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Śrī Kṛṣṇa Caitanya Carita Mahā-Kāvya
The Character of
Śrī Kṛṣṇa Caitanya Mahāprabhu

* * *

FIRST PRAKRAMA

* * *

First Sarga

saṅkṣepa-gaura-līlā-vivaraṇam

A Summary of Śrī Gaurāṅga's Mission

*sa jayati viśuddha-vikramaḥ / kanakābhaḥ kamalāyatekaṇaḥ
vara-jānu-vilambi-ṣa-bhujo / bahudhā bhakti-rasābhinartakaḥ 1*

saḥ - He; *jayati* - may He be victorious; *viśuddha-vikramaḥ* - who has immaculate and immense potency; *kanaka-ābhaḥ* - golden luster; *kamala* - lotus; *āyata* - spread; *īkaṇaḥ* - glance; *vara-jānu* - beautiful knees; *vilambi* - extend; *ṣaṭ-bhujaḥ* - six arms; *bahudhā* - manifold; *bhakti-rasa* - devotional mellows; *abhinartakaḥ* - enchanting dancer.

May my Lord be ever victorious, whose potencies are immense and immaculate, whose luster is glittering golden, whose eyes are as wide-spread as the petals of the lotus, whose beautiful arms extend down to His excellent knees, and who munificently distributes the myriad mellows of devotion while delightfully dancing.

*sa jagannātha-suto jagat-patir / jagad-ādir jagad-ārti-hā vibhuḥ
kali-pātā kali-bhāra-hārako / 'jani śacyā nija-bhaktim udvahan 2*

sa - He; *jagannātha-sutaḥ* - son of Jagannātha Miśra; *jagat-patiḥ* - protector of the cosmos; *jagat-ādiḥ* - origin of the cosmos; *jagad-ārti-hā* - who destroys the ills of the cosmos; *vibhuḥ* - all-pervading and self controlled; *kali-pātā* - protector of the age of Kali; *kali-bhāra-hārakaḥ* - taker of the burden of the age of quarrel; *ajani* - takes birth; *śacyām* - in the womb of Śacī Devī; *nija* - own; *bhaktim* - devotion; *udvahan* - bears.

It is that very son of Jagannātha who is the creator and protector of the universes, and the destroyer of the universal miseries. Being fully sense-controlled and all-pervading, He is able to give mankind protection in the age of Kali. Taking birth in the womb of Śrīmatī Śacī Devī, He takes away the burden of this age, and brings the process of pure devotion to Himself.

*sa navadvīpa-vatīu bhūmiu / dvija-varyair abhinandito hariḥ
nija-pituḥ sukha-do ghe sukha / nivasan veda-aḍ-aṅga-sahitām 3*

saḥ - He; *navadvīpa-vatīu* - comprising Navadvīpa; *bhūmiu* - in the lands; *dvija-varyaiḥ* - with the best of the twice-born; *abhinanditaḥ* - applauded; *hariḥ* - taker away of inauspiciousness; *nija-pituḥ* - of His own father; *sukha-daḥ* - giver of happiness; *ghe* - in the home; *sukham* - happily, graciously; *nivasan* - dwelling; *veda-aḍ-aṅga* - six branches of the Veda; *sahitām* - scripture.

Applauded by the best of the brāhmaṇa community within those lands comprising Navadvīpa, Śrī Hari dwelt happily in the home of his father, giving him great happiness. He then studied the scriptures embracing the six branches of the Vedas.

*nipapāṭha guror ghe vasan / paricaryābhirataḥ śuci-vrataḥ
sa ca viśvambhara-sañjñako harir / yuga-dharmācaraṇāya dharminām
4*

*hari-kīrtanam ādiśat smaran / puruṣārthāya harer ati-priyam
sa gayāsu pitṛ-kriyām caran / hari-pādāṅkita-bhūmiṣu svayam 5*

nipapāṭha - He studied; *guroḥ* - of the spiritual preceptor; *ghe* - in the home; *vasan* - staying; *paricarya* - service; *abhirataḥ* - attached; *śuci-vrataḥ* - devoted to cleanliness; *saḥ* - He; *ca* - and; *viśvambhara-sañjñakaḥ* - known as Viśvambhara; *hariḥ* - who takes away inauspiciousness; *yuga-dharma* - prescribed duty for the age; *ācaraṇāya* - to set example; *dharminām* - for godly men; *hari-kīrtanam* - the chanting of Hari's names; *ādiśat* - instructed; *smaran* - remembering; *puruṣārthāya* - for the sake of the living entities; *hareḥ* - of Hari; *ati-priyam* - very dear; *saḥ* - He; *gayāsu* - in the lands comprising Gayā; *pitṛ-kriyām* - the last rites of His father; *caran* - performing; *hari-pāda-aṅkita* - marked with the footprint of Hari; *bhūmiṣu* - in the lands; *svayam* - in person.

When He stayed at the home of His guru, He would show an attachment to service and devotion to cleanliness. Considering the ultimate needs of men as spiritual, Viśvambhara Śrī Hari, proclaimed the thing most dear to His heart, Śrī Hari-nāma, as the process of spiritual enlightenment for the age. In Gayā, where the stone is marked with the footprint of Śrī Hari, He Himself performed the last rites for His father.

*nija-sasmti-mātra-sampadaḥ / pulaka-prema-jaḍo babhūva ha
sa tadā nijam eva mandira / samagādāsarīrayā girā 6*

nija-sasmti - His own remembranceas Śrī Śrī Rādhā-Kṛṣṇa; *mātra-sampadaḥ* - only enjoyment; *pulaka* - hairs standing erect; *prema* - love of God; *jaḍaḥ* -

insensitive; *babhūva* - He became; *ha* - indeed; *saḥ* - He; *tadā* - then; *nijam* - own; *eva* - certainly; *mandiram* - home; *samaḡādā* - He went; *āsarīrayā* - from one without a gross body; *girā* - by a message.

Thence onwards, His sole enjoyment lay in the remembrance of His confidential identity and indifferent to the external world, His hairs thrilled in jubilation. However directed by a message spoken from the sky, He then returned from Gayā to His family home.

bhakta-varga-mukha-veṭitaḥ prabhuḥ / prema-pāka-paripūrṇa-
vigrahaḥ

hari-kīrtana-sat-kathā-sukham / mumude dānava-siha-mardanaḥ 7

bhakta-varga - society of devotees; *mukha* - chiefs; *veṭitaḥ* - surrounded; *prabhuḥ* - the Master; *prema-pāka* - maturity of love; *paripūrṇa* - completely full; *vigrahaḥ* - form; *hari-kīrtana* - descriptions of Hari; *sat-kathā* - pure topics; *sukham* - happiness; *mumude* - He enjoyed; *dānava-siha-mardanaḥ* - the crusher of the lions among the demons.

There the Master showed the mature stage of pure love for Kṛṣṇa. Surrounded by the chiefs of the community of devotees, delighting in Hari-kīrtana and Kṛṣṇa-kathā, He crushed the lions amongst the demons.

athāsya kīrti śravaṇāmta satām / udāra-kīrteḥ śrutibhiḥ pipāsubhiḥ
vigāhita śrī-yuta-sat-kathā śubhām / uvāha harāśru-vilola-locanaḥ 8

atha - thereafter; *asya* - of Him; *kīrtim* - fame; *śravaṇa-amtam* - nectar of hearing; *satām* - of good men; *udāra-kīrteḥ* - on account of His wide-spread fame; *śrutibhiḥ* - by the ears; *pipāsubhiḥ* - thirsty; *vigāhitum* - to bathe; *śrī-yuta* - connected with the goddess Lakṣmī; *sat-kathām* - tales of the Absolute Lord; *śubhām* - auspicious; *uvāha* - He presented; *hara* - pleasure; *āśru* - tears; *vilola-locanaḥ* - eyes rolling.

Murāri Gupta, an associate of the golden lord, presented this pure and auspicious history for the sake of the saints who forever hanker to drink through their thirsty ears glorious nectar about the Lord of wide-spread fame. Since His heart was enlivened by this chance for Gaura-kathā, Murari's eyes rolled to and fro and he shed tears of joy.

bhaktaḥ śrīvāsa-nāmā dvija-kula-kamala-prollasac-citra-bhānu
prāheda śrī-murāri tvam iha vada hareḥ śrī-caritra navīnam
tasyājñām ākalayya prakāṭa-kara-putāis ta namasktya bhūyaḥ
śrīmac-caitanya-mūrteḥ kali-kalua-harā kīrtim āha svaya saḥ 9

bhaktaḥ - devotee; *śrīvāsa-nāmā* - of the name Śrīvāsa; *dvija-kula* - community of brāhmaṇas; *kamala* - lotus; *prollasat* - brightly shining; *citra-bhānu* - wonderful sun; *prāha* - He said; *idam* - this; *śrī-murārim* - Śrī Murāri Gupta; *tvam* - you; *iha* - now; *vada* - do tell; *hareḥ* - of Śrī Hari; *śrī-caritram* - splendid character; *navīnam* - unique; *tasya* - his; *ājñām* - order; *ākalayya* - surrendering; *prakāṭa-kara-putāiḥ* - with folded hands; *tam* - him; *namasktya* - bowing down; *bhūyaḥ* - again and again;

śrīmat-caitanya-mūrteḥ - of Śrī Kṛṣṇa Caitanya's form; *kali-kalua* - the filthy qualities of the age of quarrel; *harām* - takes away; *kīrtim* - fame; *āha* - He said; *svayam* - spontaneously; *saḥ* - He.

Bhakta Śrīvāsa was like the effulgent sun bringing into bloom the lotus hearts of the twice-born. He instructed Murāri Gupta, "Now the time has come. You must narrate the unique and ever-fresh history of Śrī Hari." With folded hands, Śrī Murāri surrendered to his order, bowing repeatedly at Śrī Śrīvāsa's feet. Then also to fulfill his own heart's desire, Murāri described the glory of Śrī Caitanya's person, which dispells the depraved qualities of Kali.

***atha sa cintayām āsa / vaidya-sūnuḥ
katha vakyāmi bahv-arthā / caitanyasya kathā śubhām 10***

***yad vaktu naiva śaknoti / vācaspatir api svayam
tathāpi vaiṣṇavādeśa / kartu yukta matir mama 11***

atha - then; *saḥ* - he; *cintayāmāsa* - he thought; *vaidya-sūnuḥ* - son of an Ayurvedic physician; *murārikaḥ* - Murāri Gupta; *katham* - how; *vakyāmi* - shall I relate; *bahv-arthām* - with much meaning; *caitanyasya* - of Caitanya; *kathām* - tale; *śubhām* - auspicious; *yat* - what; *vaktum* - to speak; *na* - not; *eva* - surely; *śaknoti* - able; *vācaspati* - Bhaspati; *api* - even; *svayam* - himself; *tathāpi* - still; *vaiṣṇavādeśam* - order of the vaiṣṇava; *kartum* - to do; *yuktam* - connected; *matir* - mind; *mama* - my.

Murāri, the son of a physician, then deliberated, "How can one so lowly as I relate the tale of Śrī Caitanya, which is so auspicious and filled with significance, when even Bṛhaspati himself, the master of eloquence, surely could not do so? Still, I am duty-bound to serve the vaiṣṇava's order.

***nirmalā bhāti satata / kṣa-smaraṇa-sampadā
vaiṣṇavājñā hi phala-dā / bhaviyati na cānyathā 12***

nirmala - spotless; *bhāti* - shines; *satatam* - eternally; *kṣa-smaraṇa-sampadā* - the opulence derived from remembrance of Kṛṣṇa; *vaiṣṇavā-jñā* - the order of the vaiṣṇava; *hi* - certainly; *phala-dā* - gives fruit; *bhaviyati* - it will be; *na* - not; *ca* - and; *anyathā* - another way.

"The opulence shining from Śrī Kṛṣṇa's remembrance is my perpetual and spotless illumination. Certainly the vaiṣṇava's order and no other means can be fruitful."

***ity uktvā vaktum ārebhe / bhagavad-bhakti-bhitām
kathā dharmārtha-kāmāya / mokāya viṣṇu-bhaktaye 13***

iti - thus; *uktvā* - saying; *vaktum* - to speak; *ārebhe* - he began; *bhagavat-bhakti-bhitām* - which is nourished by devotion to the Supreme Lord; *kathām* - tale; *dharmārtha-kāmāya* - for religiosity, economic development and sense

gratification; *mokāya* - for liberation; *viṣṇu-bhaktaye* - for devotion to Lord Viṣṇu.

So saying, He began to narrate His history, which is nurtured by devotion to the Supreme Lord, which increases the benefits of religiosity, economic development, sense pleasure, liberation, and ultimately awards devotion to Śrī Viṣṇu.

*namāmi caitanyam aja purātanam / caturbhuja śaṅkha-gadābja-
cakriṇam*

śrīvatsa-lakmānkita-vakasa hari / sad-bhāla-salagna-maṇi suvāsasam
14

namāmi - I offer my obeisances; *caitanyam* - to Śrī Caitanya; *ajam* - unborn; *purātanam* - primeval; *catu-bhujam* - with four arms; *śaṅkha* - conch; *gadā* - club; *abja* - lotus; *cakriṇam* - who bears the Sudarśana disc; *śrī-vatsa-lakṣma* - sign of the residence of Śrī Lakṣmī; *ānkita* - marked; *vakasa* - chest; *harim* - Lord Hari; *sat-bhāla* - pure brow; *salagna* - decorated; *maṇim* - pearl; *suvāsasam* - dressed in fine cloth.

I offer obeisances unto Śrī Caitanya. He is the very same unborn primeval Lord Hari, who bears in His four hands the conch, club, lotus and disc, whose chest is marked with Śrīvatsa. His pure brow is adorned by a pearl, and he is clad in fine raiment.

*vadāmi kāñcid bhagavat-kathā satā / harāya kiñcid skhalana
yathābhavet*

tadātra saśodhayitu mahattamāḥ / pramāṇam evātra paropakāriṇaḥ
15

vadāmi - I speak; *kāñcit* - somewhat; *bhagavat-kathām* - history of the Supreme Lord; *satām* - of the saints; *harāya* - for the pleasure; *kiñcit* - sometimes; *skhalanam* - faulty grammatical arrangement; *yathā* - as; *bhavet* - it may be; *tadā* - then; *atra* - here; *saśodhayitum* - to render fully pure; *mahattamāḥ* - great souls; *pramāṇam* - authority; *eva* - surely; *atra* - here; *para-upakāriṇaḥ* - performers of the supreme welfare activity.

