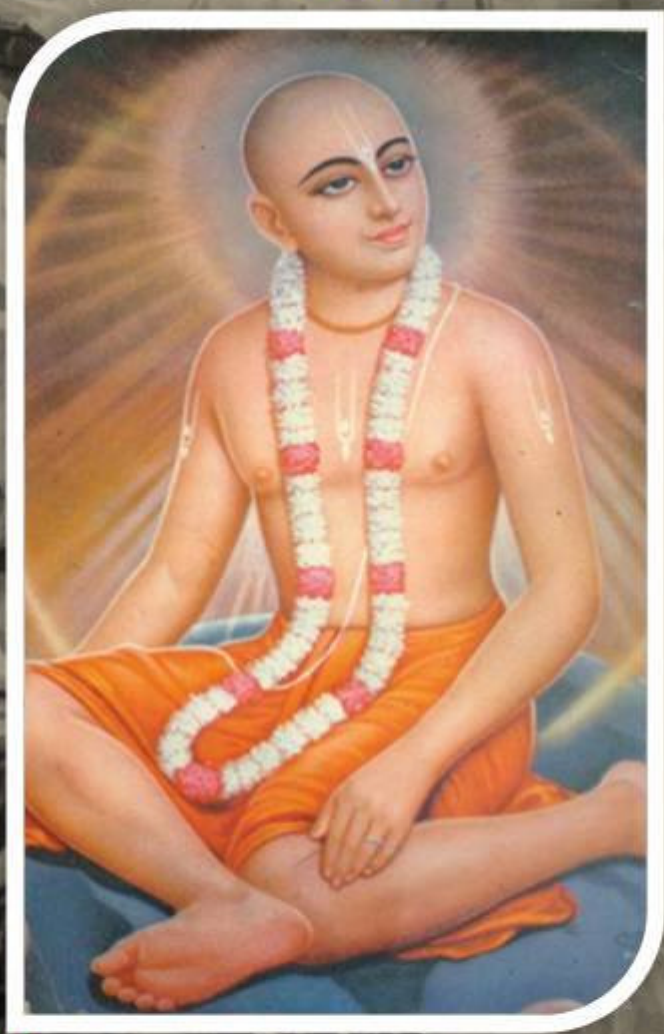


*Śrī Caitanya-caritāmṛta: Antya-līlā, Chapter 8*

## **Rāmacandra Purī Criticizes the Lord**



STUDY NOTES OF H.G. GAURĀNGA DĀSA

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*caitanya-caritra—yena amṛtera pūra  
śunite śravaṇe mane lāgaye madhura*

The character of Śrī Caitanya Mahāprabhu is full of nectar. Hearing about it is pleasing to the ear and mind. (Antya 8.101)

CHAPTER 8  
RĀMACANDRA PURĪ CRITICIZES THE LORD



**TEXTS 1-6: INVOCATION & GLORIFICATION**

**TEXT 1**

*taṁ vande kṛṣṇa-caitanyam  
rāmacandra-purī-bhayāt  
laukikābhārataḥ svaṁ yo  
bhikṣānnaṁ samakocayat*

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, who reduced His eating due to fear of the criticism of Rāmacandra Purī.

**TEXT 2**

*jaya jaya śrī-caitanya karuṇā-sindhū-avatāra  
brahmā-śivādika bhaje caraṇa yānbhāra*

All glories to Śrī Caitanya Mahāprabhu, the incarnation of the ocean of mercy! His lotus feet are worshiped by demigods like Lord Brahmā and Lord Śiva.

**TEXT 3**

*jaya jaya avadhūta-candra nityānanda  
jagat bāṇdhila yeṅba diyā prema-phāṇda*

All glories to Nityānanda Prabhu, the greatest of mendicants, who bound the entire world with a knot of ecstatic love for God!

**TEXT 4**

*jaya jaya advaita īśvara avatāra*

*kṛṣṇa avatāri' kaila jagat-nistāra*

All glories to Advaita Prabhu, the incarnation of the Supreme Personality of Godhead! He induced Kṛṣṇa to descend and thus delivered the entire world.

