very rigidly carrying out the order of the spiritual master must be observed. The spiritual master gives different orders to different people. For example, Śrī Caitanya Mahāprabhu ordered Jīva Gosvāmī, Rūpa Gosvāmī and

Sanātana Gosvāmī to preach, and He ordered Raghunātha dāsa Gosvāmī to strictly follow the rules and regulations of the renounced order. All six Gosvāmīs strictly followed the instructions of Śrī Caitanya Mahāprabhu. This is the principle for progress in devotional service. After receiving an order from the spiritual master, one must strictly try to execute the order. That is the way of success.

TEXT 313

প্রাণ-রক্ষা লাগি' য়েবা করেন ভক্ষণ ।

তাহা খাঞা আপনাকে কহে নিবেদ-বচন ॥ ৩১৩ ॥

prāṇa-rakṣā lāgi' yebā karena bhakṣaṇa
tāhā khāñā āpanāke kahe nirveda-vacana

SYNONYMS

prāṇa-rakṣā lāgi'—to maintain life; *yebā*—whatever; *karena bhakṣaṇa*—he ate; *tāhā khāñā*—eating that; *āpanāke*—to himself; *kahe*—said; *nirveda-vacana*—words of reproach.

TRANSLATION

Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

TEXT 314

আত্মানং চেদ্বিজ্ঞানীয়াৎ পরং জ্ঞানধ্বতাশয়ঃ ।

কিমিচ্ছন্ কস্ত বা হেতোর্দেহং পুষ্যাতি লম্পটঃ ॥ ৩১৪ ॥

ātmānaṁ ced vijānīyāt
paraṁ jñāna-dhūtāśayaḥ
kim icchan kasya vā hetoḥ
dehaṁ puṣṇāti lampāṭaḥ

SYNONYMS

ātmānam—the soul; *cet*—if; *vijānīyāt*—one understands; *param*—supreme; *jñāna*—by knowledge; *dhūta*—thrown off; *āśayaḥ*—material desires; *kim*—what; *icchan*—desiring; *kasya*—what; *vā*—or; *hetoḥ*—for reason; *deham*—the material body; *puṣṇāti*—maintains; *lampāṭaḥ*—debauchee.

TRANSLATION

“If one’s heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should

such a person act like a debauchee by trying very carefully to maintain his material body?"

PURPORT

This verse (*Bhāg.* 7.15.40) was spoken by Nārada to Yudhiṣṭhira Mahārāja regarding a householder's liberation from material bondage. On the spiritual platform, one does not unnecessarily care for the body. Śrīla Narottama dāsa Ṭhākura has said, *deha-smṛti nāhi yāra, sarṁsāra bandhana kāhān tāra*. One who is spiritually situated does not think that he is the body. Therefore he can transcendently execute severe penances in the renounced order of life. The best example of such renunciation is Raghunātha dāsa Gosvāmī.

TEXT 315

প্রসাদান্ন পসারির যত না বিকায় ।
দুই-তিন দিন হৈলে ভাত সড়ি' যায় ॥ ৩১৫ ॥

*prasādānna pasārira yata nā vikāya
dui-tina dina haile bhāta saḍi' yāya*

SYNONYMS

prasāda-anna—food of Jagannātha; *pasārira*—of the shopkeepers; *yata*—as much as; *nā vikāya*—is not sold; *dui-tina dina*—two and three days; *haile*—after; *bhāta*—the rice; *saḍi' yāya*—becomes decomposed.

TRANSLATION

Lord Jagannātha's *prasāda* is sold by shopkeepers, and that which is not sold decomposes after two or three days.

TEXT 316

সিংহদ্বারে গাভী-আগে সেই ভাত ডারে ।
সড়া-গন্ধে তৈলঙ্গী-গাই খাইতে না পারে ॥ ৩১৬ ॥

*siṁha-dvāre gābhī-āge sei bhāta ḍāre
saḍā-gandhe tailaṅgī-gāi khāite nā pāre*

SYNONYMS

siṁha-dvāre—at the gate known as Siṁha-dvāra; *gābhī-āge*—in front of the cows; *sei bhāta*—that food; *ḍāre*—they throw; *saḍā-gandhe*—because of a rotten smell; *tailaṅgī-gāi*—the cows from Tailaṅga; *khāite nā pāre*—cannot eat.

TRANSLATION

All the decomposed food is thrown before the cows from Tailaṅga at the Sirṅha-dvāra gate. Because of its rotten odor, even the cows cannot eat it.

TEXT 317

সেই ভাত রঘুনাথ রাত্রে ঘরে আনি' ।
ভাত পাখালিয়া ফেলে ঘরে দিয়া বহু পানি ॥৩১৭॥

sei bhāta raghunātha rātre ghare āni'
bhāta pākhāliyā phele ghare diyā bahu pāni

SYNONYMS

sei bhāta—that rejected rice; *raghunātha*—Raghunātha dāsa; *rātre*—at night; *ghare āni'*—bringing home; *bhāta*—the rice; *pākhāliyā*—washing; *phele*—throws; *ghare*—at home; *diyā*—putting; *bahu pāni*—much water.

TRANSLATION

At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water.

TEXT 318

ভিতরের দৃঢ় যেই মাজি ভাত পায় ।
লবণ দিয়া রঘুনাথ সেই অন্ন খায় ॥ ৩১৮ ॥

bhitarera dṛḍha yei māji bhāta pāya
lavaṇa diyā raghunātha sei anna khāya

SYNONYMS

bhitarera—within; *dṛḍha*—the harder portion; *yei*—which; *māji*—the core; *bhāta*—rice; *pāya*—he gets; *lavaṇa diyā*—with a little salt; *raghunātha*—Raghunātha dāsa Gosvāmī; *sei anna*—that rice; *khāya*—eats.

TRANSLATION

Then he ate the hard inner portion of the rice with salt.

TEXT 319

একদিন স্বরূপ তাহা করিতে দেখিলা ।
হাসিয়া তাহার কিছু মাগিয়া খাইলা ॥ ৩১৯ ॥

*eka-dina svarūpa tāhā karite dekhilā
hāsiyā tāhāra kichu māgiyā khāilā*

SYNONYMS

eka-dina—one day; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *tāhā*—that; *karite*—doing; *dekhilā*—saw; *hāsiyā*—smiling; *tāhāra*—of that; *kichu*—some; *māgiyā khāilā*—he begged and ate.

TRANSLATION

One day Svarūpa Dāmodara saw the activities of Raghunātha dāsa. Thus he smiled and asked for a small portion of that food and ate it.

TEXT 320

স্বরূপ কহে,—“এছে অমৃত খাও নিতি-নিতি ।
আমা-সবায় নাহি দেহ’,—কি তোমার প্রকৃতি?” ৩২০ ॥

svarūpa kahe, —“*aiche amṛta khāo niti-niti
āmā-sabāya nāhi deha*’, —*ki tomāra prakṛti?*”

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *aiche*—such; *amṛta*—nectar; *khāo*—you eat; *niti-niti*—daily; *āmā-sabāya*—to us; *nāhi deha*’—you do not offer; *ki*—what; *tomāra*—your; *prakṛti*—nature.

TRANSLATION

Svarūpa Dāmodara said, “You eat such nectar every day, but you never offer it to us. Where is your character?”

TEXT 321

গোবিন্দের মুখে প্রভু সে বার্তা শুনিলা ।
আর দিন আসি’ প্রভু কহিতে লাগিলা ॥ ৩২১ ॥

*govindera mukhe prabhu se vārtā śunilā
āra dina āsi’ prabhu kahite lāgilā*

SYNONYMS

govindera mukhe—from the mouth of Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *se vārtā*—that news; *śunilā*—heard; *āra dina*—the next day; *āsi’*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to say.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

TEXT 322

কাঁহা বস্তু খাও তবে, মোরে না দেহ' কেনে ?
এত বলি' এক গ্রাস করিলা ভক্ষণে ॥ ৩২২ ॥

kāñhā vastu khāo sabe, more nā deha' kene?
eta bali' eka grāsa karilā bhakṣaṇe

SYNONYMS

kāñhā—what; *vastu*—things; *khāo*—you eat; *sabe*—all; *more*—to Me; *nā deha' kene*—why do you not give; *eta bali'*—saying this; *eka grāsa*—one morsel; *karilā bhakṣaṇe*—ate.

TRANSLATION

“What nice things are you eating? Why don't you give anything to Me?”
Saying this, He forcibly took a morsel and began to eat.

TEXT 323

আর গ্রাস লৈতে স্বরূপ হাতেতে ধরিল।
'তব যোগ্য নহে' বলি' বলে কাড়ি' নিলা ॥ ৩২৩ ॥

āra grāsa laite svarūpa hātete dharilā
'tava योग্য nahe' bali' bale kāḍi' nilā

SYNONYMS

āra—another; *grāsa*—morsel; *laite*—taking; *svarūpa*—Svarūpa Dāmodara; *hātete*—the hand; *dharilā*—caught; *tava*—for You; *yogya*—fit; *nahe*—is not; *bali'*—saying; *bale*—by force; *kāḍi'*—snatching; *nilā*—he took.

TRANSLATION

When Śrī Caitanya Mahāprabhu was taking another morsel of food, Svarūpa Dāmodara caught Him by the hand and said, “It is not fit for You.” Thus he forcibly took the food away.

TEXT 324

প্রভু বলে, —“নিতি-নিতি নানা প্রসাদ খাই ।
 ঐছে স্বাদ আর কোন প্রসাদে না পাই ॥ ৩২৪ ॥”

*prabhu bale, —“niti-niti nānā prasāda khāi
 aiche svāda āra kona prasāde nā pāi”*

SYNONYMS

prabhu bale—Lord Śrī Caitanya Mahāprabhu said; *niti-niti*—day after day; *nānā prasāda*—varieties of *prasāda*; *khāi*—I eat; *aiche svāda*—such a nice taste; *āra*—other; *kona*—any; *prasāde*—in the remnants of Lord Jagannātha’s food; *nā pāi*—I do not get.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Of course, every day I eat varieties of *prasāda*, but I have never tasted such nice *prasāda* as that which Raghunātha is eating.”

TEXT 325

এইমত মহাপ্রভু নানা লীলা করে ।
 রঘুনাথের বৈরাগ্য দেখি’ সন্তোষ অন্তরে ॥ ৩২৫ ॥

*ei-mata mahāprabhu nānā līlā kare
 raghunāthera vairāgya dekhi’ santoṣa antare*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nānā līlā*—many pastimes; *kare*—performs; *raghunāthera*—of Raghunātha dāsa; *vairāgya*—renunciation; *dekhi’*—by seeing; *santoṣa antare*—satisfied within.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed many pastimes at Jagannātha Purī. Seeing the severe penances performed by Raghunātha dāsa in the renounced order, the Lord was greatly satisfied.

TEXT 326

আপন-উদ্ধার এই রঘুনাথদাস ।
 ‘গৌরাজস্ববকল্পবৃক্ষে’ করিয়াছেন প্রকাশ ॥ ৩২৬ ॥

āpana-uddhāra ei raghunātha-dāsa
'gaurāṅga-stava-kalpa-vṛkṣe' kariyāchena prakāśa

SYNONYMS

āpana-uddhāra—his personal deliverance; *ei raghunātha-dāsa*—this Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in his poem known as *Gaurāṅga-stava-kalpavṛkṣa*; *kariyāchena prakāśa*—has manifested.

TRANSLATION

In his own poem known as the *Gaurāṅga-stava-kalpavṛkṣa*, Raghunātha dāsa has described his personal deliverance.

