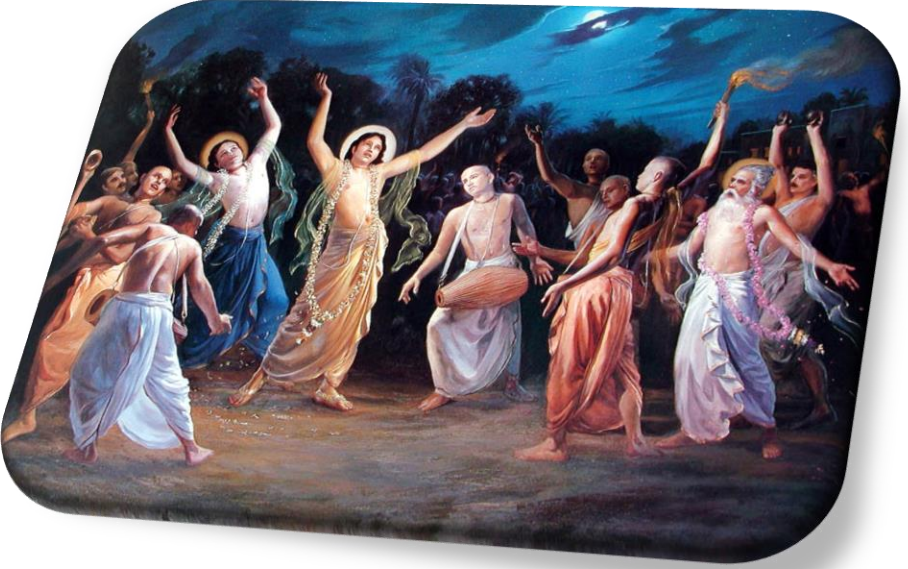


## CONTENTS

Texts 1-3: Maṅgalācaraṇa.....	3
Texts 4-12: Eagerness for Caitanya Mahāprabhu’s darśana .....	5
Text 13-33: Caitanya Mahāprabhu’ opinion of Gopīnātha Paṭṭanāyaka’s case .....	6
Texts 34-44: Caitanya Mahāprabhu continues to be strict .....	9
Texts 45-54: Haricandana Pātra intervenes.....	10
Texts 55-66: Caitanya Mahāprabhu inquires about Gopīnātha Paṭṭanāyaka/ Vāṇinātha Paṭṭanāyaka’s reaction during calamity ....	12
Texts 67- 79: Kāśī Mīśra apologizing from the Lord.....	15
Texts 80 – 103: Kāśī Mīśra as the spiritual master mediates in the issue and tries to reconcile the conflict.....	20
Texts 104-115: Lord Caitanya’s inconceivable mercy .....	23
Texts 116-126: Kāśī Mīśra inform Śrī Caitanya Mahāprabhu about the facts.....	26
Texts 127-131: Bhavānanda Rāya expresses his gratitude to Caitanya Mahāprabhu .....	30
Texts 132-144: Gopīnātha Paṭṭanāyaka begs for Caitanya Mahāprabhu’s mercy and Caitanya Mahāprabhu accepts him by giving instructions .....	30



*agaṇya-dhanya-caitanya-  
gaṇānām prema-vanyayā  
ninye 'dhanya-jana-svānta-  
maruḥ śāsavad anūpatām*

The innumerable, glorious followers of Śrī Caitanya Mahāprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love. (CC. Antya 9.1)

CHAPTER 9  
THE DELIVERANCE OF GOPINĀTHA PAṬṬANĀYAKA



**TEXTS 1-3: MAṄGALĀCARAṆA**

**TEXT 1**

*agaṇya-dhanya-caitanya-  
gaṇānām prema-vanyayā  
ninye 'dhanya-jana-svānta-  
maruḥ śaśvad anūpatām*

The innumerable, glorious followers of Śrī Caitanya Mahāprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love.

**TEXT 2**

*jaya jaya śrī-kṛṣṇa-caitanya dayāmaya  
jaya jaya nityānanda karuṇa-hṛdaya*

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful incarnation! All glories to Lord Nityānanda, whose heart is always compassionate!

**TEXT 3**

*jayādvaitācārya jaya jaya dayāmaya  
jaya gaura-bhakta-gaṇa saba rasamaya*

All glories to Advaita Ācārya, who is very merciful! All glories to the devotees of Śrī Caitanya Mahāprabhu, who are always overwhelmed by transcendental bliss!



**TEXTS 4-12: EAGERNESS FOR CAITANYA MAHĀPRABHU'S DARŚANA**

**TEXT 4**

*ei-mata mahāprabhu bhakta-gaṇa-saṅge  
nīlācale vāsa karena kṛṣṇa-prema-raṅge*

Thus Śrī Caitanya Mahāprabhu lived at Nīlācala [Jagannātha Purī] with His personal devotees, always merged in ecstatic love for Kṛṣṇa.

- ❖ Śrī Caitanya Mahāprabhu always felt waves of separation from Kṛṣṇa, externally and internally. His mind and body - agitated by various spiritual transformations (Text 5)
- ❖ During day - chanted, danced and saw Lord Jagannātha - night - tasted transcendental bliss in company of Rāmānanda Rāya and Svarūpa Dāmodara. (Text 6)



**TEXT 7**

*trijagatera loka āsi' karena daraśana  
yei dekhe, sei pāya kṛṣṇa-prema-dhana*

People from the three worlds used to come visit Śrī Caitanya Mahāprabhu. Anyone who saw Him received the

transcendental treasure of love for Kṛṣṇa.

**TEXT 8**

*manuṣyera veśe deva-gandharva-kinnara  
sapta-pātālera yata daitya viṣadbara*

The inhabitants of the seven higher planetary systems—including the demigods, the Gandharvas and the Kinnaras—and the inhabitants of the seven lower planetary systems [Pātālaloka], including the demons and serpentine living entities, all visited Śrī Caitanya Mahāprabhu in the dress of human beings.

