

Śrī Caitanya-caritāmṇa, Mādhyama-līlā, Chapter 15

The Lord Accepts Prasāda at the House of Sārvabhauma Bhaṭṭācārya



STUDY NOTES OF H.G. GAURĀNGA DĀSA

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*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

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

THE LORD ACCEPTS PRASĀDAM AT THE HOUSE OF SĀRVABHAUMA BHAṬṬĀCĀRYA



Chapter consists of two topics:

1. Glories of Vaiṣṇavas
2. Danger of Vaiṣṇava

Texts 1-14: Advaita Ācārya worships Lord Caitanya

TEXT 3

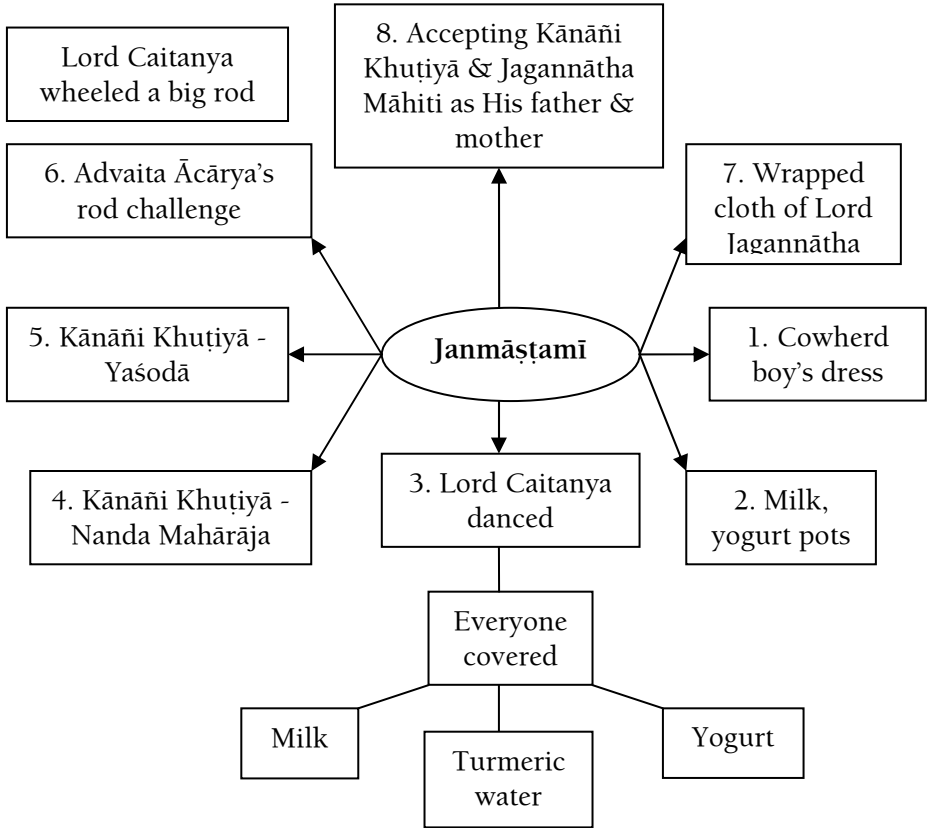
*jaya śrī-caitanya-caritāmṛta-srotā-gaṇa
caitanya-caritāmṛta—yānra prāṇa-dhana*

All glories to the listeners of Śrī Caitanya-caritāmṛta who have accepted it as their life and soul!

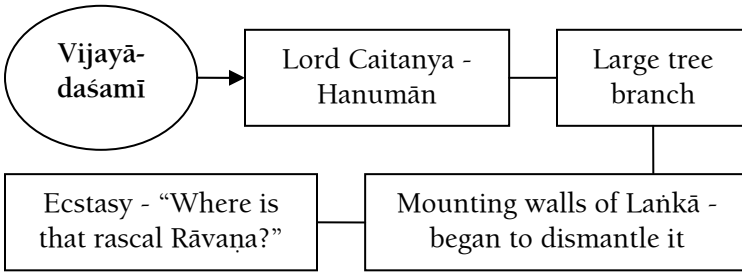
- ❖ Lord Caitanya take jagannātha-daraśana - remain outside during upala-bhoga - meet Haridāsa Ṭhākura – Return (TEXTS 5-6)
- ❖ Advaita Ācārya worship Lord Caitanya - pādyā, arghya, sandalwood pulp, flower garland, tulasī, offer obeisances and prayers (TEXTS 7-9)
- ❖ Lord Caitanya worship Advaita Ācārya – with remaining paraphernalia (TEXT 10)
- ❖ He worshipped Advaita Ācārya by the mantra “Whatever You are, You are-but I offer My respects unto You.” (TEXT 11)
- ❖ Lord would make sounds within His mouth - Advaita Ācārya laugh (TEXT 11)
- ❖ Story of Advaita Ācārya's invitation explained by Vṛndāvana dāsa Ṭhākura (TEXT 13)

Texts 15-36: Festivals celebrated

1. Janmāṣṭamī (TEXTS 17-31)



2. Vijayā-Daśamī (TEXTS 32-35)



3. Rāsa-Yātrā, Dīpāvalī And Utthāna-Dvādaśī (TEXT 36)

Texts 37-182: Lord Caitanya Bids Farewell To Bengal Devotees

Lord Caitanya requested devotees to return to Jagannātha Purī every year to see Him - see the cleansing of the Guṇḍicā temple (TEXT 40)

1. Lord's Dealings With Advaita Ācārya (Text 41)

TEXT 41

*ācāryere ājñā dila kariyā sammāna
'ā-caṇḍāla ādi kṛṣṇa-bhakti dio dāna'*

With great respect, Śrī Caitanya Mahāprabhu requested Advaita Ācārya, “Give Kṛṣṇa consciousness, devotion to Kṛṣṇa, even to the lowest of men [caṇḍālas].”

1

Lesson 1:
One should distribute Kṛṣṇa consciousness without discrimination throughout the world (*ājñā dila*)

PURPORT: TEXT 41

- ✓ Whatever one's position, everyone in this Age of Kali needs to be enlightened in Kṛṣṇa consciousness
- ✓ Everyone is acutely feeling the pangs of material existence
- ✓ Cause – Breaking 4 regulative principles
- ✓ Time for ISKCON – 1. Distribute Kṛṣṇa bhakti 2. Follow Lord Caitanya's order

2

Lesson 2: Kṛṣṇa-bhakti is not the monopoly of a certain caste (*ā-candāla*)

PURPORT: TEXT 41

- ✓ Everyone is eligible to receive this great benediction given by Lord Caitanya
- ✓ Everyone should be given a chance to receive it and be happy

3

Lesson 3: Whoever engages in the distribution of Kṛṣṇa consciousness is a charitable person (*dāna*)

PURPORT: TEXT 41

- ✓ Professional men recite Śrīmad-Bhāgavatam and discuss kṛṣṇa-bhakti for an exchange of money.
- ✓ They cannot distribute such exalted transcendental property to everyone and anyone.
- ✓ Only pure devotees, who have no motive other than serving Kṛṣṇa, can give such transcendently valuable benedictions out of charity.

2. Lord's Dealing With Nityānanda Prabhu (Texts 42-44)

TEXT 42

*nityānande ājñā dila,—'yāha gaḍa-deṣe
anargala prema-bhakti kariha prakāṣe*

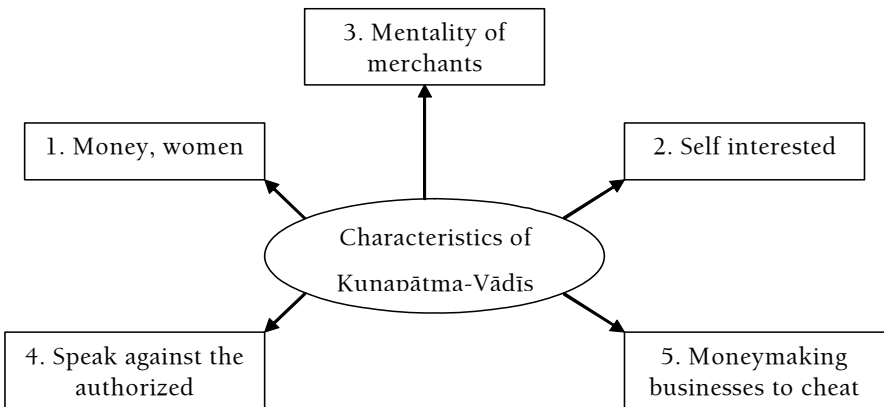
Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, “Go to Bengal and, without restriction, manifest devotional service to the Lord, Kṛṣṇa consciousness.”

