

*Śrī Caitanya-caritāmṛta: Antya-līlā, Chapter 10*

## **Śrī Caitanya Mahāprabhu Accepts Prasādam from His Devotees**



STUDY NOTES OF H.G. GAURĀNGA DĀSA

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*śunite amṛta-sama juḍāya karṇa-mana  
sei bhāgyavān, yei kare āsvādana*

Narrations of Śrī Caitanya Mahāprabhu's activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate (CC. Antya 10.161)

CHAPTER 10  
ŚRĪ CAITANYA MAHĀPRABHU ACCEPTS PRASĀDAM FROM  
HIS DEVOTEES



**TEXTS 1-4: INTRODUCTION**

- ❖ Obeisances - Śrī Caitanya Mahāprabhu -always pleased to accept anything given with faith and love by His devotees - ready to bestow mercy upon them. (Text 1)
- ❖ Next year - all devotees pleased to go Jagannātha Purī [Nīlācala] to see Śrī Caitanya Mahāprabhu. (Text 3)
- ❖ Advaita Ācārya - led party from Bengal - followed by Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura - other glorious devotees. (Text 4)

**TEXTS 5-8: NITYĀNANDA PRABHU'S ECSTATIC LOVE FOR CAITANYA  
MAHĀPRABHU**



- ❖ Mahāprabhu - ordered Lord Nityānanda - stay in Bengal - because of ecstatic love - went to see Him. (Text 5)

**TEXT 6**

*anurāgera lakṣaṇa ei,—  
'vidbi' nābi māne  
tānra ājñā bhāṅge tānra  
saṅgera kārṇe*

Indeed, it is a symptom of real affection that one breaks

the order of the Supreme Personality of Godhead, not caring for the regulative principles, to associate with Him.

**TEXT 7**

*rāse yaicche gbara yāite gopīre ājñā dilā  
tāñra ājñā bhāñgi' tāñra sañge se rabilā*

During the rāsa dance, Kṛṣṇa asked all the gopīs to return home, but they neglected His order and stayed there for His association.

**TEXT 8**

*ājñā-pālāne kṛṣṇera yaicche paritoṣa  
preme ājñā bhāñgile haya koṭi-sukha-ṇoṣa*

If one carries out Kṛṣṇa's order, Kṛṣṇa is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

1

**One may break order out of ecstatic love for  
Krishna**

**TEXTS 9-12: DETAILS OF OTHER DEVOTEES**

- ❖ Vāsudeva Datta, Murāri Gupta, Gaṅgādāsa, Śrīmān Sena, Śrīmān Paṇḍita, Akiñcana Kṛṣṇadāsa, Murāri, Garuḍa Paṇḍita, Buddhimanta Khān, Sañjaya Puruṣottama, Bhagavān Paṇḍita, Śuklāmbara Brahmācārī, Nṛsimhānanda Brahmācārī - go to Jagannātha Purī - impossible to mention names of all (Texts 9-11)
- ❖ Inhabitants of Kulīna-grāma & Khaṇḍa - joined - Śivānanda Sena took leadership - taking care of all (Text 12)

**TEXTS 13-40: DESCRIPTION OF ITEMS COOKED BY RĀGHAVA  
PAṆḌITA & DAMAYANTĪ**

- ❖ Rāghava Paṇḍita - bags full of food prepared very nicely by his sister, Damayantī. (Text 13)
- ❖ Damayantī made varieties of unparalleled food - suitable for Lord Caitanya to eat - Lord ate for one year (Text 14)
- ❖ Pickles and condiments: āmra-kāśandi, ādā-kāśandi, jhāla-kāśandi, nembu-ādā, āmra-koli, āmsi, āma-khaṇḍa, tailāmra and āma-sattā - With great attention, Damayantī made dried bitter vegetables into a powder. (Texts 15-16)

**TEXT 17**

*'sukutā' bali' avajñā nā kariha citte  
sukutāya ye sukha prabhura, tāhā nabe pañcāmṛte*

Do not neglect sukutā because it is a bitter preparation. Śrī Caitanya Mahāprabhu derived more happiness from eating this sukutā than from drinking pañcāmṛta [a preparation of milk, sugar, ghee, honey and yogurt].

**TEXT 18**

*bhāva-grāhī mahāprabhu sneha-mātra laya  
sukutā pātā kāśandite mahā-sukha pāya*

Since Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayantī's affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of sukutā and from kāśandi [a sour condiment].