- ❖ Dressed in different ways, people from the seven islands and nine khaṇḍas visited Mahāprabhu. (Text 9)

**TEXT 10**

*prahlāda, bali, vyāsa, śuka ādi muni-gaṇa  
āsi' prabhu dekhi' preme haya acetana*

Prahlāda Mahārāja, Bali Mahārāja, Vyāsadeva, Śukadeva Gosvāmī and other great sages came to visit Śrī Caitanya Mahāprabhu. Upon seeing Him, they became unconscious in ecstatic love for Kṛṣṇa.

- ❖ Being unable to see Śrī Caitanya Mahāprabhu - populace outside - make tumultuous sound - Mahāprabhu go outside - “Chant Hare Kṛṣṇa.” (Text 11)
- ❖ All kinds of people - come to see Lord - upon seeing - overwhelmed with ecstatic love for Kṛṣṇa (Text 12)

**TEXT 13-33: CAITANYA MAHĀPRABHU' OPINION OF GOPINĀTHA  
PAṬṬANĀYAKA'S CASE**

- ❖ One day people - informed - “Gopīnātha Paṭṭanāyaka - son of Bhavānanda Rāya - condemned to death by baḍa-jānā - eldest son of the King - raised on cāṅga - O Lord, only if You protect him will he be saved.” (Texts 13-14)
- ❖ “Bhavānanda Rāya and his entire family - your servants - fitting for You to save” (Text 15)
- ❖ Mahāprabhu - “Why is the King chastising him?” (Text 16)
- ❖ People - “Gopīnātha Paṭṭanāyaka - brother of Rāmānanda Rāya - always been treasurer for government - served in Mālajāṭhyā Daṇḍapāta - soliciting and collecting money - depositing it in government treasury.” (Texts 17-18)
- ❖ “Once when he deposited the collection, - a balance of 200,000 kāhanas of conchshells was due from him - King demanded (Text 19)
- ❖ “Gopīnātha Paṭṭanāyaka - ‘No money - immediately give - in cash - give time - Gradually I shall purchase and sell my gross goods - fill your treasury - ten to twelve good horses - Take them immediately for a proper price.’ - brought all the horses to the door of King.” (Texts 20-21)
- ❖ “One of the princes knew how to estimate price of horses - King sent for him to come with ministers and friends.” (Text 22)
- ❖ “Prince - purposely gave reduced estimate - Gopīnātha Paṭṭanāyaka heard price - angry” (Text 23)

#### **TEXT 24**

*sei rāja-putrera svabhāva,—grīvā phirāya  
ūrdhva-mukhe bāra-bāra iti-uti cāya*

“That prince had a personal idiosyncrasy of turning his neck

and facing the sky, looking here and there again and again.

- ❖ “Gopīnātha Paṭṭanāyaka criticized prince - unafraid of prince because King - very kind toward him.” (Text 25)

### **TEXT 26**

*'āmāra ghoḍā grīvā nā phirāya ūrdhve nāhi cāya  
tāte ghoḍāra mūlya gbāṭi karite nā yuyāya'*

“Gopīnātha Paṭṭanāyaka said, ‘My horses never turn their necks or look upward. Therefore the price for them should not be reduced.’

- ❖ “Hearing this criticism - prince became angry - Going before King - made false allegations” (Text 27)
- ❖ “‘This Gopīnātha Paṭṭanāyaka - unwilling to pay money due - squandering – you issue an order - I can put him on cāṅga - realize money.’ (Text 28)
- ❖ “King - adopt whatever means you think best - Any device - you can somehow or other realize money is all right.’ (Text 29)
- ❖ “Prince - raised Gopīnātha Paṭṭanāyaka onto the cāṅga - spread swords - upon which to throw him.” (Text 30)

1

### **One’s uncontrolled speech can lead to death**

- ❖ Mahāprabhu – “Gopīnātha Paṭṭanāyaka does not want to pay King the money that is due - How then is the King at fault in punishing him?” (Text 31)
- ❖ “Gopīnātha Paṭṭanāyaka - charge of collecting money - he misappropriates it - Not fearing King - squanders it to see dancing girls.” (Text 32)
- ❖ “If one is intelligent, let him perform service to the



government - after paying the government, he can spend whatever money is left.” (Text 33)

**TEXTS 34-44: CAITANYA MAHĀPRABHU CONTINUES TO BE STRICT**

- ❖ At that time - news - Vāṇinātha Rāya and his entire family - arrested (Text 34)
- ❖ Śrī Caitanya Mahāprabhu – “King must personally realize the money - I am sannyāsī - What can I do?” (Text 35)
- ❖ All devotees, headed by Svarūpa Dāmodara Gosvāmī, fell at lotus feet of Mahāprabhu - submitted plea. (Text 36)

**TEXT 37**

*“rāmānanda-rāyera goṣṭhī, saba—tomāra ‘dāsa’  
tomāra ucita nabe aichana udāsa”*

“All the members of Rāmānanda Rāya’s family are Your eternal servants. Now they are in danger. It is not befitting for You to be indifferent to them in this way.”

- ❖ Śrī Caitanya Mahāprabhu spoke in an angry mood. “You want to order Me to go to the King,” (Text 38)
- ❖ “Your opinion is that I should go to the King’s palace and spread My cloth to beg money from him. (Text 39)
- ❖ “Sannyāsī or brāhmaṇa may beg for up to five gaṇḍās - why should he be granted inappropriate sum of 200,000 kāhanas of conchshells?” (Text 40)

2

**Devotees must be honest in regular dealings and not expect concessions from local government for breaking the local laws in name of being transcendental**

3

**Renunciants should not be dragged in grhastha controversies and misappropriation**

- ❖ News - Gopīnātha already been set up to be thrown upon the points of the swords. (Text 41)

**TEXT 42**

*śuni' prabhura gaṇa prabhure kare anunaya  
prabhu kabe,— "āmi bhikṣuka, āmā baite kichu naya*

Hearing this news, all the devotees again appealed to the Lord, but the Lord replied, "I am a beggar. It is impossible for Me to do anything about this.