**TEXT 5**

*jaya jaya śrīvāsādi yata bhakta-gaṇa  
śrī-kṛṣṇa-caitanya prabhu—yānra prāṇa-dhana*

All glories to all the devotees, headed by Śrīvāsa Ṭhākura! Śrī Kṛṣṇa Caitanya Mahāprabhu is their life and soul.

**TEXT 6**

*ei-mata gauracandra nija-bhakta-saṅge  
nīlācale krīḍā kare kṛṣṇa-prema-taraṅge*

Thus Śrī Caitanya Mahāprabhu, at Jagannātha Purī, performed His various pastimes with His devotees in the waves of love for Kṛṣṇa.

**TEXTS 7-17: ENVIOUS NATURE OF RĀMACANDRA PURĪ**

- ❖ Sannyāsī - Rāmacandra Purī Gosāñi came to see Paramānanda Purī & Śrī Caitanya Mahāprabhu (Text 7)

**TEXT 8**

*paramānanda-purī kaila caraṇa vandana  
purī-gosāñi kaila tānre dṛḍha āliṅgana*

Paramānanda Purī offered respects at the feet of Rāmacandra Purī, and Rāmacandra Purī strongly embraced him.

1

**Even a sannyāsī can be envious and have antipathy towards Krishna and His devotees**

2

**Gosvāmī is not the title for certain caste, it is the title for person in renounced order**

- ❖ Mahāprabhu - offered obeisances - Rāmacandra Purī - embraced Him - remembered Kṛṣṇa. (Text 9)

3

**When Vaiṣṇava sannyāsī meets another Vaiṣṇava sannyāsī they both remember Krishna**

- ❖ Three of them talked about Kṛṣṇa for some time - Jagadānanda - invitation to Rāmacandra Purī (Text 10)
- ❖ Large quantity of remnants from Lord Jagannātha - Rāmacandra Purī ate sumptuously - wanted to find faults in Jagadānanda Paṇḍita (Text 11)
- ❖ After meal - Rāmacandra Purī - “My dear Jagadānanda, please listen. You eat the food that is left.” (Text 12)
- ❖ With great eagerness Rāmacandra Purī seated Jagadānanda Paṇḍita - personally served (Text 13)
- ❖ Encouraging - again and again - Rāmacandra Purī fed – sumptuously - Jagadānanda had washed his hands and mouth Rāmacandra Purī began criticizing (Text 14)

### **TEXT 15**

*‘śuni, caitanya-gaṇa kare bahuta bhakṣaṇa  
‘satya’ sei vākya,—sākṣāt dekhilun ekbana*

“I have heard,” he said, “that the followers of Caitanya Mahāprabhu eat more than necessary. Now I have directly seen that this is true.

**TEXT 16**

*sannyāsire eta khāoyāñā kare dharma nāśa  
vairāgī hañā eta khāya, vairāgyera nāhi 'bhāsa'”*

“Feeding a sannyāsī too much breaks his regulative principles, for when a sannyāsī eats too much, his renunciation is destroyed.”

**TEXT 17**

*ei ta' svabhāva tāñra āgraha kariyā  
piche nindā kare, āge babuta khāoyāñā*

The characteristic of Rāmacandra Purī was that first he would induce someone to eat more than necessary and then he would criticize him.

**TEXTS 18-27: RĀMACANDRA PURĪ CRITICIZES MĀDHAVENDRA PURĪ**

- ❖ Formerly - Mādhavendra Purī - at the last stage - Rāmacandra Purī came (Text 18)
- ❖ Mādhavendra Purī - chanting - sometimes cry, “O my Lord, I did not get shelter at Mathurā.” (Text 19)
- ❖ Rāmacandra Purī - so foolish - he fearlessly dared to instruct his spiritual master. (Text 20)

**TEXT 21**

*“tumi—pūrṇa-brahmānanda, karaba smarāṇa  
brahmavit hañā kene karaba rodana?”*

“If you are in full transcendental bliss,” he said, “you should now remember only Brahman. Why are you crying?”

4

**Disciple should never try to instruct spiritual master**

**TEXT 22**

*śuni' mādhavendra-mane krodha upajila  
'dūra, dūra, pāpiṣṭha' bali' bhartsanā karila*

Hearing this instruction, Mādhavendra Purī, greatly angry, rebuked him by saying, “Get out, you sinful rascal!