For the pleasure of the saints, I shall speak some narrations of the Lord's pastimes. Therein some grammatical errors may occur. At such times may the great souls engaged in the ultimate welfare activity bless me and render my work pure, for it is on their authority that I write.

navadvīpa iti khyāte / ketre parama-vaiṇave

brāhmaṇāḥ sādhanāḥ śāntāḥ / vaiṇavāḥ sat-kulodbhavāḥ 16

navadvīpe - in Navadvīpa Dhāma; *iti* - thus; *khyāte* - famed; *ketre* - in the land; *parama-vaiṇave* - the supreme holy place for vaiṣṇavas; *brāhmaṇāḥ* - those who understand spirit; *sādhanāḥ* - saints; *śāntāḥ* - peaceful persons; *vaiṇavāḥ* - devotees of Lord Viṣṇu; *sat-kula-udbhavāḥ* - those born of pure lineage.

In the supreme holy place for vaiṣṇavas renowned as Śrī Navadvīpa, there dwelt self-controlled and saintly vaiṣṇava-brāhmaṇas born of pure lineage.

***mahāntaḥ karma-nipuṇāḥ / sarve śāstrārtha-pāragāḥ
anye ca santi bahuśo / bhiak-śūdra-vanig-janāḥ 17***

mahāntaḥ - great souls; *karma-nipuṇāḥ* - expert in their work; *sarve* - all; *śāstra-
artha-pāragāḥ* - conversant in all the scriptures; *anye* - others; *ca* - and; *santi* - there
are; *bahuśaḥ* - many; *bhiak* - physicians; *śūdra* - craftsmen; *vanig* - merchants; *janāḥ*
- people

They were all great souls, expert in their work and conversant in the conclusions
of the śāstras. Many others, such as physicians, craftsmen, and merchants also lived
there.

***svācāra-niratāḥ śuddhāḥ / sarve vidyopajīvināḥ
tatra deva-vratāḥ sarve / vaikuṇṭha-bhavanopame 18***

sva-ācāra-niratāḥ - attached to their own prescribed duties; *śuddhāḥ* - pure; *sarve*
- all; *vidyā-upajīvināḥ* - living off their lore; *tatra* - there; *deva-vratāḥ* - devoted to
the Lord; *sarve* - all; *vaikuṇṭha-bhavana* - the abode of Vaikuṇṭha, i.e. without
anxiety; *upame* - like.

All of them were attached to following the duties prescribed in the scriptures
according to their nature, and thus they remained in a purified state by simply gaining
their bodily maintenance through their respective kinds of knowledge. They devoted
their work to the Lord, and for this reason Navadvīpa appeared like Vaikuṇṭha, the
abode of the Lord, where anxiety is unknown.

***śrīvāso yatra reje hari-pada-kamala-prollasan-matta-bhṅgaḥ
premārdrottunṅa-bāhuḥ parama-rasa-madair gāyatīśa sadotkaḥ
gopīnātho dvijāgryaḥ śravaṇa-patha-gate nāmni kṇasya matto
ity uccai rauti bhūyo laya-tarala-karo ntyati smātivelam 19***

śrīvāsaḥ - Śrīvāsa hākura; *yatra* - where; *reje* - shone; *hari-pada* - the feet of the
Lord; *kamala* - lotus; *prollasat* - brilliantly shining; *matta* - intoxicated; *bhṅgaḥ* -
bee; *prema* - love; *ārdra* - melted; *uttunṅa-bāhuḥ* - arms spread high; *parama* -
transcendental; *rasa* - emotions; *madai* - with divine madness; *gāyati* - he sings;
īśam - of the Lord; *sadā* - always; *utkaḥ* - intensely longing; *gopī-nāthaḥ* - Gopīnātha
_cārya; *dvija-agryaḥ* - the best of the twice-born; *śravaṇa* - hearing; *patha-gate* -
taken to the way; *nāmni* - in the name, the Hare Kṛṣṇa mahāmantra; *kṇasya* - of
Kṛṣṇa; *mattaḥ* - intoxicated; *iti* - thus; *uccaiḥ* - loudly; *rauti* - he cries; *bhūyaḥ* -
again; *laya* - song, dance and instrumental music; *tarala* - a wave; *karaḥ* - causer;
ntyati - he dances; *sma* - did; *ativelam* - exceeding the shores.

There Śrīvāsa shone like a bee intoxicated by the brilliant lotus-like feet of Śrī
Hari. His arms were spread wide and high, and his body was wet with tears of prema
actuated by transcendental emotions which manifest themselves in symptoms of divine
madness. Incessantly he sang about Śrī Kṛṣṇa, inspired by intense longing for Him.

Another advanced brāhmaṇa Gopīnātha _cārya, took to the path of hearing Śrī Nāma-japa. Then fully intoxicated with Kṛṣṇa-prema, Gopīnātha would again and again loudly cry out His names. He thus created a wave of song, dance and music on which he would dance like the ocean flooding its shores.

*bālodyad-bhāskarābho budha-jana-kamalodbodhane daka-mūrtiḥ
kārūṇyābdir himāśor iva jana-hdayottāpa-śānti-eka-mūrtiḥ
prema-dhyānāti-dako naṭana-vidhi-kalā-sad-guṇāyo mahātmā
śrī-yuktādvaita-varyaḥ parama-rasa-kalācārya īso vireje 20*

bāla - newly; *udyat* - rising; *bhāskara* - sun; *abhaḥ* - hue; *budha-jana* - thoughtful persons; *kamala* - lotuses; *udbodhane* - in awakening; *daka-mūrtiḥ* - epitome of expertise; *kārūṇya-abdhiḥ* - ocean of compassion; *hima-aśoḥ* - of the cool-rayed one (the moon); *iva* - like; *jana-hdaya* - hearts of men; *uttāpa* - burning; *śānti-eka-mūrtiḥ* - His form solely made of peace; *prema-dhyāna* - contemplation in love of Kṛṣṇa; *ati-dakaḥ* - very expert; *naṭana-vidhi* - the principles of dancing; *kalā* - parts; *sat-guṇa* - good qualities; *āyaḥ* - original; *mahā-ātmā* - magnanimous; *śrī-yukta* - resplendent; *advaita* - Śrī Advaita; *varyaḥ* - chief; *parama* - best; *rasa-kalā* - phases of the mellows of divine love; *ācārya* - teacher; *īsaḥ* - the Lord; *vireje* - ruled.

Śrī Advaita _cārya's luster resembled the rays of the early rising sun. Adept in arousing Kṛṣṇa consciousness in the lotus hearts of thoughtful men, His compassion was as broad as the ocean, and His cool moon-like personality extinguished the fire of lust in the hearts of all. He was very expert in practicing loving meditation on Śrī Gaura, and possessed unparalleled expertise in the dance of transcendence. That magnanimous and resplendent Advaita ruled as the chief of the community of devotees, and by His example He taught them the science of realizing the ultimate rasa.

*yatra sarva-guṇavān ati-reje / candra-śekhara-guru-dvija-rājaḥ
kṇa-nāma-kitāṅga-ruhaḥ sa / praskhalan nayana-vāribhir ādraḥ 21*

yatra - where; *sarva* - all; *guṇavān* - virtuous person; *ati-reje* - shone above all; *candra-śekhara* - Śrī Candra Śekhara _cārya; *guru-dvija-rājaḥ* - king of the brāhmaṇa spiritual masters; *kṇa-nāma* - the name of Kṛṣṇa; *kita* - attracted; *āṅga-ruhaḥ* - hairs; *saḥ* - he; *praskhalan* - stumbling; *nayana-vāribhi* - by tears; *ādraḥ* - wet.

In that abode of Navadvīpa where Śrī Candra Śekhara _cārya, sovereign of the guru-brāhmaṇas and the abode of all virtue, shone in transcendence, hairs erect, thrilled by Kṛṣṇa's names, and soaked by tears flooding from his eyes as he reeled under the impact of Śrī Nāma...

*yatra ntyati munau hari-dāse / dāsa-vatsalatayā jagad-īsaḥ
khe-caraiḥ sura-gaṇaiḥ sa-maheśair / lāsyam āśu paripaśyati htaḥ 22*

yatra - where; *ntyati* - dances; *munau* - sage; *hari-dāse* - named Śrī Haridāsa; *dāsa-vatsalatayā* - out of parental affection for his servant; *jagad-īsaḥ* - Lord of the universe; *khe-caraiḥ* - by those who travel in space; *sura-gaṇaiḥ* - with the hosts of demigods; *sa-mahā-īśaiḥ* - with the great controllers; *lāsyam* - dance; *āśu* - swiftly;

paripaśyati - perceived in full; *htaḥ* - jubilant.

...where the Lord of the universe danced out of paternal affection for the sage Haridāsa, who rejoiced together with the siddhas, demigods and principal controllers of the universe, as he minutely observed that dance...

*yatra viṇu-pada-sambhavā sarid / vegavaty atitarā karuṇārdrā
sparddhayā ravi-sutā-sarayūnā / yā dadhāra kanakojjala harim 23*

yatra - where; *viṇu-pada-sambhavā* - born of the foot of Vāmana-deva; *sarit* - river; *vegavati* - swift-flowing; *atitarā* - grandeur; *karuṇā* - out of compassion; *ārdra* - melted; *sparddhayā* - out of rivalry; *ravi-sutā-sarayūnām* - of the Yamunā and Sarayū rivers; *yaḥ* - who; *dadhāra* - she held; *kanaka* - golden; *ujjvalam* - brilliant; *harim* - Śrī Hari.

...where, brought forth from the foot of Vāmana-deva, the swiftly-flowing river Gaṅgā glides in grandeur. Her ice is melted by compassion for all conditioned souls, and out of rivalry with the Yamunā river, who once embraced Śrī Kṛṣṇa, and the Sarayū, who embraced Śrī Rāma Candra, she at last embraces Śrī Hari in His brilliant golden form at Navadvīpa.

*jagannāthas tasmin dvija-kula-payodhīndu-sadśo
'bhavad vedācāryaḥ sakala-guṇa-yukto guru-samaḥ
sa kṇāṅghri-dhyāna-prabalatara-yogena manasā
viśuddha-premārdro nava-śaśi-kalevāśu vadvhe 24*

jagat-nāthaḥ - Jagannātha Miśra; *tasmin* - there; *dvija-kula* - community of brāhmaṇas; *payodhi* - ocean; *indu* - moon; *sa-dśaḥ* - like; *abhavat* - became; *veda-ācāryaḥ* - teacher of the Vedas; *sakala* - all; *guṇa* - good qualities; *yuktaḥ* - imbued; *guru-samaḥ* - like a virtuous spiritual master; *saḥ* - He; *kṇa-āṅghri* - the feet of Śrī Kṛṣṇa; *dhyāna* - meditation; *prabalatara* - very powerful; *yogena* - by joining; *manasā* - with His mind; *viśuddha* - extremely pure; *prema-ārdraḥ* - heart softened out of love; *nava-śaśi* - new moon; *kalā* - phases; *iva* - like; *āśu* - soon; *vadvhe* - prospered.

There, Jagannātha Miśra came to reside. He appeared like the moon shining on an ocean of pure brāhmaṇa dynasties. He was an equipoised guru, a teacher of the Vedas, and was endowed with all godly attributes. His mind was absorbed in profound meditation on Śrī Kṛṣṇa's feet. His spotless heart melted out of love for Him, and soon day by day Jagannātha began to prosper appearing like the moon in its waxing fortnight.

Thus ends the First Sarga entitled "A Summary of Śrī Gaurāṅga's Mission," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Second Sarga
śrī-nāradānutāpa
The Lamentation of Śrī Nārada

*atha tasya guruś cakre / sarva-śāstrārtha-vedinaḥ
padavīm iti tattva-jñāḥ / śrīman-miśra-purandaraḥ 1*

atha - now; *tasya* - of Jagannātha Miśra; *guruḥ* - teacher; *cakre* - made; *sarva-śāstra-artha-vedinaḥ* - of one who knows the purpose of all the scriptures; *padavīm* - title; *iti* - thus; *tattva-jñāḥ* - one who knows the truth; *śrīmat-miśra-purandaraḥ* - Śrīmat Miśra Purandara.

Now, that Jagannātha was once awarded by his guru the title of a professor of the Absolute Truth, "Śrīman Miśra Purandara," because of his understanding of the essential teaching of all Vedic literature.

*tam ekadā sat-kulīna / paṇḍita dharminā vara
śrīman nīlāmbaro nāma / cakravartī mahāmanāḥ 2*

*samāhūyād ādat kanyām / śacī sa kula-ktśadaḥ
tā prāpya so 'pi vavdhe / śacīm iva purandaraḥ 3*

tam - him; *ekadā* - once; *sat-kulīnam* - of a noble family; *paṇḍitam* - learned scholar; *dharminām* - of good men; *varam* - the best; *śrīman nīlāmbaraḥ nāma cakravartī* - of the name Śrī Nīlāmbara Cakravartī; *samāhūyāt* - called for; *ādat* - gave; *kanyām* - daughter; *śacīm* - Śacī; *sa* - he; *kula-ktśadaḥ* - who promotes his family's interests; *tām* - she; *prāpya* - getting; *saḥ* - he; *api* - and; *vavdhe* - prospered; *śacīm* - Śacī; *iva* - like; *purandaraḥ* - Indra.

One day, the great soul Śrīman Nīlāmbara Cakravartī, who was expert in promoting the best interests of his family, called for that learned and virtuous brāhmaṇa and offered him his daughter Śacī in marriage. Accepting her, Jagannātha prospered like Indra in the company of his own wife, Śacī.

*tato ghe nivasatas / tasya dharmo vyavardhata
ātithyaiḥ śāntikaiḥ śaucair / nitya-kāmya-kriyā-phalaiḥ 4*

tataḥ - then; *ghe* - in the home; *nivasata* - dwelling; *tasya* - his; *dharmah* - occupational duty; *vyavardhata* - prospered; *ātithyaiḥ* - with guests; *śāntikaiḥ* - by ceremonies to relieve one of the results of impious activities; *śaucaiḥ* - by acts of cleanliness; *nitya-kāmya-kriyā* - desirable daily action; *phalaiḥ* - with benefits.

Thereafter as he dwelt in his home, Jagannātha thrived in his occupational duties. These consisted of receiving guests and performing ceremonies to relieve them of the results of past impious deeds, from defilement caused by the death of a relative. He also assisted them in achieving the results of their daily pious activities.

***tatra kālena kiyatā / tasyāṣṭau kanyakāḥ śubhāḥ
babhūvuḥ kramaśo daivāt / tāḥ pañcatva gatāḥ śacī 5***

tatra - then; *kālena* - by time; *kiyatā* - after considerable; *tasya* - from him; *aṣṭau* - eight; *kanyakāḥ* - daughters; *śubhāḥ* - beautiful; *babhūvuḥ* - they were; *kramaśaḥ* - one after the other; *daivāt* - by the will of the Lord; *tāḥ* - they; *pañcatvam* - death; *gatāḥ* - went; *śacī* - Śrīmatī Śacī Devī.

As time passed, Śacī Devī bore eight beautiful daughters. But by the design of Providence one after another they died.