- ❖ "If you want to save him - all pray together at the lotus feet of Jagannātha- Supreme Personality of Godhead - possesses all potencies - able to act freely - do and undo whatever He likes." (Texts 43-44)

**TEXTS 45-54: HARICANDANA PĀTRA INTERVENES**

- ❖ When Mahāprabhu replied this way - officer named Haricandana Pātra went to the King and spoke (Text 45)

4

**Real devotees don't keep grudge against anyone.  
Haricandana had been insulted and slapped by  
Śrīvāsa Ṭhākura in Ratha Yatra**

*rājāra āge haricandana dekhe śrīnivāsa  
baste tāñre sparśi' kabe,—hao eka-pāśa*

*cāpaḍa māriyā tāre kaila nivāraṇa  
cāpaḍa kbāñā kruddha hailā haricandana*

*bbāgyavān tumi—inhāra hasta-sparśa pāilā  
āmāra bhāgye nāhi, tumi kṛtārtha hailā  
(Cc. Madhya 13.93, 13.95, 13.97)*

**But he is proactively coming to save Gopīnātha  
Paṭṭanāyaka**

- ❖ “Gopīnātha Paṭṭanāyaka - your faithful servant. To condemn a servant to death - not good” (Text 46)

5

**Conflicts can only be solved in ego free  
environment**

- ❖ “Only fault - owes some money - If killed - what profit - government - loser - not get the money - take horses - proper price - let him gradually repay” (Texts 47-48)
- ❖ King – surprise - “I didn't know - Why life be taken - only want the money - Go - adjust everything” (Texts 49-50)

6

**Vested interests may take advantage of  
communication gap between leaders**

- ❖ Haricandana - informed prince - immediately Gopīnātha Paṭṭanāyaka taken down from cāṅga (Text 51)
- ❖ Told - King demanded money - what means he would pay it - “Kindly take horses for a proper price (Text 52)
- ❖ “Gradually pay balance as I can” (Text 53)

7

**Lack of empathic hearing/ listening may aggravate problems**

- ❖ Government took all horses for proper price - time was set for payment of balance - Gopīnātha Paṭṭanāyaka was released.(Text 54)

**TEXTS 55-66: CAITANYA MAHĀPRABHU INQUIRES ABOUT GOPĪNĀTHA PAṬṬANĀYAKA/ VĀṆĪNĀTHA PAṬṬANĀYAKA’S REACTION DURING CALAMITY**

- ❖ Śrī Caitanya Mahāprabhu inquired - “What was Vāṇinātha doing when he was arrested and brought there?” (Text 55)
- ❖ Messenger – “Fearlessly, incessantly chanting the mahā-mantra - counted chants on the fingers of both hands - after finished chanting one thousand times - make a mark on his body.” (Texts 56-57)

8

**Real devotee remembers Krishna even at time of death**

**TEXT 58**

*śuni’ mahāprabhu ha-ilā parama ānanda  
ke bujbite pāre gaurera kṛpā-chanda-bandha?*

Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?

9

**Lord is more pleased by devotee's attitude when facing reaction of mistake than feel angry with him upon his mistake**

- ❖ Kāśī Miśra came to residence of Mahāprabhu - Lord talked with him with some agitation. (Text 59)

**TEXT 60**

*“ibāṅ rabite nāri, yāmu ālālanātha  
nānā upadrava ibāṅ, nā pāi soyātha”*

“I cannot stay here any longer,” the Lord said. “I shall go to Ālālanātha. There are too many disturbances here, and I cannot get any rest.

10

**Renunciant may express frustration when caught in cross fire of devotee community's mundane problems and reactions**

11

**To change location for physical and mental reprieve is bonafide**

- ❖ “All family members of Bhavānanda Rāya - engaged in government service - spend government's revenue in various ways - What fault on part of King? - wants government's money - when punished for failing to pay - come to Me to release them. (Texts 61-62)

12

**Renunciant should not be bothered with grhastha conflicts**

- ❖ “When King put Gopīnātha Paṭṭanāyaka on cāṅga - messengers came four times to inform Me” (Text 63)

**TEXT 64**

*bhikṣuka sannyāsī āmi nirjana-vāsī  
āmāya duḥkha deya, nija-duḥkha kabi' āsi'*

“As a beggar sannyāsī, a mendicant, I wish to live alone in a solitary place, but these people come to tell Me about their unhappiness and disturb Me.

13

**One should approach a renunciant to serve him  
not take service from him in mundane affairs**

**TEXT 65**

*āji tāre jagannātha karilā rakṣaṇa  
kāli ke rākhibe, yadi nā dibe rāja-dhana?*

“Jagannātha has saved him once from death today, but if tomorrow he again does not pay what he owes the treasury, who will give him protection? promise