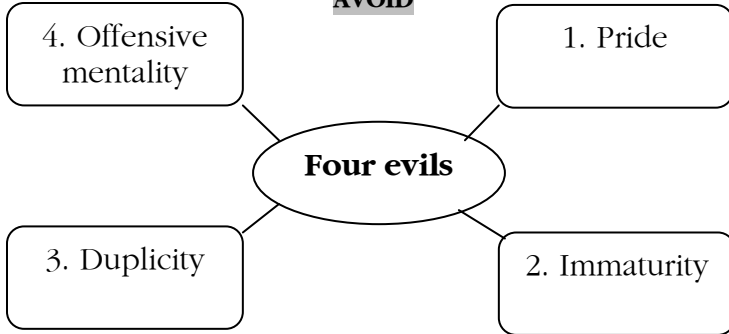
5

**Transcendental separation is not ordinary lamentation**

**PURPORT: TEXTS 21-22**

**RĀMACANDRA PURĪ REPRESENTS FOUR EVILS DEVOTEE MUST**

**AVOID**



1. **Pride:** Thought himself advanced
2. **Immaturity:** Not sufficiently expert to understand feelings of Mādhavendra Purī
3. **Duplicity:** Devotee dress but impersonalist inside
4. **Offensive mentality:** Advised own spiritual master to meditate on Brahman



- ❖ “O my Lord Kṛṣṇa - could not reach You – nor - reach Your abode, Mathurā - dying in my unhappiness - this rascal has come to give me more pain. (Text 23)
- ❖ “Don’t show your face to me! Go anywhere else - If I die seeing your face - not achieve destination. (Text 24)
- ❖ “Dying without achieving - shelter of Kṛṣṇa - greatly unhappy - condemned foolish rascal - instruct - Brahman.” (Text 25)

### **TEXT 26**

*ei ye śrī-mādhavendra śrīpāda upekṣā karila  
sei aparādhe inbāra ‘vāsanā’ janmila*

Rāmacandra Purī was thus denounced by Mādhavendra Purī. Due to his offense, gradually material desire appeared within him.

6

**Blessings of great souls purify us of material desires. Curses of great souls create material desires**

7

**Person without devotional service who simply wants to know things gains only dry speculative knowledge but no spiritual profit**