4

Lesson 4: No one should consider Nityānanda Prabhu an ordinary human being or instrumental for sense gratification

PURPORT (TEXT 42):

- ✓ Prākṛta-sahajiyās - kuṇapātma-vādīs – Think –
 1. Nityānanda Prabhu's body was material
 2. It was meant for sense gratification
- ✓ No support for these statements
- ✓ Given assistants + Watch you dance invisibly



3. Lord's Dealing With Śrīvāsa Paṇḍita (TEXTS 46-67)

- ❖ Embraced Śrīvāsa Paṇḍita & with sweet words requested (TEXT 45)
 - Perform congregational chanting daily, and I shall also dance (TEXT 46)
 - Lord Jagannātha's prasādam and this cloth and deliver to My mother. (TEXT 47)
 - Pay obeisances and beg for forgiveness (TEXT 47)

3.1. Repentance (TEXTS 48-51)

TEXT 48

*tānra sevā chāḍi' āmi kariyāchi sannyāsa
dharma nahe, kari āmi nija dharma-nāśa*

“I have given up the service of My mother and have accepted the sannyāsa order. Actually I should not have done this, for by so doing I have destroyed My religious principles.

5

Lesson 5: Society's attitude (1): Becoming a renunciant is against religious principles

Elaboration:

- ✓ Giving up service of mother + Accepting sannyāsa = destruction of religious principles

TEXT 49

*tānra prema-vaśa āmi, tānra sevā—dharma
tāhā chāḍi' kariyāchi vātulera karma*

“I am subordinate to the love of My mother, and it is My duty to serve her in return. Instead of doing so, I have accepted the renounced order. Certainly this is the act of a madman.

6

Lesson 6: Society's attitude (2): Becoming a renunciant is an act of a mad man

Notes:

1. Son subordinate to mother's love
2. Duty of son to serve mother in return
3. Accepting renounced order = Act of mad man

TEXT 50

*vātula bālakera mātā nāhi laya doṣa
ei jāni' mātā more nā karaya roṣa*

“A mother is not offended by her mad son, and knowing this, My mother is not offended by Me.

7

Lesson 7: Mother's attitude – Forgiving: Mother doesn't take any offence understanding that child is mad

TEXT 51

*ki kāya sannyāse mora, prema nija-dhana
ye-kāle sannyāsa kailuñ, channa haila mana*

“I had no business in accepting the renounced order and sacrificing My love for My mother, which is My real property. Actually I was in a crazy state of mind when I accepted sannyāsa.

8

Lesson 8: Son's attitude – Repentance: Within heart, in in āsrama, one should feel repentant.

Notes:

1. No business accepting renounced order
2. Sacrificing love for mother, real property
3. Crazy state of mind when I accepted sannyāsa

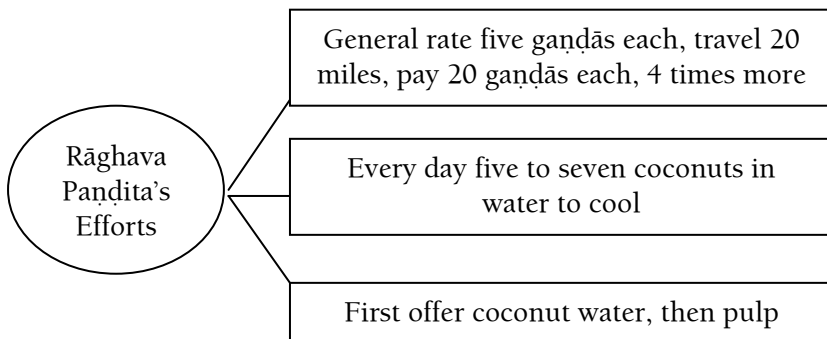
3.2. Reciprocation (TEXTS 52 – 67)

1. “Stay here in Jagannātha Purī as per her orders. At intervals, I go and see her”
2. “Go there daily to see her lotus feet. She feels My presence but don't believe that”
3. **Cooking and Bhogavanishing lilā** – On Vijayā-daśamī
4. **Conclusion** – “Please make mother Śacī believe that I go there”

4. Lord's Dealing With Rāghava Paṇḍita (TEXTS 68 - 92)

- ❖ “Obliged to you due to your pure love for Me”

4.1. Coconut Pastime (TEXTS 70-84)



TEXT 83

*sei bhite hāta diyā phala paraśilā
kṛṣṇa-yogya nahe, phala apavitra hailā*

“After touching the ceiling above the door, you have touched the coconuts. Now they are no longer fit to be offered to Kṛṣṇa because they are contaminated.”

9

Lesson 9: Things have to be kept clean but it should not become frenzy

PURPORT: TEXT 83

1. *Rāghava Paṇḍita was an eternal servant of Kṛṣṇa, and everything he saw was related to the service of the Lord.*

He was always absorbed in the transcendental thought of how he could always serve Kṛṣṇa with everything

✚ Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura - Rāghava Paṇḍita was not simply a crazy fellow suffering from some cleansing phobia

✚ Sometimes neophytes, devotees on the lower platform, try to imitate Rāghava Paṇḍita on the platform of material purity and impurity

2. *On the transcendental platform there is no higher or lower, pure or impure*

‘dvaite’ bhadrābhadrā-jñāna, saba—‘manodharma’

‘ei bhāla, ei manda’,—ei saba ‘bhrama’

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying ‘This is good and that is bad’ is all a mistake.” (Cc. Antya 4.176)

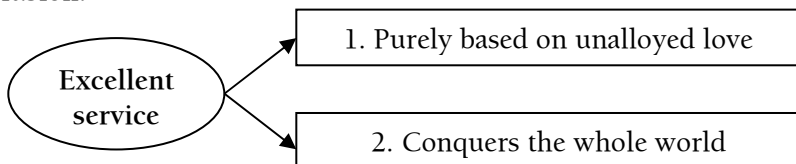
TEXT 84

eta bali’ phala phele prācīra laṅghiyā

aiche pavitra prema-sevā jagat jiniyā

“Such is the service of Rāghava Paṇḍita. He did not accept the coconuts but threw them over the wall. His service is purely based on unalloyed love, and it conquers the whole world.

Conclusion:



4.2. 8 Lessons on Rendering High Quality Deity Worship (TEXTS 84-92)

TEXT 85

*tabe āra nārikela saṁskāra karāila
parama pavitra kari' bhoga lāgāila*

“Thereafter, Rāghava Paṇḍita had other coconuts gathered, cleansed and clipped, and with great attention he offered them to the Deity to eat.

TEXT 86

*ei-mata kalā, āmra, nāraṅga, kāñṭhāla
yāhā yāhā dūra-grāme śuniyāche bhāla*

“In this way, from distant villages he collects excellent bananas, mangoes, oranges, jackfruits and whatever other first-class fruits he has heard about.

TEXT 87

*bahu-mūlya diyā āni' kariyā yatana
pavitra saṁskāra kari' kare nivedana*

“All these fruits are collected from distant places and bought at a high price. After trimming them with great care and purity, Rāghava Paṇḍita offers them to the Deity.

TEXT 88

*ei mata vyañjanera śāka, mūla, phala
ei mata cidā, huḍuma, sandeśa sakala*

“Thus with great care and attention Rāghava Paṇḍita prepares spinach, other vegetables, radishes, fruits, chipped rice, powdered rice and sweetmeats.

TEXT 89

*ei-mata piṭhā-pānā, kṣīra-odana
parama pavitra, āra kare sarvottama*

“He prepares cakes, sweet rice, condensed milk and everything else with great attention, and the cooking conditions are purified so that the food is first class and delicious.

TEXT 90

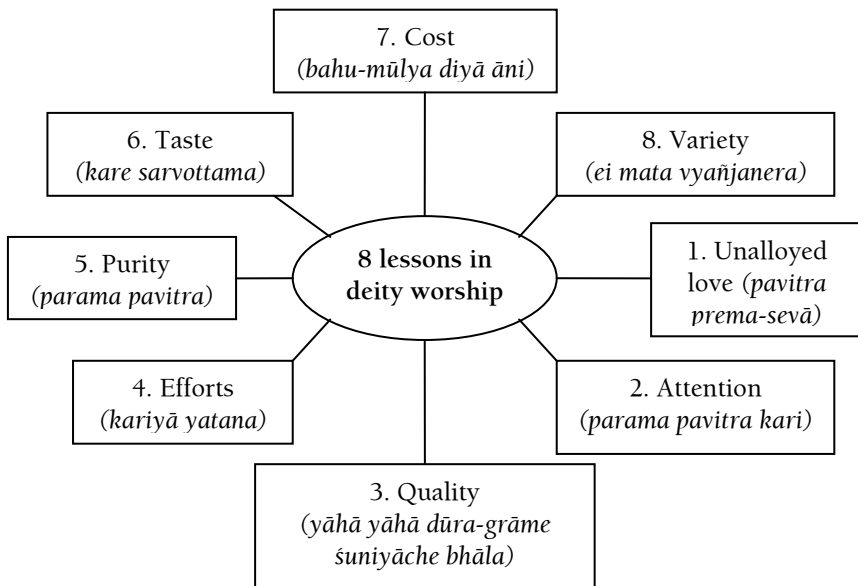
*kāśamdi, ācāra ādi aneka prakāra
gandha, vastra, alaṅkāra, sarva dravya-sāra*

“Rāghava Paṇḍita also offers all kinds of pickles, such as kāśamdi. He offers various scents, garments, ornaments and the best of everything.

