

*Śrī Caitanya-caritāmṛta:Antya-līlā Chapter 12*

## **Loving Dealings Between Lord Caitanya Mahāprabhu & Jagadānanda Paṇḍita**



STUDY NOTES OF H.G. GAURĀNGA DĀSA

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*śrūyatām śrūyatām nityam  
gīyatām gīyatām mudā  
cintyatām cintyatām bhaktās  
Caitanya-caritāmṛtam*

O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu always be heard, chanted and meditated upon with great happiness. (Cc. Antya 12.1)

THE LOVING DEALINGS BETWEEN LORD ŚRĪ CAITANYA  
MAHĀPRABHU AND JAGADĀNANDA PAṆḌITA



**Texts 1-14: Devotees prepare to travel from Bengal to Puri**

**TEXT 1**

*śrūyatām śrūyatām nityam  
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Caitanya-caritāmṛtam*

O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu always be heard, chanted and meditated upon with great happiness.

**TEXT 2**

*jaya jaya śrī-caitanya jaya dayāmaya  
jaya jaya nityānanda kṛpā-sindhu jaya*

All glories to Śrī Caitanya Mahāprabhu, who is all-merciful! All glories to Nityānanda Prabhu, who is an ocean of mercy!

**TEXT 3**

*jayādvaita-candra jaya karuṇā-sāgara  
jaya gaura-bhakta-gaṇa kṛpā-pūrṇāntara*

All glories to Advaita Ācārya, who is also an ocean of mercy! All glories to all the devotees of Śrī Caitanya Mahāprabhu, whose hearts are always filled with mercy!

- ❖ Mind of Śrī Caitanya Mahāprabhu - always morose - continuously manifested feeling of separation from Kṛṣṇa.

(TEXT 4)

- ❖ Lord would cry - “O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who play with Your flute to Your mouth!”(TEXT 5)
- ❖ Unable to find peace of mind - passed nights with great difficulty - with Svarūpa Dāmodara and Rāmānanda Rāya. (TEXT 6)
- ❖ All the devotees journeyed from Bengal to see Śrī Caitanya Mahāprabhu. (TEXT 7)
- ❖ Headed by Śivānanda Sena, Advaita Ācārya and others - all the devotees assembled in Navadvīpa. (TEXT 8)
- ❖ Inhabitants of Kulīna-grāma and Khaṇḍa village also assembled at Navadvīpa. (TEXT 9)

### **TEXT 10**

*nityānanda-prabhure yadyapi ājñā nāi  
tathāpi dekhite calena caitanya-gosāñi*

Because Nityānanda Prabhu was preaching in Bengal, Śrī Caitanya Mahāprabhu had ordered Him not to come to Jagannātha Purī. That year, however, He went with the rest of the party to see the Lord.

1

**Elevated devotees who understand the Lord’s heart  
may sometimes be misunderstood to disobey  
instructions**

- ❖ Śrīvāsa Ṭhākura - with his three brothers and his wife, Mālinī - Ācāryaratna accompanied by his wife. (TEXT 11)
- ❖ Wife of Śivānanda Sena also came - three sons - Rāghava Paṇḍita joined - carrying famous bags of food. (TEXT 12)
- ❖ Vāsudeva Datta, Murāri Gupta, Vidyānidhi and many other - All together - two or three hundred. (TEXT 13)

- ❖ Devotees first saw Śacīmātā - took permission - started for Purī - congregationally chanting (TEXT 14)

**Texts 15-17: Devotees travel, Śivānanda Sena manages the yatra**

- ❖ Managed payment of tolls - Maintaining everyone - guided all the devotees in great happiness. (TEXT 15)
- ❖ Gave each devotee places to stay - knew all the paths leading to Orissa. (TEXT 16)
- ❖ One day - party checked by toll collector - devotees were allowed to pass - remained behind alone to pay taxes. (TEXT 17)

**Texts 18-33: Nityanand Prabhu becomes angry with Śivānanda Sena's yatra management**

- ❖ Party went into a village - waited beneath a tree - because only Śivānanda Sena could arrange for residential quarters. (TEXT 18)

**TEXT 19**

*nityānanda-prabhu bhokhe vyākula hañā  
śivānande gāli pāḍe vāsā nā pāñā*

Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names.