TEXT 327

মহাসম্পদবাদপি পতিতমুকুতয় কৃপয়া
 স্বরূপে যঃ স্বীয়ে কুজনমপি মাং গুস্ত মুদিতঃ ।
 উরোগুঞ্জাহারং প্রিয়মপি চ গোবর্ধনশিলাং
 দদৌ মে গৌরাঙ্গে হৃদয় উদয়মাং মদয়তি ॥ ৩২ ৭ ॥

mahā-sampad-dāvād api patitam uddhṛtya kṛpayā
svarūpe yaḥ svīye kujanam api mām nyasya muditaḥ
uro-guñjā-hāraṁ priyam api ca govardhana-śilām
dadau me gaurāṅgo hṛdaya udayan mām madayati

SYNONYMS

mahā-sampad—of profuse material opulence; *dāvāt*—from a forest fire; *api*—although; *patitam*—fallen; *uddhṛtya*—delivering; *kṛpayā*—by mercy; *svarūpe*—unto Svarūpa Dāmodara Gosvāmī; *yaḥ*—He who (Lord Śrī Caitanya Mahāprabhu); *svīye*—His personal associate; *ku-janam*—low person; *api*—although; *mām*—me; *nyasya*—having delivered; *muditaḥ*—pleased; *uraḥ*—of the chest; *guñjā-hāraṁ*—the garland of conchshells; *priyam*—dear; *api*—although; *ca*—and; *govardhana-śilām*—a stone from Govardhana Hill; *dadau*—delivered; *me*—to me; *gaurāṅgaḥ*—Lord Gaurāṅga; *hṛdaye*—in my heart; *udayan*—by manifesting; *mām*—me; *madayati*—maddens.

TRANSLATION

“Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His per-

sonal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him.”

PURPORT

This verse is from *Śrī Gaurāṅga-stava-kalpavṛkṣa* (11), written by Raghunātha dāsa Gosvāmī.

TEXT 328

এই ত' কহিলুঁ রঘুনাথের মিলন ।
ইহা যেই শুনে পায় চৈতন্যচরণ ॥ ৩২৮ ॥

*ei ta' kahiluṅ raghunāthera milana
ihā yei śune pāya caitanya-caraṇa*

SYNONYMS

ei—this; *ta'*—certainly; *kahiluṅ*—I have described; *raghunāthera milana*—the meeting of Raghunātha dāsa; *ihā*—this; *yei*—anyone who; *śune*—hears; *pāya*—gets; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of Raghunātha dāsa with Śrī Caitanya Mahāprabhu. Anyone who hears about this incident attains the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 329

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ৩২৯ ॥

*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, Antya-līlā, Sixth Chapter, describing Lord Caitanya's meeting with Raghunātha dāsa Gosvāmī.

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.

Amṛta-pravāha-bhāṣya (Bhaktivinoda Ṭhākura), 1-2, 117, 126, 158, 203-204, 215, 291, 310

Anubhāṣya (Bhaktisiddhānta Sarasvatī), **232**, 337

Bhagavad-gītā, **85**, 86, 173, 176, 194, 291

Bhakti-rasāmṛta-sindhu (Rūpa Gosvāmī), **108**, 164-165

Bhakti-ratnākara (Narahari Cakravartī), 108, 110

Bhakti-sandarbha (Jīva Gosvāmī), 35-36, 304

Bhāvārtha-dīpikā (Śrīdhara Svāmī), 183

Brahma-saṁhitā, 292-293

Bṛhad-bhāgavatāmṛta (Sanātana Gosvāmī), 36, **106**

Garuḍa Purāṇa, 96

Gaurāṅga-stava-kalpavṛkṣa (Raghunātha dāsa Gosvāmī), 352-353

Hari-bhakti-vilāsa (Sanātana Gosvāmī), **107**, 108, 303-304

Kalyāṇa-kalpataru (Bhaktivinoda Ṭhākura), 82

Kūrma Purāṇa, 181

Nāmāṣṭaka (Rūpa Gosvāmī), 36

Padma Purāṇa, 92, 175, 337

Śikṣāṣṭaka (Caitanya Mahāprabhu), 37

Śrī Caitanya-candrodaya-nāṭaka (Kavi-Karṇapūra),

Śrīmad-Bhāgavatam, 27, 33, 34, 35, 37, 84, 94, 122, 138, 176, 179, 182, 186, 190, 263, 292, 346-347.

Glossary

A

Ācārya—one who teaches by example.

Acintya-bhedābheda-tattva—Lord Caitanya's "simultaneously one and different" doctrine, which establishes the inconceivable simultaneous existence of the Absolute Truth as both personal and impersonal.

Ahaṅgrahopāsaka-māyāvādī—a person engaged in fruitive activities or a person interested only in sense gratification.

Ajñā—a description of Kṛṣṇa indicating that nothing is unknown to Him.

Anamra—one who offers obeisances to no one.

Antaraṅga-sevā—service performed in one's spiritual body.

Anurasa—imitation transcendental mellows.

Aparasa—opposing transcendental mellows.

Arcā-mūrti—worshipable Deity of Lord Viṣṇu.

Āśramas—the four spiritual orders of life—*brahmācārya*, *gṛhastha*, *vanaprāsthā* and *sannyāsa*.

Aṣṭāṅga-yoga—the mystic yoga system to control the senses.

A-tattva-jñā—one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme Personality of Godhead.

B

Baddha-jñā—a conditioned soul who distinguishes between the Lord's body and soul.

Bhagavān—one who possesses all opulences in full.

Bāliśa—innocent, as a young boy.

Bandhu-ham—the killer of *māyā*.

Brahmaloka—topmost planet in this universe.

Brahman—the all-pervading impersonal aspect of Kṛṣṇa.

Brahma-bhūta—stage of realization at which one becomes joyful knowing he is not the body.

Brāhmaṇas—the intelligent class of men.

C

Caṇḍāla—dog-eaters.

Catuḥsama—mixture of sandalwood pulp, camphor, aguru, and musk.

D

Dakṣiṇa—an offering made by the disciple to the spiritual master at the time of initiation.

Deva-dāsīs—*māhāris*, professional dancing and singing girls trained to dramatize Vaiṣṇava ideology.

Dola-yātrā ceremony—swing festival for the Deities.

Durgā-maṇḍapa—the place in a house where mother Durgā is worshiped.

G

Gosvāmī—one who controls his sense gratification and serves Caitanya.

Govardhana-śilā—a stone from Govardhana hill in Vṛndāvana which is worshipable as Kṛṣṇa Himself.

Grāmya-kathā—talk concerning family life.

Grāmya-kavi—one who writes only about the relationship between man and woman.

Ḡham andhakūpam—family affection.

Ḡhastha—a householder who follows the rules of saintly life.

Ḡhavrata—one who is attached to living in a comfortable home although it is actually miserable.

Ḡhavratas—those determined to continue following the materialistic way of life.

Guru—spiritual master.

I

Impersonal monism—philosophy that everything is one, and that the Absolute Truth is not a person.

Indra—the King of heaven.

J

Jagad-guru—the spiritual master of the entire world.

Jñāna—knowledge.

Jñānī—a transcendentalist interested in speculative philosophy.

K

Kaniṣṭha-adhikāri—lowest class of devotee.

Karma—fruitive work, for which one must accept good or bad reactions.

Karma-bandaṇaḥ—bondage to the reactions of fruitive activities.

Karmī—a fruitive worker.

Khājā—a kind of light sweetmeat.

Kṛṣṇa-kathā—topics of Kṛṣṇa.

M

- Mahā-mantra*—the great chanting of deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
- Martya*—a description of Kṛṣṇa indicating that because of His affection for His devotees, He appears like an ordinary human being.
- Māyā*—illusion; Kṛṣṇa's external energy.

N

- Nārakī*—candidate for hellish life.

P

- Paṇḍita*—one greatly learned in the *Vedānta-sūtras*.
- Paṇḍita-mānī*—word indicating that Kṛṣṇa is honored even by learned scholars.
- Paramaharṣa*—topmost swanlike devotee.
- Paramātmā*—Supersoul; Kṛṣṇa as He is present within every heart and every atom.
- Prabhu-datta deśa*—place of residence given by the spiritual master or Lord Kṛṣṇa.
- Prahara*—three hours.
- Prākṛta-sahajiyā*—materialistic so-called devotees who take everything very lightly.
- Prasāda*—the mercy of the Lord; or foodstuffs offered to Him.
- Purāṇas*—the eighteen very old books which are histories of this and other planets.
- Puruṣa-adhama*—the Personality of Godhead, under whom all other persons remain.
- Puṣpa-añjali*—the ceremony of offering flowers to the Lord.

R

- Rasa*—mellow.
- Rāsa-līlā*—Kṛṣṇa's pastime of dancing with the *gopīs*.
- Ratha-yātrā festival*—Lord Jagannātha's car festival.

S

- Sac-cid-ānanda-vigraha*—the form of eternality, bliss and knowledge—characteristic of Kṛṣṇa.
- Sahajiyās*—See: *Prākṛta-sahajiyās*.
- Sajātiyāśaya-snigdha*—pleasing to the same class of people.
- Śālagrāma-śilā*—a special stone worshipable as Lord Viṣṇu.
- Sandeśa*—a delicate sweetmeat made with curd and sugar.

Sannyāsī—one in the renounced order of life.

Sarasvatī—goddess of learning.

Śarīrī—the owner of the body.

Śāstra—revealed scripture.

Siṁha-dvāra—the main gate of the Jagannātha temple.

Śūdra—the working or servant class of men.

Śvapaca—lowborn person.

Svarāt—independent quality of the Supreme Lord.

T

Tulasī—a great devotee in the form of a plant. This plant is very dear to the Lord, and its leaves are always offered to His lotus feet.

U

Upala-bhoga—morning refreshments offered to the Deity.

Uparasa—submellows.

Uttama-śloka—name of Kṛṣṇa which means “one who is praised by sublime prayers.”

V

Vācāla—a person who can speak according to Vedic authority.

Vairāgī—a person in the renounced order of life.

Vaiṣṇava-aparādha—an offense to the devotee of Kṛṣṇa.

Varṇas—the social orders—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*.

Viṣayīs—blind materialistic enjoyers.

Vṛndāvana—the site of Kṛṣṇa's transcendental village pastimes, exhibited when He was present on earth about 5,000 years ago.

Y

Yadvā-tadvā kavi—one who writes poetry without proper knowledge.

Yoga—process of linking with the Supreme Lord.

Yogī—one who practices faithfully a system of *yoga*.

Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ a আ ā ই i ঈ ī উ u ঊ ū ঋ ṛ

ঋ ṛ এ e ঐ ai ও o ঔ au

◌̣ ṁ (*anusvāra*)

◌̣ ṛ (*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 ṛ e ai o au

For example: কা kâ কি ki কী kī কু ku কূ 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> ;
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> . | ṅ —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
teeth. |
| ṛ —like the <i>ri</i> in <i>rim</i> . | th —as in <i>hot-house</i> but with the tongue against
the teeth. |
| ṝ —like the <i>ree</i> in <i>reed</i> . | d —as in <i>dawn</i> but with the tongue against the
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
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
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> . |
| ñ —(<i>candra-bindu</i>) a nasal <i>n</i> sound.
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> . |
| ṅ —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> . | |
| ñ̄ —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.