***vātsalya-duḥkha-taptena / jagāma manasā harim
putrārtha śaraṇa śrīmān / pit-yajña cakāra saḥ 6***

vātsalya-duḥkha - parental grief; *taptena* - because of suffering; *jagāma* - he went; *manasā* - with his mind; *harim* - to Lord Hari; *putra-artham* - for the purpose of a son; *śaraṇam* - shelter; *śrīmān* - Jagannātha Miśra; *pit-yajñam* - sacrifice for his forefathers; *cakāra* - performed; *saḥ* - he.

Burning with paternal sorrow, Śacī took shelter of Lord Hari within her heart, and Jagannātha performed a sacrifice for his ancestors with the purpose of begetting a son.

***kālena kiyatā lebhe / putra sura-sutopamam
mudam āpa jagannātho / nidhi prāpya yathā 'dhanāḥ 7***

kālena kiyatā - after some time; *lebhe* - he got; *putram* - son; *sura-suta-upamam* - like the son of a god; *mudam* - bliss; *āpa* - he got; *jagannāthaḥ* - Jagannātha Miśra; *nidhim* - treasure; *prāpya* - getting; *yathā* - as; *adhanāḥ* - a man without wealth.

After some time had passed, He indeed received a son who verily appeared like the son of a god. Jagannātha became very glad, like a penniless man who finds a valuable treasure.

***nāma tasya pitā cakre / śrīmato viśvarūpakāḥ
paṭhatā tena kālena / svalpenaiva mahātmanā 8***

***vedās ca nyāya-śāstra ca / jñātaḥ sad-yoga uttamāḥ
sa sarva-jñāḥ sudhīḥ śāntaḥ / sarveām upakāraḥ 9***

nāma - name; *tasya* - His; *pitā* - father; *cakre* - gave; *śrīmataḥ viśva-rūpakāḥ* - Śrīmān Viśvarūpa; *paṭhatā* - by study; *tena* - by that; *kālena* - in time; *su-alpena* - by a very little; *eva* - indeed; *mahātmanā* - by that great soul; *vedān* - the Vedas; *ca* - and; *nyāya-śāstram* - scripture of logic; *ca* - and; *jñātaḥ* - known; *sat-yoga* - connection with the Absolute Truth; *uttamāḥ* - transcendental; *saḥ* - he; *sarva-jñāḥ* - all-knowing; *sudhīḥ* - very thoughtful; *śāntaḥ* - peaceful; *sarveām* - of all people; *upakāraḥ* - performer of welfare activities.

His father named the boy Śrīmān Viśvarūpa. That great-hearted child was always linked in meditation on the Supreme Lord. After studying only a short time, He mastered the Vedas and the Nyāya-śāstra. He was all-knowing, very thoughtful, and strived to benefit everyone.

*harer dhyāna-paraṅ nitya / viaye nākaron manaḥ
śrīmad-bhāgavata-rasāsvāda-matto nirāntaram 10*

hareḥ - of Hari; *dhyāna-paraḥ* - absorbed in contemplation; *nityam* - always; *viaye* - in sense pleasure; *na* - not; *akarot manaḥ* - did put his mind; *śrīmat-bhāgavata* - Śrīmad Bhāgavatam; *rasa* - mellows; *āsvāda* - to relish; *mattaḥ* - delighted; *nirāntaram* - without interruption.

Viśvarūpa was always absorbed in contemplating Śrī Hari within His heart. His mind never strayed towards sense-objects, but he found incessant delight in relishing the mellows of Śrīmad-Bhāgavatam.

*tasyānujo jagad-yonir / ajo jajñe svaya prabhuḥ
indrānujo yathopendraḥ / kaśyapād aditeḥ sutaḥ 11*

tasya - his; *anu-jaḥ* - younger brother; *jagat-yoni* - the womb of the universe; *ajaḥ* - unborn; *jajñe* - born; *svayam* - Himself; *prabhuḥ* - Lord; *indra-anujaḥ* - younger brother of Lord Indra; *yathā* - as; *upendra* - Śrī Vāmana-deva, the dwarf avatāra; *kaśyapāt* - from Kaśyapa Muni; *aditeḥ* - of Aditī; *sutaḥ* - the son.

Although He is the unborn Supreme Lord and origin of all worlds, still Śrī Hari took birth as the younger brother of Viśvarūpa, just as Vāmana-deva was born as the son of Aditī and Kaśyapa Muni, and thus appeared to be the younger brother of Indra.

*hari-saṅkīrtana-parā / ktvā tri-jagatī svayam
uitvā ketra-pravare / puruottama-saṅjñake 12*

hari-saṅkīrtana - chanting of the names of Hari; *parām* - absorbed; *ktvā* - made; *tri-jagatīm* - the three worlds; *svayam* - spontaneously; *uitvā* - lived; *ketra-pravare* - in the best of holy places; *puru-uttama-saṅjñake* - known as Śrī Puruṣottama Kṣetra (Jagannātha Puri).

And by His own sweet will that Lord immersed the three worlds in *hari-nāma-saṅkīrtana*, while residing in the best of holy places known as Puruṣottama Kṣetra.

*ktvā bhakti harau śikā / kārayitvā janasya saḥ
śrī-vndāvana-mādhuryam / āsvādyāsvādayan janān 13*

ktvā - made; *bhakti* - devotion; *harau* - to Hari; *śikām* - instruction; *kārayitvā* - generated; *janasya* - of the people; *saḥ* - He; *śrī-vndāvana-mādhuryam* - the sweetness of Vṛndāvana; *āsvādyā* - relishable; *āsvādayan* - caused to relish; *janān* - the people.

He taught men Hari-bhakti and inspired them to teach it to others. He tasted the relishable sweetness of Śrī Vṛndāvana and made all the humanity taste it also.

*tārayitvā jagat ktsna / vaikunṭha-sthaiḥ prasādhitaḥ
jagāma nilaya hto / nijam eva maharddhimat 14*

tārayitvā - having brought beyond; *jagat* - the universe; *ktsnam* - entire; *vaikunṭha-sthaiḥ* - by the residents of the spiritual world; *prasādhitaḥ* - assisted; *jagāma* - He went; *nilayam* - abode; *htaḥ* - joyous; *nijam* - own; *eva* - certainly; *mahā-ddhimat* - very flourishing.

Assisted by the residents of Vaikuṅṭha, He led all living beings of the cosmos across the hurdle of birth and death, and then joyously returned to His own abode, where His internal potency flourishes in wonderful ways.

*etat chrutvādbhuta prāha / brahmacārī jitendriyaḥ
śrī-Caitanya-kathā-mattaḥ / śrī-dāmodara-pañḍitaḥ 15*

etat - this; *śrutvā* - hearing; *adbhutam* - wonderful; *prāha* - said; *brahmacārī* - celibate; *jita-indriyaḥ* - sense controlled; *śrī-caitanya-kathā-mattaḥ* - delighted by the narrations of Śrī Caitanya; *śrī-dāmodara-pañḍitaḥ* - Śrī Dāmodara Paṇita.

There was a sense-controlled brahmacārī of the name Śrī Dāmodara Paṇita, whose heart was thrilled by the topics of Śrī Caitanya. He had heard of this wonderful history.

*kathayasva kathā divyām / adbhutā loka-pāvanīm
yā śrutvā mucyate lokaḥ / sasārād ghora-kilbiāt 16*

kathayasva - tell; *kathām* - story; *divyām* - divine; *adbhutām* - astonishing; *loka-pāvanīm* - purifier of the world; *yām* - which; *śrutvā* - hearing; *mucyate* - frees; *lokaḥ* - the world; *sasārāt* - from material existence; *ghora-kilbiāt* - from terrible sins.

Damodara said to me, "Narrate to me this divine and miraculous history, for it will cleanse the polluted consciousness of these material worlds. By hearing it, mankind can become freed from this repeated cycle of birth and death which is plagued with horrible sins.

*śri-kṣa-caraṇāmbhoje / parama-prema-sampadaḥ
āyante sarva-lokasya / tad vadasva hareḥ kathām 17*

śri-kṣa-caraṇa-ambhoje - at the lotus feet of Śrī Kṛṣṇa; *parama-prema* - supreme love; *sampadaḥ* - opulences; *jāyante* - is born; *sarva* - all; *lokasya* - for the world; *tat* - that; *vadasva* - please relate; *hareḥ* - of Hari; *kathām* - the history.

"Therefore please narrate the chronicle of Śrī Hari's pastimes by which the transcendental opulences of love for Śrī Kṛṣṇa-caraṇāmbhoja can awaken in the hearts of all people.

***kasya hetoḥ pthivyā sa / jātaḥ sarveśvaro vibhuḥ
kta kim iha tenaiva / jagatām īsvareṇa ca 18***

kasya - for what?; *hetoḥ* - reason; *pthivyām* - on the earth; *saḥ* - He; *jātaḥ* - born; *sarva-īśvaraḥ* - the controller of everything; *vibhuḥ* - omni-present; *ktam* - done; *kim* - why; *iha* - in this world; *tena* - by that; *eva* - indeed; *jagatām* - of the worlds; *īsvareṇa* - by the controller; *ca* - and.

"What was the reason that the omnipresent and omnipotent Personality of Godhead took birth on this earth, and what did the universal Lord accomplish during His manifest presence in this world?"

***vaktum arhasi bhadraṇi / karmāṇi maṅgalāni ca
jagatā tāpa-śānti-artha / premārtha sumahātmanām 19***

vaktum - to speak; *arhasi* - you ought; *bhadraṇi* - pleasing; *karmāṇi* - activities; *maṅgalāni* - auspicious; *ca* - and; *jagatām* - of the worlds; *tāpa* - burning; *śānti-artham* - for peace; *prema-artham* - for love of God; *su-mahā-ātmanām* - for the great souls

"You should proclaim His sublime and auspicious deeds, for by hearing them the burning anguish existing amongst the inhabitants of these material worlds will be pacified, and pure Kṛṣṇa-prema will awaken in the hearts of great souls."

***tac śrutvā vacana tasya / paṇḍītasya mahātmanaḥ
uvāca vacana prīto / murāriḥ śrūyatām iti 20***

tat - that; *śrutvā* - having heard; *vacanam* - the words; *tasya* - his; *paṇḍītasya* - of the scholar; *mahātmanaḥ* - of the magnanimous; *uvāca* - said; *vacanam* - statement; *prītaḥ* - pleased; *murāriḥ* - Murāri Gupta; *śrūyatām* - hear from me; *iti* - thus.

Hearing the words of that noble and magnanimous scholar, Murāri Gupta felt pleased and answered, "Hear me.

***sādhu te kathayiyāmi / yathā śaktyā dvijottama
saṅkepād vistarān nālam / vaktu śaknoti bhārgavaḥ 21***

sādhu - O virtuous devotee; *te* - to you; *kathayiyāmi* - I shall describe; *yathā śaktyā* - according to my ability; *dvija-uttama* - best of brāhmaṇas; *saṅkepāt* - in summary; *vistarāt* - at length; *na* - not; *alam* - even; *vaktum* - to speak; *śaknoti* - he is able; *bhārgavaḥ* - the descendant of Bhṛgu.

"O virtuous devotee! Best of brāhmaṇas! Surely I shall relate to you the history of the Lord, as much as I am able, but I shall only give a summary, for even the eloquent Bṛhaspati, descendant of Bhṛgu, would be unable to tell every detail."

***atha nārada dharmātmā / vare bhārata-sañjñake
vaiṇavāgrya mahā-tejaḥ / pūrṇa-candra-sama-prabhaḥ 22***

*kailāṣa-śikharākāro / mekhalā-vara-bhūaṇaḥ
aina-carma-dharo viṣṇor / aśaḥ sarva-jana-priyaḥ 23*

*sarveām upakārāya / babhrāmākāṣa-maṇale
mahatī raṇayan prīto / hari-nāma-pragāyatīm 24*

atha - once; *nāradaḥ* - Śrī Nārada Muni; *dharma-ātmā* - the saintly person; *vare* - in the tract of land; *bhārata-saṅjñake* - known as Bhārata; *vaiṇava-agryaḥ* - chief amongst vaiṣṇavas; *mahā-tejaḥ* - very powerful; *pūrṇa-candra* - full moon; *sama-prabhah* - equally effulgent; *kailāṣa-śikhara* - the peak of Mount Kailasha; *ākāraḥ* - appearance; *mekhalā* - belt; *vara* - beautiful; *bhūaṇaḥ* - decoration; *aina-carma* - deer-skin; *dharah* - dressed; *madhuraḥ* - sweet; *viṣṇoḥ* - of Lord Viṣṇu; *aśaḥ* - expansion; *sarva-jana-priyaḥ* - dear to all people; *sarveām* - of all people; *upakārāya* - for the benefit; *babhrāma* - wandered; *ākāṣa-maṇale* - in the sphere of space, the universe; *mahatīm* - the vīnā; *raṇayan* - strumming; *prītaḥ* - joyous; *hari-nāma-pragāyatīm* - chanting the names of Hari.

The immensely powerful and saintly Nārada is the foremost among vaiṣṇavas. His luster is equal to the full moon, and His appearance resembles the peak of Mount Kailāṣa. He is ornamented by a very beautiful belt, and is dressed in deerskin. Since he is an empowered expansion of Lord Viṣṇu, he is dear to all people. Once, he wandered through the space of the universal globe, engaged in the welfare of all. As he joyously plucked on the strings of his vīnā and loudly chanted the names of Hari, he came to the planet known as Bhārata.

*drakyāmi vaiṇava kutra / tatra vatsyāmi sāmpratam
iti sañcintya manasā / dadarśa pthivīm imām 25*

drakyāmi - I shall see; *vaiṇavam* - devotee of Lord Viṣṇu; *kutra* - where?; *tatra* - there; *vatsyāmi* - I shall reside; *sāmpratam* - for the present; *iti* - thus; *sañcintya* - thinking; *manasā* - in his mind; *dadarśa* - looked; *pthivīm* - the earth; *imām* - this.

As He sought throughout the earth, Śrī Nārada thought, "Oh where can I find a vaiṣṇava? If I can find one, for the present I shall make my residence with him.

*kalinā pāpa-mitreṇa / prathitāmala-paṅkilā
gām eva mleccha-hasta-sthām / pracanḍa-kara-śoitām 26*

kalinā - by Kali, quarrel personified; *pāpa-mitreṇa* - by the friend of sin; *prathita* - fame; *amala* - spotless; *paṅkilām* - filthy; *gām* - earth; *eva* - indeed; *mleccha-hasta-sthām* - in the hands of the mlecchas; *pracanḍa* - excessive; *kara* - taxation; *śoitam* - dried up.

"Now the earth has become dried up by terrible taxation at the hands of barbarians, who have abandoned spiritual culture, and by the influence of Kali, the friend of Sin, her spotless fame has become tarnished."