2

**Great souls' activities can not be judged**

**TEXT 20**

*'tina putra maruka śivāra, ekhana nā āila*

*bhokhe mari' genu, more vāsā nā deoyāila'*

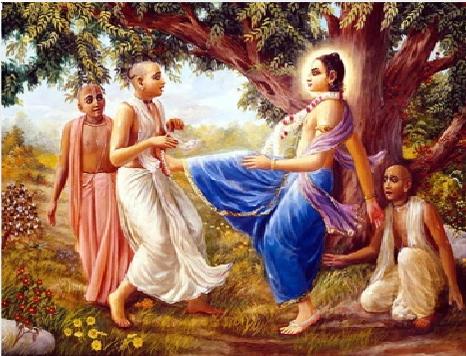
“Śivānanda Sena has not arranged for My residence,” He complained, “and I am so hungry I could die. Because he has not come, I curse his three sons to die.”

- ❖ Hearing curse - Śivānanda Sena's wife began to cry - Just then, Śivānanda returned (TEXT 21)
- ❖ Wife - “Lord Nityānanda has cursed our sons to die because His quarters have not been provided.” (TEXT 22)

### **TEXT 23**

*teṅho kabe,—“bāuli, kene maris kāndiyā?  
maruka āmāra tina putra tāṅra bālāi lañā“*

Śivānanda Sena replied, “You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityānanda Prabhu.”



### **TEXT 24**

*eta bali' prabhu-pāśe  
gelā śivānanda  
uṭhi' tāṅre lāṭhi māilā  
prabhu nityānanda*

After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him.

### **TEXT 25**

*ānandita hailā śivāi pāda-prabhāra pāñā  
śīghra vāsā-ghara kailā gauḍa-ghare giyā*

Very pleased at being kicked, Śivānanda Sena quickly arranged for a milkman's house to be the Lord's residence.

**TEXT 26**

*carāṇe dbariyā prabhure vāsāya lañā gelā  
vāsā diyā bṛṣṭa hañā kabite lāgilā*

Śivānanda Sena touched the lotus feet of Nityānanda Prabhu and led Him to His residence. After giving the Lord His quarters, Śivānanda Sena, being very pleased, spoke as follows.

**TEXT 27**

*“āji more bhṛtya kari’ aṅgikāra kailā  
yemaṇa aparādha bhṛtyera, yogya phala dilā*

“Today You have accepted me as Your servant and have properly punished me for my offense.

**TEXT 28**

*‘śāsti’-chale kṛpā kara,—e tomāra ‘karuṇā’  
trijagate tomāra caritra bujbe kon janā?*

“My dear Lord, Your chastising me is Your causeless mercy. Who within the three worlds can understand Your real character?

**TEXT 29**

*brahmāra durlabha tomāra śrī-caraṇa-reṇu  
bena caraṇa-sparśa pāila mora adbhama tanu*

“The dust of Your lotus feet is not attainable even by Lord Brahmā, yet Your lotus feet have touched my wretched body.

**TEXT 30**

*āji mora saphala haila janma, kula, karma  
āji pāinu kṛṣṇa-bhakti, artha, kāma, dharma“*

“Today my birth, my family and my activities have all become successful. Today I have achieved the fulfillment of religious principles, economic development, satisfaction of the senses and ultimately devotional service to Lord Kṛṣṇa.”

3

**True devotees feel blissful when chastised and morose when praised**

- ❖ When Lord Nityānanda heard - very happy -rose and embraced in great love.(TEXT 31)
- ❖ Pleased by Nityānanda Prabhu’s behavior - arrange residential quarters for all Vaiṣṇavas, headed by Advaita Ācārya.(TEXT 32)

4

**Vaisnava behavior can pacify anger and conquer hearts**

**TEXT 33**

*nityānanda-prabhura saba caritra—‘viparīta’  
kruddha bañā lāṭhi māri’ kare tāra hita*

One of Śrī Nityānanda Prabhu’s characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually for his benefit

