

Śrī Caitanya-caritāmṛta: Antya-līlā, Chapter 7

The Meeting of Śrī Caitanya Mahāprabhu and Vallabha Bhaṭṭa



STUDY NOTES OF H.G.GAURĀNGA DĀSA

CONTENTS

Texts 1-15: Vallabha Bhaṭṭa glorifies Caitanya Mahāprabhu.....	3
Texts 16-52: Caitanya Mahāprabhu glorifies His associates.....	7
Texts 53-79: Vallabha Bhaṭṭa, Caitanya Mahāprabhu & prasādam at house	16
Texts 80-102: Caitanya Mahāprabhu, Vallabha Bhaṭṭa & Gadādhara Paṇḍita	19
Texts 103-120: Caitanya Mahāprabhu humbles Vallabha Bhaṭṭa.	25
Texts 121-137: Introspection, subordination, transformation.....	28
Texts 138-141: Vallabha Bhaṭṭa inviting Lord & His associates again.....	32
Texts 142-173: Comparison of love of Jagadānanda Paṇḍita & Gadādhara Paṇḍita	33



*caitanya-prabhura līlā ke bujhite pāre?
eka-līlāya vahē gaṅgāra śata śata dhāre*

No one can understand the pastimes of Śrī Caitanya Mahāprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities. (Antya 7.165)

CHAPTER 7

THE MEETING OF ŚRĪ CAITANYA MAHĀPRABHU AND VALLABHA BHAṬṬĀ



TEXTS 1-15: VALLABHA BHAṬṬĀ GLORIFIES CAITANYA MAHĀPRABHU

TEXT 1

*caitanya-caraṇāmbhoja-
makaranda-liho bhaje
yeṣāṁ prasāda-mātreṇa
pāmaro ‘py amaro bhavet*

Let me offer my respectful obeisances unto the devotees of Śrī Caitanya Mahāprabhu. Simply by the causeless mercy of the devotees engaged in licking honey from His lotus feet, even a fallen soul becomes eternally liberated.

- ❖ Next year - all devotees of Bengal - visit Śrī Caitanya Mahāprabhu - Lord met each and every one (Text 3)
- ❖ Mahāprabhu performed pastimes with devotees - learned scholar - Vallabha Bhaṭṭā - meet Lord (Text 4)
- ❖ Vallabha Bhaṭṭā - offered obeisances - Accepting him as a great devotee, the Lord embraced him (Text 5)
- ❖ With great respect - Mahāprabhu seated Vallabha Bhaṭṭā near Him - Vallabha Bhaṭṭā very humbly began – speak (Text 6)
- ❖ “For a long time,” - desired to see You - Now Lord Jagannātha - fulfilled - therefore seeing You (Text 7)
- ❖ “One who receives Your audience - fortunate - for You are Supreme Personality of Godhead Himself (Text 8)

TEXT 9

tomāre ye smaraṇa kare, se baya pavitra

darśane pavitra habe,—ithe ki vicitra?

“Since one who remembers You is purified, why should it be astonishing that one becomes purified by seeing You?

TEXT 10

*yeśāṁ saṁsmaraṇāt pumśāṁ
sadyah śudhyanti vai gr̥hāḥ
kim punar darśana-sparṣa-
pāda-śaucāsanādibhiḥ*

“One can immediately purify his entire house simply by remembering exalted personalities, to say nothing of directly seeing them, touching their lotus feet, washing their feet or offering them places to sit.”

TEXT 11

*kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana*

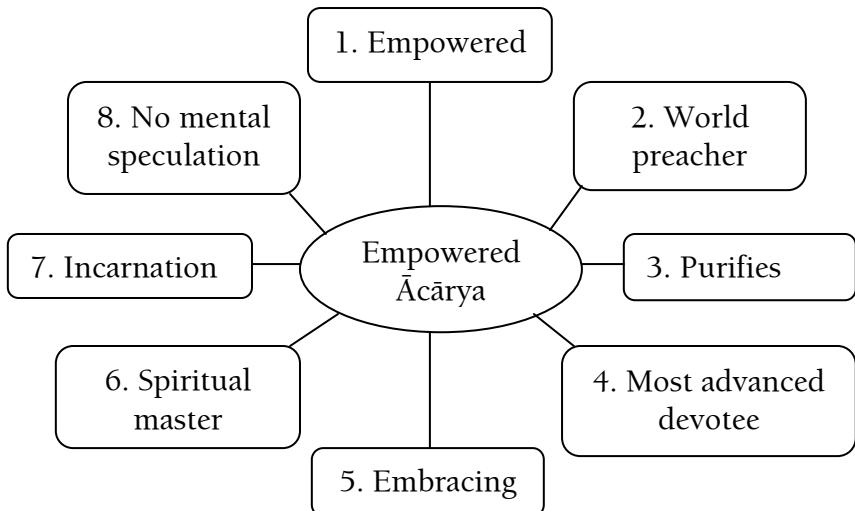
“The fundamental religious system in the Age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement.

TEXT 12

*tāhā pravartāilā tumi,—ei ta ‘pramāṇa’
kṛṣṇa-śakti dhara tumi,—ithe nāhi āna*

“You have spread the saṅkīrtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it.