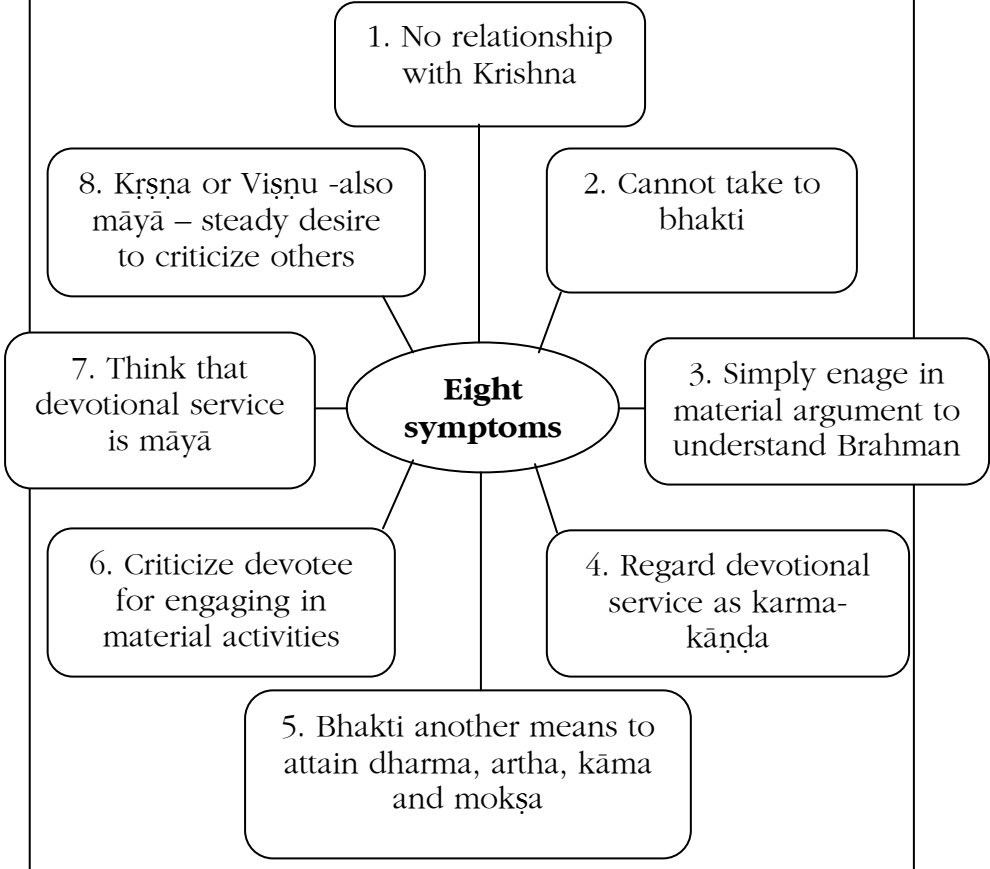
### **TEXT 27**

*śuṣka-brahma-jñānī, nāhi kṛṣṇera ‘sambandha’  
sarva loka nindā kare, nindāte nirbandha*

One who is attached to dry speculative knowledge has no relationship with Kṛṣṇa. His occupation is criticizing Vaiṣṇavas. Thus he is situated in criticism.

**PURPORT: TEXT 27**

**MENTALITY OF MĀYĀVĀDĪS**



**TEXTS 28-37: HUMBLE SERVICE OF ĪSVARA PURĪ**

**TEXT 28**

*īsvara-purī gosāñi kare śrīpāda-sevana  
svabhaste karena mala-mūtrādi mārjana*

Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.

**TEXT 29**

*nirantara kṛṣṇa-nāma karāya smaraṇa  
kṛṣṇa-nāma, kṛṣṇa-līlā śunāya anukṣaṇa*

Īśvara Purī was always chanting the holy name and pastimes of Lord Kṛṣṇa for Mādhavendra Purī to hear. In this way he helped Mādhavendra Purī remember the holy name and pastimes of Lord Kṛṣṇa at the time of death.

**TEXT 30**

*tuṣṭa hañā purī tāñre kailā āliṅgana  
vara dilā—‘kṛṣṇe tomāra ha-uka prema-dbana’*

Pleased with Īśvara Purī, Mādhavendra Purī embraced him and gave him the benediction that he would be a great devotee and lover of Kṛṣṇa.

**TEXT 31**

*sei haite īśvara-purī—‘premera sāgara’  
rāmacandra-purī haila sarva-nindākara*

Thus Īśvara Purī became like an ocean of ecstatic love for Kṛṣṇa, whereas Rāmacandra Purī became a dry speculator and a critic of everyone else.

**TEXT 32**

*mabad-anugraha-nigrabera ‘sākṣī’ dui-jane  
ei dui-dvāre śikhāilā jaga-jane*

Īśvara Purī received the blessing of Mādhavendra Purī, whereas

Rāmacandra Purī received a rebuke from him. Therefore these two persons, Īśvara Purī and Rāmacandra Purī, are examples of the objects of a great personality's benediction and punishment. Mādhavendra Purī instructed the entire world by presenting these two examples.

**TEXT 33**

*jaḡad-guru mādhavendra kari' prema dāna  
ei śloka paḍi' teṅho kaila antardhāna*

His Divine Grace Mādhavendra Purī, the spiritual master of the entire world, thus distributed ecstatic love for Kṛṣṇa. While passing away from the material world, he chanted the following verse.

**TEXT 34**

*ayi dīna-dayārdra nātha he  
mathurā-nātha kadāvalokyase  
bṛdayaṁ tvad-aloka-kātaraṁ  
dayita bhrāmyati kiṁ karomy abam*

“O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?”

**TEXT 35**

*ei śloke kṛṣṇa-prema kare upadeśa  
kṛṣṇera virabe bhaktera bhāva-viśeṣa*

In this verse Mādhavendra Purī teaches how to achieve ecstatic love for Kṛṣṇa. By feeling separation from Kṛṣṇa, one becomes spiritually situated.