TEXT 91

*ei-mata premera sevā kare anupama
yāhā dekhi’ sarva-lokera juḍāya nayana*

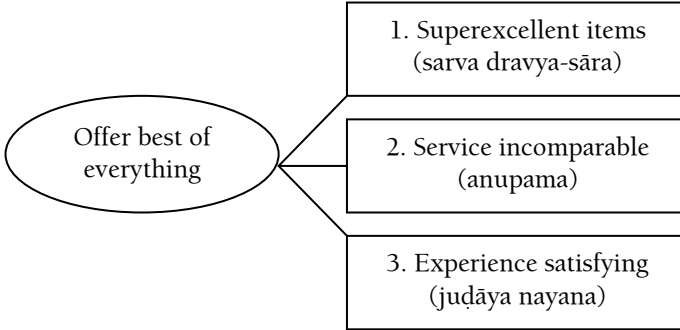
“Thus Rāghava Paṇḍita serves the Lord in an incomparable way. Everyone is very much satisfied just to see him.”



LESSONS 9-17:

1. **Unalloyed love** (*pavitra prema-sevā*): Which conquers whole world (TEXT 84)
2. **Attention** (*parama pavitra kari*): To keep pure (TEXT 85)
3. **Quality** (*yāhā yāhā dūra-grāme śuniyāche bhāla*): Uncompromising & innovative (TEXT 86)
4. **Efforts** (*kariyā yatana*): Maximum (TEXT 87)
5. **Cost** (*bahu-mūlya diyā āni*): High, no constraint (TEXT 87)
6. **Variety** (*ei mata vyañjanera*): In items, menu (TEXT 88)
7. **Purity** (*parama pavitra*): Cooking conditions (TEXT 89)
8. **Taste** (*kare sarvottama*): First class and delicious (TEXT 89)

Conclusion (TEXTS 90-91):



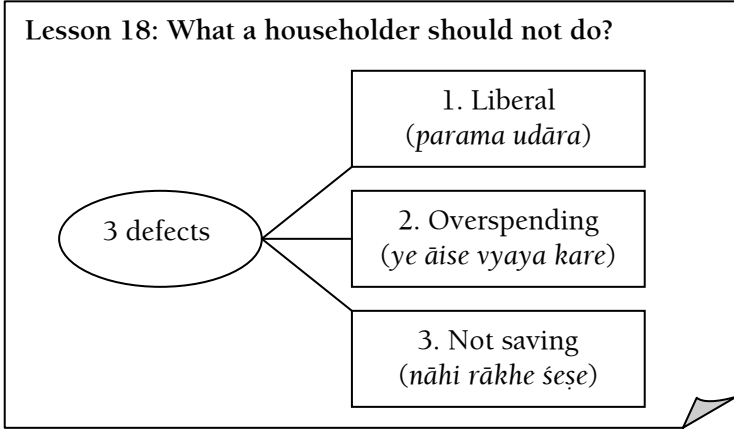
5. Lord's Dealing With Śivānanda Sena (TEXTS 93-97)

TEXT 94

*parama udāra inho, ye dina ye āise
sei dine vyaya kare, nāhi rākhe šeṣe*

“Vāsudeva Datta is very liberal. Every day, whatever income he receives, he spends. He does not keep any balance.

18



TEXT 95

*‘gṛhastha’ hayena inho, cāhiye sañcaya
sañcaya nā kaile kuṭumba-bharaṇa nāhi haya*

“Being a householder, Vāsudeva Datta needs to save some money. Because he is not doing so, it is very difficult for him to maintain his family.

19

**Lesson 19: What a householder should do? Practical duty
of a householder is to save money**

TEXT 96

*ihāra gharera āya-vyaya saba—tomāra sthāne
‘sara khela’ hañā tumi kariha samādhāne*

“Please take care of Vāsudeva Datta’s family affairs. Become his manager and make the proper adjustments.

20

**Lesson 20: If we have some weakness, we should
approach other devotees and take their help**

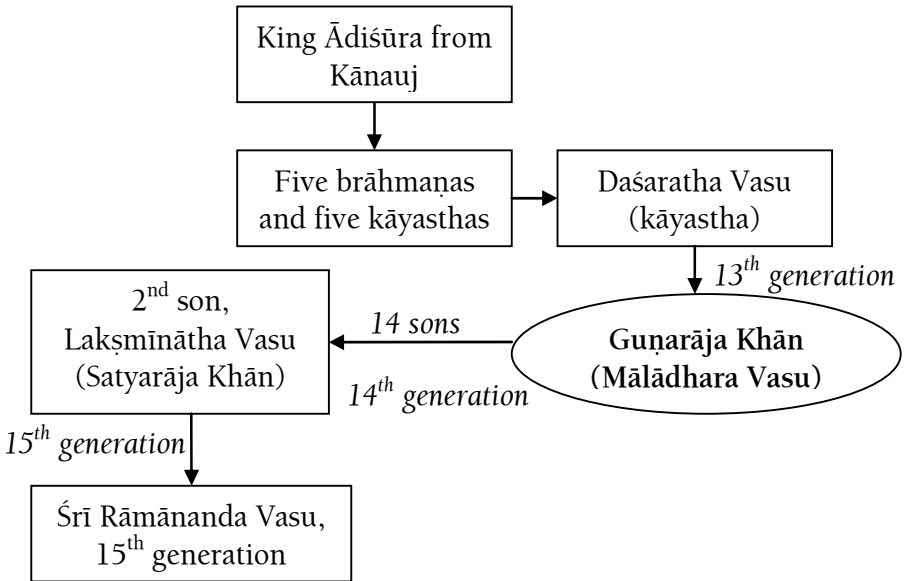
NOTES (TEXT 96-97):

1. Lord Caitanya knew how to help His dependents
2. Lord Caitanya also knew that different devotees have different natures. So they can't do certain services
3. Qualities, which may be good, may become handicap. Thus, Lord Caitanya in place of criticizing, adjusting by taking help from other devotees
4. 2 instructions to Śivānanda Sena
 - a. Maintain Vāsudeva Datta (TEXT 96)
 - b. Every year bring all devotees to the Guṇḍicā festival and maintain them (TEXT 97)

6. Lord's Dealing with Inhabitants of Kulīna-Grāma (TEXTS 98-105)

5.1. Family Lineage of Guṇarāja Khān (TEXT 99)

PURPORT: TEXT 99



B. Lord Caitanya Glorifies Guṇarāja Khān

❖ Lord Caitanya glorifies Śrī Kṛṣṇa-vijaya of Guṇarāja Khān

TEXT 100

*“nandanandana kṛṣṇa—mora prāṇa-nātha”
ei vākye vikāinu tānra vaṁśera hāta*

Śrī Caitanya Mahāprabhu said, “Kṛṣṇa, the son of Nanda Mahārāja, is my life and soul.’ By this statement I am sold into the hands of the descendants of Guṇarāja Khān.

*eka-bhāve vanda hari yoda kari’ hāta
nandanandana kṛṣṇa—mora prāṇa-nātha*

“With folded hands I offer my prayers unto Kṛṣṇa, Nanda Mahārāja’s son, who is my life and soul.” (Śrī Kṛṣṇa-vijaya)

21

Lesson 21: Kṛṣṇa Consciousness means quality of service

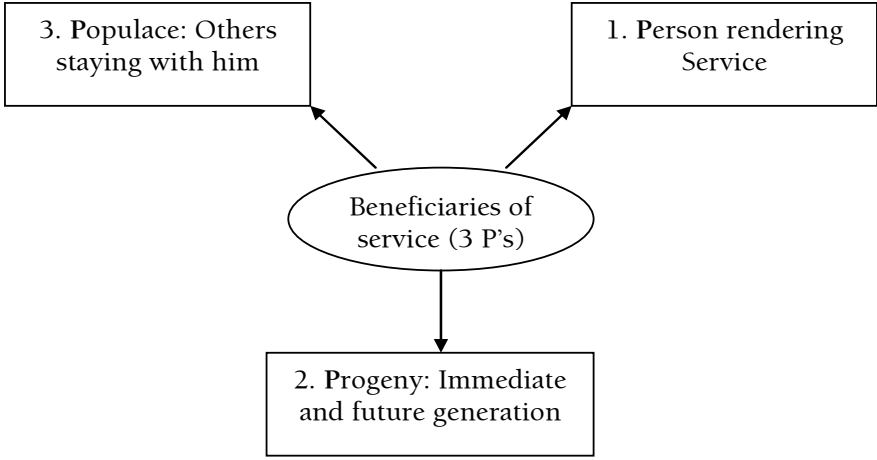
TEXT 101

*tomāra ki kathā, tomāra grāmera kukkura
sei mora priya, anya-jana rahu dūra*

“To say nothing of you, even a dog living in your village is very dear to Me. What, then, to speak of others?”

22

Lesson 22: One who does service gets benefit in form of blessings and even those who are remotely connected get unlimited blessings



C. Rāmānanda Vasu & Satyarāja Khān asks questions to Lord Caitanya (TEXTS 102-111)

TEXT 104

*prabhu kahena,—‘kṛṣṇa-sevā’, ‘vaiṣṇava-sevana’
‘nirantara kara kṛṣṇa-nāma-saṅkīrtana’*

Śrī Caitanya Mahāprabhu replied, “Without cessation continue chanting the holy name of Lord Kṛṣṇa. Whenever possible, serve Him and His devotees, the Vaiṣṇavas.”