14

**Krishna does not protect purposeful repeated sin**

15

**Caitanya Mahāprabhu's warning: Jagannātha will  
not protect devotee if they continue to commit  
offences**

**TEXT 66**

*viṣayīra vārtā śuni' kṣubdha haya mana  
tāte ibāṅ rabi' mora nābi prayojana“*

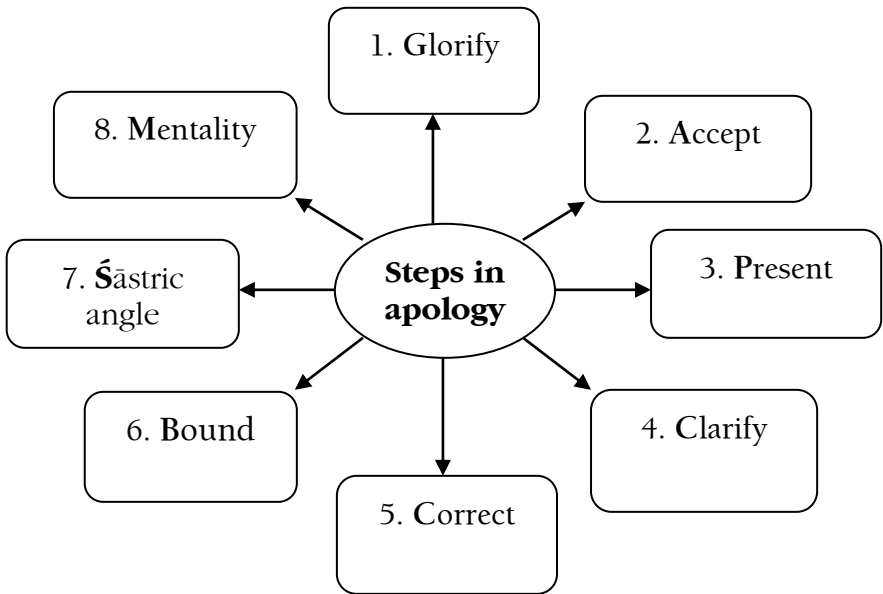
“If I hear about the activities of materialistic persons, My mind becomes agitated. There is no need for Me to stay here and be disturbed in that way.”

16

**Renunciant should keep distance from viṣayāra vārtā**

**TEXTS 67- 79: KĀŚĪ MĪŚRA APOLOGIZING FROM THE LORD**

**STEPS IN APOLOGY: (GAP CC SMB)**



**STEPS IN APOLOGY: (GAP CC SMB)**

Mistakes must be followed by proper apology which consists of:

- a. **Glorify:** Glorification of angry party (Text 68)
- b. **Accept:** Acceptance of mistake (Texts 68-69)
- c. **Present:** Presenting actual facts of events (Text 74)
- d. **Clarify:** Clarifying misunderstanding (Texts 75, 76)
- e. **Correct:** Promise of rectification of mistake (Text 78)
- f. **Bound:** Taking responsibility of not repetition of the same mistake in future. (Text 78)
- g. **Śāstric angle:** Seeing the incident from śāstric angle/ philosophical angle by presenting verses & case studies (Texts 70-73, 77)
- h. **Mentality:** Concluding that ultimately Krishna is the doer (Text 79)

- ❖ Kāśī Mīśra caught hold of the Lord's lotus feet and said, "Why should You be agitated by these affairs? (Text 67)

**TEXT 68**

*sannyāsī virakta tomāra kā-sane sambandha?  
vyavahāra lāgi' tomā bhaje, sei jñāna-andha*

"You are a renounced sannyāsī. What connections do You have? One who worships You for some material purpose is blind to all knowledge."

17

**Becoming devotee for material profit and keeping Viṣṇu as means of livelihood is not approved**



18

**Materialist does not know why one should become a devotee.**

**PURPORT: TEXT 68**

- ✓ *anyābbilāṣitā-śūnyam ...*
- ✓ *bbukti-mukti-siddhi-kāmī ...*
- ✓ *ārūbya kṛcchreṇa...*

**TEXT 69**

*tomāra bhajana-phale tomāte 'prema-dhana'  
viṣaya lāgi' tomāya bhaje, sei mūrkhā jana*

Kāśī Miśra continued, “If one engages in devotional service for Your satisfaction, this will result in his increasingly awakening his dormant love for You. But if one engages in Your devotional service for material purposes, he should be considered a number-one fool.

19

**Pure devotional service awakens Krishna prema and devotional service for material purposes is number one foolish act**

**PURPORT: TEXT 69 – EXPOSING THE JĀTA-GOŚĀIS**

- a. Become preachers, gurus, religionists or philosophers for the sake of maintaining a high standard of living and sense gratification for themselves and their families
- b. Dress: As sannyāsī or preacher sometimes
- c. Train some family members as lawyers and seek help from a high-court to acquire riches on the plea of maintaining temples.

**PURPORT: TEXT 69 – EXPOSING THE JĀTA-GOSĀIS**

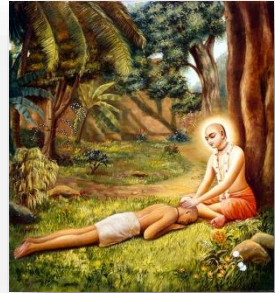
- d. Such people may 1. Call themselves preachers 2. Live in Vṛndāvana or Navadvīpa 3. Print many religious books 4) Śrīmad-Bhāgavatam kathā 5. Deity worship 6. Deity worship 7) Initiate disciples → Purpose to earn living and maintain wife and children
- e. Sometimes spend money for curing family member's disease or serve daridra-nārāyaṇa
- f. Society of cheaters and cheated
- g. Devotional service elevates you to the post of eternal service to the Lord

**STANDARD OF PURE DEVOTIONAL SERVICE ESTABLISHED BY VAIṢṆAVA BEHAVIOR OF PAST AND PRESENT SĀDHUS (TEXTS 70-72)**

**TEXT 70**

*tomā lāgi' rāmānanda rājya tyāga kailā  
tomā lāgi' sanātana 'viṣaya' chāḍilā*

“It is only for Your sake that Rāmānanda Rāja resigned from the governorship of South India and Sanātana Gosvāmī gave up his post as minister.



**TEXT 71**

*tomā lāgi' raghunātha sakala chāḍila  
bethāya tābāra pitā viṣaya pāṭhāila*

“It is for Your sake that Raghunātha dāsa gave up all his family relationships. His father sent money and men here to serve him.



**TEXT 72**

*tomāra caraṇa-krpā hañāche tābāre  
chatre māgi' khāya, 'viṣaya' sparśa  
nāhi kare*

“However, because he has received the mercy of Your lotus feet, he does not even accept his father’s money. Instead he eats by begging alms from centers for the distribution of food.

**TEXT 73**

*rāmānandera bhāi goṣīnātha-mahāśaya  
tomā haite viṣaya-vāñchā, tāra icchā naya*

“Gopīnātha Paṭṭanāyaka is a good gentleman. He does not desire material benefits from You.