**TEXT 36**

*ṛṭhivīte ropāṇa kari' gelā premāṅkura  
sei premāṅkurerera vṛkṣa—caitanya-ṭhākura*

Mādhavendra Purī sowed the seed of ecstatic love for Kṛṣṇa within this material world and then departed. That seed later became a great tree in the form of Śrī Caitanya Mahāprabhu.

- ❖ Incidentally described - passing away of Mādhavendra Purī. Anyone hears - very fortunate. (Text 37)

**TEXTS 38-102: RĀMACANDRA PURĪ CRITICIZE MAHĀPRABHU**

- ❖ Rāmacandra Purī stayed - Purī. In renounced order - sometimes stay someplace - then go away (Text 38)
- ❖ No certainty - where Rāmacandra Purī - take - meal - would do - even uninvited - very particular - how others - taking their meals (Text 39)
- ❖ To invite - Mahāprabhu - cost 320 kauḍis - would provide lunch for three people, including - Mahāprabhu - Kāśīśvara and Govinda. (Text 40)
- ❖ Every day - Lord - meal at a different place - if someone was prepared to pay for a meal - price fixed at only four paṇas. (Text 41)

**TEXTS 42-51 RĀMACANDRA PURĪ CRITICIZING LORD FOR HONOURING SWEETS**

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**TEXT 42**

*prabhura sthiti, rīti, bhikṣā, śayana, prayāṇa  
rāmacandra-purī kare sarvānusandhāna*

Rāmacandra Purī concerned himself with gathering all sorts of

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information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

**TEXT 43**

*prabhura yateka guṇa sparśite nārila  
chidra cāhi' bule, kāñhā chidra nā pāila*

Because Rāmacandra Purī was interested only in finding faults, he could not understand the transcendental qualities of Śrī Caitanya Mahāprabhu. His only concern was finding faults, but still he could not find any.

**TEXT 44**

*'sannyāsī hañā kare miṣṭānna bhakṣaṇa  
ei bhoge haya kaiche indriya-vāraṇa'?*

At last he found a fault. “How can a person in the renounced order eat so many sweetmeats?” he said. “If one eats sweets, controlling the senses is very difficult.”

- ❖ Rāmacandra Purī blasphemed - Mahāprabhu before everyone - come to see Lord every day (Text 45)
- ❖ When they met - Lord - respectful obeisances, considering him a Godbrother of His spiritual master. Rāmacandra Purī's business- search for faults (Text 46)

**TEXT 47**

*yata nindā kare tāhā prabhu saba jāne  
tathāpi ādara kare baḍa-i sambhrame*

Śrī Caitanya Mahāprabhu knew that Rāmacandra Purī was criticizing Him before everyone, but whenever Rāmacandra Purī came to see Him, the Lord offered him respects with great

attention.

- ❖ One day Rāmacandra Purī came - morning - abode of Mahāprabhu. Seeing many ants - criticize (Text 48)

**TEXT 49**

*“rātrāv atra aikṣavam āsīt, tena  
pipīlikāḥ sañcaranti abo! viraktānām  
sannyāsinām iyam indriya-lālaseti  
bruvann utthāya gataḥ.”*

“Last night there was sugar candy here,” he said. “Therefore ants are wandering about. Alas, this renounced sannyāsī is attached to such sense gratification!” After speaking in this way, he got up and left.

8

**Language is not important, the mood is important.  
Rāmacandra Purī criticizes Caitanya Mahāprabhu  
in pure Sanskrit**

**TEXT 50**

*prabhu paramparāya nindā kairāchena śravaṇa  
ebe sākṣāt śunilena ‘kalpita’ nindana*

Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī’s blasphemy. Now He directly heard his fanciful accusations.

9

**Critic sees faults in insignificant things**

**TEXT 51**

*sabajei pipīlikā sarvatra beḍāya*

*tāhāte tarka uṭhāñā doṣa lāgāya*

Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, imagining faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room.