āpanāra guṇa nāhi āpane kahaya"	5.78	153	ātmānam ced vijāniyāt	6.314	346
āpanāre haya mora amānya-samāna	4.185	89	ātma-smṛti nāhi, kāhāñ jāniba dina-śeṣa	5.65	147
āpanāra kathā para-muṇḍe dena āni'	5.77	152	avatāra-kaṇya prabhura — nāma-pracāre	4.100	50
āpanāra kṛtya lāgi' kailā nivedane	6.228	306	'avidyā-nāśaka — 'bandhu-han'-	5.145	193
āpana-uddhāra ei raghunātha-dāsa	6.326	352	āya, āya, āji tora karimu daṇḍana"	6.47	225
			ayogyā mui nivedana karite kari bhaya	6.132	261
āpane ācare deha, nā kare pracāra	4.102	51			
āpane nā jāne, putali kibā nāce gāya!	4.85	43			
āpane praśna kari' pāche karena siddhānta	5.64	146			
āpane śrī-mukhe prabhu varṇe	5.160	200			
āpani pradyumna-miśra-saha haya 'śrotā'	5.85	157			
āpani śrī-mukhe more kara upadeśa"	6.232	308			
aparādha-bhaye teṅha milite nā āila	4.148	71			
aparādha haya mora, nāhika nistāra	4.139	67			
'aprākṛta' deha bhaktera 'cid-ānanda-maya'	4.191	92			
aprākṛta-deha tomāra 'prākṛta' kabhu naya	4.173	81			
aprākṛta-dehe tāra caraṇa bhajaya	4.193	93			
āra ardheka ghanāvṛta-dugdhetē chānila	6.58	229			
āra dina āsi' prabhu kahite lāgilā	6.321	349			
āra dina haite 'puṣpa-añjali' dekhiyā	6.214	299			
āra dina jagadānanda sanātanere mililā	4.135	65			
āra dina mahāprabhu milibāre āilā	4.145	70			
āra dina miśra āila prabhu-vidyamāne	5.33	132			
āra dina raghunātha svarūpa-carāṇe	6.228	306			
āra eka kariyācha parama	5.121	178			
āra eka kathā rāya kahilā āmāre	5.72	150			
āra eka 'svabhāva' gaurera śuna, bhakta-gaṇa	5.83	155			
āra grāmāntara haite sāmagri ānila	6.55	228			
āra grāsa laite svarūpa hātete dharilā	6.323	350			
āra tina kuṇḍikāya avaśeṣa chila	6.95	245			
āra yata grantha kailā, tāhā ke kare gaṇana	4.222	107			
āra yata loka saba cotarā-talāne	6.66	233			
ardha-pathe raghunātha kahe gurura carāṇe	6.168	276			
ardheka chānila dadhi, cini, kalā diyā	6.57	229			
"āre mūrkhā, āpanāra kaili sarva-nāśa!	5.117	174			
āsana diyā mahāprabhure tāhāñ vasāilā	6.84	240			
āścarya, — taruṇi-sparśe nirvikāra mana	5.41	136			
āsīte lāgila loka asankhya-gaṇana	6.54	228			
"aṣṭa-kaudira khājā-sandeśa kara	6.304	341			
ataeva prabhu kichu āge nāhi śune	5.98	165			
ataeva tāre āmi kari parihāsa	6.196	289			
ataeva tāre āmi kariyā bhartsana	4.169	80			
atatva-jñā 'tattva' varṇe, tāra ei	5.120	177			
atikāla dekhi' miśra kichu nā kahila	5.32	132			
			baḍa baḍa loka vasilā maṇḍali-racane	6.60	230
			baḍa baḍa mṛt-kuṇḍikā ānāila pāñca sāte	6.56	229
			bahirāṅga-jñāne tomāre nā kari stavana	4.170	80
			bāhire devī-maṇḍape kariyāchena śayane	6.159	272
			bāhire durgā-maṇḍape yāñā karena śayana	6.155	271
			bāhire nā prakāśaya bhakta-duḥkha-bhaye	6.4	205
			bāhuḍiyā sei daśa jana āila ghara	6.183	283
			"bahu-kṣaṇa āilā, more keha nā kahila	5.29	131
			bahu-sammāna kari' miśre vidāya dilā	5.67	148
			balabhadra-bhaṭṭa-sthāne saba likhi' nilā	4.210	101
			balātkāre dhari, prabhu kailā āliṅgana	4.149	71
			balātkāre prabhu tāhre āliṅgana kaila	4.21	11
			'bāliśa' — tathāpi 'śiśu-prāya'	5.140	191
			'bāndhe sabāre' — tāte avidyā	5.145	193
			baṅga-deśi eka vipra prabhura carite	5.91	161
			'bāpa-jyēthāre āna', nahe pāibā yātānā	6.21	213
			bāra bāra niśedhena, tabu kare āliṅgana	4.134	64
			bāra dine cali' gelā śrī-puruṣottama	6.188	285
			bāra lakṣa deya rājāya, sādhe biśa lakṣa	6.19	212
			bhadrabhadra-vastu-jñāna nāhika 'prākṛte'	4.174	83
			bhagavān-ācārya keha, — 'śuna eka-bāra	5.109	170
			bhagavān-ācārya-sane tāra paricaya	5.92	162
			'bhāgavata-sandarbhā'-nāma kaila grantha-	4.229	111
			bhāgavata-siddhāntera tāhāñ pāiya pāra	4.229	111
			bhāgye tomāra kṣṣṇa-kathā śunite haya mana	5.8	120
			bhāi-bhāiye tomarā kalaha kara sarvadāi	6.25	215
			bhajanera madhye śreṣṭha nava-vidhā bhakti	4.70	34
			bhakṣaṇa apekṣā nāhi, samasta divasa	6.186	284
			bhakṣya-dravya loka saba grāma haite āne	6.52	227
			bhakta-anurodhe tāhāñ bhikṣā ye karilā	4.116	57
			bhakta-bhakti-kṣṣṇaprema-tattvera nidhāra	4.79	40
			bhakta-bhakti-kṣṣṇa-tattva jāni yāhā haite	4.219	106
			bhakta-citte bhakta-gṛhe sadā avasthāna	6.124	257
			bhakta-gaṇa ākaṅṭha bhariyā karila bhojana	6.119	255
			bhakta-gaṇe dilā biḍā, mālya-candana	6.121	256

B

<i>bhakta-guṇa prakāśite prabhu bhāla jāne</i>	5.82	155	<i>caitanya-caritra ei—ikṣu-daṇḍa-sama</i>	4.238	115
<i>bhakta saba nācāñā nityānanda-rāya</i>	6.102	248	<i>caitanya-gosāñi—śarīri mahā-dhira</i>	5.114	173
<i>bhaktiṁ parāṁ bhagavati pratilabhya kāmaraṁ</i>	5.48	139	<i>caitanya-kṛpāte seha nāhi bhāya mane</i>	6.135	262
<i>'bhakti', 'prema', 'tattva' kahe rāye kari'</i>	5.85	157	<i>caitanya bhakta-gaṇera nitya</i>	5.132	187
<i>bhakti-siddhānta, śāstra-ācārya-nirṇaya</i>	4.97	48	<i>caitanya bhakta-vātsalya kahite nā pāri</i>	6.206	295
<i>bhakti-siddhānta-sindhu nāhi pāya pāra</i>	5.103	167	<i>cakravartira duhe haya bhrātr-rūpa dāsa</i>	6.176	289
<i>'bhakti' vinā kṛṣṇe kabhu nahe 'premodaya'</i>	4.58	27	<i>cakravarti-sambandhe hāma 'ājā' kari'</i>	6.195	288
<i>bhāla chila, raghunāthe dṛḍha tāra bhakti''</i>	4.27	13	<i>calite nā pāra, kemane karilā sahana?''</i>	4.124	60
<i>bhāla haila—jāniyā āpani chāḍi dila''</i>	6.280	330	<i>candana āniyā prabhura sarvāṅge lepila</i>	6.96	245
<i>bhāla haila, tomāra ihāñ haila āgamane</i>	4.48	22	<i>candana-paṅkete āmāra jñāna haya 'sama'</i>	4.179	86
<i>"bhāla kaila, vairāgira dharmā ācarila</i>	6.222	302	<i>cānpā-kalā, cini, ghrta, karpūra tāte dila</i>	6.58	229
<i>bhāla, manda—kichu āmi puchite nā jāni</i>	5.62	145	<i>cāri kuṅḍi āroyā ciḍā rākhilā dāhine</i>	6.83	240
<i>bhāla nā khāibe āra bhāla nā paribe</i>	6.236	309	<i>cāri kuṅḍira avāṣeṣa raghunāthe dilā</i>	6.94	244
<i>bhārata-bhūmiteme janmi' ei deha vyartha haila</i>	4.98	48	<i>cāri-lakṣa grantha teṅho vistāra karila</i>	4.231	112
<i>bhāta pākhāliyā phele ghare diyā bahu pāni</i>	6.317	348	<i>cāri māsa rahi' bhakta-gaṇa gaude gelā</i>	6.248	315
<i>bhāva-prakaṣaṇa-lāsyā rāya ye śikhāya</i>	5.24	128	<i>cāri-śata mudrā, dui bhrtya, eka brāhmaṇa</i>	6.259	319
<i>bhikṣā-avaṣeṣa-pātra govinda tāre dilā</i>	4.121	59	<i>carvaṇa karite haya rasa-āsvādāna</i>	4.238	115
<i>bhikṣā kari' mahāprabhu kariyāchena viśrāme</i>	4.120	58	<i>chāḍibāra mana haile prāna phāṭi' yāya'</i>	4.42	20
<i>bhitarera dṛḍha yei māji bhāta pāya</i>	6.318	348	<i>chatrabhoga pāra hañā chāḍiyā sarāna</i>	6.185	283
<i>bhitare vairāgya, bhāhīre kare sarva-karma</i>	6.15	210	<i>chatre māgi' khāya madhyāhna-kāle giyā''</i>	6.283	331
<i>bhojana kari' dui bhāi kailā ācamana</i>	6.120	255	<i>chatre yāi' māgiyā khāite ārambha karilā</i>	6.281	330
<i>bhojana kari' nityānanda ācamana kailā</i>	6.94	244	<i>chatre yāi yathā-lābha udara-bharaṇa</i>	6.286	333
<i>bhojanera lāgi' paṅḍita nivedana kailā</i>	6.106	249	<i>chīṅḍā kōni kāntha vinā nā pare vasana</i>	6.312	345
<i>bhojane vasilā prabhu nija-gaṇa lañā</i>	6.107	250	<i>chuṭila tomāra yata vighnādi-bandhane</i>	6.141	265
<i>bhojane vasite raghunāthe kahe sarva-jana</i>	6.118	255	<i>ciḍā, dadhi, dugdha, sandeśa, āra cini, kalā</i>	6.53	227
<i>bibhatsa sparśite nā kara ghrṇā-leṣe</i>	4.154	73	<i>'ciḍā-dadhi-mahotsava'-nāme khyāti yāra</i>	6.100	247
<i>biḍā khāoyāilā, kailā caraṇa vandana</i>	6.121	256	<i>ciḍā, dadhi, sandeśa, kalā ānila vecite</i>	6.91	243
<i>biśa-jana tina-ṭhāñi pariveśana kare</i>	6.70	234			
<i>biśa, pañca-daśa, bāra, daśa, pañca haya</i>	6.151	269			
<i>brahmādi-devera e saba nā haya gocara</i>	5.75	151			
<i>brahmāloka-ādi-sukha tāñre nāhi bhāya''</i>	6.136	263	<i>dadhi, ciḍā bhakṣaṇa karāha mora gaṇe''</i>	6.51	226
<i>brāhmaṇa-bhrtya-ṭhāñi karena eteka grahaṇa</i>	6.270	325	<i>dadhi-ciḍā dugdha-ciḍā, duite bhijāila</i>	6.67	233
<i>buddhi-nāśa haila, kevala nāhika</i>	5.138	190	<i>daḍira bandhane tāñre rākhilā ke-mate?</i>	6.40	222
<i>bujhite nā pāri tomāra kṛpāra taraṅga''</i>	4.190	91	<i>dāḍi vāhi' aśru paḍe, kāñdite lāgila</i>	6.29	217
			<i>dainyāṇave nimagno 'harā</i>	5.1	117
			<i>'dāna-keli-kaumudī' ādi lakṣa-grantha kaila</i>	4.226	109
			<i>daṅḍa-cāri rātri yabe āche avāṣeṣa</i>	6.160	272
			<i>dāṅḍāñā raṅga dekhe vaiṣṇava sakale</i>	6.81	239
			<i>daṅḍavat hañā sei paḍilā kata-dūre</i>	6.46	224
			<i>daṅḍavat kari' kichu kare nivedane</i>	5.4	119
			<i>darśana nā pāñā miśra sevake puchila</i>	5.12	122
			<i>darśana rahu dūre, 'prakṛtira' nāma yadi śuni</i>	5.35	133
			<i>daśa-daṅḍa rātri gele 'puṣpāñjali' dekhiyā</i>	6.255	318
			<i>daśa jana yāha, tāre ānaha dhariyā''</i>	6.179	281