2

**Lord tastes devotee's love not the taste of food**

**TEXT 19**

*'manuṣya'-buddhi damayantī kare prabhura pāya  
guru-bhojane udare kabhu 'āma' hañā yāya*

Because of her natural love for Śrī Caitanya Mahāprabhu, Damayantī considered the Lord an ordinary human being. Therefore she thought that He would become sick by overeating and there would be mucus within His abdomen.

3

**Lord makes devotees reciprocate with Lord as if He is ordinary human being**

- ❖ Because of sincere affection, she thought - eating sukutā - cure Lord's disease - These affectionate thoughts of Damayantī - Lord very pleased. (Text 20)
- ❖ A dear lover strung a garland and placed it on the shoulder of his beloved in the presence of her co-wives. She had raised breasts and was very beautiful, yet although the garland was tainted with mud, she did not reject it, for its value lay not in material things but in love." (Text 21)
- ❖ Damayantī powdered coriander and anise seeds, cooked them with sugar - made into sweetmeats - shape of small balls. (Text 22)
- ❖ Made sweetmeat balls with dried ginger to remove mucus caused by too much bile - put all these preparations separately into small cloth bags. (Text 23)
- ❖ Made a hundred varieties of condiments and pickles - made koli-śuṅṭhi, koli-cūrṇa, koli-khaṇḍa - many other - How many should I name? (Text 24)

- ❖ Many sweetmeats - shape of balls - Some with powdered coconut - others looked as white as water of Ganges - varieties of long-lasting sugar confections. (Text 25)
- ❖ Made long-lasting cheese - varieties of sweetmeats with milk and cream - other varied preparations, such as amṛta-karpūra (Text 26)
- ❖ Made flat rice from fine, unboiled, śāli paddy - filled a large bag made of new cloth (Text 27)
- ❖ Made some flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor - rolled it into balls. (Text 28)
- ❖ Powdered fried grains of fine rice, moistened the powder with ghee - cooked it in a solution of sugar - added camphor, black pepper, cloves, cardamom and other spices - rolled the mixture into balls - very palatable and aromatic. (Texts 29-30)
- ❖ Took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor made a preparation called ukhḍā or muḍki. (Text 31)
- ❖ Another sweet made with fused peas that were powdered, fried in ghee - then cooked in sugar juice - Camphor was added - the mixture was rolled into balls. (Text 32)
- ❖ I could not mention names of all these wonderful eatables, even in a lifetime - hundreds and thousands of varieties. (Text 33)
- ❖ Damayantī made - following order of Rāghava Paṇḍita. Both - unlimited affection for Mahāprabhu - advanced in devotional service. (Text 34)
- ❖ Took earth from Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic ingredients and rolled it into small balls. (Text 35)
- ❖ Condiments and similar items - put into thin earthen

pots, - everything else put into small cloth bags. (Text 36)

- ❖ From small Damayantī made bags - twice as large. With great attention filled all large with small ones. (Text 37)
- ❖ Wrapped and sealed each bag with great attention - bags carried by three bearers, one after another. (Text 38)
- ❖ Thus I have briefly described the bags that have become famous as rāghavera jhāli. (Text 39)
- ❖ Superintendent for all bags was Makaradhvaja Kara, - kept them with great attention like his very life. (Text 40)

<b>TEXTS 41-52: BENGAL DEVOTEES ARRIVE IN PURĪ &amp; WATER PASTIMES IN NARENDRA SAROVARA</b>
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- ❖ All Vaiṣṇavas from Bengal went to Purī - arrived - when Lord Jagannātha performs pastimes in water (Text 41)
- ❖ Boarding a boat - in the water of Narendra-sarovara, Lord Govinda performed water pastimes with all devotees. (Text 42)
- ❖ Mahāprabhu arrived with His personal associates to see the jubilant pastimes in Narendra-sarovara. (Text 43)
- ❖ All devotees from Bengal arrived at lake - had a great meeting with the Lord. (Text 44)
- ❖ All devotees immediately fell at lotus feet of Mahāprabhu - Lord lifted and embraced every one. (Text 45)
- ❖ All devotees began congregational chanting. When met Lord began to cry loudly in ecstatic love. (Text 46)
- ❖ Because of the pastimes in the water - great jubilation on shore, with music, singing, chanting and dancing creating a tumultuous sound. (Text 47)
- ❖ Indeed, chanting and crying of Gauḍiṃyā Vaiṣṇavas