### TEXTS 52-62 ŚRĪ CAITANYA MAHĀPRABHU REDUCING HIS DIET

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- ❖ After hearing - Mahāprabhu - doubtful and apprehensive - called Govinda - instructed (Text 52)
- ❖ “Rule - accept only one-fourth of a pot of Lord Jagannātha’s prasādam - five gaṇḍās’ worth of vegetables (Text 53)
- ❖ “If you bring any more than this, you will not see Me here anymore.” (Text 54)
- ❖ Govinda relayed - message to – devotees - they felt as if their heads - struck by thunderbolts. (Text 55)
- ❖ All devotees condemned Rāmacandra Purī - “This sinful man has come here and taken our lives.” (Text 56)
- ❖ That day - brāhmaṇa - invitation to Mahāprabhu - Govinda accepted only five gaṇḍās’ worth of vegetables - a fourth of a pot of rice – brāhmaṇa - great despair, struck his head with his hand – cried (Texts 57-58)
- ❖ Caitanya Mahāprabhu ate - half of the rice - vegetables, - whatever remained - taken by Govinda. (Text 59)
- ❖ Both Caitanya Mahāprabhu - Govinda ate only half - all the other devotees gave up eating. (Text 60)
- ❖ Mahāprabhu ordered Govinda and Kāśīśvara, “You may both take alms elsewhere to fill your bellies.” (Text 61)
- ❖ Some days - great unhappiness. Hearing - Rāmacandra Purī went to Śrī Caitanya Mahāprabhu. (Text 62)



TEXTS 63-70 RĀMACANDRA PURĪ CRITICIZING ŚRĪ CAITANYA  
MAHĀPRABHU FOR REDUCING HIS DIET

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**TEXT 63**

*praṇāma kari' prabhu kailā caraṇa vandana  
prabhure kabaye kichu hāsiyā vacana*

Śrī Caitanya Mahāprabhu offered His obeisances to Rāmacandra Purī, worshiping his feet. Then Rāmacandra Purī smiled and spoke to the Lord.

**TEXT 64**

*“sannyāsira dharma nabe 'indriya-tarpaṇa'  
yaicche taicche kare mātra udara bharaṇa*

Rāmacandra Purī advised, “It is not the business of a sannyāsī to gratify his senses. He should fill his belly some way or other.

**TEXT 65**

*tomāre kṣīṇa dekhi, śuni,—kara ardbhāsana  
ei 'śuṣka-vairāgya' nabe sannyāsira 'dharma'*

“I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyāsī.

**TEXT 66**

*yathā-yogyā udara bhare, nā kare 'viṣaya' bhoga  
sannyāsira tabe siddha baya jñāna-yoga*

“A sannyāsī eats as much as necessary to maintain his body, but he does not enjoy satisfying his senses materially. Thus a sannyāsī becomes perfect in his spiritual advancement in

knowledge.

**TEXTS 67-68**

*nāty-aśnato 'pi yogo 'sti  
na caikāntam anaśnataḥ  
na cāti-svapna-śilasya  
jāgrato naiva cārjuna  
yuktābhāra-vihārasya  
yukta-ceṣṭasya karmasu  
yukta-svapnāvabodhasya  
yogo bhavati duḥkha-bā“*

“[Lord Kṛṣṇa said:] ‘My dear Arjuna, one cannot perform mystic yoga if he eats more than necessary or needlessly fasts, sleeps and dreams too much or does not sleep enough. One should eat and enjoy his senses as much as necessary, one should properly endeavor to execute his duties, and one should regulate his sleep and wakefulness. Thus one can become freed from material pains by executing mystic yoga.’”

**TEXT 69**

*prabhu kabe,—“ajña bālaka mui 'śiṣya' tomāra  
more śikṣā deha',—ei bhāgya āmāra“*

Śrī Caitanya Mahāprabhu then humbly submitted, “I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me.”