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<i>dātā, bhoktā—duhāra malina haya</i>	6.279	329	<i>dui-jana lañā prabhu vasilā piṅḍāte</i>	4.150	72
<i>deha-dehi-bheda īsvare kaile</i>	5.121	178	<i>dui-jana vasi' kṛṣṇa-kathā-goṣṭhi kailā</i>	4.136	65
<i>deha-pātād avan snehāt</i>	4.1	2	<i>dui nimantraṇe lāge kauḍi aṣṭa-pana</i>	6.270	325
<i>deha-tyāgādi tamo-dharma—pātaka-kāraṇa</i>	4.60	28	<i>dui pāye phoskā haila, tabu gelā prabhu-</i>	4.120	58
<i>deha-tyāgādi yata, saba—tamo-dharma</i>	4.57	26	<i>dui ta' īsvare tora nāhika viśvāsa</i>	5.117	174
<i>deha-tyāge kṛṣṇa nā pai, pāiye bhajane</i>	4.56	26	<i>dui-ṭhāñi aparādhe pāibi durgati!</i>	5.120	177
<i>dekhi camatkāra haila sanātanera mana</i>	4.106	53	<i>dui tina dina ācārya āgraha karila</i>	5.110	171
<i>dekhi' haridāsa mane hailā camatkāra</i>	4.202	98	<i>dui-tina dina haila bhāta sadi' yāya</i>	6.315	347
<i>dekhi' nityānanda-prabhu ānandita hailā</i>	6.85	241	<i>dui vastu mahāprabhura āge āni' dilā</i>	6.289	334
<i>dekhi' prabhura prabhāva raghunātha</i>	6.45	224	<i>duhne āliṅgiyā prabhu gelā nijālaya</i>	4.205	99
<i>dekhi' rāghavera mane ānanda bāḍila</i>	6.108	250	<i>dūra haite daṅḍa-paraṇāma kare sanātana</i>	4.147	70
<i>dekhi' raghunāthera camatkāra haila mana</i>	6.244	313	<i>dūra haite pitā tāhre ānila dhariyā</i>	6.36	220
<i>dekhiyā ta' mātā-pitāra ānandita mana</i>	6.15	210	<i>durdaive sevaka yadi yāya anya sthāne</i>	4.47	22
<i>dhanajāya, jagadīśa, paramesvara-dāsa</i>	6.62	231	<i>durvāsāra ṭhāñi tenho pāñāchena vara</i>	6.116	254
<i>dharmādharma vicāra kibā nā pāra karite?</i>	4.77	39	<i>'dvaite' bhadrābhadrā-jñāna, saba</i>	4.176	84
			<i>dvtiṭya vatsare palāite mana kaila</i>	6.35	220
<i>dharmāḥ svanuṣṭhitāḥ puruṣāṁ</i>	5.10	121			
<i>dhuti pari' prabhu yadi piṅḍāte vasilā</i>	6.59	230			
<i>dhyāne tabe prabhu mahāprabhure ānila</i>	6.77	238			
<i>dikṣā-kāle bhakta kare ātma-samarpaṇa</i>	4.192	92			
<i>dikṣā-mantra deha' kṛṣṇa-bhajana karimu''</i>	4.37	18			
<i>dīna-dayālu-guṇa tomāra tāhāte pracāra''</i>	4.182	88	<i>ebe ghara yāha, yabe āmi saba calimu</i>	6.261	320
<i>'dina' dekhi' kṛpā kari' kabhibā āpani''</i>	5.62	145	<i>eho bhāgya tomāra aiche karile</i>	5.154	197
<i>dīne-dīne prabhu-saṅge ānanda bāḍila</i>	4.114	56	<i>ei aparādhe mora habe sarva-nāśe</i>	5.154	73
<i>dīne prabhu nānā-saṅge haya anya mana</i>	6.7	207	<i>ei 'bāhya pratāraṇā' nāhi māni āmi</i>	4.181	87
<i>dīnere adhika dayā kare bhagavān</i>	4.68	32	<i>'ei bhāla, ei manda',—ei saba 'bhrama'</i>	4.176	84
<i>divya prasāda pāya nitya jagannātha-mandire</i>	4.53	25	<i>ei chale ājñā māgi' karilā nīscaya</i>	6.169	277
<i>dola-yātrā-ādi prabhura saṅgete dekhila</i>	4.114	56	<i>ei cinti' raghunātha preme bhāsi' gelā</i>	6.301	340
<i>dola-yātrā dekhi' prabhu tāhre vidāya dilā</i>	4.207	100	<i>ei dui janāra saubhāgya kahana nā yāya</i>	6.11	209
<i>dravya lañā dui-jana tāhāñi rahila</i>	6.268	324	<i>ei ghare raha ihāñ haridāsa-sane</i>	4.48	22
<i>duḥkha pāñā svarūpa kahe sakrodha vacana</i>	5.116	174	<i>ei lāgi' tomā tyāga karite nā yuyāya</i>	4.180	87
<i>duḥkha-śānti haya āra sad-gati pāiye</i>	4.10	6	<i>ei līlā-bhaṅgi' tomāra keha nāhi jāne''</i>	4.204	98
<i>dui apūrva-vasu pāñā prabhu tuṣṭa hailā</i>	6.290	335	<i>ei maryādā prabhu kariyāche niyame</i>	5.98	165
<i>dui bhāi-āge prasāda āniyā dharilā</i>	6.109	251	<i>ei-mata aṣṭa-mañjari dibe śradhdhā kari' ''</i>	6.297	338
<i>dui bhāiera avasiṣṭa pātra dilā tāhre</i>	6.122	256	<i>ei-mata bāra-bāra kahi dui-jana</i>	4.36	17
<i>dui bhāi milī' vṛndāvane vāsa kailā</i>	4.217	104	<i>ei-mata cintite daive eka-dīne</i>	6.159	272
<i>dui bhāire rāghava āni' pariveśe</i>	6.114	253	<i>ei-mata dui-jana nānā-kathā-raṅge</i>	4.104	52
<i>dui bhāi tabe ciḍā khāite lāgilā</i>	6.84	240	<i>ei-mata gauracandra bhakta-gaṇa-saṅge</i>	6.3	205
<i>dui bhāi tāhā khāñā santoṣa apāra</i>	6.117	254	<i>ei-mata kata dina karena pūjana</i>	6.303	341
<i>''dui deva-kanyā haya parama-sundari</i>	5.13	123	<i>ei-mata mahāprabhu bhakta-gaṇa lañā</i>	5.90	161
			<i>ei-mata mahāprabhu nānā līlā kare</i>	6.325	351
<i>dui-dike dui-patra madhye komala mañjari</i>	6.297	338	<i>ei-mata nimantraṇa varṣa dui kailā</i>	6.271	325
<i>dui dui mṛt-kuṅḍikā sabāra āge dila</i>	6.65	232	<i>ei-mata nitāi bule sakala maṅḍale</i>	6.81	239
<i>dui holnāya ciḍā bhijāya gaṅgā-tīre giyā</i>	6.68	234	<i>ei-mata raghunātha karena pūjana</i>	6.300	340
<i>dui-janāra viccheda-daśā nā yāya varṇane</i>	4.208	100	<i>ei-mata raghunāthera vatsareka gela</i>	6.35	220
			<i>ei-mata rahe tenha svarūpa-carāṇe</i>	6.213	298