23

Lesson 23: How can a gr̥hastha advance in spritual life?
1) Chanting incessantly 2) Serving incessantly

24

Lesson 24: How to recognize a Vaiṣṇava? 1) One who chants Holy Name even once 2) who is chanting the Hare Krsna mantra

7. Lord's Dealing With Inhabitants of Khaṇḍa (TEXTS 112-132)

7.1. MUKUNDA (TEXTS 112-127)

I. Father and son līlā (TEXTS 112-120)

TEXT 118

*bhaktera mahimā prabhu kahite pāya sukha
bhaktera mahimā kahite haya pañca-mukha*

Śrī Caitanya Mahāprabhu became very happy just to speak of the glories of His devotees. Indeed, when He spoke of their glories, it was as if He had five faces.

TEXT 119

*bhakta-gaṇe kahe,—śuna mukundera prema
niḡūḍha nirmala prema, yena dagḍha hema*

Śrī Caitanya Mahāprabhu then informed all His devotees, “Please hear about Mukunda’s love of Godhead. It is a very deep and pure love and can only be compared to purified gold.

25

Lesson 25: Judgmental attitude is very dangerous

26

Lesson 26: Unless Śrī Kṛṣṇa Caitanya Mahāprabhu discloses the fact, no one can understand who is actually a great devotee of the Lord engaged in His service.

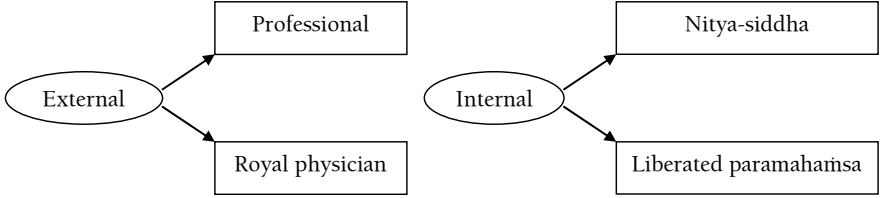
TEXT 120

*bāhye rāja-vaīdya inho kare rāja-sevā
antare kṛṣṇa-prema inhāra jānibeka kebā*

“Mukunda dāsa externally appears to be a royal physician engaged in governmental service, but internally he has a deep love for Kṛṣṇa. Who can understand his love? (TEXT 120)

NOTES (TEXT 120):

- ✓ Tānra vākya, kriyā, mudrā vijñeha nā bujhaya: even the most perfect and learned scholar cannot understand a Vaiṣṇava's activities.



II. Instructions (TEXTs 121-132)

27

Lesson 27: Unity in diversity - When Kṛṣṇa or Śrī Caitanya Mahāprabhu is the center, everyone can engage in different activities for the service of the Lord.

28

Lesson 28: Attitude and seriousness with which to apply instructions is most important then the details of each service given to different devotees

(i) Save

TEXT 130

*mukundere kahe punaḥ madhura vacana
'tomāra kārya—dharme dhana-upārijana*

Śrī Caitanya Mahāprabhu again spoke to Mukunda with sweet words: “Your duty is to earn both material and spiritual wealth. (TEXT 130)

(ii) Serve

TEXT 131

*raghunandanera kārya—kṛṣṇera sevana
kṛṣṇa-sevā vinā inhāra anya nāhi mana*

“Furthermore, it is the duty of Raghunandana to always engage in Lord Kṛṣṇa's service. He has no other intention but the service of Lord Kṛṣṇa.”

C. Spread

TEXT 132

*narahari rahu āmāra bhakta-gaṇa-sane,
ei tina kārya sadā karaha tina jane'*

Śrī Caitanya Mahāprabhu then ordered Narahari: “I wish you to remain here with My devotees. In this way the three of you should always execute these three duties for the service of the Lord.”

NOTES (TEXT 130-132):

- ✓ Different duties for different people:
 1. Gṛhastha- Earns money honestly by executing his professional duty
 2. Sannyāsī - Preaches Kṛṣṇa consciousness
 3. Brahmācārī - Worships in the temple
- ✓ Apparently, these three types of service appear separate, but actually, they are not.
- ✓ Three times Lord Caitanya threatened to go to Ālālanātha:
 1. Mahārāja Pratāparudra: *Sannyāsī careful with viṣayī*
 2. Choṭa Haridāsa: *Brahmācārī careful with woman*
 3. Gopinātha Paṭṭanāyaka: *Gṛhastha careful with money*

8. Lord's Dealing with Sārvabhauma & Vidyā-Vācaspati (TEXTS 112-132)

29

Lesson 29: Kṛṣṇa can manifest through any of His energy

TEXT 135

*‘dāru-brahma’-rūpe—sākṣāt śrī-puruṣottama
bhāgīrathī hana sākṣāt ‘jala-brahma’-sama*

“Lord Jagannātha is the Supreme Lord Himself in the form of wood, and the river Ganges is the Supreme Lord Himself in the form of water.

PURPORT (TEXT 135):

- ✓ sarvaṁ khalv idaṁ brahma: everything is the energy of the Supreme Personality of Godhead, the Supreme Brahman or Parambrahma.
- ✓ Parasya brahmaṇaḥ śaktis tathedaṁ akhilaṁ jagat: everything is a manifestation of the energy of the Supreme Brahman.

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ*

“By Me, in My unmanifested form, this entire uniTEXT is pervaded. All beings are in Me, but I am not in them.” (BG 9.4)

- ✓ Kṛṣṇa is spread throughout the whole uniTEXT in His impersonal form
- ✓ Everything is a manifestation of the Lord's energy

- ❖ Through wood - Lord Jagannātha & Through water - mother Ganges
- ❖ Sārvabhauma Bhaṭṭācārya - worship Lord Jagannātha & Vācaspati should worship mother Ganges

9. Lord's Dealing With Murāri Gupta (TEXTS 137-157)

30

**Lesson 30: Repeated hearing transforms one's heart.
When serving one master, hearing about other may
change our mind.**

TEXT 153

*sādhu sādhu, gupta, tomāra sudṛḍha bhajana
āmāra vacaneha tomāra nā ṭalila mana*

“I said to him, ‘All glories to you, Murāri Gupta! Your method of worship is very firmly fixed—so much so that even upon My request your mind did not turn.

31

Lesson 31: Master may reject the servant, but the servant should never reject the master under any circumstance.

TEXT 154

*ei-mata sevakera prīti cāhi prabhu-pāya
prabhu chāḍāileha, pada chāḍāna nā yāya*

“The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet.

TEXT CC Antya 4.46-47

*sei bhakta dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana
durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari' āne*

In a firm relationship with the Lord, the devotee does not give up the Lord's service under any circumstance. As far as the Lord Himself is concerned, if the devotee chooses to leave, the Lord brings him back again, dragging him by the hair.

TEXT 155

*ei-mata tomāra niṣṭhā jānibāra tare
tomāre āgraha āmi kailuñ bāre bāre*

“Just to test your firm faith in your Lord, I requested you again and again to change your worship from Lord Rāmacandra to Kṛṣṇa.’

NOTES:

✓ Three things were tested:

1. **Chastity:** Even repeated hearing could not transform his heart.
He did not give up
Lord Rāmacandra's worship even upon Śrī Caitanya Mahāprabhu's request
2. **Discrimination:** Even great souls put in transcendental dichotomy
3. **Loyalty:** Our loyalty will be tested

✓ The word prabhu, or master, indicates that the Lord is to be continuously served by His devotee.

❖ “You are the incarnation of Hanumān. Why should you give up the worship of Lord Rāmacandra and His lotus feet?” (TEXT 156)

10. Lord's Dealing With Vāsudeva Datta (TEXTS 158-182)

- ❖ Lord Caitanya - embrace, glorify;
- ❖ Vāsudeva Datta – Embarrassed, shy

A. Vāsudeva Datta's Petition (Texts 160-164)

TEXT 161

*karite samartha tumi hao, dayāmaya
tumi mana kara, tabe anāyāse haya*

“My Lord, You are certainly able to do whatever You like, and You are indeed merciful. If You so desire, You can very easily do whatever You want.

TEXT 162

*jīvera duḥkha dekhi' mora hṛdaya bidare
sarva-jīvera pāpa prabhu deha' mora śire*

“My Lord, my heart breaks to see the sufferings of all the conditioned souls; therefore I request You to transfer the karma of their sinful lives upon my head.

TEXT 163

*jīvera pāpa lañā muṇi karoṅ naraka bhoga
sakala jīvera, prabhu, ghucāha bhava-roga*

“My dear Lord, let me suffer perpetually in a hellish condition, accepting all the sinful reactions of all living entities. Please finish their diseased material life.”