- ❖ Rāmacandra Purī got up – left - heard - all devotees of - Mahāprabhu - eating half as much as usual (Text 70)

TEXTS 71-83 PARAMĀNANDA PURĪ'S REQUEST TO ŚRĪ  
CAITANYA MAHĀPRABHU

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- ❖ Next day, Paramānanda Purī - other devotees approached - Mahāprabhu with great humility and submission. (Text 71)
- ❖ Paramānanda Purī – “Rāmacandra Purī - by nature a bad critic. If You give up eating because of his words, what will be the profit? (Text 72)
- ❖ “Nature of Rāmacandra Purī - first - lets one eat as much as desired - if one does not eat more than necessary, - makes him eat more. (Text 73)
- ❖ Directly criticizes - ‘You eat so much. How much money do you have in your treasury? - “By inducing sannyāsīs to eat so much - spoil their religious principles - I can understand that you have no advancement.’ (Texts 74-75)
- ❖ “Rāmacandra Purī’s business - inquire always about how others - eating - conducting daily affairs. (Text 76)
- ❖ “The two kinds of activities rejected in the revealed scriptures constitute his daily affairs. (Text 77)

**TEXT 78**

*para-svabhāva-karmāṇi  
na praśamsen na garbayet  
viśvam ekātmakam paśyan  
prakṛtyā puruṣeṇa ca*

“One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.’

**TEXT 79**

*tāra madhye pūrva-vidhi 'praśamsā' chāḍiyā  
para-vidhi 'nindā' kare 'baliṣṭha' jāniyā*

“Of the two rules, Rāmacandra Purī obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

**TEXT 80**

*pūrva-parayor madhye para-vidhir balavān*

“Between the former rule and the latter rule, the latter is more important.’

**TEXT 81**

*yābhāṅ guṇa śata āche, tāhā nā kare grabhaṇa  
guṇa-madhye chale kare doṣa-āropaṇa*

“Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.

**TEXT 82**

*inhāra svabhāva ihāṅ karite nā yuyāya  
tathāpi kabiye kichu marma-duḥkha pāya*

“One should not, therefore, follow the principles of Rāmacandra Purī. Nevertheless, I have to say something against him because he is making our hearts unhappy.

**TEXT 83**

*inhāra vacane kene anna tyāga kara?  
pūrvavat nimantraṇa māna',—sabāra bola dhara“*

“Why have You given up proper eating due to the criticism of Rāmacandra Purī? Please accept invitations as before. This is the request of us all.”

### TEXTS 84-86 ŚRĪ CAITANYA MAHĀPRABHU RESPONSE TO THE REQUEST

---

#### **TEXT 84**

*prabhu kabe,—“sabe kene purīre kara roṣa?  
'sabaja' dharma kabe teṅho, tāṅra kibā doṣa?*

Śrī Caitanya Mahāprabhu replied, “Why are all of you angry at Rāmacandra Purī? He is expounding the natural principles of sannyāsa life. Why are you accusing him?”

#### **TEXT 85**

*yati hañā jihvā-lāmpaṭya—atyanta anyāya  
yatira dharma,—prāṇa rākhite ābhāra-mātra kbāya“*

“For a sannyāsī to indulge in satisfying the tongue is a great offense. The duty of a sannyāsī is to eat only as much as needed to keep body and soul together.”

#### **TEXT 86**

*tabe sabe meli' prabhure bahu yatna kailā  
sabāra āgrabe prabhu ardhbeka rākhilā*

When they all requested very fervently that Śrī Caitanya Mahāprabhu take a full meal, He still would not do so. Instead, He responded to their request by accepting half as much as usual.

**TEXTS 87- 95 ŚRĪ CAITANYA MAHĀPRABHU’S CHARACTERISTICS AS INDEPENDENT LORD**

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**TEXT 87**

*dui-ṣaṇa kauḍi lāge prabhura nimantraṇe  
kabhu dui-jana bhoktā, kabhu tina-jane*

The cost for the food needed to invite Śrī Caitanya Mahāprabhu was fixed at two ṣaṇas of kauḍis [160 conchshells], and that food would be taken by two men and sometimes three.

**TEXT 88**

*abhojyānna vipra yadi karena nimantraṇa  
prasāda-mūlya la-ite lāge kauḍi dui-ṣaṇa*

When a brāhmaṇa at whose home an invitation could not be accepted invited the Lord, he would pay two ṣaṇas of conchshells to purchase the prasādam.

**TEXT 89**

*bhojyānna vipra yadi nimantraṇa kare  
kichu ‘prasāda’ āne, kichu pāka kare gbare*

When a brāhmaṇa at whose home an invitation could be accepted invited Him, the brāhmaṇa would purchase part of the prasādam and cook the rest at home.