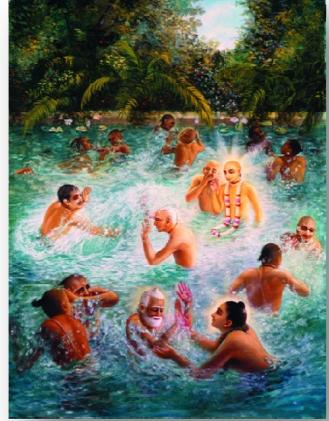
mixed - created a tumultuous sound vibration - filled entire universe. (Text 48)

❖ Mahāprabhu entered water with His devotees - began His pastimes with them in great jubilation. (Text 49)

❖ Vṛndāvana dāsa Ṭhākura - given a detailed description of the activities the Lord performed in the water. (Text 50)

❖ No use in again describing here activities of Lord - simply be repetitious - increase size of this book. (Text 51)

❖ After concluding His pastimes - Lord Govinda returned to His residence - Mahāprabhu went to temple, taking all His devotees (Text 52)



### **TEXTS 53-81: CAITANYA MAHĀPRABHU DEALINGS WITH BENGAL DEVOTEES IN PURĪ**

❖ Mahāprabhu returned - asked for large quantity of Lord Jagannātha's prasādam - distributed among His devotees - so that they could eat sumptuously. (Text 53)

❖ After talking with all devotees - Mahāprabhu asked - occupy the individual residences - in which lived previous year. (Text 54)

❖ Rāghava Paṇḍita delivered bags of eatables to Govinda - kept them in a corner of dining room. (Text 55)

❖ Govinda thoroughly emptied bags from previous year - kept in another room to fill with other goods. (Text 56)

❖ Next day, Mahāprabhu went with His devotees to see

Lord Jagannātha when Lord Jagannātha arose in morning. (Text 57)

- ❖ After seeing Lord Jagannātha - Mahāprabhu began His all-encompassing saṅkīrtana - formed seven groups - began to chant. (Text 58)
- ❖ In each of the seven groups was a principal dancer, such as Advaita Ācārya or Lord Nityānanda (Text 59)
- ❖ Dancers in other groups - Vakreśvara Paṇḍita, Acyutānanda, Paṇḍita Śrīvāsa, Satyarāja Khān and Narahari dāsa. (Text 60)
- ❖ Mahāprabhu walked from one group to another - each group thought, “The Lord is within our group.” (Text 61)
- ❖ Congregational chanting made tumultuous roar - filled sky - All inhabitants of Purī came to see the kīrtana. (Text 62)
- ❖ Accompanied by personal staff - King also came - watched from distance - all queens watched from the elevated parts of the palace. (Text 63)
- ❖ Forceful vibration of kīrtana - entire world trembling. Everyone chanted - made tumultuous sound. (Text 64)
- ❖ Lord had congregational chanting performed for some time - then He Himself desired to dance. (Text 65)
- ❖ Seven groups began chanting - beating their drums in seven directions - Mahāprabhu began dancing in center in great ecstatic love. (Text 66)
- ❖ Śrī Caitanya Mahāprabhu remembered a line in Orissan language - ordered Svarūpa Dāmodara to sing it. (Text 67)
- ❖ “Let my head fall at the feet of Jagannātha in the kīrtana hall known as Jagamohana.” (Text 68)
- ❖ Simply because of this line - Mahāprabhu dancing in greatly ecstatic love. People all around - floated in water of His tears. (Text 69)

- ❖ Raising His two arms, Lord said, “Chant! Chant!” Floating in transcendental bliss - people responded by chanting holy name of Hari. (Text 70)
- ❖ Lord fell to the ground unconscious, not even breathing. Then suddenly stood up, making a loud sound. (Text 71)
- ❖ Hairs - constantly stood up - thorns - śimula tree. Sometimes body swollen - sometimes lean, thin. (Text 72)
- ❖ Bled - perspired - every pore of body - voice faltered. Unable to say properly - uttered “jaja gaga pari mumu.” (Text 73)
- ❖ All teeth shook, as if each was separate from the others. Indeed, they seemed about to fall to the ground. (Text 74)
- ❖ Transcendental bliss increased every moment. Therefore even by mid afternoon - dancing not ended. (Text 75)
- ❖ Ocean of transcendental bliss overflowed - everyone present forgot his body, mind and home. (Text 76)
- ❖ Lord Nityānanda found a way to end the kīrtana. He gradually stopped all the chanters. (Text 77)
- ❖ Only one group continued chanting with Svarūpa Dāmodara - they chanted very softly. (Text 78)
- ❖ When - no longer tumultuous sound- Mahāprabhu returned to external consciousness - Nityānanda Prabhu informed Him - fatigue of chanters and dancers. (Text 79)