32

Lesson 32: It is a great offense to receive pardon for sins and then commit the same sins again. Such an offense is more dangerous than the sinful activity itself

33

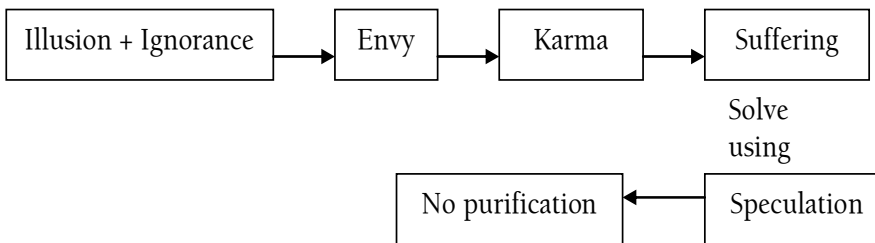
Lesson 33: Anyone who executes Lord Caitanya's mission must be considered Lord Caitanya's associate.

NOTES (TEXT 163):

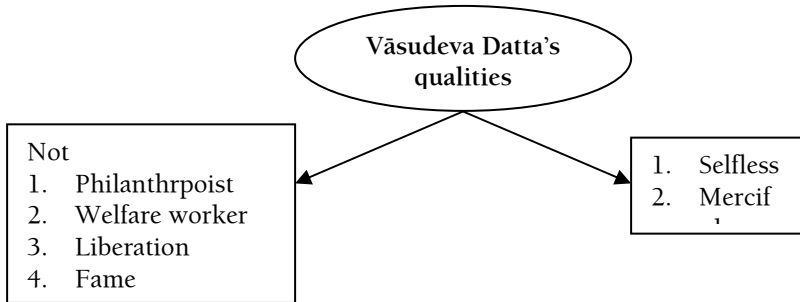
- ✓ Śrī Vāsudeva Datta Ṭhākura and Śrīla Haridāsa Ṭhākura are many millions of times more advanced even when compared with Lord Jesus Christ:
 1. **Only followers:** Jesus Christ relieved only his followers from all sinful reactions, but Vāsudeva Datta is ready to accept the sins of everyone.
 - A Vaiṣṇava is so liberal that he is prepared to risk everything to rescue the conditioned souls from material existence.
 - Śrīla Vāsudeva Datta Ṭhākura is universal love itself, for he was willing to sacrifice everything and fully engage in the service of the Supreme Lord.
 2. **Only sins not material existence:** Jesus Christ relieved only from sinful reactions but not from material existence. Vāsudeva Datta wanted to relieve his followers completely so that they have no longer any opportunity to commit sins again.

NOTES (TEXT 163) Cntd...

- A person may be relieved from sins once, but it is a practice among Christians to confess sins and yet commit them again.
 - Analogy: Disease, hospital and relapse
 - Vāsudeva Datta wanted to completely relieve from material existence so that they would no longer have an opportunity to commit sinful acts.
3. **Offensive vs. offence less:** Jesus Christ's prayer and mood of only taking sins allowed his followers to become offensive. Thus scope was left for offensive mentality. But Vāsudeva Datta was so liberal that he requested to transfer all offensive activity upon him so the conditioned souls would be purified and go back to Godhead.
- It is a great offense to receive pardon for sins and then commit the same sins again. Such an offense is more dangerous than the sinful activity itself.
 - His prayer was certainly without duplicity.
4. **Unique example in universe:** Vāsudeva Datta presented a very unique example of compassion in the history of the uniTEXT. It is beyond the conception of fruitive actors or the speculation of mundane philosophers,



NOTES (TEXT 163):



- ✓ His mood was perfectly true without any exaggeration.
- ✓ He was giving them the most perfect escape route from the material world without going through any intermediate process.
- ✓ No one has ever given this kind of deliverance to all the souls at one shot, the highest benediction without there having to attempt anything
- ✓ By his transcendental presence the whole world is glorified and all conditioned souls are also glorified.

*gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendrasuta-pāśa*

One who executes Śrī Caitanya Mahāprabhu's mission must be considered eternally liberated. He is a transcendental person and does not belong to this material world.

B. Lord Caitanya's Reply (TEXTS 165-180)

TEXT 164

*eta śuni' mahāprabhura citta draviḷā
aśru-kampa-svarabhāṅge kahite lāgilā*

When Śrī Caitanya Mahāprabhu heard Vāsudeva Datta's statement, His heart became very soft. Tears flowed from His eyes, and He began to tremble. In a faltering voice He spoke as follows.

TEXT 165

*“tomāra vicitra nahe, tumi—sākṣāt prahlāda
tomāra upare kṛṣṇera sampūrṇa prasāda*

Accepting Vāsudeva Datta as a great devotee, the Lord said, “Such a statement is not at all astonishing because you are the incarnation of Prahāda Mahārāja. It appears that Lord Kṛṣṇa has bestowed complete mercy upon you. There is no doubt about it.

TEXT 166

*kṛṣṇa sei satya kare, yei māge bhṛtya
bhṛtya-vāñchā-pūrti vinu nāhi anya kṛtya*

“Whatever a pure devotee wants from his master, Lord Kṛṣṇa doubtlessly grants because He has no duty other than to fulfill the desire of His devotee.

TEXT 167

*brahmāṇḍa jīvera tumi vāñchile nistāra
vinā pāpa-bhoge habe sabāra uddhāra*

“If you desire the deliverance of all living entities within the universe, then all of them can be delivered even without your undergoing the tribulations of sinful activity.

TEXT 168

*asamartha nahe kṛṣṇa, dhare sarva bala
tomāke vā kene bhujāibe pāpa-phala?*

“Kṛṣṇa is not incapable, for He has all potencies. Why would He induce you to suffer the sinful reactions of other living entities?

TEXT 169

*tumi yānra hita vāñcha’, se haila ‘vaiṣṇava’
vaiṣṇavera pāpa kṛṣṇa dūra kare saba*

“Whosever welfare you desire immediately becomes a Vaiṣṇava, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions of their past sinful activities.

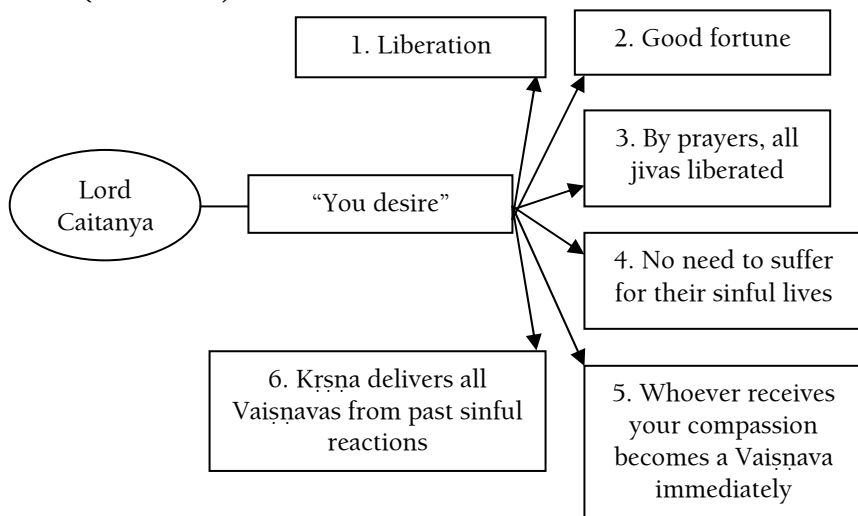
34

Lesson 34: Since Kṛṣṇa is all-powerful, He can immediately deliver all conditioned souls from material existence.

35

Lesson 35: Unless one is freed from sinful life, one cannot become a Vaiṣṇava.

NOTES (TEXT 169)



BG 18.66

*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.”

NOTES (TEXTS 172 – 180):

Analogies:

1. UniTEXTs on river Virajā – Fruits on uḍumbara tree
2. Māyā with uniTEXTs - Pot filled with mustard seeds
3. Possess millions of wish-fulfilling cows. If loses one she-goat, no loss – Kṛṣṇa owns six opulences in full. If entire material energy is destroyed, what does He lose?

TEXT 179

*koṭi-kāmadhenu-patira chāgī yaiche mare
ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?*

“If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?”

NOTES (TEXT 179):

- ✓ Simply by becoming a devotee, one is freed of all the reactions of karma.
- ✓ Simply by the desire of a devotee, a transcend the results of karma
- ✓ Since everyone can be liberated in this way, one may conclude that it is according to the sweet will of the devotee whether the material world exists or does not exist.
- ✓ Ultimately, however, it is not the sweet will of the devotee but the will of the Supreme Personality of Godhead, who, if He so desires, can completely annihilate the material creation.
- ✓ If, according to the desire of the devotee, the Lord completely destroys the creation, He is so opulent that He will not mind the loss.

- ❖ In this way, Śrī Caitanya Mahāprabhu described the good qualities of His devotees one after the other. He then embraced them and bade them farewell. (TEXT 181)

- ❖ Due to the impending separation from Śrī Caitanya Mahāprabhu, all the devotees began to cry. The Lord was also morose due to separation from the devotees. (TEXT 182)

11. Lord Accepts Prasādam at Sārvabhauma Bhaṭṭācārya's Home (TEXTS 183-244)

11.1. Invitation & Preparation Of Lunch (TEXTS 183 - 237)

- ❖ Śrī Caitanya Mahāprabhu remained at Jagannātha Purī with Gadādhara Paṇḍita, Paramānanda Purī, Jagadānanda, Svarūpa Dāmodara, Dāmodara Paṇḍita, Govinda and Kāśīśvara. (TEXTS 183-185)
- ❖ Sārvabhauma Bhaṭṭācārya requested Lord Caitanya to come for lunch for one month. Lord Caitanya denied, “Not for sannyāsī” Sārvabhauma then said for 20 days but Lord denied. Then he asked for 10 days. Finally, Lord Caitanya agreed for 5 days. (TEXTS 186-199)

36

Lesson 36: A sannyāsī should not cook food for himself or accept an invitation to eat at a devotee's house continuously for many days.