PURPORT: TEXT 12 – CHARACTERISTICS OF EMPOWERED ĀCĀRYA



1. **Empowered** - With causeless mercy
2. **World Preacher** - Of Holy Name
3. **Purifies** - Heart – Chanting – Spiritual benefit grows - @ Waxing moon
4. **Incarnation** – Krishna's mery
5. **Embracing** – Krishna personally
6. **Spiritual master** – Of all varṇas and āśramas
7. **Most advanced devotee** – called paramahaṁsa-ṭhākura
 - Thākura – Title of honor to paramahaṁsa
 - Acts as an ācārya, directly presenting Lord Kṛṣṇa by spreading His name and fame, is also called paramahaṁsa-ṭhākura
8. Cannot become ācārya by mental speculation

PURPORT: TEXT 12 – POWER OF HOLY NAME IN KALI YUGA

*dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

“In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the pāñcarātrikī system, but in the Age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name.” (Nārāyaṇa-saṁhitā)

TEXT 13

*jagate karilā tumi kṛṣṇa-nāma prakāśe
yei tomā dekhe, sei kṛṣṇa-preme bhāse*

“You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa.

TEXT 14

*prema-parakāśa nahe kṛṣṇa-śakti vine
'kṛṣṇa'—eka prema-dātā, śāstra-pramāṇe*

“Without being especially empowered by Kṛṣṇa, one cannot manifest ecstatic love of Kṛṣṇa, for Kṛṣṇa is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

TEXT 15

*santv avatārā bahavaḥ
puṣkara-nābhasya sarvato-bhadrāḥ
krṣṇād anyaḥ ko vā latāsv
api prema-do bhavati“*

“There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?”

TEXTS 16-52: CAITANYA MAHĀPRABHU GLORIFIES HIS ASSOCIATES

TEXT 16

*mahāprabhu kabe—“śuna, bhaṭṭa mahā-mati
māyāvādī sannyāsī āmi, nā jāni kṛṣṇa-bhakti*

Śrī Caitanya Mahāprabhu replied, “My dear Vallabha Bhaṭṭa, you are a learned scholar. Kindly listen to Me. I am a sannyāsī of the Māyāvāda school. Therefore I have no chance of knowing what kṛṣṇa-bhakti is.

TEXT 17

*advaitācārya-gosāñī—‘sākṣat īśvara’
tāñra saṅge āmāra mana ba-ila nirmala*

“Nevertheless, My mind has become purified because I have associated with Advaita Ācārya, who is directly the Supreme Personality of Godhead.

- ❖ “Unparalleled in understanding of revealed scriptures and devotional service of Kṛṣṇa - called Advaita Ācārya (Text 18)

TEXT 19

*yāñbāra kr̥pāte mlecchera haya kṛṣṇa-bhakti
ke kabite pāre tāñra vaiṣṇavatā-śakti?*

“He is such a great personality that by His mercy He can convert even the meat-eaters [mlecchas] to the devotional

service of Kṛṣṇa. Who, therefore, can estimate the power of His Vaiṣṇavism?

1

**One who can convert mleccha into Kṛṣṇa devotee
is situated on highest level of Vaiṣṇavism**

TEXT 20

*nityānanda-avadhūta—‘sākṣat īśvara’
bhāvonmāde matta kṛṣṇa-premera sāgara*

“Lord Nityānanda Prabhu, the avadhūta, is also directly the Supreme Personality of Godhead. He is always intoxicated with the madness of ecstatic love. Indeed, He is an ocean of love of Kṛṣṇa.

TEXT 21

*śad-darśana-vettā bhaṭṭācārya-sārvabhauma
śad-darśane jagad-guru bhāgavatottama*

“Sārvabhauma Bhaṭṭācārya perfectly knows the six philosophical theses. He is therefore the spiritual master of the entire world in teaching the six paths of philosophy. He is the best of devotees.

TEXT 22

*teñha dekhāilā more bhakti-yoga-pāra
tāñra prasāde jāniluṅ ‘kṛṣṇa-bhakti-yoga’ sāra*

“Sārvabhauma Bhaṭṭācārya has shown Me the limit of devotional service. Only by his mercy have I understood that devotional service to Kṛṣṇa is the essence of all mystic yoga.

TEXT 23

*rāmānanda-rāya kṛṣṇa-rasera ‘nidhāna’
teñha jānāilā—kṛṣṇa—svayam bhagavān*

“Śrīla Rāmānanda Rāya is the ultimate knower of the transcendental mellites of Lord Kṛṣṇa’s devotional service. He has instructed Me that Lord Kṛṣṇa is the Supreme Personality of Godhead.

- ❖ “Through the mercy of Rāmānanda Rāya - understood that ecstatic love of Kṛṣṇa - highest goal of life - spontaneous love of Kṛṣṇa - highest perfection (Text 24)
- ❖ “Servant, friend, superior and conjugal lover - shelters of transcendental mellites called dāsyā, sakhyā, vātsalyā and śṛṅgāra (Text 25)
- ❖ “Two kinds of emotion [bhāva]. Emotion with an understanding of Lord’s full opulences - called aiśvaryā-jñāna-yukta - pure, uncontaminated emotion - called kevala. One cannot achieve shelter at lotus feet of Kṛṣṇa- simply by knowing His opulences (Text 26)

TEXT 27

*nāyam sukhāpo bhagavān
debinām gopikā-sutah
jñāninām cātma-bhūtānām
yathā bhakti-matām iba*

“The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.’

- ❖ “‘ātma-bhūta’ means ‘personal associates.’ Through the understanding of Lord’s opulence - goddess of fortune could not receive the shelter of Kṛṣṇa (Text 28)

TEXT 29

*nāyam śriyo 'nga u nitānta-rateḥ prasādaḥ
svar-yośitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-dandā-grhīta-kanṭha-
labdhāśīśāṁ ya udagād vraja-sundariṇām*

“When Lord Śrī Kṛṣṇa was dancing with the gopis in the rāsa-līlā, the gopis were embraced around the neck by the Lord’s arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?”