5

**Nityānanda Prabhu’s mercy is absolute**

**Texts 34-41: Śrīkānta feels offended & Caitanya Mahāprabhu pacifies**

- ❖ Śivānanda Sena’s nephew, Śrīkānta – offended - commented on the matter when his uncle was absent. (TEXT 34)

6

**Conflicts between devotees sometimes affect others, even if it sometimes does not affect the conflicting parties**

**TEXT 35**

*“caitanyera pāriṣada mora mātulera khyāti  
’ṭhākūrālī’ karena gosāñi, tāñre māre lāṭhi“*

“My uncle is well known as one of the associates of Śrī Caitanya Mahāprabhu, but Lord Nityānanda Prabhu asserts His superiority by kicking him.”

- ❖ After saying – Śrīkānta - left the group - traveled on alone to the residence of Śrī Caitanya Mahāprabhu. (TEXT 36)

**TEXT 37**

*peṭāṅgi-gāya kare daṇḍavat-namaskāra  
govinda kabe,—’śrīkānta, āge peṭāṅgi utāra“*

When Śrīkānta offered obeisances to the Lord, he was still wearing his shirt and coat. Therefore Govinda told him, “My dear Śrīkānta, first take off these garments.”

*vastreṅāvṛta-debas tu yo naraḥ praṇamed dharim  
śvitri bhavati mūḍhātmā sapta janmāni bhāvini*

“Anyone who offers respects and obeisances to the Deity while wearing garments on the upper portion of his body is condemned to be a leper for seven births.”

**TEXT 38**

*prabhu kabe,—“śrīkānta āsiyāche pāñā mano-duḥkha  
kichu nā baliba, karuka, yāte ibāra sukha“*

As Govinda was warning Śrīkānta, Śrī Caitanya Mahāprabhu said,

“Don’t bother him. Let Śrīkānta do whatever he likes, for he has come here in a distressed state of mind.”

7

**Emotional disturbance can lead to errors in devotional practise**

8

**Emotionally affected devotees must be dealt with empathy**

9

**When a devotee feels understood, he may forget the details of the problem**

- ❖ Śrī Caitanya Mahāprabhu inquired - about all Vaiṣṇavas - boy informed the Lord - naming them one after another. (TEXT 39)

**TEXT 40**

*’duḥkha pāñā āsiyāche’—ei prabhura vākya śuni’  
jānilā ‘sarvajña prabhu’—eta anumāni’*

When Śrīkānta Sena heard the Lord say “He is distressed,” he could understand that the Lord is omniscient.

**TEXT 41**

*śivānande lāthi mārīlā,—ibā nā kabilā  
ethā saba vaiṣṇava-gaṇa āsiyā mililā*

As he described the Vaiṣṇavas, therefore, he did not mention Lord Nityānanda’s kicking Śivānanda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.

**Texts 42-53: Caitanya Mahāprabhu gives mercy to Śivānanda Sena**

**TEXT 42**

*pūrvavat prabhu kailā sabāra milana  
strī-saba dūra ha-ite kailā prabhura daraśana*

Śrī Caitanya Mahāprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance.

- ❖ Lord again arranged for residential quarters of all devotees - called to partake - remnants of food offered to Lord Jagannātha. (TEXT 43)
- ❖ Śivānanda Sena introduced his three sons - Because they were his sons, Lord showed great mercy. (TEXT 44)
- ❖ Lord Caitanya asked youngest son's name - Śivānanda Sena informed Lord -Paramānanda dāsa. (TEXT 45)
- ❖ Once before - Lord had told -, "When this son is born, give him the name Purī dāsa." (TEXTS 46-47)
- ❖ The son was in the womb of Śivānanda's wife, and when Śivānanda returned home the son was born. (TEXT 48)
- ❖ The child - named Paramānanda dāsa in accordance with Lord's order - Lord jokingly called - Purī dāsa. (TEXT 49)
- ❖ When Śivānanda Sena introduced child - the Lord put His toe in the child's mouth. (TEXT 50)

**TEXT 51**

*śivānandera bhāgya-sindhu ke pāibe pāra?  
yāñra saba goṣṭhike prabhu kabe 'āpanāra'*

No one can cross over the ocean of Śivānanda Sena's good fortune, for the Lord considered Śivānanda's whole family His own.