*janāś ca dadśe tatra / pāpa-vyādhi-samākulān
parāpavāda-niratān / śaṭhān hrasvāyuaḥ kśān 27*

janān - the people; *ca* - and; *dadśe* - he saw; *tatra* - there; *pāpa* - sin; *vyādhi* - disease; *samākulān* - afflicted; *para-apavāda* - speaking ill of others; *niratān* - attached; *śaṭhān* - rogues; *hrasva-āyuaḥ* - short-lived; *kśān* - small in stature.

He saw that due to a sinful life-style the people had become diseased. They were mischievous rogues, short-lived, small in stature, and much attached to speaking ill of their neighbors.

*rājñāś ca pāpa-nipuṇān / sūdrān ca yavanān khalān
mlecchān vikarma-niratān / prajā-sarvasva-hārakān 28*

rājñāḥ - the rulers; *ca* - and; *pāpa-nipuṇān* - skilled in sin; *sūdrān* - low-class; *ca* - and; *yavanān* - fallen from the Vedic path; *khalān* - villains; *mlecchān* - meat-eaters; *vikarma-niratān* - attached to actions against dharma; *prajā* - citizens; *sarvasva* - all the possessions; *hārakān* - plunderers.

The leaders of those people were also men of the lowest caliber. Having fallen from the path of the Vedas, they had become degraded meat-eaters, expert at promoting evil, attached to denigrating the spiritual culture of divine virtues, and preoccupied with exploiting the wealth of their citizens.

*śāstra-jñān api sādḥūnā / nindakān ātma-māninaḥ
etān bahu-vidhān dtvā / cintayām āsa nāradaḥ 29*

śāstra-jñān - learned in the śāstras; *api* - even; *sādḥūnām* - of saints; *nindakān* - fault-finders; *ātma-māninaḥ* - self esteemed; *etān* - these; *bahu-vidhān* - many kinds; *dtvā* - having seen; *cintayām āsa* - He thought; *nāradaḥ* - Śrī Nārada Muni.

Nārada saw that even persons who had knowledge of scriptures were blasphemers of saints and were inflated by self-prestige. Having seen these many kinds of people, Nārada thought as follows...

Thus ends the Second Sarga entitled "The Lamentation of Śrī Nārada," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Third Sarga
nārada-praśna
Nārada Muni Pleads for the Lord's Descent

kaleḥ prathama-sandhyāyā / nimagneya vasundharā

sarveā pāpa-dagdhānā / hari-nāma-rasāyanaḥ 1

kaleḥ - of the age of Kali; *prathama-sandhyāyām* - at the first junction; *nimagnā* - perishing; *ayam* - this; *vasundharā* - the earth, the abode of treasure; *sarveām* - of all humanity; *pāpa-dagdhānām* - bitten by the urge for the life of sin; *hari-nāma* - the name of Hari, the mahā-mantra; *rasāyanaḥ* - source of all mellows, medicine.

"During this period of time joining the age of quarrel with the previous age, the earth, although the abode of treasure, is perishing due to being covered by ignorant materialistic people, However there is a medicine, Śrī Kṛṣṇa-nāma, which is the abode of all rasa. It is the cure for all these people afflicted by wicked propensities.

*tārako 'ya bhavaty eva / vaiṇava-dveiṇa vinā
ātma-sambhāvītā ye ca / ye ca vaiṇava-nindakāḥ 2*

*ye kṣa-nāmni deheṣu / nindeyur manda-buddhayaḥ
te 'nityā iti vakyante / teā niraya eva hi 3*

tārakaḥ - saviour; *ayam* - this; *bhavati* - it is; *eva* - indeed; *vaiṇava-dveiṇam* - the vaiṣṇava-hater; *vinā* - except; *ātma-sambhāvītāḥ* - self-aggrandisers; *ye* - who; *ca* - and; *ye* - who; *ca* - and; *vaiṇava-nindakāḥ* - blasphemers of the vaiṣṇavas; *ye* - who; *kṣa-nāmni* - in the name of Kṛṣṇa; *deheṣu* - in the Deity-forms; *nindeyu* - they may find fault; *manda-buddhayaḥ* - of low intelligence; *te* - they; *anityā* - impermanent; *iti* - thus; *vakyante* - they say; *teām* - for them; *nirayaḥ* - hell; *eva* - surely; *hi* - indeed.

Śrī Nāma can save every one of them, except that person who hates the holy vaiṇava. Sages say that dull-witted and conceited persons, who blaspheme Śrī Kṛṣṇa-nāma as well as the arca-vigraha forms of the Lord saying that they are temporary, have hell as their certain destination.

*atra ki syād upāyo 'yam / iti niścitya śuddha-dhīḥ
vaikuṅṭhākhya para dhāma / jagāma karuṇā-nidhiḥ 4*

atra - then; *kim* - what?; *syāt* - may be; *upāya* - means; *ayam* - this; *iti* - thus; *niścitya* - determining; *śuddha-dhīḥ* - pure intelligence; *vaikuṅṭha-ākhyam* - known as the place without anxiety; *param dhāma* - supreme abode; *jagāma* - he went; *karuṇā-nidhiḥ* - the ocean of mercy.

"O! How can this situation be remedied?" Then Nārada whose merciful heart is as broad as an ocean and who possesses clear intelligence, travelled to the transcendental realm of the Lord, known as Vaikuṅṭha.

*atha tri-vedī-parigīyamāna / dadarśa vaikuṅṭham akhaṇḍa-dhīnyam
sva-tejasā dhvasta-rajah-samūham / diśā daśām āpa guṇāt para munīḥ*

atha - then; *tri-vedī-parigīyamānam* - glorified by the three Vedas, Rig, Yajur and Sāma; *dadarśa* - he saw; *vaikuṇṭham* - the world free from anxiety; *akhaṇḍa-dhīyam* - eternal abode; *sva-tejasā* - by his own potency; *dhvasta-rajah-samūham* - free from varieties of impurity; *diśām* - of the directions; *daśām* - ten; *āpa* - obtained; *guṇāt* - to the three modes; *para* - transcendental; *muṇiḥ* - the sage.

He perceived that spotless eternal abode of the Lord, which is free from all care, all dust and all inebrity, whose glories are sung by the three Vedas. Upon entering that world, the sage transcended the ten directions and the three material modes of goodness, passion and ignorance.

*madhu-vratānā nivahair harer yaśaḥ / pragīyamāna kamalā-vatīu
virājita ratna-taṭābhirāma- / vāpībhir āmukta-latā-sugandhibhiḥ 6*

madhu-vratānām - of the bees; *nivahai* - by the multitudes; *hareḥ* - of Hari; *yaśaḥ* - the fame; *pragīyamānam* - sung; *kamalā-vatīu* - amongst the groups of lotuses; *virājitam* - shone; *ratna-taṭa* - with borders of jewels; *abhirāma* - pleasurable; *vāpībhiḥ* - with ponds; *āmukta* - released; *latā* - creepers; *sugandhibhiḥ* - with fine fragrances.

The shining fame of Śrī Hari was loudly hummed by multitudes of bees amongst clusters of lotuses, within pleasurable jewel-bordered ponds, surrounded by flowering creepers exuding sublime fragrances.

*māṇikyā-gehair vaḍabhībhir anvitam / gajendra-muktāvali-bhūitābhiḥ
sārvartavaiḥ sākhibhir anvitam khagair / vikūjita candra-silā-
pathāḍh-yam 7*

māṇikyā - rubies; *gehaiḥ* - with houses; *vaḍabhībhi* - with turrets; *anvitam* - equipped; *gajendra-muktā* - elephant-pearl; *āvali* - strands; *bhūitābhiḥ* - with ornaments; *sārvartavaiḥ* - of all seasons; *sākhibhiḥ* - with trees; *anvitam* - together; *khagaiḥ* - with birds; *vikūjitam* - warbling; *candra-silā* - moon-stones; *patha* - pathways; *aḍhyam* - enriched.

The abode was embellished by ruby-studded houses with turrets, nicely ornamented by strands of elephant-pearls. Amidst pathways made of moonstones, the trees blossomed forth the flowers of all seasons, and in them birds warbled melodiously.

*tatra śriyā juṭam aja purātana / lasat-kirīṭa-dyuti-rañjitalakam
vikāśi-divyābja-jitekaṇa lasat- / sudhā-karārādhita-sanmukhollasam 8*

tatra - there; *śriyā* - with the goddess of fortune; *juṭam* - worshipped; *ajam* - the unborn; *purātanam* - primeval; *lasat* - shining; *kirīṭa* - crown; *dyuti* - light; *rañjita* - charming; *alaka* - curling locks; *vikāśi* - radiant; *divya* - divine; *abja* - lotus; *jita* - conquered; *ikaṇam* - glance; *lasat* - shining *sudhā-kara* - moon; *ārādhita* - worshipped; *sat-mukha* - beautiful face; *ullasam* - radiant.

There the unborn, primeval Lord was rendered service by the goddess of fortune. His majestic glittering crown illumined His curling locks. His eyes defeated the beauty of blossoming lotuses and His radiant face was worshipped by the moon.

*lasan-mahā-kunḍala-gaṇḍa-śobhita / su-kambu-kaṇṭha kanakojjalās-
uka*

*kṇa caturbhiḥ parighopamair bhujair / nīlādri-śṅga sura-pādapair iva
9*

lasat - shining; *mahā-kunḍala* - great earrings; *gaṇḍa* - cheeks; *śobhitam* - beautified; *su-kambu-kaṇṭham* - neck like a conch; *kanaka* - gold; *ujjala* - brilliant; *aśukam* - garment; *kṇam* - Lord Kṛṣṇa; *caturbhiḥ* - with four; *parigha-upamaiḥ* - like clubs; *bhujaiḥ* - with arms; *nīla* - blue-black; *ādri-śṅgam* - peak of a mountain; *sura-pādapaiḥ* - with celestial trees; *iva* - like.

His cheeks were beautified on either side by great sparkling earrings. His smooth, well-formed neck with three lines resembled a conch, and He wore a tunic of brilliant gold. With His four mighty club-like arms, He appeared like a peak of a blue mountain surrounded by celestial desire-trees.

*virājamāna kanakāṅgadādibhir / muktāvalībhir vara-hema-sūtraiḥ
sa-kiṅkiṇī-jāla-nibaddha-celol- / lasan-nitamba vara-pāda-pankajam*

10

virājamānam - shining; *kanaka* - gold; *aṅgada* - bangles; *ādibhiḥ* - and so forth; *muktā-avalībhiḥ* - with rows of pearls; *vara* - beautiful; *hema* - golden; *sūtraiḥ* - with necklaces; *sa-kiṅkiṇī* - with small bells; *jāla* - net; *nibaddha* - bound; *cela* - garment; *ullasat* - brilliant; *nitambam* - hips; *vara* - beautiful; *pāda-pankajam* - lotus feet.

He appeared splendid, with His arms encircled by golden bangles and strings of pearls mounted on fine golden chains swinging from His neck, A net of tiny tinkling bells was bound upon the brilliant cloth around His hips. His lotus feet were most precious.

*tadīya pādābja-manojña-gandham / āghrāya harāśru-
tanūruhodgamaiḥ*

visañjña evāśu papāta bhūmau / sa daṇḍavat kṇa-samīpato muniḥ 11

tadīya - His; *pāda-abja* - lotus feet; *manojña* - mind-enthralling; *gandham* - fragrance; *āghrāya* - smelling; *hara* - jubilation; *aśru* - tears; *tanūruha* - hairs; *udgamaiḥ* - by the erection; *visañjñah* - unconscious; *eva* - surely; *āśu* - instantly; *papāta* - fell; *bhūmau* - on the earth; *saḥ* - he; *daṇḍa-vat* - like a stick; *kṇa-samīpataḥ* - nearby Lord Kṛṣṇa; *muniḥ* - the sage.

By smelling the enthralling fragrance of the Lord's lotus feet, tears of jubilation appeared in the eyes of Śrī Nārada. His hairs stood erect out of rapture and instantly He fainted, falling like a rod before Śrī Kṛṣṇa.

*tataḥ prasāryāśu kara kta-jñō / ratnāngurī-bhinna-nakha-prabha
prabhuḥ
mudā spśan mūrdhni muner manohara / babhāa iat smita-śobhitānan-
aḥ 12*

tataḥ - then; *prasārya* - spreading; *āśu* - quickly; *karam* - hand; *cta-jñāḥ* - sympathetic; *ratna* - bejewelled; *aṅguri* - fingers; *bhinna* - expanded; *nakha* - nails; *prabham* - effulgence; *prabhuḥ* - the Lord; *mudā* - happily; *spśan* - touching; *mūrdhni* - on his head; *muneḥ* - of the sage; *mana-haram* - mind-enchanting; *babhāa* - He spoke; *iat* - slightly; *smita* - smiling; *śobhita* - beautifying; *ananaḥ* - face.

Out of concern the Lord at once spread His open hand with its bejewelled fingers and effulgent nails and caressed the head of the muni. As a gentle smile illuminated His face, He uttered the following charming words:

*svāyambhuvotthiṭa mune mahātman / yan no vadasy ādya karomi yat
te
mamaiva kālo 'yam upāgataḥ svayam / yugeu dharmācaraṇāya
dharminām 13*

svāyambhuva - O son of Brahmā; *utthiṭa* - arise; *mune* - O sage; *mahā-ātman* - O great soul; *yat* - which; *naḥ* - of us; *vadasi* - you say; *adya* - today; *karomi* - I do; *yat* - what; *te* - for you; *mama* - my; *eva* - certainly; *kālaḥ* - time; *ayam* - this; *upāgataḥ* - arrived; *svayam* - of its own accord; *yugeu* - after many ages; *dharmā-caraṇāya* - to show the religious practice; *dharminām* - for the virtuous.

"Arise, magnanimous sage, son of Brahmā. Whatever you now ask of me, I grant you, for today, after many millennia, the time has arisen of its own accord for Me to show the way of virtue for godly men."

*tataḥ samutthāpya mahari-sattama / mahattamaikānta-parāyaṇo
hariḥ
samādideśāsanam āśu tasmai / tasmin nivīto munir ājñayā hareḥ 14
athānvapcchad bhagavān mune katha / samprāptavān mām iha ki
tavepsitam
pūrṇasya kārya karavāṇi sādhave / paropakārāya mahad-vicēṭitam 15*

tataḥ - then; *samutthāpya* - raising him up; *mahā-ṛi-sattamam* - the best among great sages; *mahattama* - the very great souls; *eka-anta* - exclusive; *parāyaṇaḥ* - favoring; *hariḥ* - Lord Hari; *samādideśa* - indicated; *āsanam* - a seat; *āśu* - quickly; *tasmai* - for him; *tasmin* - in the seat; *nivītaḥ* - having taken; *munih* - the sage; *ājñayā* - by the order; *hareḥ* - of Hari; *atha* - then; *anvapcchat* - questioned; *bhagavān* - the Supreme Lord; *mune* - O sage; *katham* - how?; *samprāptavān* - have come; *mām* - to me; *iha* - here; *kim* - what?; *tava* - your *īpsitam* - desired; *pūrṇasya* - completely; *kāryam* - duty; *karavāṇi* - I must do; *sādho* - O saint; *para-upakārāya* - for the highest welfare; *mahat* - the great; *vicēṭitam* - the endeavor.