- ❖ “It is not Gopīnātha who sent all those men - Rather, his friends and servants, seeing his distressed condition, informed - because they knew - Gopīnātha is a soul surrendered unto You. (Text 74)

20

**Misconception leads to circumstantial  
misconception and perception**

**TEXT 75**

*sei 'śuddha-bhakta', ye tomā bhaje tomā lāgi'  
āpanāra sukha-duḥkhe haya bhoga-bhogī'*

“Gopīnātha Paṭṭanāyaka is a pure devotee who worships You only for Your satisfaction. He does not care about his personal happiness or distress, for that is the business of a materialist.

**TEXT 76**

*tomāra anukampā cābe, bhaje anukṣaṇa  
acirāt mile tāñre tomāra caraṇa*

“One who engages in Your devotional service twenty-four hours a day, desiring only Your mercy, will very soon attain shelter at Your lotus feet.

21

**Pure devotional service guarantees success. With this faith pure devotee is tolerant and patient**

**TEXT 77:**

✓ *tat te 'nukampāñ ...*

**TEXT 78**

*ethā tumi vasi' raba, kene yābe ālālanātha?  
keba tomā nā śunābe viṣayīra bāt*

“Kindly stay here at Jagannātha Purī. Why should You go to Ālālanātha? Henceforward, no one will approach You about material affairs.”

- ❖ Finally Kāśī Miśra told - “If You want to give protection to Gopīnātha - Lord Jagannātha – who protected him today- protect him in the future.” (Text 79)

**TEXTS 80 – 103: KĀŚĪ MĪŚRA AS THE SPIRITUAL MASTER MEDIATES IN THE ISSUE AND TRIES TO RECONCILE THE CONFLICT**

- ❖ Kāśī Miśra left - At noon King Pratāparudra came to Kāśī Miśra's home (Text 80)
- ❖ King Pratāparudra in Puruṣottama - performed one

regular duty - daily to the house of Kāśī Mīśra - massage his lotus feet - hear - about how opulently Lord Jagannātha was being served. (Texts 81-82)

22

**Great souls render menial service to spiritual master regularly**

23

**Guru speaks Krishna katha in response to disciple's service**

❖ Kāśī Mīśra informed - through hints (Text 83)

24

**One must be tactful in presenting things to powerful people**

❖ “Mahāprabhu wants to leave Purī - go Ālālanātha.” (Text 84)

25

**We must present things as it is**

- ❖ King - unhappy - inquired reason - Kāśī Mīśra informed all the details. (Text 85)
- ❖ “When Gopīnātha Paṭṭanāyaka - lifted on cāṅga - all his servants - inform Śrī Caitanya Mahāprabhu - Mahāprabhu extremely sorry - chastised Gopīnātha (Texts 86-87)
- ❖ ‘Mad after sense gratification - acts as a government servant - spends government’s revenue - sinful activities.’ (Text 88)

**TEXT 89**

*brahmasva-adhika ei haya rāja-dhana  
tābā hari' bhoga kare mahā-pāpi jana*

“The revenue of the government is more sacred than the property of a brāhmaṇa. One who misappropriates the government’s money and uses it to enjoy sense gratification is most sinful.

- ❖ “One who serves government - misappropriates government’s revenue - punished by king - verdict of scriptures. (Text 90)
- ❖ “King wanted revenue – didn’t enforce punishment - King religious - Gopīnātha cheat – doesn’t pay revenue - My help for release - greatly sinful - cannot tolerate (Texts 91-92)
- ❖ “Leave Purī - go to Ālālanātha - live peacefully - not hear all these affairs.” (Text 93)
- ❖ King Pratāparudra - felt great pain -“I shall give up all that is due - if Mahāprabhu stay here at Purī. (Text 94)

### **TEXT 95**

*eka-kṣaṇa prabhura yadi pāiye daraśana  
koṭi-cintāmaṇi-lābha nabe tāra sama*

“If even for a moment I could get an interview with Lord Śrī Caitanya Mahāprabhu, I would not care for the profit of millions of cintāmaṇi stones.

### **TEXT 96**

*kon chāra padārtha ei dui-lakṣa kāhana?  
prāṇa-rājya karoṅ prabhu-pade nirmañchana“*

“I do not care about this small sum of 200,000 kāhanas. What to speak of this, I would indeed sacrifice everything at the lotus feet of the Lord, including my life and kingdom.”

26

**Real wealth is Caitanya Mahāprabhu's association and service**

- ❖ Kāśī Miśra hinted – “Not Lord's desire - forfeit payment - unhappy because whole family troubled.” (Text 97)
- ❖ King – “No desire to give pain to Gopīnātha and family - nor did I know about caṅga - sneered at Puruṣottama Jānā - prince tried to scare him” (Texts 98-99)
- ❖ “Go personally to Mahāprabhu - keep Him at Purī - I shall excuse Gopīnātha from all his debts.” (Text 100)
- ❖ Kāśī Miśra - “Excusing debts - Lord unhappy” (Text 101)

27

**Devotees don't try to escape material responsibilities based on spiritual relationship**

- ❖ King – “Absolve Gopīnātha of all debts - don't speak to the Lord -let Him know - all family members of Bhavānanda Rāya, including Gopīnātha - my dear friends. (Text 102)
- ❖ “Bhavānanda Rāya worthy of my worship and respect- always naturally affectionate to his sons.” (Text 103)

**TEXTS 104-115: LORD CAITANYA'S INCONCEIVABLE MERCY**

- ❖ King returned - called Gopīnātha & eldest prince (Text 104)
- ❖ King told Gopīnātha – “Excused money - Māljāṭhyā Daṅḍapāṭa again given for collections.” (Text 105)
- ❖ “Do not again misappropriate revenue - salary insufficient, henceforward doubled.” (Text 106)
- ❖ “King - offering silken wrapper -“Go to Mahāprabhu - After taking permission - go to your home” (Text 107)

28

**Devotee, who takes shelter of holy names at time of calamity, ends up gaining more than losing**

**TEXT 108**

*paramārthe prabhura kṛpā, seba rabu dūre  
ananta tābāra phala, ke balite pāre?*

By the mercy of Śrī Caitanya Mahāprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

**TEXT 109**

*rājya-viṣaya'-phala ei—kṛpāra 'ābhāse'  
tābāra gaṇanā kāro mane nāhi āise!*

Gopīnātha Paṭṭanāyaka achieved the result of kingly opulence due to but a glimpse of the Lord's mercy. Therefore no one can calculate the full value of His mercy.