10

**Receiving Lord's mercy is irrespective of āśrama status**

**Texts 54-60: Caitanya Mahāprabhu giving mercy to Parameśvara**

- ❖ Resident of Nadia – Parameśvara - a confectioner living near home of Śrī Caitanya Mahāprabhu. (TEXT 54)
- ❖ When Lord was a boy - visit house of Parameśvara - again and again - supply Lord milk and sweetmeats - Lord would eat (TEXT 55)
- ❖ Parameśvara - affectionate toward Lord since childhood - came that year to see the Lord at Purī. (TEXT 56)
- ❖ When he offered obeisances - “I am the same Parameśvara.” - Lord asked questions with great affection. (TEXT 57)

**TEXT 58**

*‘parameśvara kuśala hao, bhāla haila, āilā’  
‘mukundāra mātā āsiyāche’ seba prabbure kabilā*

Śrī Caitanya Mahāprabhu said, “Parameśvara, may you be blessed. It is very good that you have come here.”

Parameśvara then informed the Lord, “Mukundāra Mātā has also come.”

**TEXT 59**

*mukundāra mātāra nāma śuni’ prabhu saṅkoca hailā  
tathāpi tāhāra prīte kicbu nā balilā*

Hearing the name of Mukundāra Mātā, Lord Caitanya hesitated, but because of affection for Parameśvara, He did not say anything.

11

**Sannyasi may his strictness in his dealings and vows under influence of affection**

12

**Introduction -> Restriction -> Hesitation -> Affection -> Concession**

**TEXT 60**

*praśraya-pāgala śuddha-vaidagdhī nā jāne  
antare sukḥī hailā prabhu tāra sei guṇe*

An intimate relationship sometimes makes a person overstep formal etiquette. Thus Parameśvara actually pleased the Lord in His heart by his simple and affectionate behavior.