TEXT 30

*śuddha-bhāve sakha kare skandhe ārohaṇa
śuddha-bhāve vrajeśvarī karena bandhana*

“In pure Kṛṣṇa consciousness, a friend mounts the shoulder of Kṛṣṇa, and mother Yaśodā binds the Lord.

TEXT 31

*'mora sakha', 'mora putra',—ei 'śuddha' mana
ataeva śuka-vyāsa kare praśāṁsana*

“In pure Kṛṣṇa consciousness, without knowledge of the Lord’s opulences, a devotee considers Kṛṣṇa his friend or son. Therefore this devotional attitude is praised even by Śukadeva

Gosvāmī and Vyāsadeva, the supreme authority.

TEXT 32

*ittham satam brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākam vijabruḥ kṛta-puṇya-puñjāḥ*

“Neither those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those who are under the clutches of Māyā, thinking the Lord an ordinary person, can understand that certain exalted personalities, after accumulating volumes of pious activities, are now playing with the Lord in friendship as cowherd boys.”

TEXT 33

*trayyā copaniṣadbhiḥ ca
sāṅkhyā-yogaiḥ ca sātvataiḥ
upagṛīyamāna-māhātmyam
barīṁ sāmanyatātmajam*

“When mother Yaśodā saw all the universes within Kṛṣṇa’s mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the Upaniṣads, as the puruṣa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogīs, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yaśodā considered the Lord her own son.”

TEXT 34

*nandaḥ kim akarod brabman
śreya evam mahodayam
yaśodā vā mahā-bhāgā
papau yasyāḥ stanam hariḥ*

“O brāhmaṇa, what pious activities did Nanda Mahārāja perform to receive the Supreme Personality of Godhead Kṛṣṇa as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her “Mother” and suck her breasts?”

- ❖ “Even if a pure devotee sees - opulence of Kṛṣṇa - does not accept it - Therefore pure consciousness - more exalted than consciousness of Lord’s opulence (Text 35)

TEXT 36

*e saba śikhāilā more rāya-rāmānanda
anargala rasa-vettā prema-sukhānanda*

“Rāmānanda Rāya is extremely aware of transcendental mellites. He is incessantly absorbed in the happiness of ecstatic love of Kṛṣṇa. It is he who has taught Me all this.

TEXT 37

*kahana nā yāya rāmānandera prabhāva
rāya-prasāde jāniluṅ vrajera ‘śuddha’ bhāva*

“It is impossible to describe the influence and knowledge of Rāmānanda Rāya, for only by his mercy have I understood the unalloyed love of the residents of Vṛndāvana.

TEXT 38

dāmodara-svarūpa—‘prema-rasa’ mūrtimān

yāñra saṅge baila vraja-madhura-rasa-jñāna

“The transcendental mellites of ecstatic love are personified by Svarūpa Dāmodara. By his association I have understood Vṛndāvana’s transcendental mellow of conjugal love.

- ❖ “Unalloyed love of gopīs and Śrimatī Rādhārāṇī - without any trace of material lust - criterion of such transcendental love is - its only purpose is to satisfy Kṛṣṇa (Text 39)

TEXT 40

*yat te sujāta-caraṇāmburuhāṁ staneṣu
bhūtāḥ śanaiḥ priya dadhīmahi karkašeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibbir bhramati dhīr bhavad-āyuṣāṁ naḥ*

“O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our lives rest only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.”

TEXT 41

*gopī-gaṇera śuddha-prema aiśvarya-jñāna-bīna
premete bhartsanā kare ei tāra cibna*

“Obsessed with pure love, without knowledge of opulences, the gopīs sometimes chastise Kṛṣṇa. That is a symptom of pure ecstatic love.

TEXT 42

*pati-sutānvaya-bhrāṭr-bāndhavān
ativilaṅghya te ‘nty acyutāgataḥ*

*gati-vidas tavodgita-mohitāḥ
kitava yoṣitāḥ kas tyajen niśi*

“O dear Kṛṣṇa, we gopīs have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?”

- ❖ “Conjugal love of gopīs - most exalted devotional service - surpassing all methods of bhakti - Therefore Kṛṣṇa - obliged to say, ‘My dear gopīs, I cannot repay you- I am always indebted to you.’ (Text 43)

TEXT 44

*na pāraye 'ham niravadya-saṁyujām
sva-sādhu-kṛtyam vibudhāyusāpi vah
yā mābbajan durjaya-geha-śrīkhalāḥ
saṁvṛścya tad vah pratiyātu sādbunā*

“O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.”

- ❖ “Completely distinct from love of Kṛṣṇa in opulence, pure love of Kṛṣṇa is on - highest level. On the surface of world - no devotee greater than Uddhava (Text 45)

TEXT 46

teñha yāñra pada-dhūli karena prārthana

svarūpera saṅge pālun e saba śikṣāna

“Uddhava desires to take on his head the dust of the gopīs’ lotus feet. I have learned about all these transcendental loving affairs of Lord Kṛṣṇa from Svarūpa Dāmodara.

TEXT 47

*āsām abo carāṇa-reṇu-juṣām abam syām
vr̥ndāvane kim api gulma-latauṣadhbīnām
yā dustyajām sva-janam ārya-patham ca hitvā
bhejur mukunda-padavinīm śrutibhir vimrgyām*

“The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to become one of the bushes, creepers or herbs in Vṛndāvana, for the gopīs trample them and bless them with the dust of their lotus feet.”