NOTES (TEXT 196):

- ✓ All the sannyāsīs were invited so that the whole month could be covered:
 - Śrī Caitanya Mahāprabhu - five days
 - Paramānanda Purī Gosvāmī - five days
 - Svarūpa Dāmodara - four days
 - Eight other sannyāsīs - two days each

- ❖ Śāṭhīra Mātā – Cooking – full stock (TEXTS 200-202)

TEXT 203

*āpani bhaṭṭācārya kare pākerā saba karma
ṣāṭhira mātā—vicakṣanā, jāne pāka-marma*

Sārvabhauma Bhaṭṭācārya personally began to help Ṣāṭhira Mātā cook. She was very experienced, and she knew how to cook nicely.

NOTES (TEXT 203)

✓ Ṣāṭhira Mātā – 1. Expert 2. Experienced in cooking

- ❖ Separate room for prasādam with attached door to kitchen (TEXT 206)
- ❖ Description of Sārvabhauma Bhaṭṭācārya's prasādam (TEXTS 207 – 221)
- ❖ Lord Caitanya comes and question – How all this was cooked in 6hours? – 100 men can't cook on 100 stoves!

TEXT 228

*bhāgyavān tumi, saphala tomāra udyoga
rādhā-kṛṣṇe lāgāñācha etādṛṣa bhoga*

“You are most fortunate, and your endeavor is successful, for you have offered such wonderful food to Rādhā-Kṛṣṇa.

TEXT 229

*annera saurabhya, varṇa—ati manorama
rādhā-kṛṣṇa sāksāt ihāñ kariyāchena bhojana*

“The color of the rice is so attractive and its aroma so good that it appears Rādhā and Kṛṣṇa have directly taken it.

- ❖ My dear Bhaṭṭācārya, your fortune is very great. I also am very fortunate to be able to take the remnants of this food. Take away Kṛṣṇa's sitting place and put it aside. Then give Me prasādam on a different plate (TEXTS 230-231)

- ❖ Bhaṭṭācārya - Everything has been made possible by the energy and mercy of Him who will eat the food. We did not exert (TEXTS 232-233)

TEXT 234

*eita āsane vasi' karaha bhojana
prabhu kahe,—pūjya ei kṛṣṇera āsana*

“Now please sit in this place and take Your lunch.” Caitanya Mahāprabhu replied, “This place is worshipable because it was used by Kṛṣṇa.”

37

Lesson 37: Things used by guru and Kṛṣṇa should not be used by anyone else

NOTES (TEXT 234):

- ✓ Whatever is used by Kṛṣṇa or the spiritual master is worshipable.
- ✓ In particular, their sitting or eating places should not be used by anyone else.
- ✓ A devotee must be very careful to observe this.

- ❖ The Bhaṭṭācārya said, “Both the food and the sitting place are the Lord's mercy. If You can eat the remnants of the food, what is the offense in Your sitting in this place?” (TEXT 235)
- ❖ Caitanya Mahāprabhu - Devotee can partake of everything left by Kṛṣṇa. (TEXT 236)

TEXT 237

*tvayopayukta-srag-gandha-
vāso 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyām jayema hi*

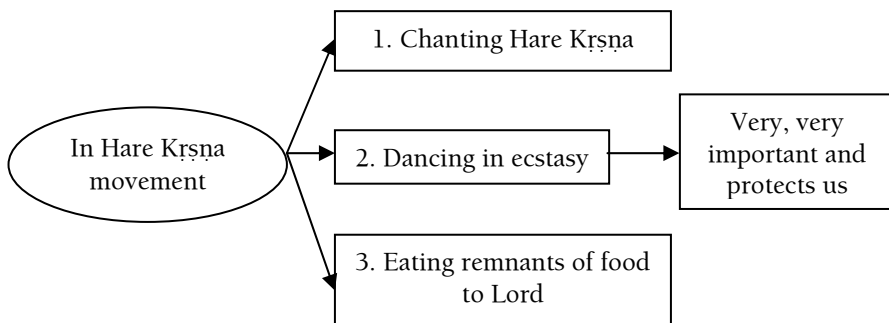
“My dear Lord, the garlands, scented substances, garments, ornaments and other such things that have been offered to You may later be used by Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy.”

38

Lesson 38: Paraphernalia like
 1. Garlands, 2. Fragrance, 3. Cloth (Thread)
 4. Ornament, 5. Food remnants of the Lord protects us

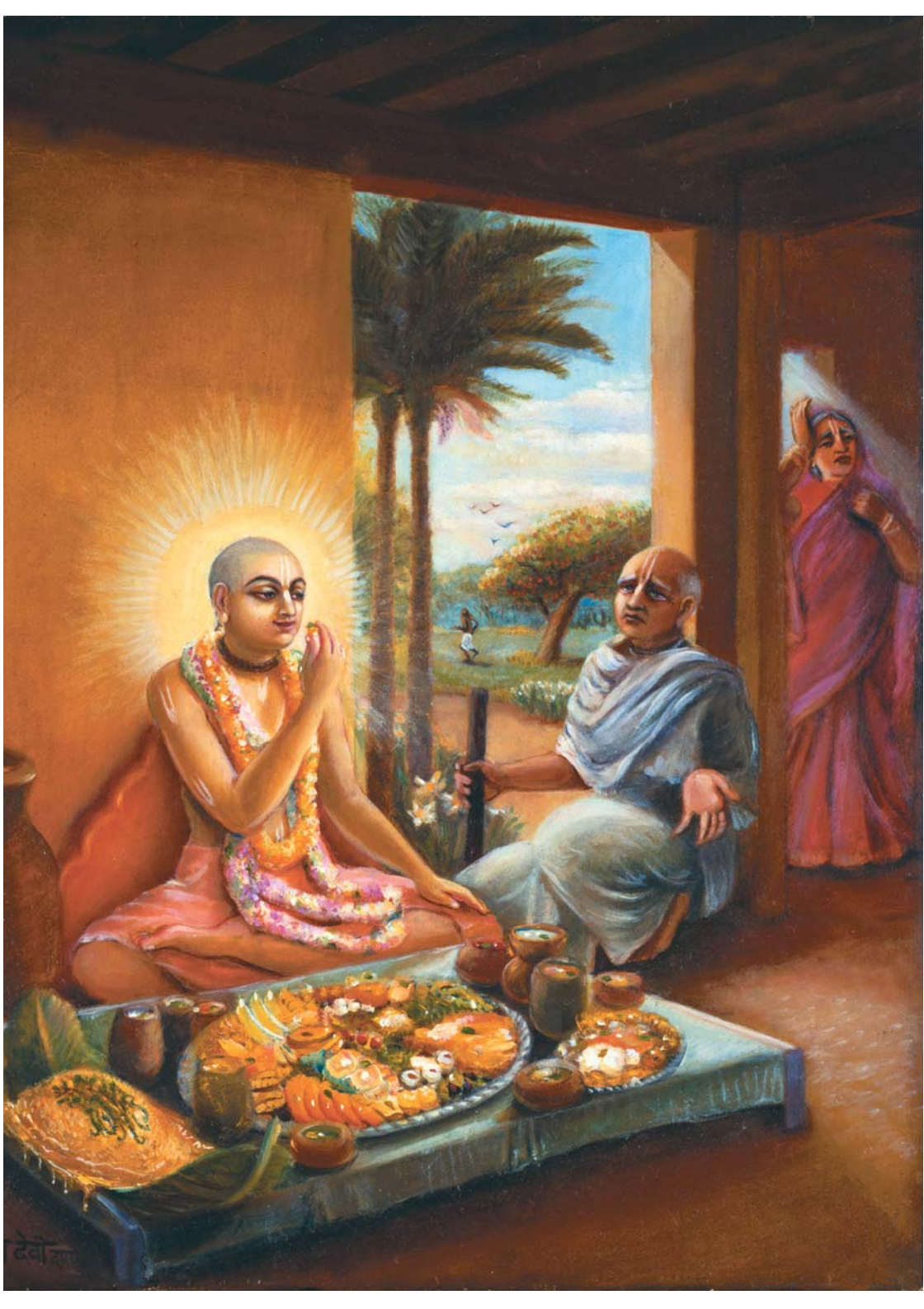
39

Lesson 39: One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay



11.2. Bhaṭṭācārya Convincing Lord To Eat (TEXTS 238-244)

- ❖ Lord Caitanya – “I can’t eat so much” Bhaṭṭācārya replied, “I know how much You can eat.” (TEXT 238)
- ❖ **Jagannātha Purī:** Fifty-two times a day. Each time hundreds of buckets are filled with prasādam. (TEXT 239)
- ❖ **Dvārakā:** Sixteen thousand queens, eighteen mothers and numerous friends and relatives of the Yadu dynasty. (TEXT 240)
- ❖ **Vṛndāvana:** Your father’s elder brothers, Your father’s younger brothers, maternal uncles, husbands of Your father’s sisters and many cowherd men. There are also cowherd boyfriends, and You eat twice a day, morning and evening, in the house of each and every one. (TEXT 241)



देवी

❖ Govardhana-pūjā: Ate stacks of rice (TEXT 242)

TEXT 243

*tumi ta' īśvara, muñi—kṣudra jīva chāra
eka-grāsa mādhuakarī karaha aṅgikāra*

“You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore please accept a little quantity of food from my house.”