13

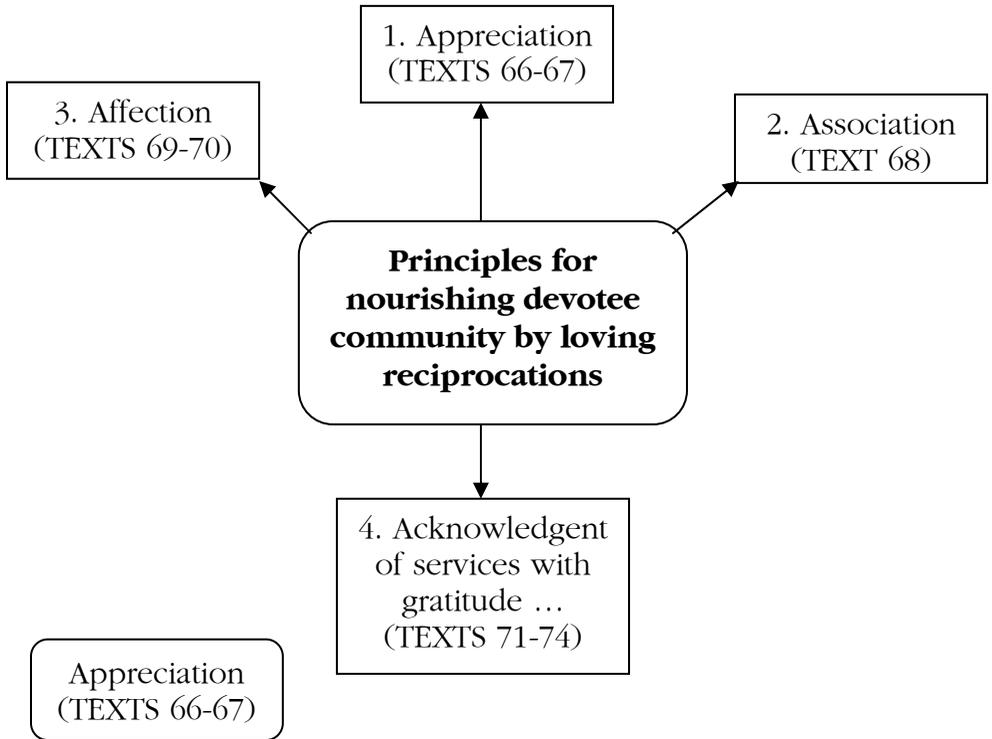
**Intimacy may lead to indulgence**

14

**Love pleases the Lord**

**Texts 61-85: Caitanya Mahāprabhu's dealings with devotees from Bengal**

- ❖ All devotees - cleansing Guṇḍicā temple - danced in front of Ratha-yātrā chariot- as done in the past. (TEXT 61)
- ❖ Four consecutive months - observed all festivals - wives, such as Mālinī - invitations - lunch to Lord (TEXT 62)
- ❖ From Bengal devotees brought - varieties of Bengali food that Śrī Caitanya Mahāprabhu liked - cooked various grains and vegetables - offered them to Lord. (TEXT 63)
- ❖ During day - Lord Caitanya - activities with devotees - night - felt separation from Kṛṣṇa - cry. (TEXT 64)
- ❖ Lord spent four months of rainy season - various pastimes - ordered Bengali devotees to return homes. (TEXT 65)



### **TEXT 66**

*saba bhakta karena mahāprabhura nimantraṇa  
sarva-bhakte kabena prabhu madhura vacana*

All the devotees from Bengal would regularly invite Śrī Caitanya Mahāprabhu for lunch, and the Lord would speak to them in very sweet words.

### **TEXT 67**

*“prati-varṣe āisa sabe āmāre dekhite  
āsīte yāite duḥkha pāo babu-mate*

“All of you come to see Me every year,” the Lord said. “To come here and then return must certainly give you great trouble.

Association  
(TEXT 68)

**TEXT 68**

*tomā-sabāra duḥkha jāni' cāhi niṣedhite  
tomā-sabāra saṅga-sukhe lobha bāḍe citte*

“I would like to forbid you to do this, but I enjoy your company so much that My desire for your association only increases.

Affection  
(TEXTS 69-70)

**TEXT 69**

*nityānande ājñā diluṅ gauḍete rabite  
ājñā laṅghi' āilā, ki pāri balite?*

“I ordered Śrī Nityānanda Prabhu not to leave Bengal, but He has transgressed My order and come to see Me. What can I say?

**TEXT 70**

*āilena ācārya-gosāṇi more kṛpā kari'  
prema-ṛṇe baddha āmi, śudhite nā pāri*

“Out of His causeless mercy upon Me, Advaita Ācārya has also come here. I am indebted to Him for His affectionate behavior. This debt is impossible for Me to liquidate.

Acknowledgement  
(TEXTS 71-74)

**TEXT 71**

*mora lāgi' strī-putra -gṛbādi chāḍiyā  
nānā durgama patha laṅghi' āisena dhāñā*

“All My devotees come here just for Me. Leaving aside their homes and families, they travel by very difficult paths to come

here in great haste.

**TEXT 72**

*āmi ei nīlācale rabi ye vasiyā  
parīśrama nābi mora tomā sabāra lāgiyā*

“There is no fatigue or trouble for Me, for I stay here at Nīlācala, Jagannātha Purī, and do not move at all. This is the favor of all of you.

**TEXT 73**

*sannyāsī mānuṣa mora, nābi kona dbana  
ki diyā tomāra ṛṇa karimu śodbana?*

“I am a mendicant and have no money. How can I clear My debt for the favor you have shown Me?

**TEXT 74**

*deba-mātra dbana tomāya kailuṅ samarpaṇa  
tābhāṅ vikāi, yābhāṅ vecite tomāra mana“*

“I have only this body, and therefore I surrender it unto you. Now, if you wish, you may sell it anywhere you like. It is your property.”

**TEXT 75**

*prabhura vacane sabāra dravī-bhūta mana  
ajhora-nayane sabe karena krandana*

When all the devotees heard these sweet words of Lord Śrī Caitanya Mahāprabhu, their hearts melted, and they began to shed incessant tears.