### **TEXT 80**

*bhakta-śrama jāni' kailā kīrtana samāpana  
sabā lañā āsi' kailā samudre snapana*

Understanding the fatigue of the devotees, Śrī Caitanya Mahāprabhu stopped the congregational chanting. Then He



bathed in the sea, accompanied by them all.

- ❖ Mahāprabhu took prasādam with all - asked them to return – take rest (Text 81)

<b>TEXTS 82 - 101: CAITANYA MAHĀPRABHU HIGHLIGHTS GOVINDA'S SERVICE ATTITUDE</b>
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- ❖ Śrī Caitanya Mahāprabhu lay - door of Gambhīrā - Govinda came there to massage His legs (Text 82)
- ❖ Steady, long-standing rule - Śrī Caitanya Mahāprabhu lie down to rest after lunch - Govinda would come to massage - Then honor remnants (Texts 83-84)
- ❖ This time - Lord - occupied entire doorway - Govinda could not enter - made following request. (Text 85)

**TEXT 86**

*'eka-pāśa hao, more deha' bhitara yāite'  
prabhu kabe,— 'śakti nāhi aṅga cālāite'*

Govinda said, “Kindly turn on one side. Let me pass to enter the room.” However, the Lord replied, “I don't have the strength to move My body.”

**TEXT 87**

*bāra bāra govinda kabe eka-dik ha-ite  
prabhu kabe,— 'aṅga āmi nāri cālāite'*

Govinda made his request again and again, but the Lord replied, “I cannot move My body.”

- ❖ Govinda repeatedly requested – “want to massage” Lord - “Do it or don't do - depends upon your mind.” (Text 88)

**TEXT 89**

*tabe govinda bahirvāsa tāñra upare diyā  
bhitara-ghare gelā mahāprabhure lañghiyā*

Then Govinda spread the Lord's wrapper over His body and in this way entered the room by crossing over the Lord.

**TEXT 90**

*pāda-samvāhana kaila, kaṭi-pṛṣṭha cāpila  
madhūra-mardane prabhura pariśrama gela*

Govinda massaged the Lord's legs as usual. He pressed the Lord's waist and back very softly, and thus all the Lord's fatigue went away.

- ❖ As Govinda stroked His body - Lord slept very nicely - about forty-five minutes - sleep broke. (Text 91)
- ❖ When Śrī Caitanya Mahāprabhu saw Govinda sitting - angry - “Why - sitting for so long today?” (Text 92)
- ❖ “Why didn't you go to take meal?” - Lord asked. Govinda - “You were blocking the door” (Text 93)
- ❖ Lord - “How did you enter the room? Why didn't you go out same way?” (Text 94)

**TEXT 95**

*govinda kahe mane—“āmāra 'sevā' se 'niyama'  
aparādha ha-uka, kibā narake gamana*

Govinda mentally replied, “My duty is to serve, even if I have to commit offenses or go to hell.

**TEXT 96**

*'sevā' lāgi' koṭi 'aparādha' nāhi gaṇi  
sva-nimitta 'aparādhābhāse' bhaya māni“*



“I would not mind committing hundreds and thousands of offenses for the service of the Lord, but I greatly fear committing even a glimpse of an offense for my own self.”

- ❖ Thinking in this way, Govinda kept silent. He did not reply to the Lord’s inquiry. (Text 97)
- ❖ Govinda’s practice - take lunch when Lord asleep. On that day - seeing Lord’s weariness - Govinda continued massaging (Text 98)
- ❖ No way to go. When he thought of crossing over Lord’s body - considered great offense. (Text 99)

**TEXT 100**

*ei saba haya bhakti-śāstra-sūkṣma marma  
caitanyera kṛpāya jāne ei saba dharma*

These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Śrī Caitanya Mahāprabhu can understand these principles.