**TEXT 110**

*kābhān cāṅge caḍāñā laya dbana-prāṇa!  
kābhān saba chāḍi' sei rājyādi-pradāna!*

Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga to be killed, and all his money was taken away, but instead his debts were excused, and he was appointed collector in the same place.

**TEXT 111**

*kābhān sarvasva veci' laya, deyā nā yāya kauḍi!  
kābhān dviguṇa vartana, parāya neta-dbaḍi!*

On one hand Gopīnātha Paṭṭanāyaka was unable to clear his debt even by selling all his possessions, but on the other his salary was doubled, and he was honored with the silken



wrapper.

**TEXT 112**

*prabhura icchā nāhi, tāre kauḍi chāḍāibe  
dviguṇa vartana kari' punaḥ 'viṣaya' dibe*

It was not the desire of Lord Caitanya Mahāprabhu that Gopīnātha Paṭṭanāyaka be excused of his debt to the government, nor was it His desire that his salary be doubled or that he be reappointed collector at the same place.

**TEXT 113**

*tathāpi tāra sevaka āsi' kaila nivedana  
tāte kṣubdha haila yabe mahāprabhura mana*

When Gopīnātha Paṭṭanāyaka's servant went to Śrī Caitanya Mahāprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

29

**Power of prayer offered at Lord's lotus feet can  
reward a person beyond compare**

**TEXT 114**

*viṣaya-sukha dite prabhura nāhi manobala  
nivedana-prabhāveha tabu phale eta phala*

The Lord had no intention of awarding His devotee the happiness of material opulence, yet simply because of His being informed, such a great result was obtained.

**TEXT 115**

*ke kabite pāre gaurera āścarya svabhāva?  
brahmā-śiva ādi yānra nā pāya antarbhāva*

No one can estimate the wonderful characteristics of Śrī

Caitanya Mahāprabhu. Even Lord Brahmā and Lord Śiva cannot understand the intentions of the Lord.

**ADVANTAGES OF RECEIVING LORD’S MERCY**

1. Spiritual advancement
2. Royal opulence
3. Protection from danger
4. Debts excused
5. Appointed collector
6. Salary doubled
7. Honour with silk turban

**TEXTS 116-126: KĀŚĪ MIŚRA INFORM ŚRĪ CAITANYA MAHĀPRABHU ABOUT THE FACTS**

- ❖ Kāśī Miśra went to Śrī Caitanya Mahāprabhu - informed Him in detail of all the King’s intentions. (Text 116)

**TEXT 117**

*prabhu kabe,—“kāśī-miśra, ki tumi karilā?  
rāja-pratigraba tumi āmā’ karāilā?”*

Upon hearing about Kāśī Miśra’s tactics with the King, Śrī Caitanya Mahāprabhu said, “Kāśī Miśra, what have you done? You have made Me indirectly take help from the King.”

30

**Devotees do not like to take favour from king**

31

**Caitanya Mahāprabhu: One should not use spiritual authority to change material dealings**

- ❖ Kāśī Mīśra – “King has done - without reservations - Kindly hear his statement.” (Text 118)
- ❖ “King - ‘Speak to the Lord in such a way - He will not think, “For My sake the King has forfeited 200,000 kāhanas of kauḍis.” (Text 119)

**TEXT 120**

*bhavānandera putra saba—mora priyatama  
inbā-sabākāre āmi dekbi ātma-sama*

“Inform Śrī Caitanya Mahāprabhu that all the sons of Bhavānanda Rāya are especially dear to me. I consider them like members of my family.

**TEXT 121**

*ataeva yābhāṅ yābhāṅ dei adbhikāra  
kbāya, piye, luṭe, vilāya, nā karoṅ vicāra*

“Therefore I have appointed them collectors in various places, and although they spend the government’s money, eat, drink, plunder and distribute it as they like, I do not take them very seriously.

**TEXT 122**

*rājamahindāra ‘rājā’ kainu rāma-rāya  
ye kbāila, yebā dila, nāhi lekbā-dāya*

“I made Rāmānanda Rāya the governor of Rājamahendri. There is practically no account of whatever money he took and distributed in that position.

- ❖ “Gopīnātha, in the same way - spends 200,000 to 400,000 kāhanas as he likes (Text 123)
- ❖ “Gopīnātha - collect some and pay some, spending it at will - I would not consider this seriously - This time -

put into trouble - misunderstanding with the prince  
(Text 124)

- ❖ “Prince created this - without my knowledge - I consider all sons of Bhavānanda Rāya - my relatives  
(Text 125)
- ❖ “Because - intimate relationship - absolved Gopīnātha of all debts - Mahāprabhu does not know this - Whatever done - because of intimate relationship” (Text 126)

**IMPORTANT PRINCIPLES IN SPIRITUAL MANAGEMENT**  
**(TEXTS 120-126)**

- ✓ Relationships is parent of morality
- ✓ Intimacy delivers forgiveness  
Formality delivers justice  
Antipathy delivers vengeance
- ✓ Pratāparudra Mahārāja had intimate relation with Bhavānanda Rāya and family. Therefore he appointed them as collectors in various places and allowed them freedom to spend government's money, eat, drink, plunder and distribute as they like (Text 121)
- ✓ Spiritual advancement and material accountability may not always go together (Text 122)
- ✓ Lack of financial accountability is not always synonymous with irresponsibility or lack of spiritual substance (Text 122)
- ✓ Intimacy with one does not always mean intimacy with other (Text 123)  
A likes B; B likes C; Does not mean A likes C
- ✓ Independent actions can create havoc (Text 125)
- ✓ Intimacy delivers forgiveness. Intimacy and partiality towards someone may be natural and causeless (Text 126)

**TEXTS 127-131: BHAVĀNANDA RĀYA EXPRESSES HIS GRATITUDE TO  
CAITANYA MAHĀPRABHU**

- ❖ Having heard King's mentality - Mahāprabhu very happy -Bhavānanda Rāya arrived there. (Text 127)
- ❖ Bhavānanda Rāya - five sons - fell at lotus feet - Mahāprabhu, lifted and embraced him. (Text 128)
- ❖ Rāmānanda Rāya, all brothers - their father met Mahāprabhu - Bhavānanda Rāya began speaking. (Text 129)

**TEXT 130**

*“tomāra kiṅkara ei saba mora kula  
e vipade rākhi’ prabhu, punaḥ nilā mūla*

“All these members of my family,” he said, “are Your eternal servants. You have saved us from this great danger. Therefore You have purchased us for a proper price.