**TEXT 76**

*prabhu sabāra galā dbari' karena rodana  
kāndite kāndite sabāya kailā āliṅgana*

Catching hold of His devotees, the Lord embraced them all and began to cry and cry.

**TEXT 77**

*sabāi rabhila, keba calite nārila  
āra dina pāñca-sāta ei-mate gela*

Unable to leave, everyone remained there, and five to seven more days thus passed by.

- ❖ Advaita Prabhu and Lord Nityānanda – “Entire world obligated to You for Your transcendental attributes -Yet You bind devotees again - sweet words. Under these circumstances, who can go anywhere?” (TEXTS 78-79)
- ❖ Then Śrī Caitanya Mahāprabhu peacefully calmed them - bade each of them farewell. (TEXT 80)
- ❖ Lord to Nityānanda Prabhu - “Don’t come here again and again. You will have My association in Bengal.” (TEXT 81)
- ❖ Devotees - began their journey crying - while Lord remained morosely at His residence. (TEXT 82)

**TEXT 83**

*nija-kṛpā-guṇe prabhu bāndhilā sabāre  
mahāprabhura kṛpā-ṛṇa ke śodbite pāre?*

The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Śrī Caitanya Mahāprabhu?

- ❖ Lord Caitanya - fully independent Personality of Godhead - makes everyone dance as He likes - Leaving His company - thus all devotees returned - homes (TEXT 84)
- ❖ As wooden doll dances - will of puppeteer - everything accomplished by will of Lord - Who can understand characteristics of Supreme Lord? (TEXT 85)

### **Texts 86-103: Dealings of Jagadānanda Paṇḍita in Bengal**

- ❖ Previous year - Jagadānanda Paṇḍita - following Lord's order - returned to Nadia to see Śacīmātā. (TEXT 86)
- ❖ He offered prayers at her lotus feet - offered her the cloth and prasādam of Lord Jagannātha. (TEXT 87)
- ❖ Offered obeisances to Śacīmātā in the name of Lord - informed - Lord's submissive prayers to her. (TEXT 88)
- ❖ Jagadānanda's coming - pleased Śacīmātā - As he talked of Lord Caitanya - she listened day and night. (TEXT 89)
- ❖ Jagadānanda Paṇḍita - "Sometimes Lord comes - eats all the food you offered. After eating - Lord says, "Today Mother fed Me up to neck. (TEXTS 90-91)"
- ❖ "I go there and eat - she cannot understand - I am eating it directly. She thinks this is a dream." (TEXT 92)
- ❖ Śacīmātā - "I wish Nimāi eat all nice vegetables I cook - Sometimes I think that Nimāi has eaten - afterwards I think - I was only dreaming." (TEXTS 93-94)
- ❖ Jagadānanda Paṇḍita and mother Śacī talked day and night about happiness of Lord Caitanya (TEXT 95)
- ❖ Jagadānanda Paṇḍita met all devotees in Nadia. - All very happy to have him present. (TEXT 96)
- ❖ Jagadānanda Paṇḍita - went to meet Advaita Ācārya - who also was very happy to have him. (TEXT 97)
- ❖ Vāsudeva Datta and Murāri Gupta - pleased to see - kept at their homes - would not allow to leave (TEXT 98)
- ❖ Heard confidential narrations about Lord Caitanya - forgot



themselves in great happiness of hearing about Lord.  
(TEXT 99)

- ❖ Whenever Jagadānanda Paṇḍita - visit a devotee's house - devotee immediately forgot himself in great happiness.  
(TEXT 100)

### **TEXT 101**

*caitanyaera prema-pātra jagadānanda dhanya  
yāre mile sei māne,—‘pāiluṅ caitanya’*

All glories to Jagadānanda Paṇḍita! He is so favored by Śrī Caitanya Mahāprabhu that anyone who meets him thinks, “Now I have gotten the association of Śrī Caitanya Mahāprabhu directly.”