40

Lesson 40: Sannyāsī should collect a little from each and every householder and should eat simply what is necessary to maintain the body.

NOTES (TEXT 243)

Mādhuakarī

1. A sannyāsī is expected to collect a little food from each and every householder

2. He should take whatever he requires to

3. Bees collect a little honey from each flower, but all these small quantities of honey accumulate to become a beehive

4. Sannyāsī should eat simply what is necessary to maintain the body.

✚ Being a sannyāsī, Lord Caitanya Mahāprabhu could collect a little food from Bhaṭṭācārya's home. Compared to the food eaten by the Lord on other occasions, the Bhaṭṭācārya's feast was not even a morsel.

C. AMOGHA OFFENDS LORD CAITANYA (TEXTS 245 – 259)

- ❖ Bhaṭṭācārya first offered Him the Jagannātha prasādam – Śāthī's husband Amogha – Fault finder and blasphemmer (TEXTS 244-245)
- ❖ Amogha wanted to see Lord eating/ Not allowed/ Bhaṭṭācārya guarded with a stick (TEXT 246)
- ❖ Bhaṭṭācārya began serving – In attentive – Amogha saw quantity and blasphemed (TEXT 247)

TEXT 248

*ei anne tṛpta haya daśa bāra jana
ekelā sannyāsī kare eteka bhakṣaṇa!*

“This much food is sufficient to satisfy ten or twelve men, but this sannyāsī alone is eating so much!” (TEXT 248)

- ❖ Sārvabhauma Bhaṭṭācārya turned his eyes upon him – Amogha left – Bhaṭṭācārya ran to strike him – So fast, Bhaṭṭācārya could not catch him (TEXTS 249-250)

*tabe gāli, śāpa dite bhaṭṭācārya āilā
nindā śuni' mahāprabhu hāsīte lāgilā*

The Bhaṭṭācārya then began to curse his son-in-law and call him ill names. When the Bhaṭṭācārya returned, he saw that Śrī Caitanya Mahāprabhu was laughing to hear him criticize Amogha. (TEXT 251)

- ❖ Śāthī's mother - Strike her head and chest - “Let Śāthī become a widow!” (TEXT 252)
- ❖ Lord Caitanya pacified - Ate the prasādam and was very satisfied. (TEXT 253)

TEXT 254

*ācamana karāṇā bhaṭṭa dila mukha-vāsa
tulasī-mañjarī, lavaṅga, elāci rasa-vāsa*

After Śrī Caitanya Mahāprabhu finished eating, the Bhaṭṭācārya poured water for the Lord to wash His mouth, hands and legs and offered Him flavored spices, tulasī-mañjarīs, cloves and cardamom. (TEXT 254)

- ❖ Bhaṭṭācārya – Sandalwood pulp, flower garland, obeisances - “I brought You to my home just to have You blasphemed. This is a great offense. Please excuse me. I beg Your pardon.” (TEXTS 255-256)

TEXT 257

*prabhu kahe,—nindā nahe, ‘sahaja’ kahila
ihāte tomāra kibā aparādha haila?*

Śrī Caitanya Mahāprabhu said, “What Amogha has said is correct; therefore it is not blasphemy. What is your offense?” (TEXT 257)

- ❖ Bhaṭṭācārya follows - Falling down at the Lord's feet - Says many things in self-reproach - Lord pacifies him - Sent him back to his home. (TEXTS 258-259)

C. BHAṬṬĀCĀRYA REPENTS (TEXTS 260 -265)

- ❖ Bhaṭṭācārya returns home - Consult his wife - Personally condemn himself - Speak as follows (TEXT 260)

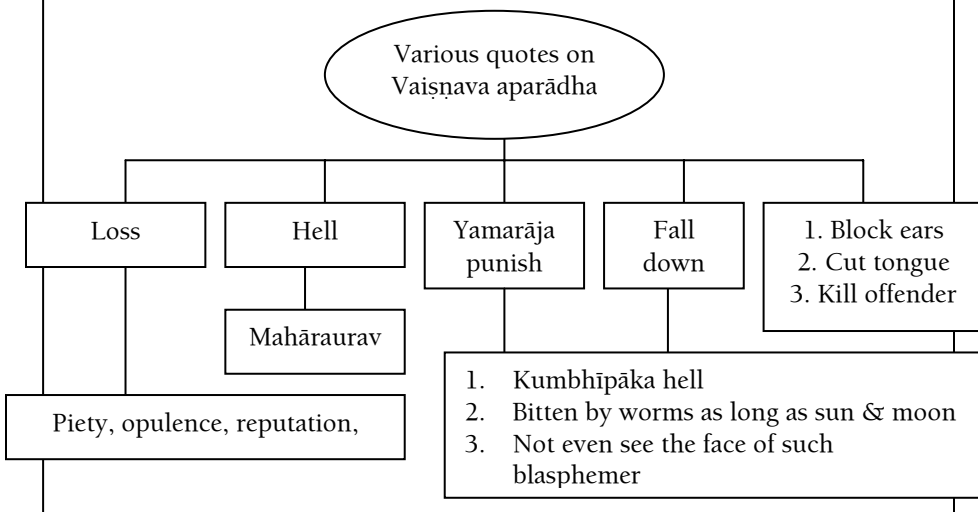
I. KILL HIM:

TEXT 261

*caitanya-gosañira nindā śunila yāhā haite
tāre vadha kaile haya pāpa-prāyaścitte*

“If the man who blasphemed Śrī Caitanya Mahāprabhu is killed, his sinful action may be atoned.”

PURPORT:



II. KILL MYSELF (TEXT 263)

Give up my own life - Sinful action may be atoned - Neither of these befitting - Since both bodies belong to brāhmaṇas

III. REJECT HIM (TEXT 264)

TEXT 264

*punaḥ sei nindakera mukha nā dekhiba
parityāga kailuṅ, tāra nāma nā la-iba*

“Instead, I shall never see the face of that blasphemer. I reject him and give up my relationship with him. I shall never even speak his name.

TEXT 265

*ṣāṭhīre kaha—tāre chāḍuka, se ha-ila ‘patita’
‘patita’ ha-ile bhartā tyajite ucita*

“Inform my daughter Ṣāṭhī to abandon her relationship with her husband because he has fallen down. When the husband falls down, it is the wife’s duty to relinquish the relationship.

41

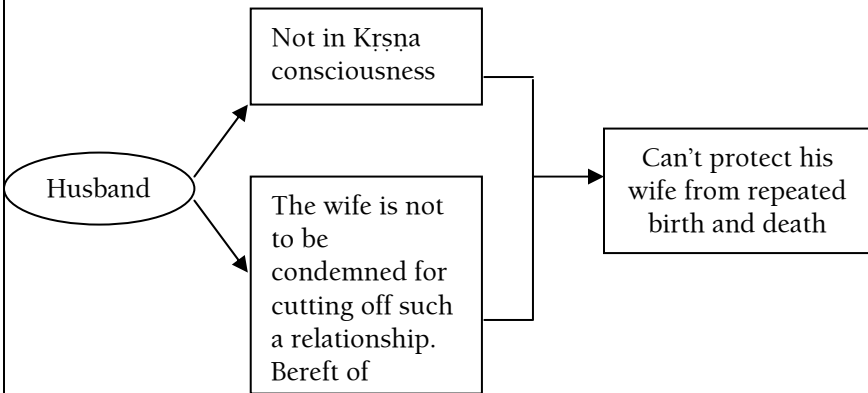
Lesson 41: One cannot be a husband if he cannot liberate his dependents from inevitable death.

42

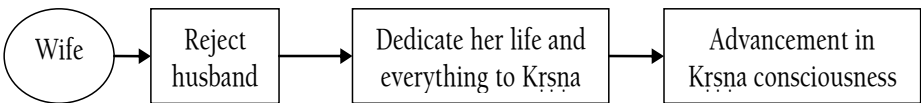
Lesson 42: If husband abandons Kṛṣṇa consciousness and wife gives up her connection with him, she follows in the footsteps of the dvija-patnīs

PURPORT:

✚ Quotes for not killing brahma-bandhu



PURPORT:



✚ The wife is not to be condemned for cutting off such a relationship

TEXT 265

Patim ca patitaṁ tyajet

“When a husband is fallen, one’s relationship with him must be given up.”