**TEXT 131**

*bhakta-vātsalya ebe prakāṣa karilā  
pūrve yena pañca-pāṇḍave vipade tārilā“*

“You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pāṇḍavas from great danger.”

**TEXTS 132-144: GOPĪNĀTHA PAṬṬANĀYAKA BEGS FOR CAITANYA  
MAHĀPRABHU’S MERCY AND CAITANYA MAHĀPRABHU ACCEPTS HIM  
BY GIVING INSTRUCTIONS**

- ❖ Gopīnātha - head covered - silken wrapper - fell at lotus feet of Mahāprabhu - described King's mercy (Text 132)

- ❖ “King excused balance due - reappointed my post - honoring with silken cloth - doubled salary - lifted upon cāṅga - instead honored with silken cloth- all Your mercy. (Texts 133-134)

**LIST OF KING’S MERCY TO GOPĪNĀTHA PAṬṬANĀYAKA  
(TEXTS 133-134)**

1. King excused Gopīnātha Paṭṭanāyaka for balance
2. Reappointed Gopīnātha Paṭṭanāyaka to post
3. Honor with silken cloth
4. Double salary
5. Protect from cāṅga

**WHY DID ABOVE FIVE HAPPENED?**

**TEXT 135**

*cāṅgera upare tomāra caraṇa dhyāna kailuṅ  
caraṇa-smaraṇa-prabhāve ei phala pāilun*

“On the cāṅga I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results.

**TEXT 136**

*loke camatkāra mora e saba dekhiyā  
praśaṁse tomāra kṛpā-mahimā gāñā*

“Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy.

**TEXT 137**

*kintu tomāra smaraṇera nabe ei ‘mukhya-phala’  
‘phalābhāsa’ ei,—yāte ‘viśaya’ cañcala*

“However, my Lord, these are not the principal results of

meditating upon Your lotus feet. Material opulence is very flickering. Therefore it is simply a glimpse of the result of Your mercy.

32

**Material opulence is not the principle result of meditating upon Krishna’s lotus feet**

33

**True result of devotional service is actual development of one’s dormant love for Krishna in every circumstance and detachment from material opulences**

34

**By mercy of Caitanya Mahāprabhu, devotee can understand that material benefits are not ultimate result of meditation on Lord’s lotus feet**

**TEXT 138**

*rāma-rāye, vāṇīnāthe kailā ‘nirviṣaya’  
sei kṛpā mote nābi, yāte aiche haya!*

“Your real mercy has been granted to Rāmānanda Rāya and Vāṇīnātha Rāya, for You have detached them from all material opulence. I think that I have not been favored by such mercy.

**TEXT 139**

*śuddha kṛpā kara, gosāñi, ghucāba ‘viṣaya’  
nirviṇṇa ba-inu, mote ‘viṣaya’ nā haya“*

“Kindly bestow upon me Your pure mercy so that I may also become renounced. I am no longer interested in material enjoyment.”



**TEXT 140**

*prabhu kabe,—sannyāsī yabe ha-ibā pañca-jana  
kuṭumba-bāhulya tomāra ke kare bharaṇa?*

Śrī Caitanya Mahāprabhu said, “If you all adopt the renounced order and lose interest in dealing with pounds, shillings and pence, who will take charge of maintaining your large family?”

**TEXT 141**

*mahā-viṣaya kara, kibā virakta udāsa  
janme-janme tumi pañca—mora ‘nija-dāsa’*

“Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth.

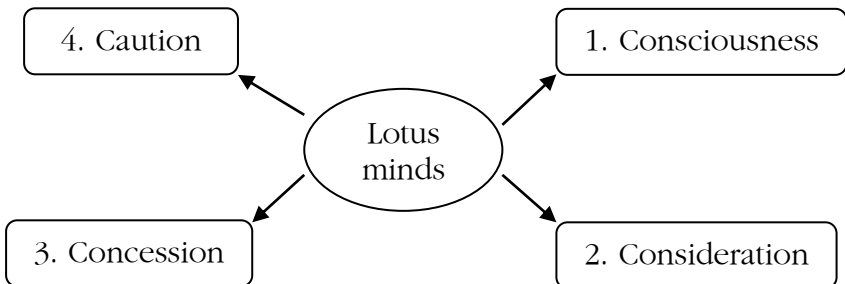
35

**One should always remember that he is eternally a servant of Krishna, whether grhastha or sannyasi irrespective of āśrama status**

36

**Both sannyasa taking and money taking are external affairs**

**4 PRINCIPLES OF LIBERATING ACTION; HOW TO HAVE LOTUS MINDS?**



**4 PRINCIPLES OF LIBERATING ACTION; HOW TO HAVE LOTUS MINDS?**

1. **Consciousness:** Krishna is supreme master and I am eternal servant
2. **Consideration:** In any condition, one should consider how to please and satisfy Krishna
3. **Concession:** Thus even if one is involved in great material affairs, he will not become attached
4. **Caution:** As soon as one forgets that he is an eternal servant of Krishna he becomes involved in material attachment

**LORD ORDERS GOPĪNĀTHA PAṬṬANĀYAKA TO BE NON-CORRUPT AND HONEST**

**TEXT 142**

*kintu mora kariḥa eka 'ājñā' pālana  
'vyaya nā kariḥa kiḥu rājāra mūla-dhana'*

“However, just obey one order from Me. Do not spend any of the King’s revenue.