15

### **An empowered devotee can transmit *paramparā* mercy transparently**

- ❖ Jagadānanda Paṇḍita - stayed at house of Śivānanda Sena - prepared about sixteen seers of scented sandalwood oil.  
(TEXT 102)
- ❖ Filled a large earthen pot with aromatic oil - with great care Jagadānanda Paṇḍita brought to Nīlācala (TEXT 103)

### **Texts 104-155: Caitanya Mahāprabhu's dealings with Jagadānanda Paṇḍita**

- ❖ Oil placed in care of Govinda - Jagadānanda - “Please rub this oil on the body of the Lord.” (TEXT 104)
- ❖ Govinda - “Jagadānanda Paṇḍita brought oil - his desire - apply oil on Your head - blood pressure due to bile and air - diminished (TEXTS 105-107)
- ❖ Lord - “sannyāsī - no use for oil - especially perfumed - Take it out immediately.” (TEXT 108)

**TEXT 109**

*jagannāthe deba' taila,—dīpa yena jvale  
tāra pariśrama haiba parama-saphale*

“Deliver this oil to the temple of Jagannātha, where it may be burned in the lamps. In this way, Jagadānanda’s labor in manufacturing the oil will be perfectly successful.”

16

**Lord can accept all luxurious offerings**

- ❖ When Govinda informed Jagadānanda Paṇḍita - remained silent - not saying even a word.(TEXT 110)
- ❖ Ten days passed - Govinda again told - “desire of Jagadānanda Paṇḍita - Your Lordship accept oil.” .(TEXT 111)
- ❖ When Lord heard - angrily - “Why not keep a masseur to massage Me? (TEXT 112)

**TEXT 113**

*ei sukha lāgi' āmi kariluñ sannyāsa!  
āmāra 'sarva-nāśa'—tomā-sabāra 'paribāsa'*

“Have I taken sannyāsa for such happiness? Accepting this oil would bring My ruination, and all of you would laugh.

17

**Sannyasi is not supposed to take help from anyone**

18

**Comfort in sannyasi life brings ruination and  
ridicule**

- ❖ “If someone smelled oil - think Me a dārī sannyāsī, a tantric sannyāsī who keeps women.” (TEXT 114)
- ❖ Govinda remained silent - next morning, Jagadānanda went to see the Lord. (TEXT 115)

- ❖ Mahāprabhu – “brought Me oil - in renounced order - cannot accept - Deliver oil to temple of Jagannātha - burned in lamps - your labor - fruitful.” (TEXTS 116-117)
- ❖ Jagadānanda Paṇḍita - Who tells You these false stories? I never brought any oil from Bengal.” (TEXT 118)
- ❖ Jagadānanda Paṇḍita took jug of oil - threw it down before Śrī Caitanya Mahāprabhu - broke it. (TEXT 119)
- ❖ Jagadānanda Paṇḍita returned to his residence, bolted the door and lay down. (TEXT 120)
- ❖ Three days later - Mahāprabhu went to the door of his room -, “My dear Jagadānanda Paṇḍita, please get up - want you personally to cook My lunch today - going to see the Lord - return at noon.” (TEXTS 121-122)
- ❖ Jagadānanda Paṇḍita got up from his bed, bathed and began to cook varieties of vegetables. (TEXT 123)
- ❖ Finishing noontime duties - Lord arrived - Jagadānanda Paṇḍita washed His feet - gave sitting place. (TEXT 124)
- ❖ Rice - ghee - piled high on banana leaf - varieties of vegetables - in pots of banana tree bark. (TEXT 125)
- ❖ On rice and vegetables - tulasī flowers - in front - cakes, sweet rice and other prasādam of Jagannātha. (TEXT 126)
- ❖ Lord - “Spread another leaf - rice and vegetables - today you and I may take lunch together.” (TEXT 127)
- ❖ Mahāprabhu kept hands raised - not accept prasādam -



- Jagadānanda Paṇḍita spoke (TEXT 128)
- ❖ “Please first take prasādam Yourself - I shall eat later - not refuse Your request.” (TEXT 129)
  - ❖ In great happiness - Mahāprabhu accepted lunch - When tasted the vegetables - speak. (TEXT 130)

**TEXT 131**

*“krodhāveśera pākera haya aicbe svāda!  
ei ta’ jāniye tomāya kṛṣṇera ‘prasāda’*

“Even when you cook in an angry mood,” He said, “the food is very delicious. This shows how pleased Kṛṣṇa is with you.