**PURPORT: TEXT 100**

- ✓ Karmīs accept only ritualistic value of devotional service. Therefore they cannot understand
  - a. Finer conclusions of devotional service
  - b. How devotional service satisfies the Supreme Personality of Godhead.
  - c. How pure devotional service is rendered in parental and conjugal love, for this can be understood only by the special mercy bestowed by Śrī Caitanya Mahāprabhu upon pure devotees.

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- ❖ Lord very interested in manifesting exalted qualities of His devotees – that’s why - engineered incident. (Text 101)

### TEXTS 102-132: MAHĀPRABHU EATS THE FOOD BROUGHT BY DEVOTEES

- ❖ Briefly described Mahāprabhu’s dancing in hall of Jagannātha temple - servants of Mahāprabhu sing about this even now. (Text 102)



❖ Accompanied by personal associates - Mahāprabhu washed - swept Guṇḍicā temple (Text 103)|

❖ The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before - danced in front of Jagannātha car - observed Herā-pañcamī.

(Texts 104-105)

- ❖ All devotees from Bengal stayed - four months of rainy season - observed ceremonies - such as Lord Kṛṣṇa's birth. (Text 106)
- ❖ Formerly, when all devotees arrived from Bengal - desired to give Mahāprabhu something to eat. (Text 107)
- ❖ Each devotee - bring certain type of prasādam - entrust to Govinda - "Please arrange that Lord surely eat" (Text 108)
- ❖ Some brought paida [coconut preparation] - sweetballs - cakes and sweet rice - different varieties, all costly. (Text 109)
- ❖ Govinda present prasādam - say to Mahāprabhu - "Given by such-and-such devotee." Lord, however, would not actually eat - simply say, "Keep it in storage." (Text 110)
- ❖ Govinda kept accumulating - filled a corner of room quite enough to feed at least hundred people. (Text 111)
- ❖ All devotees asked Govinda - "Have you given Mahāprabhu prasādam brought by me?" (Text 112)
- ❖ When devotees questioned - tell them lies - One day he spoke to the Lord in disappointment. (Text 113)
- ❖ "Many respectable devotees, headed by Advaita Ācārya - great endeavor to entrust varieties of food - You do not eat it - they ask again and again - How long I go on cheating - How shall I be freed from this?" (Texts 114-115)
- ❖ Mahāprabhu - "Why are you so foolishly unhappy? Bring here to Me whatever they have given you." (Text 116)



- ❖ Mahāprabhu sat down to eat - Govinda offered preparations one after another - spoke name of person who had given (Text 117)
- ❖ “These preparations—paiḍa, sweet rice, cakes made with cream, amṛta-guṭikā, maṅḍā and a pot of camphor—given by Advaita Ācārya - varieties of food—cakes, cream, amṛta-maṅḍā and padmacini—given by Śrīvāsa Paṇḍita.” (Texts 118-119)
- ❖ “All these are gifts of Ācāryaratna - these varieties of gifts from Ācāryanidhi - all these varieties of food - given by Vāsudeva Datta, Murāri Gupta and Buddhimanta Khān - These gifts given by Śrīmān Sena,

Śrīmān Paṇḍita and Nandana Ācārya. Please eat them all.” (Texts 120 – 122)

- ❖ “Here are preparations made by inhabitants of Kulīnagrāma - these made by inhabitants of Khaṇḍa.” (Text 123)
- ❖ Govinda gave everyone’s name as he put the food - Lord began to eat it all. (Text 124)
- ❖ Hard sweets of coconut, mukuta nārikela - sweetballs - many sweet drinks - all other preparations - at least a month old - not become tasteless or stale - stayed fresh. Mercy of Śrī Caitanya Mahāprabhu. (Texts 125-126)
- ❖ Within short time - Mahāprabhu ate enough for a hundred people – asked – “Anything more left?” (Text 127)
- ❖ Govinda - “Now only the bags of Rāghava” Lord - “I shall see them later.” (Text 128)
- ❖ Next day - taking lunch in a secluded place - Mahāprabhu opened bags of Rāghava - inspected contents (Text 129)
- ❖ Tasted little of everything they contained and praised it all for its flavor and aroma. (Text 130)
- ❖ All varieties of remaining prasādam - kept to eat throughout year - When Mahāprabhu ate lunch, Svarūpa Dāmodara serve it little by little. (Text 131)

### **TEXT 132**

*kabhu rātri-kāle kichu karena upayoga  
bhaktera śraddhāra dravya avaśya karena upabhoga*

Sometimes Śrī Caitanya Mahāprabhu would take some of it at night. The Lord certainly enjoys preparations made with faith and love by His devotees.