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<i>ei-mata sanātana rahe prabhu-sthāne</i>	4.51	24	<i>eta bali' mahāprabhu uṭhiyā calilā</i>	4.50	23
<i>ei-mata sanātana rahe prabhu-sthāne</i>	4.206	99	<i>eta bali' prabhu madhyāhna karite uṭhilā</i>	6.209	296
<i>ei-mata sarva-kāla āche vyavahāra</i>	6.217	300	<i>eta bali' prabhu tāhre āliṅgana kaila</i>	4.133	64
<i>ei-mata śiśupāla karila nindana</i>	5.146	194	<i>eta bali' punaḥ tāhre kailā āliṅgana</i>	4.201	97
<i>ei-mata tina-vatsara śilā-mālā dharilā</i>	6.293	336	<i>eta bali' tāhre punaḥ prasāda karilā</i>	6.287	333
<i>ei-mata vihare gaura lañā bhakta-gaṇa</i>	6.12	209	<i>eta cinti' pūrva-mukhe karilā gamana</i>	6.171	278
<i>ei-mate bāre bāre palāya, dhari' āne</i>	6.37	220	<i>etaḍḍṣa tumi ihāre kariyācha aṅgikāra</i>	4.91	45
<i>ei-mate sanātana vṛndāvana āilā</i>	4.213	103	<i>eta kahi' raghunāthe lañā calilā</i>	6.166	275
<i>ei-mate sevaka-prabhu duñhe ghara gelā</i>	4.135	65	<i>eta kahi' raghunāthe punaḥ āliṅgila</i>	6.205	295
<i>ei nimantraṇe dekhi, —'pratiṣṭhā'-mātra</i>	6.275	327	<i>eta kahi' raghunāthera hasta dharilā</i>	6.204	294
<i>"ei raghunāthe āmi saṅpinu tomāre</i>	6.202	293	<i>eta kahi' rātri-kāle karena cintana</i>	4.38	18
<i>ei-saba gaṇa tāhna prakāśa karite</i>	5.81	154	<i>eta kahi tāre lañā nibhṛte vasilā</i>	5.59	144
<i>ei śilāra kara tumi sātvika pūjana</i>	6.295	337	<i>eta saba karma āmi ye-dehe karimu</i>	4.83	42
<i>ei śloka kariyācha pāñā santoṣa</i>	5.134	188	<i>eta saubhāgya ihān nā haya kāhāra"</i>	4.91	45
<i>ei ta' kahiluñ nityānandera vihāra</i>	6.100	247	<i>eta śuni' mahāprabhu saroṣa-antare</i>	4.157	75
<i>ei ta' kahiluñ pradyumna-miśra-</i>	5.159	199	<i>eta śuni' pradyumna-miśra calilā turite</i>	5.54	142
<i>ei ta' kahiluñ punaḥ' sanātana-saṅgame</i>	5.237	114	<i>eta śuni' raghunātha vandilā caraṇa</i>	6.240	311
<i>ei ta' kahiluñ raghunāthera milana</i>	6.238	353	<i>eta śuni' sanātanera haila camatkāra</i>	4.72	37
<i>ei ta' niścaya kari' nilācale āilā</i>	4.13	8	<i>eta śuni' sei manuṣya govardhana-sthāne</i>	6.257	319
<i>ei ta' prastāve śrī kavi-karṇapūra</i>	6.262	321	<i>eta śuni' sei mleccera mana ārdra haila</i>	6.29	217
<i>ei ta' saṅkṣepe āmi kailuñ upadeśa</i>	6.238	310	<i>eta vicāriyā nimantraṇa chāḍi' dila"</i>	6.277	328
<i>ei tina-guru, āra raghunātha dāsa</i>	4.236	114	<i>ethā raghunātha-dāsa prabhāte uṭhiyā</i>	6.184	283
<i>eka-dina āsi' prabhu duñhāre mililā</i>	4.54	25	<i>ethā tāhna sevaka rakṣaka tāhre nā dekhīyā</i>	6.176	280
<i>eka-dina pradyumna-miśra prabhura caraṇe</i>	5.4	119	<i>e-vatsara tumi hān raha āmā-sane</i>	4.200	97
<i>eka-dina svarūpa tāhā karite dekhilā</i>	6.319	349			
<i>eka kuñjā jala āra tulasi-mañjarī</i>	6.296	338			
<i>eka-lilā-pravāhe vahe śata śata</i>	5.162	201			
<i>ekānta āśraya kara caitanya-caraṇe</i>	5.131	185			
<i>eka rāmānandera haya ei adhikāra</i>	5.42	136			
<i>eka-śata mudrā āra soṇā tolā-dvaya</i>	6.153	270			
<i>eka-thāñi tapta-dugdhe ciḍā bhijāñā</i>	6.57	229			
<i>eka-vatsara rūpa-gosañira gauḍe vilamba</i>	4.214	103			
<i>eka vipra prabhu lāgi' ciḍā bhijāya tāte</i>	6.56	229			
<i>eka vipra prabhura nātaka kariyāche uttama</i>	5.99	166			
<i>eka-vitasti dui-vastra, piñḍā eka-khāni</i>	6.299	339			
<i>eke deva-dāsi, āra sundarī taruṇī</i>	5.38	134			
<i>eke dugdha-ciḍā, āre dadhi-ciḍā kaila</i>	6.65	232			
<i>ekeka janāre dui dui hoñā dila</i>	6.67	233			
<i>eke nica-jāti adhama, āra kaṇḍu-rasā gāya</i>	4.20	10			
<i>e saba bāndhite nārileka yāhna mana</i>	6.39	221			
<i>e śarīre sādhimu āmi bahu prayojana</i>	4.78	40			
<i>eta bali' duñhe nija-kārye uṭhi' gelā</i>	4.145	70			
<i>eta bali' eka grāsa karilā bhakṣaṇe</i>	6.322	350			
			G		
			<i>gāḍhānurāgera viyoga nā yāya sahana</i>	4.62	29
			<i>gaṅgā-tire vṛkṣa-mūle piñḍāra upare</i>	6.44	224
			<i>gaṅgā-tire 'yamunā-pulina' jñāna kailā</i>	6.90	243
			<i>gātre kaṇḍu haila, rasā paḍe khājuyāite</i>	4.5	4
			<i>gauḍe ye artha chila, tāhā ānailā</i>	4.215	103
			<i>gaura-bhakta-gaṇera kṛpā ke kahite</i>	5.158	199
			<i>gaura-jaṅgama-rūpe kailā avatāra</i>	5.151	196
			<i>gaura-lilā, bhakti-bhakta-rasa-tattva</i>	5.163	201
			<i>'gaurāṅga-stava-kalpa-vṛkṣe' kariyāchena</i>	6.326	352
			<i>gaura-pāda-padma yāhna haya purāṇa-dhana</i>	5.106	169
			<i>gaura-sukha-dāna-hetu taiche rāma-rāya</i>	6.9	208
			<i>ghare giyā miśra kaila snāna, bhojana</i>	5.68	148
			<i>ghṛṇā-buddhi kari yadi, nija-dharma yāya"</i>	4.180	87
			<i>ghṛṇā kari' āliṅgana nā karitāma yabe</i>	4.196	95
			<i>ghṛṇā nāhi janme, āra mahā-sukha pāya</i>	4.186	89
			<i>gīta, śloka, grantha, kavita—yei kari' āne</i>	5.95	163
			<i>gītera gūḍha artha abhinaya karāilā</i>	5.22	127

<i>jaṅannātha ratha-yātrāya ha-ibena bāhira</i>	4.11	7	<i>kabhu upavāsa, kabhu carvaṇa kariyā</i>	4.4	4
<i>jaṅannāthe gele tānra darśana nā pāimu</i>	4.7	5	<i>kabhu upavāsa, kabhu karaye carvaṇa"</i>	6.256	318
<i>jaṅannātheha nā dekhīye, — e duḥkha</i>	4.139	67	<i>kāḍite nā pāron mātā, pāna baḍa vyathā</i>	4.40	19
<i>jaṅannāthera āge duñhe prakāṣa dekhāya</i>	5.24	128	<i>kahana nā yāya kṛṣṇa-kṛpāra mahimā"</i>	6.200	292
<i>jaṅannāthera cakra dekhī' karena praṅāme</i>	4.51	24	<i>kāhān jagā—kālikāra baṭuyā navina!</i>	4.167	79
<i>jaṅannāthera darśane khaṅḍāya</i>	5.152	196	<i>kāhān 'kṣudra' jiva 'duḥkhi'</i>	5.126	182
<i>jaṅannāthera sevaka phere kārya-anurodhe</i>	4.9	6	<i>kāhān 'pūrṇānandaiśvarya' kṛṣṇa</i>	5.126	182
<i>jaṅannāthera sevaka yata—'viṣayira gaṇa'</i>	6.215	299	<i>kāhān tumi—prāmāṅika, śāstre pravṛṇa!</i>	4.167	79
<i>jaḡate nāhi jaḡadānanda-sama bhāḡyavān</i>	4.162	77	<i>kahibāra kathā nahe, yāhā āścarya-kathana</i>	5.37	134
<i>jaḡahu yuvaiva malavad</i>	6.137	263	<i>kahilā, —'caitanya gosāñi kariyāchena</i>	6.123	257
<i>jaḡyām asūn vrata-kṛṣāñ chata-janmabhiḡ</i>	4.63	29	<i>kahila giyā saba raghunātha-vivarāṇe</i>	6.257	319
<i>jala-tulasira sevāya tānra yata sukhodaya</i>	6.302	340	<i>kahite lāgilā kichu manera hariṣe</i>	5.57	143
<i>jale nāmi' dadhi-ciḍā karaye bhakṣaṇa</i>	6.69	234	<i>kahite śunite duñhe cale sei pathe</i>	6.167	276
<i>jāni' haridāsa tānre kailā āliḡgana</i>	4.14	8	<i>kaiche nāce, kebā nācāya, seha nāhi jāne"</i>	4.86	43
<i>janma-dātā pitā nāre 'prārabdha' khaṅḍāite</i>	6.40	222	<i>"kālikāra baṭuyā jagā aiche garvi haila</i>	4.158	75
<i>janme-janme sevon' raghunāthera caraṇa</i>	4.41	19	<i>kāli punaḡ tina bhāi ha-ibā eka-ṡhāñi</i>	6.26	216
<i>janme janme tomāra pāya vikāilāna āmi"</i>	5.76	152	<i>kaṅḍu gela, aḡga haila svarṡṇera sama</i>	4.201	97
<i>jarāsandha kahe, —'kṛṣṇa</i>	5.143	192	<i>kaṅḍu kari' parikṣā karile sanātāne</i>	4.204	98
<i>jayādvaita-candra jaya gaura-bhakta-vṛnda</i>	4.2	3	<i>kaṅḍu-kleda mahāprabhura śrī-aḡge lāgilā</i>	4.21	11
<i>jayādvaita-candra, jaya gaura-bhakta-vṛnda</i>	6.2	204	<i>kāñhā vastu khāo sabe, more nā deha'</i>	6.322	350
<i>jayādvaita kṛpā-sindhu jaya bhakta-gaṇa</i>	5.3	118	<i>karṇapūra sei-rūpe śloka varṇilā</i>	6.265	323
<i>jaya jaya kṛpā-maya nityānanda dhanya</i>	5.2	118	<i>kārya-siddhi nahe, kṛṣṇa karena upekṣā</i>	6.224	304
<i>jaya jaya śāci-suta śrī-kṛṣṇa-caitanya</i>	5.2	118	<i>kāśīvara, govindāñi yata bhakta-gaṇa</i>	4.110	54
<i>jaya jaya śrī-caitanya jaya nityānanda</i>	4.2	3	<i>kāṡṡha-pāṡāṇa-sparṣe haya yaiche bhāva</i>	5.19	126
<i>jaya jaya śrī-caitanya, jaya nityānanda</i>	6.2	204	<i>kāṡṡthera putalī yena kuhake nācāya</i>	4.85	43
<i>jaya svarūpa, gadādhara, rūpa, sanātana</i>	5.3	118	<i>kata-dina kara ihāra bhāla santarpaṇa"</i>	6.207	296
<i>jhānkarā ha-ite tomā nā pāñā gela ghare</i>	6.247	314	<i>kata dine raghunātha sirḡha-dvāra chāḍilā</i>	6.281	330
<i>jhānkarā paryanta gela sei dāsa jane</i>	6.181	282	<i>kata kata bhāvēveśa prakāśa karilā</i>	6.85	241
<i>jhānkarāte pāila giyā vaiṣṇavera gaṇe</i>	6.181	282	<i>kata ṡhāñi bujhāñācha vyavahāra-bhakti</i>	4.168	79
<i>jhārikhaṅḍa-vanapathe āilā ekelā caliyā</i>	4.4	4	<i>kata upahāra āne, hena nāhi jāni</i>	6.115	253
<i>jhārikhaṅḍera jalera doṡe, upavāsa haite</i>	4.5	4	<i>kautuka dekhite āila yata yata jana</i>	6.93	244
<i>jihvāra lālase yei iti-uti dhāya</i>	6.227	305	<i>kautukī nityānanda sahaje dayāmaya</i>	6.49	226
<i>jiva-gosāñi gauḍa haite mathurā calilā</i>	4.232	112	<i>kavi kahe, —'jaṅannātha—sundara-śarira</i>	5.114	173
<i>jñāna-vijñāna-trṡptātmā</i>	4.178	85	<i>kāya-mane sevilena gaurāḡga-caraṇa</i>	6.308	343
<i>jyaiṡṡtha-māse prabhu tānre parikṣā karilā</i>	4.115	56	<i>kāya-mano-vākye cinte caitanya-caraṇe</i>	6.173	273
<i>jyaiṡṡtha-māse prabhu yameśvara-ṡoṡā āilā</i>	4.116	57	<i>ke bujhite pāre gambhira caitanyera khelā?</i>	5.87	159
K			<i>keha chatre māḡi' khāya, yebā kichu pāya</i>	6.219	301
<i>kabhu carvaṇa, kabhu randhana, kabhu</i>	6.187	284	<i>keha rātre bhikṣā lāḡi' sirḡha-dvāre</i>	6.219	301
<i>kabhu gupta, kabhu vyakta, svatantra</i>	6.124	257	<i>keha upare, keha tale, keha gaḡgā-tire</i>	6.70	234
<i>kabhu kalaha, kabhu pṛiti—ihāra niścaya</i>	6.26	216	<i>keha yadi deya, tabe karaye bhakṣaṇa</i>	6.256	318
<i>kabhu nāśāya ḡhrāṇa laya, kabhu śire kare</i>	6.291	335	<i>kemane chāḍimu raghunāthera caraṇa</i>	4.38	18
			<i>ki karile hita haya nāri nirdhārite"</i>	4.140	67