TEXT 48

*haridāsa-ṭhākura—mahā-bhāgavata-pradhāna
prati dina laya teñha tina-lakṣa nāma*

“Haridāsa Ṭhākura, the teacher of the holy name, is the most exalted of all pure devotees. Every day he chants 300,000 holy names of the Lord.

TEXT 49

*nāmera mahimā āmi tāñra ṭhāñi śikhiluṇ
tāñra prasāde nāmera mahimā jāniluṇ*

“I have learned about the glories of the Lord’s holy name from

Haridāsa Ṭhākura, and by his mercy I have understood these glories.

TEXTS 50–52

*ācāryaratna ācāryanidhi pañdita-gadādhara
jagadānanda, dāmodara, śaṅkara, vakreśvara
kāśīśvara, mukunda, vāsudeva, murāri
āra yata bhakta-gaṇa gaude avatari’
krṣṇa-nāma-prema kailā jagate pracāra
iñhā sabāra saṅge krṣṇa-bhakti ye āmāra“*

“Ācāryaratna, Ācāryanidhi, Gadādhara Pañdita, Jagadānanda, Dāmodara, Śaṅkara, Vakreśvara, Kāśīśvara, Mukunda, Vāsudeva, Murāri and many other devotees have descended in Bengal to preach to everyone the glories of the holy name of Kṛṣṇa and the value of love for Him. I have learned from them the meaning of devotional service to Kṛṣṇa.”

TEXTS 53-79: VALLABHA BHATTA, CAITANYA MAHĀPRABHU & PRASĀDAM AT HOUSE

TEXT 53

*bhaṭṭera brdaye dṛḍha abhimāna jāni’
bhaṅgī kari’ mahāprabhu kabe eta vāṇī*

Knowing that Vallabha Bhaṭṭa's heart was full of pride, Śrī Caitanya Mahāprabhu spoke these words, hinting at how one can learn about devotional service.

2

**If one wants to know what devotional service is,
he would have to learn from all devotees**

PURPORT: TEXT 53

FIRST LESSON: CAITANYA MAHĀPRABHU TO VALLABHA BHATTA

1. If one wants to learn meaning of Śrīmad-Bhāgavatam, one must take lessons from a realized soul
2. Become servant of Vaiṣṇava
3. Faithfully serves pure Vaiṣṇava
chādiyā vaiṣṇava-sevā nistāra peyeche kebā
Won't be in a transcendental position otherwise ...
4. Accept Vaiṣṇava guru – by question and answer – learn what pure devotional to Krishna is ...

ACCEPT - SERVE - LEARN

Conclusion:

One should not proudly think that one can understand the transcendental loving service of the Lord simply by reading books

TEXT 54

*“āmi se ‘vaiṣṇava’,—bhakti-siddhānta saba jāni
āmi se bhāgavata-artha uttama vākhāni”*

[Vallabha Bhaṭṭa was thinking:] “I am a great Vaiṣṇava. Having learned all the conclusions of Vaiṣṇava philosophy, I can understand the meaning of Śrīmad-Bhāgavatam and explain it very well.”

TEXT 55

*bhaṭṭera manete ei chila dīrgha garva
prabhura vacana śuni’ se ha-ila kharva*

Such pride had existed for a long time within the mind of Vallabha Bhaṭṭa, but as he heard the preaching of Śrī Caitanya Mahāprabhu, his pride was cut down.

- ❖ When Vallabha Bhaṭṭa heard - pure Vaiṣṇavism of devotees - immediately desired to see them (Text 56)
- ❖ Vallabha Bhaṭṭa said, "Where do all these Vaiṣṇavas live, and how can I see them?" (Text 57)
- ❖ Mahāprabhu - "Some - live in Bengal - some in other states, - all come to see Ratha-yātrā festival (Text 58)
- ❖ "At present - all living here- in various quarters. Here you will get the audience of them all." (Text 59)
- ❖ With great submission and humility - Vallabha Bhaṭṭa invited Mahāprabhu to dine at his home (Text 60)
- ❖ Next day - all Vaiṣṇavas came to abode of Mahāprabhu, - Lord introduced Vallabha Bhaṭṭa to them all (Text 61)
- ❖ He was surprised to see - brilliance of their faces. - Vallabha Bhaṭṭa seemed just like a glowworm (Text 62)
- ❖ Vallabha Bhaṭṭa brought - great quantity of Lord Jagannātha's mahā-prasādam - sumptuously fed Lord Śrī Caitanya Mahāprabhu and His associates (Text 63)
- ❖ All sannyāsī associates of Mahāprabhu, headed by Paramānanda Puri, sat on one side - partook of the prasādam (Text 64)
- ❖ Mahāprabhu sat in the midst - Advaita Ācārya and Lord Nityānanda each sat on one side of – Lord - other devotees sat in front and behind Him. (Text 65)
- ❖ The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard. (Text 66)
- ❖ When Vallabha Bhaṭṭa saw all devotees - greatly surprised, and in devotion - offered obeisances - each and every one of them (Text 67)
- ❖ Svarūpa Dāmodara, Jagadānanda, Kāśīśvara and Saṅkara, along with Rāghava and Dāmodara Paṇḍita,