**TEXTS 133-141: CAITANYA MAHĀPRABHU ACCEPT INVITATIONS TO DEVOTEE'S HOUSE FOR PRASĀDAM**

- ❖ Thus Mahāprabhu spent Cāturmāsya in the happiness of discussing topics of Kṛṣṇa with His devotees. (Text 133)
- ❖ Advaita Ācārya and others - invite Mahāprabhu for home-cooked rice and varieties of vegetables. (Text 134)
- ❖ Offered pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon, eggplant mixed with nimba flowers, fried paṭola - phula-baḍī, liquid mung dhal - many vegetables - cooked according to Lord's taste. (Texts 135-137)
- ❖ Mix these preparations with remnants of food from Lord Jagannātha - Mahāprabhu accepted invitations - went sometimes alone - sometimes with associates. (Text 138)
- ❖ Ācāryaratna, Ācāryanidhi, Nandana Ācārya, Rāghava Paṇḍita and Śrīvāsa - brāhmaṇa caste - extend invitations - Vāsudeva Datta, Gadādhara dāsa, Murāri Gupta, inhabitants of Kulīna-grāma and Khaṇḍa - other - not brāhmaṇas - purchase food offered to Lord Jagannātha - extend invitations to Mahāprabhu. (Texts 139-141)

**PURPORT: TEXTS 141-142**

- ✓ Caitanya Mahāprabhu observed the etiquette then current in society by accepting only prasādam cooked by members of the brāhmaṇa caste, but on principle He accepted invitations from His devotees, regardless of whether they were brāhmaṇas by caste.

**TEXTS 142 - 151: CAITANYA MAHĀPRABHU RECIPROCATES WITH ŚIVĀNANDA SENA & HIS SON**

- ❖ Now hear about invitation Śivānanda Sena -eldest son was named Caitanya dāsa. (Text 142)
- ❖ When Śivānanda brought his son, Caitanya dāsa - Mahāprabhu inquired about his name. (Text 143)
- ❖ When Lord heard – said - “What kind of name have you given him? It is very difficult to understand.” (Text 144)
- ❖ Śivānanda Sena - “Kept name that appeared to me from within.” - invited Mahāprabhu for lunch. (Text 145)
- ❖ Śivānanda Sena bought costly remnants of Lord Jagannātha’s food - offered it to Mahāprabhu - who sat to accept the prasādam with His associates. (Text 146)

**TEXT 147**

*śivānandera gaurave prabhu karilā bhojana  
ati-guru-bhojane prabhura prasanna nabe mana*

Because of Śivānanda Sena’s glories, Śrī Caitanya Mahāprabhu ate all kinds of prasādam to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

**TEXT 148**

*āra dina caitanya-dāsa kailā nimantraṇa  
prabhura ‘abbīṣṭa’ bujbi’ ānilā vyañjana*

The next day, Caitanya dāsa, the son of Śivānanda Sena, extended an invitation to the Lord. He could understand the Lord’s mind, however, and therefore he arranged for a different kind of food.

**TEXT 149**

*dadhi, lembu, ādā, āra phula-baḍā, lavaṇa  
sāmagrī dekhiyā prabhura prasanna haila mana*

He offered yogurt, limes, ginger, soft baḍā and salt. Seeing all these arrangements, Śrī Caitanya Mahāprabhu was very pleased.

**TEXT 150**

*prabhu kabe,—“ei bālaka āmāra mata jāne  
santuṣṭa ha-ilān āmi ibāra nimantraṇe”*

Śrī Caitanya Mahāprabhu said, “This boy knows My mind. Therefore I am very satisfied to accept his invitation.”

**TEXT 151**

*eta bali’ dadhi-bhāta karilā bhojana  
caitanya-dāsere dilā ucchiṣṭa-bhājana*

After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dāsa the remnants of His food.