**TEXT 132**

*āpane khāibe kṛṣṇa, tāhāra lāgiyā  
tomāra haste pāka karāya uttama kariyā*

“Because He will personally eat the food, Kṛṣṇa makes you cook so nicely.

**TEXT 133**

*aicbe amṛta-anna kṛṣṇe kara samarpaṇa  
tomāra bhāgyera sīmā ke kare varṇana?”*

“You offer such nectarean rice to Kṛṣṇa. Who can estimate the limit of your fortune?”

**TEXT 134**

*paṇḍita kabe,— “ye khāibe, sei pāka-kartā  
āmi-saba—kevala-mātra sāmagrī-ābartā”*

Jagadānanda Paṇḍita replied, “He who will eat has cooked this. As far as I am concerned, I simply collect the ingredients.”

**TEXT 135**

*punaḥ punaḥ paṇḍita nānā vyañjana pariveśe  
bhaye kichu nā balena prabhu, kbāyena hariṣe*

Jagadānanda Paṇḍita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing but continued eating happily.

**TEXT 136**

*āgraha kariyā paṇḍita karāilā bhojana  
āra dina haite bhojana haila daśa-guṇa*

Jagadānanda Paṇḍita eagerly forced the Lord to eat so much that He ate ten times more than on other days.

- ❖ Again and again - Lord wished to get up - Jagadānanda Paṇḍita feed more (TEXT 137)
- ❖ Mahāprabhu dared not forbid - continued eating - fearful that Jagadānanda would fast (TEXT 138)
- ❖ At last Lord - “My dear Jagadānanda, you have already made Me eat ten times more - please stop.” (TEXT 139)
- ❖ Mahāprabhu washed hands and mouth - Jagadānanda brought spices, garland and sandalwood pulp. (TEXT 140)
- ❖ Accepting the sandalwood pulp and garland - Lord sat - “Now, in front of Me, you must eat.” (TEXT 141)
- ❖ Jagadānanda - “My Lord, You go take rest - take prasādam after I finish making some arrangements. (TEXT 142)
- ❖ “Rāmāi Paṇḍita and Raghunātha Bhaṭṭa did the cooking - want to give them some rice and vegetables.” (TEXT 143)
- ❖ Mahāprabhu told Govinda, “remain here. When the Paṇḍita has taken his food, come inform Me.” (TEXT 144)
- ❖ After Mahāprabhu left, Jagadānanda Paṇḍita spoke to Govinda - “Go quickly - massage Lord’s feet - tell Him, ‘Paṇḍita just sat down to take meal.’ (TEXTS 145-146)
- ❖ “I shall keep some remnants of Lord’s food for you. When – asleep - come and take your portion.” (TEXT 147)

- ❖ Jagadānanda Paṇḍita distributed remnants to Rāmāi, Nandāi, Govinda and Raghunātha Bhaṭṭa. (TEXT 148)
- ❖ He personally ate the remnants - Lord again sent Govinda. (TEXT 149)
- ❖ Lord -“Go see whether Jagadānanda Paṇḍita is eating. Then quickly return and let Me know.” (TEXT 150)
- ❖ Seeing Jagadānanda Paṇḍita eating - Govinda informed Lord - became peaceful - went to sleep. (TEXT 151)
- ❖ Affectionate loving exchanges - continued - exactly like - between Satyabhāmā and Lord Kṛṣṇa (TEXT 152)
- ❖ Who can estimate limit of Jagadānanda Paṇḍita’s fortune? He himself is example of his great fortune. (TEXT 153)
- ❖ Anyone who hears about the loving exchanges between Jagadānanda Paṇḍita and Śrī Caitanya Mahāprabhu- reads Jagadānanda’s book Prema-vivarta, can understand what love is - achieves ecstatic love of Kṛṣṇa. (TEXT 154)

19

**Nature of loving dealings is contradictory.  
Sometimes love manifests as anger**