- took charge of distributing the prasādam. (Text 68)
- ❖ All the sannyāsīs sat down to eat with Śrī Caitanya Mahāprabhu. Accepting prasādam, all Vaiṣṇavas chanted “Hari! Hari!” - Rising vibration filled the entire universe. (Texts 69-70)
 - ❖ Vallabha Bhaṭṭa brought large quantity of garlands, sandalwood pulp, spices, betel - worshiped devotees very respectfully - became extremely happy (Text 71)
 - ❖ On the day of car festival - Mahāprabhu began congregational chanting- He divided all the devotees into seven groups (Text 72)
 - ❖ Seven devotees—Advaita, Nityānanda, Haridāsa Ṭhākura, Vakresvara, Śrīvāsa Ṭhākura, Rāghava Pañḍita and Gadādhara Pañḍita—formed seven groups and began dancing - Mahāprabhu, chanting “Haribol!” wandered from one group to another (Texts 73-74)
 - ❖ Fourteen mṛdaṅgas resounded – In each group - a dancer whose dance of ecstatic love inundated the entire world. (Text 75)
 - ❖ Vallabha Bhaṭṭa - completely astonished - overwhelmed by transcendental bliss and lost himself (Text 76)
 - ❖ Then Śrī Caitanya Mahāprabhu stopped dancing of the others - personally began to dance. (Text 77)
 - ❖ Seeing beauty of Śrī Caitanya Mahāprabhu - awakening of His ecstatic love, Vallabha Bhaṭṭa concluded, “Here is Lord Kṛṣṇa, without a doubt.” (Text 78)
 - ❖ Vallabha Bhaṭṭa witnessed car festival. - Simply astonished by characteristics of Mahāprabhu (Text 79)

TEXTS 80-102: CAITANYA MAHĀPRABHU, VALLABHA BHAṬṭA & GADĀDHARA PAÑḌITA

- ❖ One day - Vallabha Bhaṭṭa went to the abode of Śrī Caitanya Mahāprabhu and submitted a request at the

lotus feet of the Lord.

TEXT 81

*“bhāgavatera ṭīkā kichu kariyāchi likhana
āpane mahāprabhu yadi karena śravaṇa”*

“I have written some commentary on Śrīmad-Bhāgavatam,” he said. “Would Your Lordship kindly hear it?”

TEXT 82

*prabhu kabe,—“bhāgavatārtha bujbite nā pāri
bhāgavatārtha śunite āmi nabi adhikārī*

The Lord replied, “I do not understand the meaning of Śrīmad-Bhāgavatam. Indeed, I am not a suitable person to hear its meaning.

TEXT 83

*vasi’ krṣṇa-nāma mātra kariye grahaṇe
saṅkhyā-nāma pūrṇa mora nahe rātri-dine*

“I simply sit and try to chant the holy name of Kṛṣṇa, and although I chant all day and night, I nevertheless cannot complete the chanting of My prescribed number of rounds.”

TEXT 84

*bhaṭṭa kabe, “krṣṇa-nāmera artha-vyākhyāne
vistāra kairāchi, tābā karaba śravaṇe”*

Vallabha Bhaṭṭā said, “I have tried to describe elaborately the meaning of Kṛṣṇa’s holy name. Kindly hear the explanation.”

TEXT 85

prabhu kabe,—“krṣṇa-nāmera babu artha nā māni

'śyāma-sundara' 'yaśodā-nandana,'—ei-mātra jāni

Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the holy name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That’s all I know.

TEXT 86

*tamāla-śyāmala-tviṣi
śrī-yaśodā-stanan-dhaye
krṣṇa-nāmno rūḍhir iti
sarva-śāstra-vinirṇayaḥ*

“The only purport of the holy name of Kṛṣṇa is that He is dark blue like a tamāla tree and is the son of mother Yaśodā. This is the conclusion of all the revealed scriptures.”

TEXT 87

*ei artha āmi mātra jāniye nirdhāra
āra sarva-arthe mora nāhi adhikāra“*

“I conclusively know these two names, Śyāmasundara and Yaśodānandana. I do not understand any other meanings, nor have I the capacity to understand them.”

TEXT 88

*phalgu-prāya bhaṭṭera nāmādi saba-vyākhyā
sarvajñā prabhu jāni’ tāre karena upekṣā*

Being omniscient, Lord Śrī Caitanya Mahāprabhu could understand that Vallabha Bhaṭṭā’s explanations of Kṛṣṇa’s name and Śrimad-Bhāgavatam were useless. Therefore He did not care about them.

TEXT 89

*vimanā hañā bhaṭṭā gelā nija-ghara
prabhu-viṣaye bhakti kichu ha-ila antara*

When Śrī Caitanya Mahāprabhu rigidly declined to hear his explanations, Vallabha Bhaṭṭā went home feeling morose. His faith in the Lord and devotion to Him changed.

TEXT 90

*tabe bhaṭṭā gelā pañdita-gosāñira ṭhāñi
nānā mate prīti kari' kare āsā-yāi*

Thereafter, Vallabha Bhaṭṭā went to the home of Gadādhara Pañdita. He kept coming and going, showing affection in various ways, and thus maintained a relationship with him.

TEXT 91

*prabbura upekṣāya saba nīlācalera jana
bhaṭṭera vyākhyāna kichu nā kare śravāṇa*

Because Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭā very seriously, none of the people in Jagannātha Puri would hear any of his explanations.

TEXT 92

*lajjita baila bhaṭṭā, baila apamāne
duḥkhita hañā gela pañditera sthāne*

Ashamed, insulted and unhappy, Vallabha Bhaṭṭā went to Gadādhara Pañdita.

TEXT 93

*dainya kari' kabe,—“niluṇ tomāra śarāṇa
tumi kīrpā kari' rākha āmāra jīvana*

Approaching him with great humility, Vallabha Bhaṭṭā said, “I have taken shelter of you, my dear sir. Kindly be merciful to me and save my life.

TEXT 94

*kṛṣṇa-nāma-vyākhyā yadi karaha śravaṇa
tabe mora lajjā-paṅka haya prakṣālana“*

“Please hear my explanation of the meaning of Lord Kṛṣṇa’s name. In that way the mud of the shame that has come upon me will be washed off.”