**TEXTS 152 - 156: CAITANYA MAHĀPRABHU CONTINUES TO ACCEPT PRASĀDAM**

- ❖ Cāturmāsya passed - Lord accepting invitations from His devotees - heavy schedule of invitations - some Vaiṣṇavas could not get an open day to invite the Lord. (Text 152)
- ❖ Every month Gadādhara Paṇḍita and Sārvabhauma Bhaṭṭācārya - fixed dates on which Śrī Caitanya Mahāprabhu - accept their invitations. (Text 153)
- ❖ Gopīnātha Ācārya, Jagadānanda, Kāśīśvara, Bhagavān, Rāmabhadra Ācārya, Śaṅkara and Vakreśvara - all

brāhmaṇas, extended invitations - offered food cooked at home - other devotees - pay two paṇas of small conchshells - purchase - invite Lord. (Texts 154-155)

- ❖ At first cost of Jagannātha prasādam for an invitation was four paṇas of conchshells, but when Rāmacandra Purī was there - price cut in half. (Text 156)

### **TEXTS 157-161: PHALA STUTI**

- ❖ Devotees from Bengal stayed - four consecutive months- Lord bade farewell - devotees who were Lord's constant companions at Purī stayed with Lord (Text 157)
- ❖ Described how Mahāprabhu accepted invitations - accepted - tasted prasādam - by devotees (Text 158)
- ❖ In the midst - descriptions of Rāghava Paṇḍita's bags of food - dancing in the temple of Jagannātha (Text 159)

#### **TEXT 160**

*śraddhā kari' śune yei caitanyera kathā  
caitanya-caraṇe prema pāibe sarvathā*

One who hears about the pastimes of Śrī Caitanya Mahāprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Śrī Caitanya Mahāprabhu without fail.

#### **TEXT 161**

*śunite amṛta-sama juḍāya karṇa-mana  
sei bhāgyavān, yei kare āsvādana*

Narrations of Śrī Caitanya Mahāprabhu's activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate

**APPENDIX: SOME OF THE FOOD ITEMS PREPARED BY DAMAYANTI  
(VERSES 14-35)**

<b>Sr. No</b>	<b>Type</b>	<b>Some names</b>	<b>Method &amp; Constituents</b>	<b>Remarks</b>
1.	Pickles and condiments	1. Āmra-kāśandi, 2. Ādā-kāśandi, 3. Jhāla-kāśandi, 4. Nembu-ādā, 5. Āmra-koli, 6. Āmsi, 7. Āma-khaṇḍa, 8. Tailāmra and 9. Āma-sattā	1. Nembu-ādā—a preparation made with lime and ginger 2. Tailāmra—mango within mustard oil	Kāśandi is a sour condiment.
2.	Other preparations	1. Koli-śuṅṭhi, 2. Koli-cūrṇa, 3. Koli-khaṇḍa	1. Koli-śuṅṭhi—dried ginger and berries 2. Koli-cūrṇa—powder of berries 3. Koli-khaṇḍa—another preparation of berries	
3.	Bitter preparation	Sukutā	Sukutā: Dried bitter vegetables	Cure disease

			like bitter melon made into a powder	called amla-pitta, which is a product of indigestion characterized by acidity of the stomach
4.	Lāḍḍus	Five varieties 1. Dhaniyā-mauharīra nāḍu 2. Śuṅṭhi-khaṇḍa nāḍu 3. Nārikela-khaṇḍa nāḍu 4. Phuṭkalāi nāḍu 5. Gaṅgā-mṛttikā nāḍu	1. Powdered coriander and anise seeds, cooked them with sugar 2. Dried ginger 3. Powdered coconut 4. Fused peas were powdered, fried in ghee, cooked in sugar juice. Camphor was added, mixture was rolled into balls 5.. Took earth from Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic	1. Lāḍḍu made out of dried ginger remove mucus caused by too much bile 2. Some lāḍḍus looked as white as the water of the Ganges

			ingredients and rolled it into small balls	
5.	Sweetmeats	Amṛta-karpūra	1. Milk and cream 2. Amṛta-karpūra—a preparation made with milk and camphor	
6.	Rice items	1. Flat rice 2. Lāḍḍus – two varieties 3. Ukhḍā or muḍki	1. Flat rice: From fine, unboiled, śāli paddy by drying in sunshine 2. Lāḍḍu (Variety 1): Made some flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor and rolled it into balls 3. Lāḍḍu (Variety 2): Powdered fried grains of fine rice, moistened powder with ghee and cooked it in sugar solution, added camphor, black pepper, cloves, cardamom and other spices and	1. Lāḍḍu (Variety 2) is very palatable and aromatic

			rolled the mixture into balls 4. Ukhḍā or muḍki: Took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor	
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