**TEXTS 90–91**

*paṇḍita-gosāñi, bhagavān-ācārya, sārvaḥḥauma  
nimantraṇera dine yadi kare nimantraṇa  
tāñ-sabāra icchāya prabhu karena bhojana  
tāhāñ prabhura svātantrya nāi, yaiche tāñra mana*

Even on a day when Śrī Caitanya Mahāprabhu was invited to dine by others, if Gadādhara Paṇḍita, Bhagavān Ācārya or Sārvabhauma Bhaṭṭācārya invited Him, Śrī Caitanya Mahāprabhu had no independence. He would accept their invitations as they desired.

**TEXT 92**

*bakta-gaṇe sukha dite prabhura 'avatāra'  
yābhāṅ yaicbe yogya, tābhāṅ karena vyavahāra*

Śrī Caitanya Mahāprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

**TEXT 93**

*kabhu laukika rīti,—yena 'itara' jana  
kabhu svatantra, karena 'aiśvarya' prakāṣana*

Because of His full independence, Śrī Caitanya Mahāprabhu sometimes behaved like a common man and sometimes manifested His godly opulence.

**TEXT 94**

*kabhu rāmacandra-purīra baya bhṛtya-prāya  
kabhu tāre nāhi māne, dekbe tṛṇa-prāya*

Śrī Caitanya Mahāprabhu sometimes accepted Rāmacandra Purī as His master and considered Himself a servant, and sometimes the Lord, not caring for him, would see him as being just like a straw.

**TEXT 95**

*īśvara-caritra prabhura—buddhira agocara  
yabe yei karena, sei saba—manohara*

Śrī Caitanya Mahāprabhu behaved exactly like the Supreme Personality of Godhead, beyond the restriction of anyone's intelligence. He did whatever He liked, but all His activities were very beautiful.

### TEXTS 96-98 SCENE AFTER RĀMACANDRA PURĪ'S DEPARTURE

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#### **TEXT 96**

*ei-mata rāmacandra-purī nīlācale  
dina kata rabi' gelā 'tīrtha' karibāre*

Thus Rāmacandra Purī stayed for some days at Nilācala [Jagannātha Purī]. Then he left to visit various holy places of pilgrimage.

#### **TEXT 97**

*teṅbo gele prabhura gaṇa haila haraṣita  
śirera pāthara yena paḍila ācambita*

The devotees considered Rāmacandra Purī to be like a great burden on their heads. When he left Jagannātha Purī, everyone felt extremely happy, as if a great stone burden had suddenly fallen from their heads to the ground.

#### **TEXT 98**

*svacchande nimantraṇa, prabhura kīrtana-nartana  
svacchande kareṇa sabe prasāda bhojana*

After his departure, everything was happy once again. Śrī Caitanya Mahāprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted prasādam without hindrances.



## TEXTS 99-102 CONCLUSION

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### **TEXT 99**

*guru upekṣā kaile, aicche phala haya  
krame īśvara-paryanta aparādhe ṭhekaya*

If one's spiritual master rejects him, one becomes so fallen that he, like Rāmacandra Purī, commits offenses even to the Supreme Personality of Godhead.

### **TEXT 100**

*yadyapi guru-buddhye prabhu tāra doṣa nā la-ila  
tāra phala-dvārā loke śikṣā karāila*

Śrī Caitanya Mahāprabhu did not consider the offenses of Rāmacandra Purī, for the Lord considered him His spiritual master. However, his character instructed everyone about the result of offending the spiritual master.

### **TEXT 101**

*caitanya-caritra—yena amṛtera pūra  
śunite śravaṇe mane lāgaye madhura*

The character of Śrī Caitanya Mahāprabhu is full of nectar. Hearing about it is pleasing to the ear and mind.

### **TEXT 102**

*caitanya-caritra likhi, śuna eka-mane  
anāyāse pābe prema śrī-kṛṣṇa-carāṇe*

I write about the character of Śrī Caitanya Mahāprabhu. O readers, please hear with attention, for thus you will easily receive ecstatic love for the lotus feet of Lord Śrī Kṛṣṇa.