The heart of Lord Śrī Hari is devoted exclusively to those great souls who without any motivation take complete shelter of His feet. Thus clasping Nārada's hand, He raised him up, and quickly showed him to a seat. And when on Śrī Hari's insistence the sage accepted the seat, the Lord inquired from him, "O sage, what is your reason for coming here? Please speak your desire. Whatever it may be, it is My duty to award you complete satisfaction, for saints such as yourself always strive for the ultimate welfare of others."

*ittha sa toyāmbuda-tulya-ghoa / vaco 'mta kṇa-dayāmtābdeḥ
uvāca pūrṇa-smīta-vīkayā harer / namāmi lokān paripāhi duḥkhitān*
16

ittham - thus; *saḥ* - He; *toya-ambu-da* - water-giver (cloud); *tulya* - similar; *ghoam* - sound; *vacāḥ* - statement; *amtam* - nectar; *kṇa-dayā* - Kṛṣṇa's mercy; *amta-abdeḥ* - of the ocean of nectar; *uvāca* - said; *pūrṇa-smīta* - wide smile; *vīkayā* - by the glance; *hareḥ* - of Hari; *namāmi* - I bow down; *lokān* - the people; *paripāhi* - protect; *duḥkhitān* - unhappy.

Spoken by the Lord with a brightly smiling glance, these ambrosial words, had a deep resonance like the rumblings of a water-laden cloud, a cloud drawn from the ocean of undying compassion that is Śrī Kṛṣṇa. Nārada replied, "O Lord, I bow as a particle of dust at Your feet. Kindly award protection to Your people who are presently rendered wretched.

*kitiḥ kiṇoty adya samākulā vibho / janasya pāpaugha-yutasya
dhāraṇāt*
janāś ca sarve kali-kāla-daṭāḥ / pāpe ratās tyakta-bhavat-prasaṅgāḥ
17

kitiḥ - the earth; *kiṇoti* - is afflicted; *adya* - today; *samākulā* - very disturbed; *vibho* - O great Lord; *janasya* - of the people; *pāpa* - sin; *ogha* - multitude; *yutasya* - engaged; *dhāraṇāt* - by maintenance; *janāḥ* - the people; *ca* - and; *sarve* - all; *kali-kāla* - by the age of quarrel; *daṭāḥ* - bitten; *pāpe* - sin; *ratāḥ* - attached; *tyakta* - given up; *bhavat* - Your; *prasaṅgāḥ* - association.

"Today the earth is much disturbed and polluted because of she maintains a populace engaged in a great variety of iniquitous acts. Everyone is infected by the vices of Kali. They are solely attached to sinful life and have abandoned the association of Your Lordship and Your dear servitors.

*tān pāhi nātha tvad-te na teām / anyo 'sti pātā nirayāt tu sad-gatim
eva vicārya kuru sarva-loka- / nātha svaya sad-gatir īa nānyaḥ* 18

tān - them; *pāhi* - protect; *nātha* - O Lord; *tvad-te* - except for Yourself; *na* - not; *teām* - for them; *anyaḥ* - other; *asti* - there is; *pātā* - protector; *nirayāt* - from hell; *tu* - indeed; *sat-gatim* - absolute goal of life; *evam* - thus; *vicārya* - considering; *kuru* - do; *sarva-loka* - all the worlds; *nātha* - O Lord; *svayam* - Yourself; *sat-gatiḥ* -

absolute goal of life; *īa* - O Lord; *na* - not; *anyaḥ* - other.

"O Lord, kindly protect Your people. Other than Yourself, no one can save the absolute goal of life from the scourges of demonic life. O Lord of all worlds, kindly consider the situation and do the needful. You are indeed the absolute goal of our lives. O Lord, there is no other existence beyond You."

*ittha samākarṇya muner vaco harir / vidann api prāha kim ācariye
kenāpy upāyena bhaved dhi śāntis / tad brūhi ta prāha punaḥ svabhū-
sutaḥ 19*

ittham - thus; *samākarṇya* - hearing; *muner* - of the sage; *vaco* - the words; *harir* - the dispeller of evil; *vidan* - knowing; *api* - even; *prāha* - speak; *kim* - what; *ācariye* - shall I do; *kena* - by what; *api* - and; *upāyena* - by the means; *bhaved* - it may be; *hi* - certainly; *śāntiḥ* - peace; *tad* - that; *brūhi* - tell; *tam* - that; *prāha* - He spoke; *punaḥ* - again; *svabhū-sutaḥ* - the son of the self-born Brahmā.

Hearing the sage's words, Śrī Hari, although in full knowledge, asked, "What I should do? How can we bring peace to their hearts?" The son of the self-born Brahmā replied:

*svaya suśītaḥ śata-candramā yathā / bhū-deva-vaśe 'py avatīrya sat-
kule
vātsye jagannātha-suteti viśruti / samāpnuhi sva kuru śa dharanyāḥ
20*

svayam - Yourself; *suśītaḥ* - very cooling; *śata-candramā* - a hundred moons; *yathā* - like; *bhū-deva-vaśe* - in a dynasty of brāhmaṇas; *api* - and; *avatīrya* - descending; *sat-kule* - in a pure family; *jagannātha-suta* - the son of Jagannātha Mīśra; *iti* - thus; *viśrutim* - renown; *samāpnuhi* - obtain; *svam* - Your own; *kuru* - make; *śam* - well-being; *dharanyāḥ* - for the earth.

"Descending in a pure dynasty of brāhmaṇas, the radiance of Your form more soothing than hundreds of moons, You shall attain wide-spread renown as the son of Jagannātha Mīśra. O my Lord! bring peace to the earth.

*rāmādi-rūpair bhagavan kta hi / yat pāpātmanā rākasa-dānavānām
vadhādika karma na ceḥa kārya / mano narāṇā pariśodhayasva 21*

rāma-ādi-rūpaiḥ - by forms such as Śrī Rāma; *bhagavan* - O all-opulent Lord; *ktam* - performed; *hi* - surely; *yat* - which; *pāpa-ātmanām* - of sinful persons; *rākasa-dānavānām* - of the man-eaters and demons; *vadha-ādikam* - killing and so on; *karma* - work; *na* - not; *ca* - and; *iha* - in this world; *kāryam* - duty; *manāḥ* - minds; *narāṇām* - of men; *pariśodhayasva* - fully purify.

"O Bhagavān, Your other avatāras such as Rāma and others accomplished Their missions by subduing and slaying the wicked rākṣasas and demons. At present there is no such necessity. The only need is to purify the corrupted minds of humanity.

*tān āsura bhāvam upāgatān hi / yadā haniye kva tadāsti lokāḥ
eva vyavasya sva-dhiyātmano yaśaḥ / prākhyāhi lokāḥ sukhino
bhavantu 22*

tān - them; *āsura* - demonic; *bhāvam* - nature; *upāgatān* - taken to; *hi* - indeed; *yadā* - when; *haniye* - You shall kill; *kva* - where; *tadā* - then; *asti* - there is; *lokāḥ* - the populace; *evam* - thus; *vyavasya* - determining; *sva-dhiyā* - own intelligence; *ātmanaḥ* - own; *yaśaḥ* - fame; *prakhyāhi* - declare; *lokāḥ* - the people; *sukhinaḥ* - happy; *bhavantu* - let them be.

"Indeed, if You were to slay all those who have been seduced by the demonic path of life, would there remain anyone still living anywhere on the earth? Therefore through Your own wisdom, kindly come to a decision. Proclaim Your fame far and wide and let the people again become happy and peaceful.

*tatraiva rudreṇa muni-pravīrāḥ / kartu hi sāhāyāyam avātariyan
tatheti ta prāha hariḥ surari / so 'pi praṇamyāsu jagāma htaḥ 23*

tatra - in this; *eva* - surely; *rudreṇa* - with Lord Śiva; *muni-pravīrāḥ* - the best of the sages; *kartu* - to do; *hi* - indeed; *sāhāyāyam* - assistance; *avātariyan* - shall descend; *tathā* - also; *iti* - thus; *tam* - that; *prāha* - He said; *hariḥ* - the dispeller of evil; *sura-im* - sage amongst the demigods; *saḥ* - He; *api* - also; *praṇamya* - offering obeisances; *āsu* - swiftly; *jagāma* - he went; *htaḥ* - joyously.

"In this avatāra of Yours, the heroes among the sages together with Rudradeva shall also descend to give You assistance." "So be it," Śrī Hari replied to the sage amongst the gods. Then swiftly the sage jubilantly bowed before the Lord and departed.

Thus ends the Third Sarga entitled "Nārada Muni Pleads for the Lord's Descent," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Fourth Sarga
avatārānukrama
Descriptions of the Avatāras

*atha śrutvā tu tat sarva / śrī-dāmodara-pañḍitaḥ
uvāca parama-prītaḥ / kathyatā n-hareḥ kathām 1*

atha - so; *śrutvā* - hearing; *tu* - indeed; *tat* - that; *sarvam* - all; *śrī-dāmodara-pañḍitaḥ* - Śrī Dāmodara Paṇita; *uvāca* - said; *parama-prītaḥ* - very pleased; *kathyatām* - tell; *n-hareḥ* - of the Lord Hari in His form like a nṛ (man); *kathām* - the story.

After hearing this extraordinary narration in its entirety, Śrī Dāmodara Paṇita's heart was much enlivened, and he said to Murari Gupta, "Now kindly relate the epic of Nṛhari.

*ke ke tatrāvatāreu / svavatīrṇā mahī-tale
avatārās ca katidhā / tān vadasvānupūrvaśaḥ 2*

ke ke - which; *tatra* - there; *avatāreu* - amongst the avatāras; *su-avatīrṇāḥ* - avatāras of note; *mahī-tale* - on the earth planet; *avatārāḥ* - the Lord's descents to the material world; *ca* - and; *katidhā* - what kinds; *tān* - those; *vadasva* - speak of; *anupūrvaśaḥ* - consecutively.

"Amongst the avatāras of Śrī Hari who have graced the earth planet, which of them are especially famous by virtue of their unique pastimes? Also, what are the various kinds of avatāras? Please describe them in order."

*iti śrutvā dvijāgryasya / vacana śrī-murārikaḥ
uvāca parama-prītyā / śrūyatām iti sādaram 3*

iti - thus; *śrutvā* - having heard; *dvija-agryasya* - of the exalted brāhmaṇa; *vacanam* - words; *śrī-murārikaḥ* - Śrī Murāri Gupta; *uvāca* - said; *parama-prītyā* - with great love; *śrūyatām* - hear; *iti* - thus; *sa-ādaram* - with attention.

Hearing the words of the eminent brāhmaṇa, Śrī Murāri was greatly satisfied and replied, "Kindly hear me attentively."

*atha te kathayāmy anyat / svāsāvatārāṇā hareḥ
śuddha-bhaktatayā khyātān / bhaktān īśvara-rūpiṇaḥ 4*

atha - so; *te* - to you; *kathayāmi* - I shall tell; *anyat* - other; *sva-aśa* - plenary portions; *avatārāṇām* - of the descents of the Lord; *hareḥ* - of Śrī Hari; *śuddha* - pure; *bhaktatayā* - by their devotional quality; *khyātān* - known; *bhaktān* - devotees; *īśvara-rūpiṇaḥ* - forms of the Lord.

Now I shall describe the plenary avatāras of Śrī Hari who due to their pure devotional qualities are celebrated as devotional forms of īśvara.

*ādau jāto dvija-śreṭhaḥ / śrī-mādhava-purī prabhuḥ
īśvarāśo dvidhā bhūtvādvaitācāryaś ca sad-guṇaḥ 5*

ādau - the first of them all; *jātaḥ* - born; *dvija-śreṭhaḥ* - best of brāhmaṇas; *śrī-mādhava-purī* - Śrī Mādhavendra Purī; *prabhuḥ* - the Lord; *īśvara-aśaḥ* - a plenary portion of the Lord; *dvidhā* - second; *bhūtvā* - became; *ādvaita-ācāryaḥ* - Śrī Advaita -cārya; *ca* - and; *sat-guṇaḥ* - a model of good qualities.

The first to appear among them was the best of the twice-born, Śrī Mādhava Purī

Prabhu. The second expansion of the Lord, named Śrī Advaita _cārya, was a model of all saintly qualities.

*tayoḥ śiyo 'bhavad devaś / candrāśaś candra-śekharaḥ
sa ācārya-ratna iti / khyāto bhuvi mahā-yaśāḥ 6*

tayoḥ - of those two; *śiyaḥ* - the disciple; *abhavat* - became; *devaḥ* - devotee; *candra-aśaḥ* - a plenary portion of the moon-god; *candra-śekharaḥ* - named Candra Śekhara; *saḥ* - He; *ācārya-ratnaḥ* - the jewel teacher; *iti* - thus; *khyātaḥ* - known; *bhuvi* - on the earth; *mahā-yaśāḥ* - of great renown.

Śrī Candra Śekhara _cārya was a ray of the moon-god. He became the disciple of both Śrī Mādhavendra Purī and Śrī Advaita _cārya, and was widely renowned on earth as _cārya Ratna, the jewel-like teacher.

*śrī-nāradāśa-jāto 'sau / śrīmat-śrīvāsa-pañḍitaḥ
gandharvāśo 'bhavad vaidyaḥ / śrī-mukunda-sugāyanaḥ 7*

śrī-nārada-aśa - an expansion of Śrī Nārada Muni; *jātaḥ* - was born; *asau* - he; *śrīmat-śrīvāsa-pañḍitaḥ* - Śrī Śrīvāsa Pañita; *gandharva-aśaḥ* - expansion of a Gandharva; *abhavat* - became; *vaidyaḥ* - _yurvedic physician; *śrī-mukundaḥ* - Śrī Mukunda; *su-gāyanaḥ* - the excellent singer.

Śrī Nārada descended as Śrī Śrīvāsa Pañita, and a Gandharva descended as Śrī Mukunda, the physician and superlative singer.

*śrīmat-śrī-haridāśo 'bhūn / muner aśaḥ śṇuva tat
kathita nāga-daṭena / brāhmaṇena yathā-purā 8*

śrīmat-śrī-haridāśaḥ - Śrī Haridāśa hākura; *abhūt* - was; *muner* - of a sage; *aśaḥ* - expansion; *śṇuva* - hear; *tat* - that; *kathitam* - it is described; *nāga-daṭena* - named Naga-daṭa; *brāhmaṇena* - by a brāhmaṇa; *yathā* - as; *purā* - in ancient times.

As described by the brāhmaṇa Nāga-daṭa, Śrī Haridāśa hākura was the expansion of a sage from an ancient time. Please hear of this.