E. AMOGHA CHOLERA – BHAṬṬĀCĀRYA'S REACTION (TEXTS 266-270)

- ❖ Bhaṭṭācārya - Favor of Providence that He is doing what I want to do - When one offends the Supreme Personality of Godhead, karma immediately takes effect (TEXTS 267 -268)

TEXT 269

*mahatā hi prayatnena
hasty-aśva-ratha-pattibhiḥ
asmābhir yad anuṣṭheyam
gandharvais tad anuṣṭhitam*

[Bhima speaks] “What we have had to arrange with great endeavor by collecting elephants, horses, chariots and infantry soldiers has already been accomplished by the Gandharvas.’ (TEXT 269)

*āyuh śriyam yaśo dharmam
lokān āśiṣa eva ca
hanti śreyāmsi sarvāṇi
pumso mahad-atikramah*

“When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.’ (TEXT 270)

43

Lesson 43: Being always engaged in the Lord's service, the devotees themselves are as great as the Supreme Personality of Godhead.

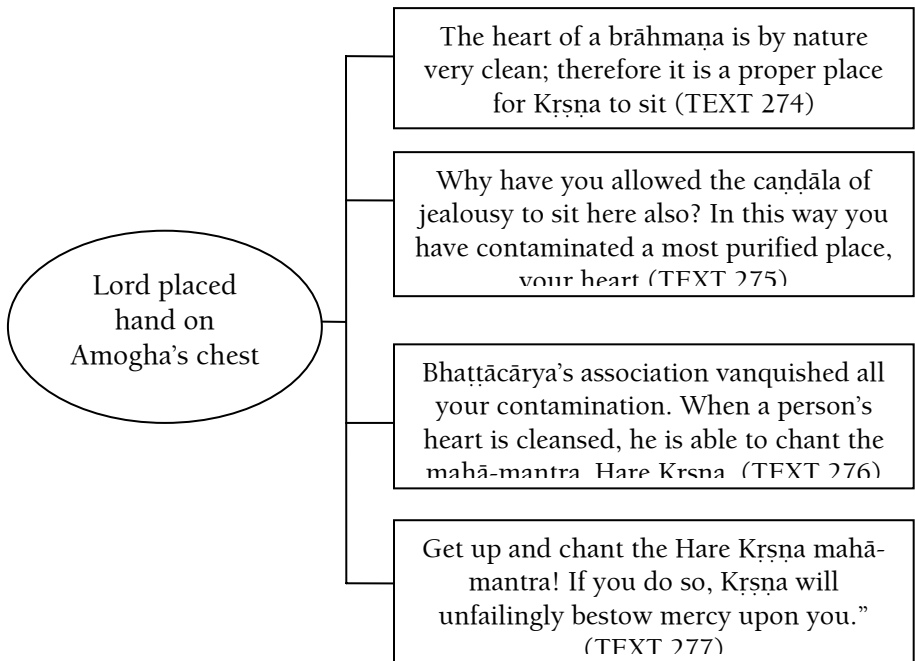
44

Lesson 44: By envy of Lord and His devotees, a demon loses everything considered beneficial.

F. GOPĪNĀTHA ĀCĀRYA VISITS CAITANYA MAHĀPRABHU (TEXTS 271-272)

- ❖ Husband and the wife were fasting &
- ❖ Amogha, was dying of cholera

G. LORD CAITANYA RUNS TO AMOGHA (TEXTS 273 -285)



TEXT 276

*sārvabhauma-saṅge tomāra 'kaluṣa' haila kṣaya
'kalmaṣa' ghucile jīva 'kṛṣṇa-nāma' laya*

“However, due to the association of Sārvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the mahā-mantra, Hare Kṛṣṇa.

TEXT 277

*uṭhaha, amogha, tumi lao kṛṣṇa-nāma
acire tomāre kṛpā karibe bhagavān*

“Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you.”

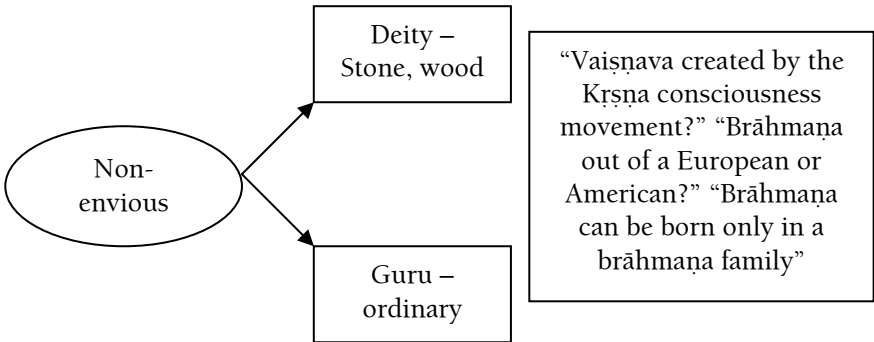
PURPORT (TEXT 277):

- ✓ Brāhmaṇa realizes Brahman
- ✓ Brāhmaṇa becomes Vaiṣṇava through proper initiation

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarva-vedānta-pāragah
sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate*

“Out of many thousands of brāhmaṇas, one may become qualified to perform yajña. Out of many thousands of such qualified brāhmaṇas, one may be fully aware of the Vedānta philosophy. Out of many millions of learned Vedānta scholars, there may be one viṣṇu-bhakta, or devotee of Lord Viṣṇu. It is he who is most exalted.”(Garuḍa Purāṇa)

- ✓ Brāhmaṇa is non-envious





गहव देवी रामे

TEXT 278

*śuni' kṛṣṇa' kṛṣṇa' bali' amogha uṭhīlā
premonmāde matta hañā nācite lāgilā*

After hearing Śrī Caitanya Mahāprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Kṛṣṇa. Thus he became mad with ecstatic love and began to dance emotionally.

- ❖ Amogha - fell before the Lord's lotus feet - "O merciful Lord, please excuse my offense." - began slapping his own cheeks - "By this mouth I have blasphemed You." - continued slapping his face over and over - Gopīnātha Ācārya stopped him by catching hold of his hands. (TEXTS 280-282)

TEXT 283

*prabhu āśvāsana kare sparśi' tāra gātra
sārvabhauma-sambandhe tumi mora sneha-pātra*

After this, Śrī Caitanya Mahāprabhu pacified Amogha by touching his body and saying, "You are the object of My affection because you are the son-in-law of Sārvabhauma Bhaṭṭācārya.

TEXT 284

*sārvabhauma-grhe dāsa-dāsī, ye kukkura
seha mora priya, anya jana rahu dūra*

"Everyone in Sārvabhauma Bhaṭṭācārya's house is very dear to Me, including his maids and servants and even his dog. And what to speak of his relatives?

TEXT 285

*aparādha' nāhi, sadā lao kṛṣṇa-nāma
eta bali' prabhu āilā sārvabhauma-sthāna*

"Amogha, always chant the Hare Kṛṣṇa mahā-mantra and do not commit any further offenses." After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sārvabhauma's house. (TEXT 285)

ŚRĪ CAITANYA MAHĀPRABHU WENT TO SĀRVABHAUMA'S HOUSE (TEXTS 286 - 300)

- ❖ Sārvabhauma Bhaṭṭācārya immediately caught hold of His lotus feet – Lord Caitanya said - Amogha, your son-in-law, is a child - what is his fault? Why are you fasting, and why are you angry? – Just get up - Take your bath - Go see the face of Lord Jagannātha - Return here to eat your lunch - shall stay here until you return to take Lord Jagannātha's remnants for your lunch. (TEXTS 286 – 289)
- ❖ Bhaṭṭācārya - “Why did You bring Amogha back to life? It would have been better had he died.” (TEXT 290)
- ❖ Śrī Caitanya Mahāprabhu - Amogha is a child and your son - The father does not take the faults of his son seriously, especially when he is maintaining him – He is a Vaiṣṇava, thus offenseless - Bestow your mercy upon him without hesitation. (TEXTS 291-292)
- ❖ Bhaṭṭācārya - Please go, my Lord, to see Lord Jagannātha - After taking my bath, I shall go there and then return. (TEXT 293)
- ❖ Śrī Caitanya Mahāprabhu – Gopīnātha Stay here and inform Me when Sārvabhauma Bhaṭṭācārya has taken his prasādam. (TEXT 294)
- ❖ Lord Caitanya went to see Lord Jagannātha – Bhaṭṭācārya bath, took darśana and accepted food (TEXT 295)

TEXT 300

*ṣāṭhīra mātāra prema, āra prabhura prasāda
bhakta-sambandhe yāhā kṣamila aparādha*

Thus I have related the ecstatic love of Sārvabhauma's wife, who is known as the mother of Ṣāṭhī. I have also related Śrī Caitanya Mahāprabhu's great mercy, which He manifested by excusing Amogha's offense. He did so due to Amogha's relationship with a devotee.

TEXT 301

*śraddhā kari' ei līlā śune yei jana
acirāt pāya sei caitanya-carāṇa*

Whoever hears these pastimes of Śrī Caitanya Mahāprabhu with faith and love will attain the shelter of the Lord's lotus feet very soon. (TEXT 301)

3 LESSONS FROM THIS CHAPTER

1. Love of śaṭhīra mātā
2. How Lord reciprocates atby having all that prasāda
3. Glory of Sārvabhauma – Because of one's relationship with him, Lord Caitanya was very pleased with everyone related to him.