**HOW DOES KRISHNA CONSCIOUSNESS MOVEMENT ROOT OUT CORRUPTION?**

**Step 1:** Remembrance: Position as Krishna’s eternal servant

**Step 2:** No deviation from principles of morality, religion and ethics

**Step 3;** Forgetfulness of relationship with Krishna → 1) Disappearance of morality, religion and ethics 2) Unprofitable situation

**TEXT 143**

*rājāra mūla-dhana diyā ye kichu labhya haya  
sei dhana kariha nānā dharme-karme vyaya*

“First you should pay the revenue due the King, and then you may spend the balance for religious and fruitive activities.

**TEXT 144**

*asad-vyaya nā kariha,—yāte dui-loka yāya“  
eta bali’ sabākāre dilena vidāya*

“Don’t spend a farthing for sinful activities, for which you will be the loser both in this life and the next.” After saying this, Śrī Caitanya Mahāprabhu bade them farewell.

**TEXT 145**

*rāyera ghare prabhura ‘kṛpā-vivarta’ kabila  
bbakta-vātsalya-guṇa yāte vyakta haila*

Thus the mercy of Śrī Caitanya Mahāprabhu was spoken of in the family of Bhavānanda Rāya. That mercy was clearly demonstrated, although it appeared to be something different.

37

**Lord may show mercy in unconventional ways**

**IMPORTANT INSTRUCTIONS FOR GRHASTHAS FOR HAPPY AND  
PEACEFUL EXISTENCE (TEXTS 143-145)**

1. Paying taxes legally is first priority
2. Money left after legally giving due to government is religious and hence proper to be used for religious and fruitive activities

**IMPORTANT INSTRUCTIONS FOR GRHASTHAS FOR HAPPY AND  
PEACEFUL EXISTENCE (TEXTS 143-145)**

3. Spending one's hard earned money for sinful activities will destroy one in this life and next
4. Grhasthas' earning and spending money must be honest and non-corrupt
5. Lord is not endorsing earning money by sinful ways to be given in donation to Krishna
6. Result of advancement in spiritual knowledge is not material improvement but how to use material opulences without incurring reactions to sinful life
7. From this advice it appeared that the Lord is encouraging Gopīnātha Paṭṭanāyaka to enhance his material condition, but it was a manifestation of His great affection for His devotee.

**TEXT 146**

*sabāya āliṅgiyā prabhu vidāya yabe dilā  
hari-dhvani kari' saba bhakta uṭhi' gelā*

Śrī Caitanya Mahāprabhu embraced them all and bade them farewell. Then all the devotees got up and left, loudly chanting the holy name of Hari.

**TEXT 147**

*prabhura kṛpā dekhi' sabāra haila camatkāra  
tābārā bujhite nāre prabhura vyavahāra*

Seeing the extraordinary mercy the Lord granted to the family of Bhavānanda Rāya, everyone was struck with wonder. They could not understand the behavior of Caitanya Mahāprabhu.

38

**Sometime extraordinary mercy and affection  
bestowed on someone may be inconceivably  
wonderful**

**TEXT 148**

*tārā sabe yadi kṛpā karite sādḥila  
'āmā' baite kichu nabe—prabhu tabe kabila*

Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopīnātha Paṭṭanāyaka, the Lord had replied that He could do nothing.

**PURPORT: TEXT 148**

**DUTIES & DANGERS OF GRHASTHA ĀŚRAMA  
(VERY CRITICAL PURPORT FOR GRHASTHAS)**

**DUTY OF GRHASTHAS:**

**ACTION**

1. Advancement in material opulence is not the direct mercy of Supreme Personality of Godhead
2. It indicates the indirect mercy of the Lord

**RESULT**

3. Even a person too attached to material prosperity can gradually be detached and raised to spiritual platform
4. Then he can offer causeless purified service to the Lord

**DANGER OF GRHASTHA ĀŚRAMA:**

1. When a person is sinful he loses both the chance for spiritual advancement and chance for material opulence
2. If one enjoys material world for sense gratification, he is certainly doomed

**PURPORT: TEXT 148**

**DANGERS FOR SANNYĀSĪ**

**WARNING**

1. If a sannyāsī takes the side of a viṣayī, a person engaged in material activities, his character will be criticized
2. A person in the renounced order should not take interest in material activities

**CONCESSION**

- ✓ But if he does so out of affection for a particular person, that should be considered his special mercy

**TEXT 149**

*gopīnāthera nindā, āra āpana-nirveda  
ei-mātra kabīla—ihāra nā bujbibe bheda*

I have simply described the chastisement of Gopīnātha Paṭṭanāyaka and Śrī Caitanya Mahāprabhu's indifference. But the deep meaning of this behavior is very difficult to understand.

**TEXT 150**

*kāśī-miśre nā sādhibila, rājāre nā sādhibila  
udyoga vinā mahāprabhu eta phala dila*

Śrī Caitanya Mahāprabhu gave so much to Gopīnātha Paṭṭanāyaka without directly making requests of either Kāśī Miśra or the King.

**TEXT 151**

*caitanya-caritra ei parama gambhīra  
sei bujbe, tāñra pade yāñra mana 'dbīra'*

The intentions of Śrī Caitanya Mahāprabhu are so deep that one can understand them only if he has complete faith in service to the lotus feet of the Lord.

**TEXT 152**

*yei ibāñ śune prabhura vātsalya-prakāśa  
prema-bhakti pāya, tāñra vipada yāya nāśa*

Whether or not one understands it, if one hears of this incident concerning the activities of Gopīnātha Paṭṭanāyaka and Lord Śrī Caitanya Mahāprabhu's causeless mercy upon him, certainly he will be promoted to the platform of ecstatic love for the Lord, and for him all dangers will be nullified.