*ādau muni-varaḥ śrīmān / rāmo nāma mahā-tapāḥ
drāviḍe vaiṣṇava-ketre / so 'vātsīt putra-vatsalaḥ 9*

ādau - formerly; *muni-varaḥ* - elevated sage; *śrīmān rāma nāma* - named Śrīmān Rāma; *mahā-tapāḥ* - great ascetic; *drāviḍe* - in southern India; *vaiṣṇava-ketre* - in a pilgrimage place for vaiṣṇavas; *saḥ* - he; *avātsīt* - dwelt; *putra-vatsalaḥ* - affectionate to his son.

The exalted sage and great ascetic of the name Śrīmān Rāma was very affectionate to his son. He lived in a place of pilgrimage for vaiṣṇavas in the southern part of Bhārata.

*tasya putreṇa tulasīm / prakalya bhojane śubhe
sthāpitā sā 'patad bhūmāv / aprakālya punaś ca tām 10*

*pitre 'dadāt punaḥ so 'pi / śri-rāmākhyo mahā-muniḥ
dadau bhagavate tena / jāto 'sau yavane kule 11*

tasya - his; *putreṇa* - by his son; *tulasīm* - a tulasī leaf; *prakalya* - after washing; *bhojane* - on the foodstuffs for offering to the Lord; *śubhe* - auspicious; *sthāpitā* - placed; *sā* - that leaf; *apatad* - it fell; *bhūmāv* - on the earth; *aprakālya* - without washing; *punaḥ* - again; *ca* - and; *tām* - that leaf; *pitre* - to his father; *dadāt* - he gave; *punaḥ* - again; *saḥ* - he; *api* - and; *śri-rāma* - Śrī Rāma; *ākhyah* - named; *mahā-muniḥ* - the great sage; *dadau* - he offered; *bhagavate* - unto the Lord; *tena* - for this reason; *jātaḥ* - born; *asau* - he; *yavane* - amongst people fallen from Vedic culture (Muslims); *kule* - in the family.

Once, his son washed a tulasī leaf and placed it on the auspicious foodstuffs which had been prepared for offering to the family Deity. That leaf fell to the ground, but without washing it, the boy replaced it on the offering and gave it to his father. Śrī Rāma Mahāmuni then offered it to the Supreme Lord. For this reason the muni was later obliged to take birth in a family of Yāvanas.

*sa dharmātmā sudhīḥ śāntaḥ / sarva-dharma-vicakaṇaḥ
brahmāśo 'pi tataḥ śrīmān / bhakta eva suniścitaḥ 12*

saḥ - he; *dharmātmā* - the very heart of virtuous life; *su-dhīḥ* - extremely intelligent; *śāntaḥ* - peaceful; *sarva-dharma* - all spiritual matters; *vicakaṇaḥ* - learned; *brahma-aśaḥ* - an expansion of Lord Brahmā; *api* - and; *tataḥ* - therefore; *śrīmān* - glorious; *bhakta* - devotee; *eva* - certainly; *su-niścitaḥ* - positively ascertained.

Śrī Haridāsa was the very breath of dharma. He was extremely intelligent, peaceful, perceptive and learned in all spiritual matters. Moreover, it is positively ascertained that this glorious devotee was also a plenary portion of Lord Brahmā.

*avadhūto mahā-tejo / nityānando mahattamaḥ
baladevāśato jāto / maha-yogī svaya prabhuḥ 13*

avadhūta - an ascetic aloof from worldly conventions; *mahā-tejaḥ* - very powerful; *nityānandaḥ* - personified perpetual bliss; *maha-tamaḥ* - greatest of the great; *baladeva-aśataḥ* - from an expansion of Śrī Baladeva; *jātaḥ* - born; *maha-yogī* - great mystic; *svayam* - in person; *prabhuḥ* - the Lord.

Śrī Nityānanda Prabhu is the plenary portion of Śrī Baladeva. Although the greatest of the great, he appears as an avadhūta, and a great mystic. But He is actually the Supreme Lord Himself, the origin of all emanations.

na tasya kula-śilāni / karmāṇi vaktum utsahe

api vara-śatenāpi / bhaspatir api svayam 14

na - not; *tasya* - His; *kula-śīlāni* - family and character; *karmāni* - activities; *vaktum* - to speak of; *utsahe* - attempt; *api* - even; *vara-śatena* - with a hundred years; *api* - even; *bhaspatiḥ* - the priest of the demigods; *api* - even; *svayam* - Himself.

Even Bṛhaspati himself with a hundred years at his disposal could hardly attempt to describe Śrī Nityānanda's character and activities.

*vaktu neśe 'pare kimvā / vaya hi kudra-jantavaḥ
śrī-kṣṇa-dvitīyaś cāpi / gaurāṅga-prāṇa-vallabhaḥ 15*

vaktum - to speak; *na* - not; *iśe* - when the great controller; *apare* - unrivalled; *kimvā* - what to speak of; *vayam* - we; *hi* - certainly; *kudra* - insignificant; *jantavaḥ* - living entities; *śrī-kṣṇa-dvitīyaḥ* - a second only to Lord Kṛṣṇa; *ca* - and; *api* - even; *gaurāṅga-prāṇa* - life of Gaurāṅga; *vallabhaḥ* - lover.

When Bṛhaspati, the matchless master of the art of eloquence, is unable to delineate the qualities of Lord Nityānanda, then what to speak of insignificant living beings such as ourselves. He is second only to Śrī Kṛṣṇa, and is more dear to Lord Gaurāṅga than His own life-breath.

*anye ca śataśo jātā / devāś ca muni-puṅgavāḥ
pṭhivyām aśa-bhāvena / tān na saṅkhyātum utsahe 16*

anye - others; *ca* - and; *śataśaḥ* - hundreds; *jātāḥ* - born; *devāḥ* - demigods; *ca* - and; *muni-puṅgavāḥ* - powerful sages; *pṭhivyām* - on the earth; *aśa-bhāvena* - in the manner of plenary expansions; *tān* - them; *na* - not; *saṅkhyātum* - to count; *utsahe* - venture.

Hundreds of other demigods took birth on the earth as powerful philosopher-sages, descending as plenary portions of their original forms . One cannot even venture to count them.

*athāvatāro dvi-vidhah / puruasya prakīrtitaḥ
yugāvatāraḥ prathamah / kāryārthe 'para-sambhavaḥ 17*

atha - now; *avatāraḥ* - of descents of the Lord; *dvi-vidhah* - two kinds; *puruasya* - of the Lord; *prakīrtitaḥ* - declared; *yuga-avatāraḥ* - avatāras for the age; *prathamah* - first; *kārya-arthe* - for a mission; *apara* - others (līlā-avatāras); *sambhavaḥ* - come forth.

There are two other classes of avatāras declared in the śāstras. The former are the yuga-avatāras, who appear to teach the process of self-realization for the four ages; the latter are the kārya-avatāras, who appear to accomplish a specific mission.

yugāvatāraḥ kathyante / ye bhavanti yuge yuge

dharmā sasthāpayanti ye / tān śṇuva yathā-kramam 18

yuga-avatārah - the avatāras for the four ages; *kathyante* - are described; *ye* - which; *bhavanti* - appear; *yuge yuge* - age to age; *dharmām* - spiritual practices; *sasthāpayanti* - establish; *ye* - which; *tān* - those; *śṇuva* - now hear; *yathā-kramam* - in order.

The yuga-avatāras are described as those who appear from age to age in order to establish the principles of religion. Now hear of them in the order in which they appear.

satye yuge dhyāna ekaḥ / puruasyārtha-sādhakaḥ tad arthe 'vatarat śuklas / catur-bāhur jatā-dharaḥ 19

satye yuge - in the age of truthfulness; *dhyānaḥ* - meditation; *ekaḥ* - alone; *puruasya* - of man; *artha* - the goal of life; *sādhakaḥ* - the means for attaining; *tat* - that; *arthe* - for the purpose; *avatarat* -He descended; *śuklaḥ* - white; *catur-bāhuḥ* - four-armed; *jatā-dharaḥ* - with matted locks.

In Satya-yuga, the age of truthfulness, meditation was the sole means for mankind to execute self-realization. For that purpose, the white avatāra, Śukla, descended in a four-armed form with matted locks.

sahasra-candra-sadśaḥ / sadā dhyāna-rato muniḥ sarveām eva jantūnā / dhyānācāryo babhūva ha 20

sahasra-candra - a thousand moons; *sa-dśaḥ* - like; *sadā* - always; *dhyāna-rataḥ* - attached to meditation; *muniḥ* - the sage; *sarveām* - for everyone; *eva* - surely; *jantūnām* - for men; *dhyāna-ācāryaḥ* - a teacher of meditation; *babhūva* - became; *ha* - indeed.

Appearing as bright and as cooling as a thousand moons, the sage, absorbed in constant trance, showed through His example the path of meditation for all men.

tretāyā yajña evaiko / dharmā-sarvārtha-sādhakaḥ tatra yajñaḥ svaya jātaḥ / śruk-śruvādi-samanvitaḥ 21

tretāyām - in the age of Tretā; *yajña* - fire sacrifice; *eva* - surely; *ekaḥ* - one; *dharmā* - spiritual benefits; *sarva-artha* - all purposes; *sādhakaḥ* - accomplisher; *tatra* - at that time; *yajñaḥ* - sacrifice personified; *svayam* - Himself; *jātaḥ* - was born; *śruk-śruva-ādi-samanvitaḥ* - holding the spoons for sacrifice named Śruk and Śruva and other implements.

In the next age, Tretā, the practice of fire sacrifice alone conferred all spiritual benefits on man. At that time the Lord appeared as Yajña, sacrifice personified. He held Śruk and Śruva, the sacrificial spoons, and other paraphernalia for sacrifice.

yājñikair brāhmaṇaiḥ sārddham / yajña-bhuk sa janārdanaḥ

yajñam evākaroj jiṇur / janān sarvān aśikayat 22

yājñikaiḥ - sacrificing; *brāhmaṇaiḥ* - with the priests; *sārdham* - together; *yajña-bhuk* - the enjoyer of sacrifice; *saḥ* - He; *jana-ardanaḥ* - the Lord who inspires the hearts of people; *yajñam* - sacrifice; *eva* - indeed; *akarot* - performed; *jiṇuḥ* - the victorious one; *janān* - the people; *sarvān* - all; *aśikayat* - He taught.

Together with the priests of the sacrifice, the victorious Lord Janārdana, who is the enjoyer of the fruits of sacrifice, performed yajña Himself and thus taught that process to all people.

dvāpare tu yuge pūjā / puruārthāya kalpate iti jñātvā svaya viṣṇuḥ / pthu-rūpo babhūva ha 23

dvāpare - age of Dvāpara; *tu* - but; *yuge* - in the age; *pūjā* - Deity worship; *puruārthāya* - for the benefit of man; *kalpate* - is suitable; *iti* - thus; *jñātvā* - so knowing; *svayam* - Himself; *viṣṇuḥ* - from viś (to pervade), the all-pervading one; *pthu-rūpaḥ* - King Prithu's form; *babhūva* - was; *ha* - indeed.

In the age of Dvāpara, pūjā, (worship of the Lord's arca-vigraha), was the appropriate process of self-realization for mankind. Knowing this, Śrī Viṣṇu Himself incarnated as Mahārāja Prthu.

pūjā cakāra dharmātmā / lokānā cānuśāsanam kārayām āsa pūjāyā / sarveām abhavan manaḥ 24

pūjām - worship; *cakāra* - he performed; *dharmātmā* - virtuous soul; *lokānām* - of the people; *ca* - and; *anuśāsanam* - governing; *kārayām āsa* - did; *pūjāyām* - in worship; *sarveām* - of all men; *abhavan* - it became; *manaḥ* - the mind.

That virtuous soul regulated the people by His rule. He performed worship of the Lord and thereby engaged the minds of all men in this same worship.

kalau tu kīrtana śreyo / dharmāḥ sarvopakāraḥ sarva-śakti-mayaḥ sākāt / paramānanda-dāyakaḥ 25

kalau - in the age of quarrel; *tu* - but; *kīrtanam* - chanting the Lord's names; *śreyoḥ* - highest benefit; *dharmāḥ* - religious practice; *sarva-upakāraḥ* - causer of welfare for all; *sarva-śakti-mayaḥ* - possessed of all potencies; *sākāt* - directly the Lord; *paramānanda-dāyakaḥ* - bestower of the highest transcendental bliss.

But in the age of Kali which is filled with quarrel, the chanting of the names of Śrī Hari confers all spiritual benefit. It showers welfare upon all living beings. The Lord's name is possessed of all His potencies. Śrī Nāma is the Lord, Himself, and in this form Lord Kṛṇa bestows the highest transcendental bliss.

iti niścitya manasā / sādhunā sukham avahan jātaḥ svaya pthivyā tu / śrī-caitanya-mahāprabhuḥ 26

iti - thus; *niścitya* - determining; *manasā* - with the mind; *sādhunām* - of the sādhus; *sukham* - happiness; *avahan* - bringing; *jātaḥ* - born; *svayam* - in person; *pthivyām* - on the earth; *tu* - indeed; *śri-caitanya-mahāprabhuḥ* - Śrī Caitanya Mahāprabhu.

Thus considering the situation, Śrī Caitanya Mahāprabhu personally took birth on the earth, and thereby brought joy to men of virtue.

kīrtana kārayām āsa / svaya cakre mudānviṭaḥ
yugāvatārā ete vai / kāryārthe cāparān śṇu 27

kīrtanam - chanting; *kārayām āsa* - caused to do; *svayam* - in person; *cakre* - did; *mudā-anviṭaḥ* - filled with happiness; *yuga-avatārāḥ* - avatāras for the ages; *ete* - these; *vai* - certainly; *kārya* - mission; *arthe* - for the purpose; *ca* - and; *aparān* - others; *śṇu* - hear.

Filled with bliss, He chanted the names of Hari and thus induced others to also chant. These are the yuga-avatāras for the four ages. Now hear of the others, the kārya-avatāras, who descend to perform specific missions.

matsye tu vedoddharaṇa / kaurme mandāra-dhāraṇam
varāhe dhāraṇa bhūmer / nara-siha-vidāraṇam 28

matsye - in His Fish avatāra; *tu* - indeed; *veda* - Vedas; *uddharaṇam* - saving; *kaurme* - in the Tortoise avatāra; *mandāra-dhāraṇam* - holding the Mandāra mountain; *varāhe* - in the Boar avatāra; *dhāraṇam* - holding; *bhūmeḥ* - of the earth; *nara-siha* - Man-lion avatāra; *vidāraṇam* - tearing asunder.