<i>ki kariyā beḍāya, — ihā keha nāhi jāne</i>	6.82	240	<i>kṛṣṇe gāli dite kare nāma uccāraṇa</i>	5.155	198
<i>‘ki kathā śunite cāha?’ miśrere puchilā</i>	5.59	144	<i>kṛṣṇera svarūpa-lilā varṇibā</i>	5.133	187
<i>‘ki lāgi’ chāḍāilā ghara, nā jāni uddeśa</i>	6.229	306	<i>‘kṛtārtha ha-ilāna’ bali’ miśra nācite lāgilā</i>	5.67	148
<i>kim artham ayam āgacchati, ayam dāsyati,</i>	6.285	332	<i>kṣaṇa-mātra nāhi chāḍe prabhura caraṇa</i>	6.253	317
<i>kiṁ bhadram kim abhadram vā</i>	4.175	83	<i>kṣudhā nāhi bādhe, caitanya-caraṇa-prāptye</i>	6.186	284
<i>kim icchan kasya vā hetor</i>	6.314	346	<i>kubuddhi chāḍiyā kara śravaṇa-kirtana</i>	4.65	31
<i>‘ki mora kartavya, muṇi nā jāni uddeśa</i>	6.232	308	<i>kugrāma diyā diyā karila prayāṇa</i>	6.185	283
<i>ki mora kartavya, prabhu kara upadeśa’</i>	6.229	306	<i>kulīna, paṇḍita, dhanira baḍa abhimāna</i>	4.68	32
<i>kintu ihān dāru-brahma</i>	5.148	195	<i>kuśala-vārtā mahāprabhu puchena sanātane</i>	4.24	12
<i>kintu śāstra-drṣṭye eka kari anumāna</i>	5.44	137	<i>kuṭumba-brāhmaṇa-devālaye bāṅṭi’ dilā</i>	4.215	103
			<i>kuṭumbera ‘stṭhiti’-artha vibhāga kari’ dila</i>	4.214	103
<i>kīrtaniyā sevaka saṅge āra bahu-jana</i>	6.43	223			
<i>kona bhāgye pāñāchoṅ tomāra durlabha</i>	5.5	119			
<i>kona kona vipra upare sthāna nā pāñā</i>	6.68	234			
<i>kon jāne kṣudra jīva kāñhā tāñra mana?</i>	5.26	129			
<i>kon kon kārya tumi kara kon dvāre</i>	4.90	45			
<i>koṭi-deha kṣaṇeke tabe chāḍite pāriye</i>	4.55	25			
<i>kṛpā-guṇaira yaḥ kugrāñdha-kūpād</i>	6.1	204	<i>lālakera lālye nahe doṣa-pariñāna</i>	4.184	88
<i>kṛpa kari’ kailā ciḍā-dugdha bhojana</i>	6.140	264	<i>‘lālyamedhya’ lālakera candana-sama bhāya</i>	4.187	90
<i>kṛpā kari’ more ājñā deha’ dui-jana</i>	4.41	19	<i>lavaṇa diyā raghunātha sei anna khāya</i>	6.318	348
<i>kṛṣṇa-bhajana kara tumi āmā-dunhāra saṅge</i>	4.35	17	<i>loke puchi’ haridāsa-sthāne uttarilā</i>	4.13	8
			<i>lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa</i>	4.80	40
<i>kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra</i>	4.67	32			
<i>kṛṣṇa-bhakta, kṛṣṇaprema-sevā-pravartana</i>	4.80	40	<i>‘madana-gopāla-govindera sevā’-prakāśana</i>	4.222	107
<i>kṛṣṇa-bhakti-rase duṅhe parama pradhāna</i>	4.49	23	<i>madhyāhna-bhikṣā-kāle sanātane bolāila</i>	4.117	57
<i>kṛṣṇa-bhakti-rasera yāhān pāiye vistāra</i>	4.223	108	<i>‘madhyāhna’ karite uṭhi’ karilā gamana</i>	4.92	46
<i>kṛṣṇa-caitanya-guṇa-kathā haridāsa-sane</i>	4.206	99	<i>madhyāhne samudra-vālu hañāche agni-sama</i>	4.118	57
			<i>madhye madhye prabhu tāñre dena daraśana</i>	6.113	252
<i>kṛṣṇa eka-tattva-rūpa — dui rūpa</i>	5.149	195	<i>māgiyā khāñā kare jīvana rakṣaṇa</i>	6.223	303
<i>kṛṣṇa-kathā āsvādāya rahi’ eka-saṅge</i>	4.104	52	<i>māhanubhavera ei sahaja ‘svabhāva’ haya</i>	5.78	153
<i>kṛṣṇa-kathāmṛtārṇave more duḍḍāilā</i>	5.70	149	<i>mahāprabhu āilā dekhī’ nitāi uṭhilā</i>	6.78	238
<i>kṛṣṇa-kathā-rasāmṛta-sindhu uthalilā</i>	5.63	146	<i>mahāprabhu āise yei nṛtya dekhibāre</i>	6.105	249
<i>kṛṣṇa-kathā śunibāre mora icchā haya</i>	5.6	120	<i>mahāprabhu āni’ karāya pulina-bhojana</i>	6.89	242
<i>‘kṛṣṇa-kathā-vaktā kari’ nā jāniha more</i>	5.72	150	<i>mahāprabhu āsi’ sei āsane vasila</i>	6.108	250
<i>kṛṣṇa-kathāya ruci tomāra — baḍa</i>	5.9	121	<i>mahāprabhu dekhite tāñra utkanṭhita mana</i>	4.15	8
<i>kṛṣṇa-lilā, gaura-lilā se kare varṇana</i>	5.106	169	<i>mahāprabhu kailā tāñre kṛpā-ālingana</i>	6.240	311
<i>kṛṣṇa-lilā-rasa-prema yāhā haite jāni</i>	4.220	106	<i>mahāprabhu kṛpā kari’ tāñre śikhāilā</i>	6.13	209
<i>kṛṣṇa-lilā-rasa tāhān pāiye sakala</i>	4.225	109			
<i>kṛṣṇa-lilā varṇite nā jāne sei chāra!</i>	5.105	168	<i>mahāprabhu milibāre sei ṭhāñi gela</i>	4.148	71
<i>kṛṣṇaṁ martyam upāśritya</i>	5.137	189	<i>mahāprabhura āge, āra dekhī’ jagannātha</i>	4.12	7
<i>kṛṣṇa-pāda-padma-gandha yei jana pāya</i>	6.136	263	<i>mahāprabhura āsana ḍāhine pātiyā</i>	6.107	250
<i>kṛṣṇa-prāptyera upāya kona nāhi ‘bhakti’</i>	4.56	26	<i>mahāprabhura bhakta-gaṇera durgama</i>	5.21	127
<i>‘kṛṣṇa-prema’, ‘kṛṣṇa’ dite dhare mahā-śakti</i>	4.70	34	<i>mahāprabhura bhakta-gaṇera vairāgya</i>	6.220	301
<i>kṛṣṇa-rasa āsvādāna kara, laha kṛṣṇa-nāma’</i>	4.49	23	<i>mahāprabhura bhakta-gaṇe sabāre miliyā</i>	4.211	101
<i>kṛṣṇa-rasa-śloka-gīte karena sāntvanā</i>	6.8	207	<i>mahāprabhura darśana pāya kona</i>	6.82	240
<i>kṛṣṇa-ṭhāñi aparādha-daṇḍa pāitāma tabe</i>	4.196	95	<i>mahāprabhura gaṇe tumi — mahā-bhāgyavān!</i>	4.99	49