TEXT 95

*saṅkāte pañḍila pañḍita, karaye saṁśaya
ki karibena,—eko, karite nā pāre niścaya*

Thus Pañḍita Gosāñi fell into a dilemma. He was in such doubt that he could not decide alone what to do.

TEXT 96

*yadyapi pañḍita āra nā kailā aṅgikāra
bhaṭṭā yāi’ tabu pade kari’ balātkāra*

Although Gadādhara Pañḍita Gosāñi did not want to hear it, Vallabha Bhaṭṭā began to read his explanation with great force.

TEXT 97

*ābhijātye pañḍita karite nāre niśedhana
“e saṅkāte rākha, kṛṣṇa la-ilāna śarāṇa*

Because Vallabha Bhaṭṭā was a learned brāhmaṇa, Gadādhara Pañḍita could not forbid him. Thus he began to think of Lord Kṛṣṇa. “My dear Lord Kṛṣṇa,” he requested, “please protect me in this danger. I have taken shelter of You.

TEXT 98

*antaryāmī prabhu jānibena mora mana
tāñre bhaya nāhi kichu, ‘viṣama’ tāñra gaṇa“*

“Śrī Caitanya Mahāprabhu is present in everyone’s heart, and He will certainly know my mind. Therefore I do not fear Him. His associates, however, are extremely critical.”

3

Fear of criticism of godbrothers keeps one’s actions in check

TEXT 99

*yadyapi vicāre pañditera nāhi kichu doṣa
tathāpi prabbura gaṇa tāñre kare praṇaya-roṣa*

Although Gadādhara Pañdita Gosāñi was not in the least at fault, some of Śrī Caitanya Mahāprabhu’s devotees showed affectionate anger toward him.

4

Godbrothers and wellwisher’s anger is out of concern and affection

TEXT 100

*pratyaha vallabha-bhaṭṭā āise prabhu-sthāne
'udgrābādi' prāya kare ācāryādi-sane*

Every day, Vallabha Bhaṭṭā would come to the place of Śrī Caitanya Mahāprabhu to engage in unnecessary arguments with Advaita Ācārya and other great personalities, such as Svarūpa Dāmodara.

TEXT 101

*yei kichu kare bhaṭṭa 'siddhānta' sthāpana
śunitei ācārya tābā karena khaṇḍana*

Whatever conclusions Vallabha Bhaṭṭa eagerly presented were refuted by personalities like Advaita Ācārya.

TEXT 102

*ācāryādi-āge bhaṭṭa yabe yabe yāya
rājahaṁsa-madhye yena rabe baka-prāya*

Whenever Vallabha Bhaṭṭa entered the society of devotees, headed by Advaita Ācārya, he was like a duck in a society of white swans.

TEXTS 103-120: CAITANYA MAHĀPRABHU HUMBLES VALLABHA BHATTA

- ❖ One day Vallabha Bhaṭṭa said to Advaita Ācārya, “Every living entity is female [prakṛti] - considers Kṛṣṇa her husband (Text 103)

TEXT 104

*pati-vratā hañā patira nāma nāhi laya
tomarā kṛṣṇa-nāma laba,—kon dharma haya?”*

“It is the duty of a chaste wife, devoted to her husband, not to utter her husband’s name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?”

- ❖ Advaita Ācārya - “Caitanya Mahāprabhu - personification of religious principles - ask Him (Text 105)

TEXT 106

śuni’ prabhu kabena,— “tumi nā jāna dharma-marma

svāmi-ājñā pāle,—ei pati-vratā-dharma

Hearing this, Lord Śrī Caitanya Mahāprabhu said, “My dear Vallabha Bhaṭṭā, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband.

TEXT 107

*patira ājñā,—nirantara tāñra nāma la-ite
patira ājñā pati-vratā nā pāre laṅghite*

“The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord’s name, for she cannot deny the husband’s order.

- ❖ “Following - pure devotee - always chants - As a result - gets the fruit of ecstatic love for Kṛṣṇa.” (Text 108)
- ❖ Vallabha Bhaṭṭā - speechless. He returned home greatly unhappy and began to consider thus. (Text 109)

TEXTS 110–111

*nitya āmāra ei sabhāya baya kakṣā-pāta
eka-dina upare yadi baya mora bāt
tabe sukha baya, āra saba lajjā yāya
sva-vacana sthāpīte āmi ki kari upāya?”*

“Every day I am defeated in this assembly. If by chance I am one day victorious, that will be a great source of happiness for me, and all my shame will go away. But what means shall I adopt to establish my statements?”

- ❖ Next day - came to assembly of Mahāprabhu- sat - after obeisances - said something with great pride (Text 112)

- ❖ “In my commentary on Bhāgavatam,” - refuted Śrīdhara Svāmī - cannot accept his explanations (Text 113)
- ❖ “Śrīdhara Svāmī - explains according to circumstances - inconsistent - cannot be authority” (Text 114)

TEXT 115

*prabhu hāsi' kabe,— “svāmī nā māne yei jana
veṣyāra bhitare tāre kariye gaṇana”*

Śrī Caitanya Mahāprabhu smilingly replied, “One who does not accept the svāmī [husband] as an authority I consider a prostitute.”

- ❖ After saying - Mahāprabhu became very grave. All devotees - derived great satisfaction - hearing (Text 116)

TEXT 117

*jagatera hita lāgi' gaura-avatāra
antarera abhimāna jānena tābhāra*

Śrī Caitanya Mahāprabhu descended as an incarnation for the benefit of the entire world. Thus He knew the mind of Vallabha Bhaṭṭa very well.