Descending in the form of Śrī Matsya, the Fish avatāra, the Lord saved the Vedas from the waters of universal devastation. In His form of Śrī Kūrma, the Tortoise avatāra, He held up the Mandāra mountain in order to award nectar to the demigods. In His form of Śrī Varāha-deva, the Boar avatāra, the Lord lifted up the earth and replaced it in its position in the universe. And in His form of Śrī Narasiha, the Man-lion avatāra, the Lord tore asunder the chest of the demon Hiranyakaśipu, thus protecting the devoted Prahlāda.

cakre danuja-śakrasya / vāmane bhuvana-śriyam
jigyē tu bhārgavaḥ kauṇī / jītvā rājñāḥ sudurmadān 29

dadau gā brāhmaṇāyaiva / viṇur lokaika-taraṇaḥ
śrī-rāme rāvaṇa hatvā / yaśasā pūrīta jagat 30

cakre - took; *danuja-sakrasya* - of the powerful demon, Balī; *vāmane* - during Lord Vāmana's avatāra; *bhuvana-śriyam* - the opulence of the world; *jigyē* - He won; *tu* - and; *bhārgavaḥ* - the descendant of Bhṛgu, Paraśurāma ("axe-delighter"); *kauṇīm* - the earth; *jītvā* - having defeated; *rājñāḥ* - the kings; *su-durmadān* - very arrogant; *dadau* - He gave; *gām* - earth; *brāhmaṇāya* - to the brāhmaṇa Kaśyapa; *eva* - indeed; *viṇuḥ* - the all-pervading One; *loka-eka-taraṇaḥ* - the sole uplifter of the

world; *śrī-rāme* - during the avatāra of Śrī Rāma; *rāvaṇam* - the ten-headed king of the man-eaters; *hatvā* - having killed; *yaśasā* - by His fame; *pūritam* - filled; *jagat* - the universe.

Descending as Śrī Vāmana-deva, a child brāhmaṇa, the Lord took away the opulence of the three worlds from the powerful demon Balī. As Śrī Paraśurāma, He descended in the lineage of the sage Bhṛgu. Delighting in fighting with an axe, He won the earth by defeating the arrogant kings and then gave it in charity to the brāhmaṇa Kaśyapa. Next Śrī Viṣṇu, sole savior of the universe, descended as Śrī Rāma and slew the ten-headed man-eating rākṣasa named Rāvaṇa. Thus all of the worlds became filled with Viṣṇu's fame.

śrīmat-kṇāvatāre tu / bhūmer bhārāvatāraṇam
svayam eva haris tatra / sarva-śakti-samanvitaḥ 31

śrīmat-kṇā-avatāre - by the avatāra of Śrī Kṛṣṇa; *tu* - and; *bhūmeḥ* - of the earth; *bhāra* - burden; *avatāraṇam* - taking away; *svayam* - original; *eva* - indeed; *hariḥ* - one who takes away evil; *tatra* - then; *sarva-śakti-samanvitaḥ* - possessing all potencies.

When Lord Śrī Kṛṣṇa descended, He removed the heavy burden of warring armies from the earth. He is the original form of Śrī Hari, replete with all potencies.

bauddhe tu mohana cakre / vedānā bhagavān paraḥ
mlecchānā nidhana caiva / kalki-rūpeṇa so 'karot 32

bauddhe - upon the avatāra of Śrī Buddha-deva; *tu* - and; *mohanam* - illusion; *cakre* - He made; *vedānām* - for the followers of the Vedas; *bhagavān* - the Supreme Lord; *paraḥ* - transcendental; *mlecchānām* - of those fallen from the Vedas; *nidhanam* - destruction; *ca* - and; *eva* - surely; *kalki-rūpeṇa* - by the form of Kalki; *saḥ* - He; *akarot* - performed.

As Śrī Buddha-deva, the Lord made an illusion to bewilder the so-called followers of the Vedas, and in the form of Śrī Kalki, He annihilated the degraded mleccha populace, who had fallen from the path of the Vedas.

eva vidhāny anekāni / karmāṇi bahu-rūpinaḥ
kāryāvatārā n-hareḥ / kathitāḥ paramaribhiḥ 33

evam - thus; *vidhāni* - kinds; *anekāni* - many; *karmāṇi* - activities; *bahu-rūpinaḥ* - who have many forms; *kārya-avatārāḥ* - the avatāras for specific missions; *n-hareḥ* - of Śrī Gaura Hari; *kathitāḥ* - are spoken of; *parama-ibhiḥ* - by the topmost sages.

Thus do the greatest of sages describe the kārya-avatāras of Nhari, who are of many kinds, who perform many activities and appear in many forms.

Thus ends the Fourth Sarga entitled "Descriptions of the Avatāras," in the First Prakrama of the great poem Śrī Caitanya Carita.



Fifth Sarga

śrī-caitanyāvirbhāva
The Appearance of Śrī Caitanya

*śṇuvāvahita brahman / caitanyasyāvatārakam
navīna jagad-īśasya / karuṇā-vāridher vibhoḥ 1*

śṇuva - hear; *avahitam* - with attention; *brahman* - O brāhmaṇa; *caitanyasya* - of Śrī Caitanya; *avatārakam* - the appearance; *navīnam* - novel; *jagat-īśasya* - of the Lord of the universe; *karuṇā-vāridheḥ* - of the ocean of mercy; *vibhoḥ* - of the great, all-pervasive, sense-controlled one.

O brāhmaṇa, please hear attentively about the unique appearance of that ocean of compassion, the all-pervasive and sense-controlled Supreme Master of the cosmic manifestation, Śrī Caitanya Mahāprabhu.

*gate devari-varye tu / svāśrame bhagavān paraḥ
jagannāthasya viprereḥ / manasy āviśat acyutaḥ 2*

gate - when he had gone; *deva-i-varye* - best of sages amongst the demigods; *tu* - and; *sva-āśrame* - to his own hermitage; *bhagavān* - the all-opulent Lord; *paraḥ* - supreme; *jagannāthasya* - of Jagannātha Miśra; *viprereḥ* - of the brāhmaṇa-sage; *manasi* - in the mind; *āviśat* - entered; *acyutaḥ* - the infallible.

When Narada, the chief of demigod sages had departed for His own āśrama, the infallible Lord, who possesses infinite opulences, entered within the mind of the brāhmaṇa sage, Śrī Jagannātha Miśra.

*tenāhita mahat-tejo / dadhāra samaye satī
etasminn antare sādhvī / śacī pati-parāyaṇā 3*

tena - by that; *āhitam* - conceived; *mahat-tejaḥ* - very powerful semen; *dadhāra* - bore; *samaye* - at the time; *satī* - chaste; *etasmin* - in that; *antare* - within; *sādhvī* - the saintly lady; *śacī* - Śrīmatī Śacī Devī; *pati-parāyaṇā* - dedicated to her husband.

By virtue of the Lord's presence, in due course of time, the chaste and saintly Śacī Devī conceived Jagannātha's powerful seed within her womb.

*lebhe garbha harer aśa / gaṅgeva śāmbhava śubhā
tasyās tejo 'tivavdhe / śulka-pake yathā śaśī 4*

lebhe - She got; *garbham* - pregnancy; *hareḥ* - of Lord Hari; *aśam* - expansion; *gaṅgā* - the Gaṅgā river; *iva* - like; *śāmbhavam* - the potency of Śiva; *śubhā* - blessed;

tasyāḥ - of her; *tejaḥ* - potency; *ativavdhe* - grew; *śukla-pake* - in the waxing moon; *yathā* - as; *śaśī* - the moon.

She became pregnant with the expansion of Śrī Hari, as the blessed Gaṅgā river bore the potency of Śiva. Her luster increased day by day like the waxing moon.

***tā dtvā rūpa-sampannā / tapta-cāmīkara-prabhām
śriyā yukto jagannātho / mumude hta-mānasaḥ 5***

tām - her; *dtvā* - having seen; *rūpa-sampannām* - filled with beauty; *tapta-cāmīkara* - molten gold; *prabhām* - the effulgence; *śriyā* - with opulence; *yuktaḥ* - connected; *jagannāthaḥ* - Jagannātha Miśra; *mumude* - rejoiced; *hta-mānasaḥ* - jubilant in heart.

When Jagannātha Miśra saw his wife becoming filled with great beauty and a luster like molten gold, he felt blessed with much opulence, and his heart exulted.

***atha tā tādśī dtvā / devā brahmādayo 'pare
gandharvā amarā ye ca / ye ca sendrā nabho gatāḥ 6***

atha - then; *tā* - her; *tādśīm* - in such a state; *dtvā* - having seen; *devāḥ* - the demigods; *brahmā-ādayaḥ* - headed by Lord Brahmā; *apare* - others; *gandharvāḥ* - celestial musicians; *amarāḥ* - immortals; *ye* - who; *ca* - and; *ye* - who; *ca* - and; *sa-indrāḥ* - with Indra; *nabha gatāḥ* - taken to the skies.

Seeing Śacī in such an exalted state, the demigods headed by Brahmā and others such as the gandharvas, the immortals, together with Indra took to the skies.

***ktāñjali-puto harāt / sāśru-kaṅṭha-vilocanāḥ
tuṭuvur muditāḥ sarve / praṇāmānataḥ kandharāḥ 7***

ktāñjali-putaḥ - with folded hands; *harāt* - out of jubilation; *sa-aśru* - with tears; *kaṅṭha* - throat; *vilocanāḥ* - eyes; *tuṭuvuḥ* - they offered praises; *muditāḥ* - jubilant; *sarve* - all; *praṇāma* - obeisances; *anataḥ* - bowed; *kandharāḥ* - shoulders.

Tears filled their eyes and choked their throats out of jubilation, and with folded hands and bowed heads, they offered these prayers all blissfully.

***namāmi tvā sadā garbhām / aditi jananī hareḥ
candrārkāgni-prabhā-garbhām / sattva-garbhā dhti kamām 8***

namāmi - I bow down; *tvām* - to You; *sadā* - eternally; *garbhām* - in your pregnancy; *aditim* - Aditi; *jananīm* - mother; *hareḥ* - of Lord Hari; *candra* - moon; *arka* - sun; *agni* - fire; *prabhā* - luster; *garbhām* - womb; *sattva-garbhām* - pure pregnancy; *dhtim* - maintenance; *kamām* - patience.

"I bow down to you, O Aditi, mother of Śrī Hari. Your womb is effulgent like the moon, sun and fire. By your pure and patient pregnancy, you maintain the Lord.

*advea-garbhā sasiddhi / veda-garbhā svaya hareḥ
devakī rohiṇī caiva / yaśodā sarvathā bhavām 9*

advea-garbhām - your pregnancy is devoid of hate; *sasiddhim* - all perfections; *veda-garbhām* - the womb of the Vedas; *svayam* - in person; *hareḥ* - of Śrī Hari; *rohiṇīm* - Rohiṇī; *ca* - and; *eva* - certainly; *yaśodām* - Yaśodā; *sarvathā* - in His every incarnation; *bhavām* - becoming.

"Your pregnancy is free from envy and blessed with all perfection. Indeed yours is the womb of the Vedas, and You personally give birth to Lord Hari in His every incarnation, becoming Devakī, Rohiṇī, and Yaśodā.

*ta vai vibhari garbhe tva / yo yajña prathayiyati
kīrtanākhyā mahā-puṇya / yad yajñair nopapadyate 10*

tam - that; *vai* - indeed; *vibhari* - You bear; *garbhe* - in your womb; *tvam* - you; *yaḥ* - who; *yajñam* - sacrifice; *prathayiyati* - He makes famous; *kīrtana-ākhyam* - describing in congregational chanting; *mahā-puṇyam* - very purifying; *yad* - which; *yajñaiḥ* - by fire sacrifices; *na* - not; *upapadyate* - obtained.

"In your womb You bear He who will spread the process of yajña named saṅkīrtana. The saṅkīrtana-yajña has great purificatory potency unobtainable through the Vedic process of yajña.

*kīrtana n-hareḥ śrutvā / nimiārdhena yā bhavet
prītir asmāḍsa sa tu / koṭi-yajñair bhaven na hi 11*

kīrtanam - chanting; *n-hareḥ* - of the Lord in a human-like form; *śrutvā* - by hearing; *nimiārdhena* - by half a moment; *yā* - they who; *bhavet* - can be; *prītiḥ* - love; *asmāḍsam* - of such as ourselves; *saḥ* - he; *tu* - but; *koṭi-yajñaiḥ* - by millions of sacrifices; *bhavet* - can be; *na* - not; *hi* - indeed.

"If even persons such as ourselves hear but for a split-second such kīrtana of Kṛṣṇa's names as Lord Nṛhari will bring, they can achieve love for Him. Such love is unattainable even by the performance of millions of fire-yajñas.

*aho mahya purā dattam / amta hariṇā svayam
samudra manthana ktvā / tataḥ koṭi-guṇādhikam 12*

aho - Oh!; *mahyam* - to me; *purā* - in ancient times; *dattam* - given; *amtam* - nectar; *hariṇā* - by Śrī Hari; *svayam* - Himself; *samudram* - ocean; *manthanam* - churning; *ktvā* - done; *tataḥ* - than that; *koṭi-guṇādhikam* - millions of times better.

"Oh, how wonderful! In ancient times Śrī Hari in His form of Mohinī-mūrti, personally awarded me amṛta after we devas had churned the Garbhodaka ocean with the asuras; yet this hari-nāmāmṛta is a million times superior.

rasa pāsyāma evātra / śṅvantaḥ śrī-harer yaśaḥ
mokam apy anta ceto / manyate kīrtanād dhareḥ 13

rasam - the nectarean juice; *pāsyāmaḥ* - we shall drink; *eva* - certainly; *atra* - here; *śṅvantaḥ* - hearing; *śrī-hare* - of Śrī Hari; *yaśaḥ* - fame; *mokam* - liberation; *api* - even; *antam* - false; *cetaḥ* - heart; *manyate* - they think; *kīrtanāt* - by chanting; *hareḥ* - of Śrī Hari.

"Now through our ears we shall drink rasāmṛta as we hear the glories of Śrī Hari. In comparison with such kīrtana my heart considers even liberation insignificant."

evam uktvā tato devāḥ / sendrā jagmuḥ praṇamya tām
brahmānam agrataḥ ktvā / gāyantaḥ śrī-harer yaśaḥ 14

evam - thus; *uktvā* - speaking; *tataḥ* - then; *devāḥ* - the demigods; *sa-indrāḥ* - with Lord Indra; *jagmuḥ* - went; *praṇamya* - having bowed down; *tām* - to her; *brahmānam* - Lord Brahmā; *agrataḥ* - in front; *ktvā* - putting; *gāyantaḥ* - singing; *śrī-hareḥ* - of Śrī Hari; *yaśaḥ* - fame.

After conversing in this manner, Indra with the devas offered respectful obeisances to Śacī Devī. Then placing Brahmā at their head, they departed for their own abodes singing the glories of Śrī Hari.

svā purī śrī-pater aśo / jāto bhuvy ati-haritaḥ
kaler bhāgya praśasanto / ntyantaḥ prema-vihvalāḥ 15

svām - own; *purīm* - city; *śrī-pateḥ* - of the husband of the goddess of fortune; *aśaḥ* - expansion; *jātaḥ* - born; *bhuvi* - on the earth; *ati-haritaḥ* - very jubilant; *kaleḥ* - of the age of quarrel; *bhāgyam* - good fortune; *praśasantaḥ* - praising; *ntyantaḥ* - dancing; *prema-vihvalāḥ* - overwhelmed with love.