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<i>mahāprabhura lāgi' bhoga prthak bāḍaya</i>	6.112	252	<i>mora icchā haya—pāṇa caitanya-carāṇa</i>	6.128	259
<i>mahāprabhura mukhe dena kari' pariḥāsa</i>	6.79	238	<i>mora kaṇḍu-rasā lāge prabhura śarīre</i>	4.138	66
<i>"mahāprabhura sthāne eka 'vairāgi' dekhila</i>	6.249	315	<i>mora mātṛe pada dhari' karaha prasāda</i>	6.133	161
<i>mahāprabhure śunāite sabāra haila mana</i>	5.94	162	<i>mora mukhe kahāya kathā, kare paracāra</i>	5.74	151
<i>mahāprabhu tāra nṛtya karena daraśana</i>	6.103	248	<i>mora mukhe kathā kahena āpane</i>	5.73	150
<i>mahāprabhu yāhā khāite āise bāra bāra</i>	6.111	251	<i>mora nāma la-īha,—'teho pāṭhāilā more</i>	5.53	142
<i>mahā-sampad-dāvād api patitam uddhṛtya</i>	6.327	352	<i>more 'caitanya' deha' gosāñi hañā sadaya</i>	6.132	261
<i>maheśa, gauridāsa, hoḍa-kṛṣṇadāsa</i>	6.62	231	<i>more jiyāile tomāra kibā habe lābha?"</i>	4.75	38
<i>'mahotsava'-nāma śuni' brāhmaṇa-sajjana</i>	6.54	228	<i>"more nā chuniha, prabhu, paḍoṇ tomāra</i>	4.20	10
<i>mahotsava śuni' pasāri nānā-grāma haite</i>	6.91	243	<i>more piyō gaurava-stuti-nimba-niśindā-rasa</i>	4.163	77
<i>mālā-candana-tāmbūla śeṣa ye āchila</i>	6.98	246	<i>more tumi chuñile mora aparādha haya</i>	4.152	73
<i>malina mana haile nahe kṛṣṇera smarāṇa</i>	6.278	329	<i>mudrā deha' vicāri' yāra yata yoga haya</i>	6.151	269
<i>mana phiri' yāya, tabe nā pāre mārīte</i>	6.22	214	<i>mukhe netre abhinaya kare prakāṣaṇa</i>	5.23	128
<i>maṅḍali-bandhe vasilā, tāra nā haya gaṇane</i>	6.66	233	<i>mukhe tarje garje, mārīte sabhaya antara</i>	6.23	214
<i>mandira-nikaṭe śuni tāra vāsā-sthiti</i>	4.8	5	<i>mukunda-datta kahe,—'ei āila</i>	6.190	286
<i>mandira-nikaṭe yāite mora nāhi śakti</i>	4.8	5	<i>murāri, kamalākara, sadāśiva, purandara</i>	6.61	231
<i>'manuṣya' nahe raya, kṛṣṇa-bhakti-rasa-maya</i>	5.71	149			
<i>mānya kari' prabhu sabāre upare vasāilā</i>	6.64	232			
<i>manye tad-arпита-mano-vacane 'hitārtha-</i>	4.69	33			
<i>mārīte ānaye yadi dekhe raghunāthe</i>	6.22	214			
<i>markata-vairāgya chāḍi' hailā 'viśayi-prāya'</i>	6.14	210			
<i>martyo yadā tyakta-samasta-karmā</i>	4.194	93			
<i>maryādā-laṅghana āmi nā pāroṇ sahite</i>	4.166	78			
<i>maryādā-laṅghane loka kare upahāsa</i>	4.131	63			
<i>maryādā-pālana haya sādḥura bhūṣaṇa</i>	4.130	63			
<i>maryādā rākhile, tuṣṭa kaile mora mana</i>	4.132	64			
<i>māse dui-dina kailā prabhura nimantraṇa</i>	6.269	324			
<i>māsa-dui yabe raghunātha nā kare</i>	6.272	326			
<i>mātāra ājñāya āmi vasi nilācale</i>	4.82	42			
<i>mātāra yaiche bālakera 'amedhya' lāge gāya</i>	4.186	89			
<i>'mathurā haite prabhu āilā,—vārtā yabe pāilā</i>	6.16	211			
<i>mathurā haite sanātana nilācala āilā</i>	4.3	3			
<i>mathurāra vaiṣṇava-sabera kuśala puchilā</i>	4.25	13			
<i>miśra kahe,—'mahāprabhu pāṭhāilā more</i>	5.56	143			
<i>miśra kahe,—'prabhu, more kṛtārtha karilā</i>	5.70	149			
<i>miśra kahe,—'tomā dekhite haila āgamane</i>	5.31	131			
<i>miśrera āgamana rāye sevaka kahilā</i>	5.27	130			
<i>miśrere namaskāra kare sammāna kariyā</i>	5.28	130			
<i>miśrere pāṭhāilā tāhān śravaṇa karite</i>	5.81	154			
<i>mleccha bale,—'āji haite tumi—mora</i>	6.30	218			
<i>mleccha-sahita vaśā kailā—saba śānta haila</i>	6.34	219			
<i>mora abhāgya, tumi—svatantra bhagavān!"</i>	4.164	78			
<i>mora citta dravya la-ite nā haya nirmala</i>	6.275	327			
			<i>nā mānile duḥkhi ha-ibeka mūrkhā jana</i>	6.276	328
			<i>nānā-bhaṅgite guṇa prakāśi' nija-lābha māne</i>	5.82	155
			<i>nāna-bhāvodgāra tāre karāya śikṣaṇa</i>	5.40	135
			<i>nāna-prakāra piṭhā, pāyasa, divya śālyanna</i>	6.110	251
			<i>nānā-śāstra āni' lupta-tirtha uddhārīlā</i>	4.218	105
			<i>na sādḥayati mām yogo</i>	4.59	27
			<i>na svādhyāyas tapas tyāgo</i>	4.59	27
			<i>nātaḥ parāṇi parama yad bhavataḥ</i>	5.124	181
			<i>nāṭaka kari' lañā āila prabhuke śunāite</i>	5.91	161
			<i>'nāṭakālānkāra'-jñāna nāhika yāhāra</i>	5.104	168
			<i>netra-jale sei śilā bhije niranṭara</i>	6.292	336
			<i>nibhṛte dilā prabhura bhāṅḍārīra hāte</i>	6.146	267
			<i>nibhṛte duñhāre nija-ghare pāṭhāilā</i>	5.25	129
			<i>nīca, adhama, pāmāra muñi pāmāra-svabhāva</i>	4.75	38
			<i>'nica-jāti, deha mora—atyanta asāra</i>	4.6	4
			<i>nīca-jāti nahe kṛṣṇa-bhajane ayogya</i>	4.66	31
			<i>nīca-śūdra-dvārā karena dharmera prakāśa</i>	5.84	156
			<i>nīja-dehe ye kārya nā pārena karite</i>	4.95	47
			<i>nīja-ghare yābena yabe tabe nivedibā"</i>	6.147	268
			<i>nīja-nāṭaka-gītera śikhāya nartane</i>	5.14	123
			<i>nīja-priya-sthāna mora—mathurā-vṛndāvana</i>	4.81	41
			<i>"nikaṭe nā āisa, corā, bhāga' dūre dūre</i>	6.50	226
			<i>nilācala haite rūpa gauḍe yabe gelā</i>	4.3	3
			<i>nilācale mahāprabhu hailā āvirbhute</i>	5.115	173
			<i>nilācale nānā līlā kare nānā-raṅge</i>	6.3	205

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<i>nīlācale paricaya āche tomāra sātha?’</i>	6.250	315	<i>paṇḍita kahe, —“tomāra vāsa-yogyā</i>	4.141	67
<i>nīlācale raghunāthe mililā āsiyā</i>	6.267	324	<i>paṇḍitera āge dila kariyā vinaya</i>	6.153	270
<i>nīlācale viharaye bhakti pracāriyā</i>	5.90	161	<i>‘paṇḍitera mānya-pātra—haya</i>	5.142	192
<i>niraparādhe nāma laile pāya prema-dhana</i>	4.71	35	<i>paṇḍitere sanātana duḥkha nivedilā</i>	4.136	65
<i>nirveda ha-ila pathe, karena vicāra</i>	4.6	4	<i>pānihāṭi-grāme pailā prabhura daraśana</i>	6.43	223
<i>nirvighe caitanya pāna—kara āśirvāda’</i>	6.133	261	<i>paramārtha yāya, āra haya rasera vaśa</i>	6.225	304
<i>nirvikāra deha-mana—kaṣṭha-pāśāna-sama!</i>	5.41	136	<i>parama vairāgya tāra, nāhi bhakṣya-</i>	6.254	317
<i>nirviṇṇa sanātana lāgilā kahite</i>	4.150	72	<i>parama vikhyāta teṅho, kebā nāhi jāne</i>	6.251	316
<i>ni-sakṣi nānā-mata prasāda ānila</i>	6.72	235	<i>parera dravya iṅho cāhena karite vināśa</i>	4.87	44
<i>niścinta hañā śiḡhra āilā vṛndāvana</i>	4.216	104	<i>parera dravya tumi kene cāha vināśite?</i>	4.77	39
<i>niścinta hañā yāha āpana-bhavana</i>	6.143	266	<i>parera sthāpya dravya keha nā khāya, vilāya</i>	4.88	44
<i>niṣedhiha inhāre, —yena nā kare anyāya’</i>	4.88	44	<i>pāriśada-deha ei, nā haya durgandha</i>	4.197	95
<i>niṣedhite prabhu āliṅgana karena more</i>	4.138	66	<i>pārśve gānthā guñjā-mālā, govardhana-śilā</i>	6.289	334
<i>niṣkiñcana bhakta khāḍā haya sirṃha-dvāra</i>	6.217	300	<i>pasārira ṭhāñi anna dena kṛpā ta’ kariyā</i>	6.216	300
<i>nityānanda-gosāñīra pāśa calilā āra dine</i>	6.42	223	<i>paśyāmi viśva-sṛjam ekam aviśvam</i>	5.124	181
<i>nityānanda-kṛpā pāñā kṛtārtha mānilā</i>	6.154	270	<i>patha chāḍi’ upapathe yāyena dhāñā</i>	6.172	278
<i>nityānanda mahāprabhu—kṛpālu, udāra</i>	6.88	242	<i>‘pathe inhā kariyāche bahuta laṅghana</i>	6.207	296
<i>nityānanda-prabhāva-kṛpā jāñibe kon jana?</i>	6.89	242	<i>pathe tina-dina mātra karilā bhojana</i>	6.188	285
<i>nityānanda-prabhu-ṭhāñi jāñā māgilā</i>	4.232	112	<i>patri diyā śivānānde vārtā puchhola</i>	6.182	282
<i>nityānandera ṛṭya, —yena tāñhāra nartane</i>	6.104	249	<i>pāye vraṇa hañāche tāhā nā jāñilūñ</i>	4.125	61
<i>nitya-siddha sei, prāya-siddha tāñra kāya</i>	5.50	140	<i>piṇḍāra tale vasilā haridāsa sanātana</i>	4.23	12
<i>nivedana kare kichu vinita hañā</i>	5.28	130	<i>pitā, mātā—dui more rākhaye bāndhiyā</i>	6.130	260
<i>no ced vyaṁ virahajāgny-upayukta-dehā</i>	4.64	30	<i>prabhu-ājñā lañā vaiśṇavera ājñā la-ilā</i>	6.145	267
<i>notpādayed yadi ratirñ</i>	5.10	121	<i>prabhu āliṅgilā haridāsere uṭhāñā</i>	4.17	9
<i>ṛṭya dekhi’ rāṭrye kailā prasāda bhakṣaṇa</i>	6.140	264	<i>prabhu āsi prati-dina milena dui-jāne</i>	4.52	24
<i>ṛṭya-gīte sunipuñā, vayase kiśori</i>	5.13	123	<i>prabhu bale, —“niti-niti nāñā prasāda khāi</i>	6.324	351
<i>ṛṭya kari’ prabhu yabe viśrāma karilā</i>	6.106	249	<i>prabhu bolāilā, tāñra ānanda baḍilā</i>	4.117	57
<i>ṛṭyera mādhuri kebā varñibāre pāre</i>	6.105	249	<i>‘prabhu bolāñāche’, —ei ānandita mane</i>	4.119	58
<i>nyasya svarūpe vidadhe ‘ntaraṅgaṁ</i>	6.1	204	<i>prabhu bolāya bāra bāra karite āliṅgana</i>	4.147	70
			<i>prabhu bolāya, teṅho nikaṭe nā kare gamana</i>	6.48	225
			<i>prabhu dekhi’ duñhe paḍe daṇḍavat hañā</i>	4.17	9
			<i>prabhu hāsi’ kahe, —“śuna, haridāsa, sanātana</i>	4.183	88
			<i>prabhu kahe, —“bhāla kaila, chāḍila</i>	6.284	332
			<i>prabhu kahe, —“e-dravya dine kariye</i>	6.74	236
			<i>prabhu kahe, —“ei śilā kṛṣṇera vigraha</i>	6.294	336
			<i>prabhu kahe, —“ihāñ rūpa chila daśa-</i>	4.26	13
			<i>prabhu kahe, —“kon pathe āilā, sanātana?’</i>	4.122	59
			<i>prabhu kahe, —“kṛṣṇa-kathā ha-ila śrāvaṇe?’</i>	5.69	148
			<i>prabhu kahe, —“kṛṣṇa-kathā śunilā rāya-</i>	5.33	132
			<i>prabhu kahe, —“kṛṣṇa-kṛpā balisṭha sabā</i>	6.193	287
			<i>prabhu kahena, —“āisa’, teṅho dharilā</i>	6.191	286
			<i>prabhu kahena, —“kṛṣṇa-kathā āmi nāhi jāni</i>	5.7	120
			<i>prabhu kahena, —“tomāra pitā-jyethā</i>	6.195	288
<i>pāche āsi’ rūpa-gosāñi tāñhāre mililā</i>	4.213	103			
<i>pāche bhāge sanātana kahite lāgilā</i>	4.19	10			
<i>pāche mahāprabhure tabe karāimu śrāvaṇe</i>	5.100	166			
<i>pāche raghunātha nimantraṇa chāḍi’ dilā</i>	6.271	325			
<i>pāka kari’ rāghava yabe bhoga lāgāya</i>	6.112	252			
<i>‘palāila raghunātha’—uṭhila kolāhala</i>	6.177	280			
<i>palāite āmāra bhāla eita prasāṅge</i>	6.170	77			
<i>palāite karena nāñā upāya cintana</i>	6.156	271			
<i>pālaka hañā pālyere tāḍite nā yuyāya</i>	6.28	217			
<i>pañca-daśa-krośa-patha cali’ gelā eka-dine</i>	6.174	279			
<i>paṇḍita kahe, —“inhā pāche karibe bhojana’</i>	6.118	255			