TEXT 118

*nānā avajñāne bhaṭṭe śodhenā bhagavān
krṣṇa yaiche khaṇḍilena īindrera abhimāna*

By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhaṭṭa exactly as Kṛṣṇa had cut down the false pride of Indra.

TEXT 119

ajñā jīva nije-'bite' 'abita' kari' māne

garva cūrṇa haile, pāche ughāde nayane

An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

TEXT 120

*ghare āsi' rātrye bhaṭṭa cintite lāgila
"pūrve prayāge more mabā-kṛpā kaila*

Returning home that night, Vallabha Bhaṭṭā thought, “Previously, at Prayāga, Lord Caitanya was very kind to me.

TEXTS 121-137: INTROSPECTION, SUBORDINATION, TRANSFORMATION

TEXT 121

*svagāṇa-sabite mora mānilā nimantrāṇa
ebe kene prabhura mote phiri' gela mana?*

“He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannātha Puri?

TEXT 122

*'āmi jitti',—ei garva-sūnya ha-uka iñhāra cita
īśvara-svabhāva,—karena sabākāra hita*

“Being very proud of my learning, I am thinking, ‘Let me become victorious.’ Śrī Caitanya Mahāprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone’s welfare.

TEXT 123

*āpanā jānāite āmi kari abhimāna
se garva khaṇḍāite mora karena apamāna*

“I am falsely proud, advertising myself as a learned scholar. Therefore Śrī Caitanya Mahāprabhu insults me just to favor me by cutting down this false pride.

TEXT 124

*āmāra ‘bīta’ karena,—ibo āmi māni ‘duḥkha’
kr̄ṣṇera upare kaila yena indra mahā-mūrkha“*

“He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Kṛṣṇa cut down Indra, the great, puffed-up fool, to correct him.”

- ❖ Vallabha Bhaṭṭa approached Mahāprabhu - next morning - in great humility, offering many prayers - sought shelter and surrendered (Text 125)

TEXT 126

*“āmi ajñā jīva,—ajñocita karma kailuṅ
tomāra āge mūrkha āmi pāṇḍitya prakāśiluṅ*

Vallabha Bhaṭṭa admitted, “I am a great fool, and indeed I have acted like a fool by trying to demonstrate my learning to You.

TEXT 127

*tumi—īśvara, nijocita kṛpā ye karilā
apamāna kari’ sarva garva khaṇḍāilā*

“My dear Lord, You are the Supreme Personality of Godhead. You have showed mercy to me in a way just befitting Your

position by insulting me to cut down all my false pride.

TEXT 128

*āmi—ajñā, ‘bita’-sthāne māni ‘apamāne’
indra yena kṛṣṇera nindā karila ajñāne*

“I am an ignorant fool, for I interpret as an insult what is meant for my benefit. In this way I am just like King Indra, who out of ignorance tried to surpass Kṛṣṇa, the Supreme Lord.

TEXT 129

*tomāra kṛpā-añjane ebe garva-āndhya gela
tumi eta kṛpā kailā,—ebe ‘jñāna’ baila*

“My dear Lord, You have cured the blindness of my false pride by smearing my eyes with the ointment of Your mercy. You have bestowed so much mercy upon me that my ignorance is now gone.

TEXT 130

*aparādha kainu, kṣama, la-inu śaraṇa
kṛpā kari’ mora māthe dharaba carana“*

“My dear Lord, I have committed offenses. Please excuse me. I seek shelter of You. Please be merciful unto me by placing Your lotus feet on my head.”

TEXT 131

*prabhu kabe—“tumi ‘pañdita’ ‘mahā-bhāgavata’
dui-guṇa yābān, tābān nāhi garva-parvata*

Lord Śrī Caitanya Mahāprabhu said, “You are both a greatly learned scholar and a great devotee. Wherever there are two

such attributes, there cannot be a mountain of false pride.

TEXT 132

*śrīdhara-svāmī nindī' nija-tīkā kara!
śrīdhara-svāmī nābi māna',—eta 'garva' dhara!*

“You have dared criticize Śrīdhara Svāmī, and you have begun your own commentary on Śrimad-Bhāgavatam, not accepting his authority. That is your false pride.

TEXT 133

*śrīdhara-svāmī-prasāde 'bhāgavata' jāni
jagad-guru śrīdhara-svāmī 'guru' kari' māni*

“Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand Śrimad-Bhāgavatam. I therefore accept him as a spiritual master.

TEXT 134

*śrīdhara-upare garve ye kichu likhibe
'artha-vyasta' likhana sei, loke nā mānibe*

“Whatever you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it.

5

By depending on previous ācāryas, one can write beautiful commentaries

6

One cannot defy previous ācāryas

**False pride that I can write better than previous
ācāryas will make one's comments faulty**

TEXT 135

*śrīdharera anugata ye kare likhana
saba loka mānya kari' karibe grahanā*

“One who comments on Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī will be honored and accepted by everyone.

TEXT 136

*śrīdharānugata kara bhāgavata-vyākhyāna
abbimāna chādi' bhaja kṛṣṇa bhagavān*

“Put forth your explanation of Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī. Giving up your false pride, worship the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 137

*aparādha chādi' kara kṛṣṇa-saṅkīrtana
acirāt pābe tabe kṛṣṇera caraṇa“*

“Abandoning your offenses, chant the Hare Kṛṣṇa mahā-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Kṛṣṇa.”