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<i>prabhu kahe, —“rāmānanda vinayera khani</i>	5.77	152	<i>prasanna nā haya ihāya jāni prabhura</i>	6.274	326
<i>prabhu kahe, —“sanātana, nā māniha</i>	4.199	96	<i>prasiddha prakāṣa saṅga, tabahiñ dharā paḍe</i>	6.158	272
<i>prabhu kahe, —“tapta-valukāte kemane</i>	4.123	60	<i>prastāve kahiluñ kavira nāṭaka-</i>	5.161	200
<i>prabhu kahe, —“tomāra deha mora nija-</i>	4.76	39	<i>prātaḥ-kāle āmā-dunhāya kaila nivedana</i>	4.39	19
<i>prabhu kahe, —“vaiṣṇava-deha ‘prakṛta’</i>	4.191	92	<i>prāte nityānanda prabhu gaṅgā-snāna kariyā</i>	6.126	258
<i>prabhu-kṛpā dekhi’ sabe āliṅgana kailā</i>	6.192	287	<i>prathama divase pailuñ catuṣsama-gandha’</i>	4.197	95
<i>prabhu lañā vasilā piṅḍāra upare bhakta-</i>	4.23	12	<i>prathame nāṭaka tehno tāñre śunāila</i>	5.93	162
<i>prabhu-pāśa calibāre udyoga karilā</i>	6.16	211	<i>prathame śunāya sei svarūpera sthāne</i>	5.95	163
<i>prabhu pritye tāñra mātḥe dharilā caraṇa</i>	4.233	112	<i>prati-dina mahāprabhu karena bhojana</i>	6.113	252
<i>prabhura āge kathā-mātra nā kahe raghunātha</i>	6.230	307	<i>prati-dina raghunāthe karaye bhartsanā</i>	6.21	213
<i>prabhura āge svarūpa nivedilā āra dine</i>	6.231	307	<i>prati-dina rāya aiche karāya sādhana</i>	5.26	129
<i>prabhura ājñā hañāche tomā’ dui bhāye</i>	4.142	68	<i>pratyaha kara tina-lakṣa nāma-saṅkirtana</i>	4.101	50
<i>prabhura ājñāya kaila kṛṣṇa-kathāra</i>	5.159	199	<i>prema vinā kṛṣṇa-prāpti anya haite naya</i>	4.58	27
<i>“prabhura ājñāya kṛṣṇa-kathā śunite āilā ethā</i>	5.58	144	<i>preme kṛṣṇa mile, seha nā pāre marite</i>	4.61	28
<i>prabhura ‘antarāṅga’ balī’ yāñre loke gāya</i>	6.11	209	<i>premi bhakta viyoge cāhe deha chāḍite</i>	4.61	28
<i>prabhura āśaya jāni yāhāra śravaṇe</i>	4.237	114	<i>prṥthivite ke jāñibe e-lilā tāñhāra?’</i>	5.74	151
<i>prabhura avasiṣṭa pātra govinda tāñre dilā</i>	6.212	298	<i>pṛiti kari’ raghunāthe kahite lāgila</i>	6.31	218
<i>prabhura bhakta-gaṇera tehno haya praṇa-</i>	6.252	316	<i>pṛiti-svabhāve kāhāte kona bhāvodaya</i>	4.171	81
<i>prabhura caraṇa dhari’ kahena tāñhāre</i>	4.73	37	<i>pūjā-kāle dehe śilīya ‘vrajendra-nandana’</i>	6.300	340
<i>prabhura caraṇa vande ullasita-mane</i>	5.69	148	<i>pūjite cāhiye āmi sabāra caraṇa</i>	6.150	269
<i>prabhura darśana sadā karite nārimu</i>	4.7	5	<i>pulina-bhojana sabāra ha-ila smarāṇa</i>	6.87	242
<i>prabhura guṇa kahe dunhe hañā prema-</i>	4.205	99	<i>punaḥ samarpilā tāñre svarūpera sthāne</i>	6.241	312
<i>“prabhura saṅge yata mahānta, bhṛtya, āśrita</i>	6.150	269	<i>puri, bhārati, svarūpa, pañḍita-gadādhara</i>	4.109	54
<i>prabhura śikṣāte tehno nija-ghare yāya</i>	6.14	210	<i>pūrṇānanda-cit-svarūpa jagannātha-rāya</i>	1.118	175
<i>‘prabhura svahasta-datta govardhana-silā</i>	6.301	340	<i>pūrṇa-ṣaḍ-aīśvarya caitanya</i>	5.119	175
<i>prabhura ye ājñā, dunhe saba nirvāhilā</i>	4.217	104	<i>pūrva-mukha chāḍi’ cale dakṣiṇa-mukha</i>	6.184	283
<i>prabhure āge diyā bhakta-gaṇe bāñṭi dila</i>	6.72	235	<i>pūrvavat kailā sabe ratha-yātrā darāśana</i>	4.105	52
<i>prabhure dekhite nilācale karilā gamana</i>	6.157	272	<i>pūrvavat prabhu sabāya karilā milana</i>	6.242	312
<i>prabhure govinda kahe, —“raghunātha</i>	6.221	302	<i>pūrve āmi pariḥṣilūñ tāra ei rita</i>	4.45	21
<i>prabhure kahena, —“ei bhāṅgi ye tomāra</i>	4.202	98	<i>pūrve śāntipure raghunātha yabe āilā</i>	6.13	209
<i>prabhure kahe, —“tomā lāgi’ bhoga lāgāila</i>	6.73	236	<i>pūrve vaiśākha-māse sanātana yabe āilā</i>	4.115	56
<i>prabhure nā bhāya mora marāṇa-vicāra</i>	4.72	37	<i>pūrve yaiche rādhāra lalitā sahāya-pradhāna</i>	6.10	208
<i>prabhu-sthāne nilācale karilā gamana</i>	6.178	281	<i>puṣpa-mālā vipra āni’ prabhu-gale dila</i>	6.96	245
<i>prabhu viśrāma kailā, yadi dina-śeṣa haila</i>	6.101	247	<i>“putra ‘bātula’ ha-ila, ihāya rākhaha</i>	6.38	221
<i>pracāra karena keha, nā karena ācāra</i>	4.102	51	<i>putra-bhṛtya-rūpe tumi kara aṅgikāre</i>	6.202	293
<i>pradyumna miśrere yaiche kailā upadeśa</i>	5.79	153	<i>putra-ṭhāñi dravya-manuṣya pāṭhāite mana</i>	6.258	319
<i>‘prakṛta’ haile ha tomāra vapu nāri upekṣite</i>	4.174	83			
<i>prakṛti-darśane sthira haya kon jana?’</i>	5.36	133			
<i>prakṛti-jaḍam aśeṣaṃ cetayann āvirāsit</i>	5.112	172			
<i>praṇa-rakṣā lāgi’ yebā karena bhakṣaṇa</i>	6.313	346	<i>rādhā-kṛṣṇa-lilā-rasa tāhāñ pāiye pāra</i>	4.224	109
<i>prasādāna pasārira yata nā vikāya</i>	6.315	347	<i>rāgānuga-mārgē jāni rāyera bhajana</i>	5.51	141
<i>prasāda pāñā sanātana prabhu-pāśe āilā</i>	4.121	59	<i>rāghava āni’ parāilā mālyā-candana</i>	6.120	255
			<i>rāghava dvividha ciḍā tāte bhijāilā</i>	6.76	237

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rāghava-mandire tabe kīrtana ārambhila	6.101	247	rāmāyaṇa niravadhi śune, kare gāna	4.31	15
rāghava-pañḍita-dvārā kailā nivedana	6.127	258	'rasābhāsa' haya yadi 'śiddhānta-virodha'	5.97	164
rāghava-sahite nibhṛte yukti karilā	6.145	267	'rasa', 'rasābhāsa' yāra nāhika vicāra	5.103	167
rāghava-ṭhākurera prasāda amṛtera sāra	6.111	251	ratha-agre prabhu taiche karilā nartana	4.106	53
rāghavera ghare rāndhe rādhā-ṭhākuraṅgi	6.115	253	ratha-yātrā dekhi' tāhān karaha gamana	4.141	67
rāghavera kṛpā raghunāthera upare	6.122	256	ratha-yātrāya sabā lañā karilā nartana	6.244	313
rāghave vasāñā dui kuṅḍi deoyāilā	6.76	237	rathe deha chāḍimu, — ei parama-	4.12	7
'raghu bhikṣā lāgi' ṭhāḍa kene nahe sīmha-	6.282	331	rathe jagannātha dekhi' karaha gamana"	4.143	68
'raghu kene āmāya nimantraṇa chāḍi'	6.273	326	rātre uṭhi' ekelā calilā palāñā	6.36	220
raghunātha āsi' kailā caraṇa vandana	6.127	258	rātri-dina kare teṅho nāma-saṅkīrtana	6.253	317
raghunātha āsi' tabe daṇḍavat kailā	6.163	274	rātri-dine raghunāthera 'nāma' āra 'dhyāna'	4.31	15
raghunātha āsi' tabe jyeṭhāre milāila	6.34	219	rātri-kāle bāḍe prabhura viraha-vedana	6.7	207
raghunātha-dāsa aṅgikāra nā karila	6.268	324	rātrye sīmha-dvāre khāḍā hañā māgi' khāya"	6.221	302
raghunātha-dāsa saba bhaktere mililā	6.209	296	rātrye tomāra ghare prasāda karimu bhakṣaṇa	6.74	236
raghunātha-dāsa yabe sabāre mililā	6.245	313	rāya-pāsa gela, rāya praṇati karila	5.55	142
raghunātha-mahimā granthe likhilā pracura	6.262	321	rāyera sevaka tāṅre vasāila āsane	5.11	122
raghunātha mane kahe, — 'kṛṣṇa nāhi jāni	6.194	288	rāyera vṛttānta sevaka kahite lāgila	5.12	122
raghunātha-milana ebe śuna, bhakta-gaṇa	6.12	209	rūpa-gosāñi kailā 'rasāmṛta-sindhu' sāra	4.223	108
raghunātha nivedaya prabhura caraṇe	6.231	307	rūpa-sanātana-sambandhe kailā ālingana	4.233	112
raghunātha samudre yāñā snāna karilā	6.211	297	rūpa yaiche dui nāṭaka kariyāche ārambhe	5.108	170
raghunātha sei śilā-mālā yabe pāilā	6.306	342			
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raghunāthe kahe kichu hañā sadaya	6.49	226			
raghunāthe kahe, — "tāre karaha sādhana	6.165	275	saba bhakta-dvāre tāṅre āśīrvāda karāilā	6.144	266
raghunāthe kahe — "yāñā, kara sindhu-	6.208	296	saba bhakta-gaṇe prabhu milāilā sanātane	4.22	11
raghunāthe prabhura kṛpā dekhi, bhakta-gaṇa	6.210	297	saba-deśera saba-loka nāre āsibāra	5.152	196
raghunāthera bhāgye eta kailā aṅgikāra	6.88	242	saba dravya āñāñā caudike dharilā	6.53	227
raghunāthera 'guru' teṅho haya 'purohita'	6.161	273	sabā lañā kailā prabhu guṅḍicā-mārjana	6.243	312
raghunāthera kṣiṇatā-mālinya dekhiyā	6.201	293	sabā lañā kailā prabhu vanya-bhojana	6.243	312
raghunāthera niyama, — yena pāśāṅera	6.309	344	sabā lañā svarūpa gosāñi śunite vasilā	5.111	171
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Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta*, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

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ANTYA-LILA

Volume 2

**SRI
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CARITĀMṚTA**

*The
Pastimes of
Lord Caitanya
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