**TEXTS 138-141: VALLABHA BHAṬṬĀ INVITING LORD & HIS
ASSOCIATES AGAIN**

- ❖ Vallabha Bhaṭṭā - requested - “If - actually pleased - accept my invitation once again.” (Text 138)
- ❖ Mahāprabhu - descended to deliver - entire universe,

- accepted - invitation - give him happiness. (Text 139)
- ❖ Śrī Caitanya Mahāprabhu - always eager to see everyone in the material world happy - Therefore sometimes - chastises - to purify his heart. (Text 140)
 - ❖ When Vallabha Bhaṭṭā invited - Mahāprabhu and His associates - Lord was very pleased with him. (Text 141)

TEXTS 142-173: COMPARISON OF LOVE OF JAGADĀNANDA PĀNDITA & GADĀDHARA PĀNDITA

- ❖ Jagadānanda Paṇḍita's pure ecstatic love for Mahāprabhu - very deep - compared to love of Satyabhāmā - always quarreled with Kṛṣṇa. (Text 142)
- ❖ Accustomed to provoking loving quarrels with Lord - always some disagreement (Text 143)
- ❖ Gadādhara Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu - also very deep - like that of Rukmiṇīdevī - always especially submissive to Kṛṣṇa. (Text 144)
- ❖ Lord Caitanya sometimes desired - Gadādhara Paṇḍita's affectionate anger, but - his knowledge of Lord's opulences - anger never invoked. (Text 145)
- ❖ For this purpose Śrī Caitanya Mahāprabhu sometimes showed - apparent anger. Hearing of this anger inspired great fear in the heart of Gadādhara Paṇḍita. (Text 146)
- ❖ In kṛṣṇa-līlā - Kṛṣṇa joked with Rukmiṇīdevī - took His words seriously - fear awoke in her mind. (Text 147)
- ❖ Vallabha Bhaṭṭā - accustomed - worshiping Lord as child Kṛṣṇa - initiated into Bāla-gopāla mantra (Text 148)
- ❖ Association of Gadādhara Paṇḍita - mind converted - dedicated - mind - worshiping Kiśora-gopāla (Text 149)
- ❖ Vallabha Bhaṭṭā wanted - initiated by Gadādhara Paṇḍita - Gadādhara Paṇḍita refused - "Work of acting as a spiritual master is not possible for me. (Text 150)
- ❖ "I am completely dependent. My Lord is Gauracandra -

cannot do anything independently, without His order.
(Text 151)

- ❖ “My dear Vallabha Bhaṭṭa, your coming to me is not appreciated by – Mahāprabhu - sometimes speaks to chastise me.” (Text 152)
- ❖ Some days passed - Śrī Caitanya Mahāprabhu pleased with Vallabha Bhaṭṭa, accepted his invitation - sent Svarūpa Dāmodara, Jagadānanda Pañḍita and Govinda to call for Gadādhara Pañḍita. (Texts 153-154)
- ❖ On the way, Svarūpa Dāmodara said to Gadādhara Pañḍita, “Mahāprabhu wanted to test you. Therefore - neglected you. (Text 155)
- ❖ “Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?” (Text 156)
- ❖ Gadādhara Pañḍita - “Mahāprabhu - completely independent - topmost omniscient personality - not look well to talk - as if I were His equal. (Text 157)
- ❖ “I can tolerate whatever He says, bearing it upon my head. He will automatically be merciful to me after considering my faults and attributes.” (Text 158)
- ❖ After saying this, Gadādhara Pañḍita went to Mahāprabhu - fell down crying (Text 159)
- ❖ Smiling slightly - Lord embraced - spoke sweet words so that others would also hear. (Text 160)
- ❖ “I wanted to agitate you,” the Lord said, “but you did not become agitated. Indeed - could not say anything in anger. Instead, you tolerated everything. (Text 161)
- ❖ “Your mind - not disturbed by My tricks - stayed fixed in your simplicity - you have purchased Me.” (Text 162)
- ❖ No one can describe the characteristics and ecstatic love of Gadādhara Pañḍita. Therefore another name for Śrī Caitanya Mahāprabhu is Gadādhara-prāṇanātha, “the life and soul of Gadādhara Pañḍita.” (Text 163)
- ❖ No one can say how merciful the Lord is to Gadādhara

Paṇḍita - people know the Lord as Gadāira Gaurāṅga, “the Lord Gaurāṅga of Gadādhara Paṇḍita.” (Text 164)

- ❖ No one can understand - pastimes of Mahāprabhu - like Ganges - hundreds and thousands of branches flow from even one of His activities. (Text 165)
- ❖ Gadādhara Paṇḍita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Śrī Caitanya Mahāprabhu. (Text 166)
- ❖ Lord purified Vallabha Bhaṭṭa - cleansing him of mud of false pride - Lord also instructed others. (Text 167)
- ❖ Śrī Caitanya Mahāprabhu - always merciful within His heart - sometimes externally negligent of His devotees. We should not be preoccupied with His external feature - if we do so we shall be vanquished. (Text 168)
- ❖ Pastimes of Śrī Caitanya Mahāprabhu - very deep. Who can understand - Only one who has firm, deep devotion to His lotus feet can understand (Text 169)
- ❖ Another day, Gadādhara Paṇḍita invited Śrī Caitanya Mahāprabhu to dinner. The Lord took prasādam at his home with His personal associates. (Text 170)
- ❖ There Vallabha Bhaṭṭa took permission from Lord - his desire to be initiated by Gadādhara Paṇḍita - fulfilled. (Text 171)
- ❖ Thus explained - Lord's meeting with Vallabha Bhaṭṭa. By hearing of this incident, one can achieve the treasure of love for Śrī Caitanya Mahāprabhu. (Text 172)