Śrīpati's expansion was about take birth on earth. Thus the gods jubilantly lauded the goodfortune of the people of Kali-yuga and danced, overwhelmed by prema.

tataḥ pūrṇe niśā-nāthe / niśithe phālgune śubhe
kāle sarva-guṇotkare / śuddha-gandha-vahānvite 16

manasu deva-sādhūnā / prasanneu ca śitale
svar-nadyāḥ śuddha-salile / jāte jātaḥ svaya hariḥ 17

tataḥ - then; *pūrṇe* - full; *niśā-nāthe* - when the moon, lord of the night; *niśithe* - at night; *phālgune* - in the month of Phalguṇa, approx. mid-February to mid-March; *śubhe* - at the auspicious; *kāle* - at the time; *sarva-guṇa* - all good qualities; *utkare* - attracted; *śuddha-gandha* - pure fragrances; *vaha* - bearing; *anvite* - possessed of; *manasu* - in the minds; *deva-sādhūnām* - of gods and saints; *prasanneu* - peaceful; *ca* - and; *śitale* - cool; *svaḥ-nadyāḥ* - of the river which flows through the sky; *śuddha-salile* - when the waters were clear; *jāte* - when it happened; *jātaḥ* -

born; *svayam* - by His own choice; *hariḥ* - the Lord Hari.

At the auspicious full moon night of the month of Phalguṇa, when all virtuous qualities of men were in attendance, and a breeze bearing pure fragrances blew, when the minds of gods and godly men were tranquil, when the waters of the sky-river Gaṅgā were crystal-clear, then did Śrī Hari took birth by His own wish.

*ta vikāśi-kamalekaṇa lasat- / pūrṇa-candra-vadana kanakābham
tejasā vitimirā diśāḥ svaya / kārayantam upalabhya suta saḥ 18*

*prīti-sāgara-rasasya na pāra / prāpa padma-nidhinā yathā 'dhanah
śrī-jagannātha-miśra-purandarah / prema-gadgada-mukha sadā dadhe
19*

tam - Him; *vikāśi-kamala* - blossoming lotus flowers; *ikaṇam* - eyes; *lasat* - shining; *pūrṇa-candra* - full moon; *vadanam* - face; *kanaka* - golden; *ābham* - effulgence; *tejasā* - by His potency; *vitimirā* - free from darkness; *diśāḥ* - all sides; *svayam* - Himself; *kārayantam* - causing; *upalabhya* - observing; *sutam* - son; *saḥ* - he; *prīti-sāgara* - ocean of love; *rasasya* - of mellows; *na* - not; *pāram* - limit; *prāpa* - find; *padma-nidhinā* - by an unlimited treasure; *yathā* - as; *adhanah* - poor man; *śrī-jagannātha-miśra-purandarah* - Śrī Jagannātha Miśra Purandara; *prema* - love; *gadgada* - choking; *mukham* - mouth; *sadā* - always; *dadhe* - made.

Śrī Jagannātha Miśra Purandara saw His son's eyes as blossoming lotus flowers, His face like the effulgent full moon and His complexion like gold. By the child's potency, darkness in all directions was dispelled. Jagannātha found no limit to the mellifluous ocean of love he felt for his child. He felt just like a pauper finding a vast treasure, and since his voice was choked with love he was unable to speak clearly.

*tasya janma-samaye 'nu śaśāṅka / rāhur agrasad ala trapayaiva
kṇa-padma-vadanena nirjitaḥ / praviśat sura-ripor mukha vidhuḥ 20*

tasya - His; *janma-samaye* - at the time of His birth; *anu* - following; *śaśa-aṅkam* - rabbit-marked (the moon); *rāhuḥ* - Rāhu; *agrasat* - swallowed; *alam* - enough; *trapayā* - with shame; *eva* - indeed; *kṇa-padma-vadanena* - by Śrī Kṛṣṇa's lotus face; *nirjitaḥ* - defeated; *praviśat* - entered; *sura-ripor* - of the enemy of the gods; *mukham* - mouth; *vidhuḥ* - moon.

Just after the Lord's birth, Rāhu impudently swallowed the moon, considering the beauty of the moon had been utterly defeated by Śrī Kṛṣṇa's beautiful lotus face. Thus while entering the mouth of that enemy of the gods, the moon appeared to disappear.

*tatra puṇya-samaye manujānām / kīrtana nara-hareḥ kta janaiḥ
pūjana sapadi jāhnavī-jale / snāna-dānam agha-mārjana śucau 21*

tatra - then; *puṇya-samaye* - at the auspicious time; *manujānām* - of men; *kīrtanam* - chanting of the names of Hari; *nara-hareḥ* - for Hari in His appearance like a human; *ktam* - done; *janaiḥ* - by the people; *pūjanam* - worship; *sapadi* -

immediately; *jāhnavī-jale* - in the waters of the Gaṅgā; *snāna* - bathing; *dānam* - penance; *agha* - sin; *mārjanam* - cleansing; *śucau* - in the pure.

At that auspicious time, all people performed kīrtana of Narahari. With much eagerness they offered worship, took bath, distributed charity, and bathed, cleansing themselves from sin in holy waters of Jāhnavī-Mā.

***jahṣuḥ sura-ganāḥ sa-mahendrāḥ / padma-sambhava-maheśa-purogāḥ
apsarābhir atintya-parābhir / nāyakāś ca sumanāsi vavaruḥ 22***

jahṣuḥ - they rejoiced; *sura-ganāḥ* - the hosts of demigods; *sa-mahendrāḥ* - together with the great Indra; *padma-sambhava* - lotus-born Brahmā; *mahā-īśa* - Śiva, the great controller; *purogāḥ* - headed by; *apsarābhiḥ* - with the celestial dancing maidens; *ati-ntya-parābhiḥ* - with great absorption in dancing; *nāyakāḥ* - leaders; *ca* - and; *su-manāsi* - great minds; *vavaruḥ* - showered abundant charity.

The hosts of suras headed by Indra as well as Brahmā and Śiva rejoiced and apsarās danced with sublime excellence, while on earth great-hearted social dignitaries showered gifts of charity on deserving persons.

***nīlāmbara-cakravartī / janmanā tasya haritaḥ
ajagāmāśrama tūrṇa / jāmātuḥ sarva-śāstra-vit 23***

***jagannātha samāhūya / śacī sambodhayan sudhīḥ
dauhitra-janma-kāla-jña / ida vacanam abravīt 24***

nīlāmbara-cakravartī - the father of Śacī; *janmanā* - by His birth; *tasya* - His; *haritaḥ* - joyous; *ajagāma* - went; *āśramam* - to the place of spiritual culture; *tūrṇam* - swiftly; *jāmātuḥ* - of his son-in-law; *sarva-śāstra-vit* - conversant with all the scriptures; *jagannātham* - Jagannātha Miśra; *samāhūya* - calling; *śacīm* - Śacī Devī; *sambodhayan* - informing; *su-dhīḥ* - highly intelligent man; *dauhitra* - son of his daughter; *janma-kāla-jña* - knowing about the time of His birth; *idam* - this; *vacanam* - statement; *abravīt* - said.

Since he was aware of the auspicious time at which His daughter's son had taken birth, Śrī Nīlāmbara Cakravartī who was learned in all śāstra, felt joyous on account of the Lord's birth. Quickly he went to the āśrama of his son-in-law, and called for Jagannātha Miśra and Śacī Devī. That very thoughtful gentleman said:

***aye purua-siho 'ya / jātaḥ procce bhaspatau
asau sarvasya lokasya / pātā nitya bhaviyati 25***

aye - Oh! *purua-sihaḥ* - lion among men; *ayam* - this person; *jātaḥ* - born; *procce* - on the apex of the orbit; *bhaspatau* - Jupiter; *asau* - he; *sarvasya* - of all; *lokasya* - people; *pātā* - protector; *nityam* - always; *bhaviyati* - He will be.

"O how astonishing! This child has taken birth just on the apex of the orbit of Jupiter, the planet of Śrī Guru. By this indication I understand that lion amongst men shall give eternal protection to all people.

*suśīlah sarva-dharmāṇām / āśrayo nyāsinā varah
prīti-daḥ sarva-bhutānā / pūrṇāmta-karo yathā 26*

suśīlah - having noble character; *sarva-dharmāṇām* - of all virtues; *āśrayah* - shelter; *nyāsinām* - of renunciants; *varah* - the best; *prīti-daḥ* - a giver of love of God; *sarva-bhutānām* - for all living beings; *pūrṇāmta-karah* - the full moon; *yathā* - like.

"He possesses noble character. Indeed, His character is the original shelter of all virtues. By becoming the topmost of all renunciates, He shall bestow love on all living beings, just as the full moon floods the night sky with nectar.

*samuddhartā sadaivāya / pit-māt-kula-dvayam
evam ukte dvije tasmin / sarve pramuditā janāḥ 27*

samuddhartā - savior; *sadā* - always; *eva* - certainly; *ayam* - this; *pit-māt* - father and mother; *kula-dvayam* - the two dynasties; *evam* - thus; *ukte* - having spoken; *dvije* - the brāhmaṇa; *tasmin* - in that; *sarve* - all; *pramuditāḥ* - overjoyed; *janāḥ* - the people.

"This person shall perpetually award deliverance to the dynasties of His father and mother." Hearing the brāhmaṇa speak thus, all the people present became overjoyed.

*mātā harṣam atīvāpa / śrutvā tat pit-bhāitam
vātsyaś cakāra putrasya / jāta-karma mahotsavam 28*

mātā - His mother; *harṣam* - happiness; *atīva* - intense; *āpa* - got; *śrutvā* - having heard; *tat* - that; *pit-bhāitam* - words of her father; *vātsyaḥ* - His affectionate father; *cakāra* - performed; *putrasya* - of Her son; *jāta-karma* - birth ceremony; *mahotsavam* - festival.

Hearing these words from her father, the child's mother felt very happy, and Jagannātha Mīśra, feeling much affection for his son, performed a great festival to celebrate his birth.

*tāmbūla candana mālya / gandha prādāt dvijātaye
krameṇotthāna-karmādi-maṅgalāni cakāra saḥ 29*

tāmbūlam - betel and chewing spices; *candanam* - sandalwood; *mālyam* - garlands; *gandham* - scented oils; *prādāt* - gave; *dvijātaye* - unto the brāhmaṇas; *krameṇa* - in course of time; *utthāna-karma-ādi* - the child's first standing and other purificatory ceremonies; *maṅgalāni* - auspicious; *cakāra* - performed; *saḥ* - He.

Then he distributed pān, sandal pulp, garlands, and scented oils to the brāhmaṇas. As his son grew, he performed in natural sequence the various auspicious ceremonies, at time of the boy's first standing up and so forth.

Thus ends the Fifth Sarga entitled "The Appearance of Śrī Caitanya," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Sixth Sarga

kaumāra-kriā-lilā

The Playful Pastimes of Śrī Gaurāṅga's Childhood

*tataḥ kālena kiyatā / jānu-caṅkramaṇa śiṣoḥ
dtvā praharam āptau tau / dampatī kala-bhāiṇaḥ 1*

tataḥ - then; *kālena* - by time; *kiyatā* - by so much; *jānu* - knees; *caṅkramaṇam* - crawling; *śiṣoḥ* - of the child; *dtvā* - having seen; *praharam* - bliss; *āptau* - got; *tau* - they two; *dam-patī* - wife and husband; *kala* - sweet; *bhāiṇaḥ* - speech.

As time passed, the husband and wife delighted to see the child crawling on His knees, and to hear the melodious sound of His prattle.

*śoṇa-padmābha-vadane / dvija-rājasya raśmayāḥ
susmite bhānti sādḥūnā / mano-dhvāntāpahāriṇaḥ 2*

śoṇa-padma - red lotus; *ābha* - appearance; *vadane* - face; *dvija-rājasya* - of the king amongst the twice-born; *raśmayāḥ* - rays; *susmite* - sweetly smiling; *bhānti* - shine; *sādḥūnām* - of the saints; *manaḥ* - mind; *dhvānta* - darkness; *apahāriṇaḥ* - taking away.

That monarch among the twice-born had a face resembling a red lotus. By the rays beaming from His sweet smile, He dispelled all darkness from the minds of godly men.

*purā vibharti asau viśvam / iti cakre pitā svayam
śrīmat-viśvambhara iti / nāma tasya suśobhanam*

purā - in ancient times; *vibharti* - He maintains; *asau* - He; *viśvam* - universe; *iti* - thus; *cakre* - made; *pitā* - father; *svayam* - intuitively; *śrīmat-viśvambharaḥ* - maintainer of the universe; *iti* - thus; *nāma* - name; *tasya* - His; *suśobhanam* - very beautiful.

He is the maintainer of the universe since time immemorial. Thus His father intuitively gave Him the very beautiful name, "Viśvambhara."

*tapta-kāñcana-gaurāṅgo / lasat-padmāyatekaṇaḥ
prabhāñjanāmbaro raupya-hārī mālālako hariḥ 4*

tapta-kāñcana - molten gold; *gaura-aṅgaḥ* - golden body; *lasat* - shining; *padma* - lotus; *āyata* - spread; *ikaṇaḥ* - eyes; *prabhañjana* - scattered; *ambaraḥ* - garments; *raupya* - the beauty; *hārī* - attractive; *mālā* - clusters; *alaka* - curling locks; *hariḥ* - the Lord who takes all evil far away.

Śrī Viśvambhara Hari's body was dazzling like molten gold. His sparkling eyes were wide-spread like the petals of a lotus. His garments were scattered and His beauty all-attractive. Curly locks clustered round His face, and His presence dispelled all inauspiciousness.

rākā-sudhākara-mukha / kala-vāg-amtānvitaḥ
madhurāktir āmukta-kañkaṅgāda-bhūaṇaḥ 5

rākā - night; *sudhā-kara* - nectar-maker, the moon; *mukham* - face; *kala-vāk* - sweet words; *amta* - nectarean; *anvitaḥ* - filled; *madhura* - sweet; *aktiḥ* - appearance; *āmukta* - loose; *kañkaṇa* - bangles; *aṅgada* - armbands; *bhūaṇaḥ* - decorations.

His face resembled the moon as it spreads nectar throughout the night, and His charming speech also was nectarean. His appearance was thus altogether charming, enhanced still further by His ornaments, loose bangles and arm-bands.

bhaṅga-hiṅgula-raktābja-kara-pāda-tala-śuciḥ
vadvdhe kalayā nityam / śukla-pake iva dyu-rāṭ 6

bhaṅga-hiṅgula - kuṅkuma powder; *rakta* - reddish; *abja* - lotus; *kara* - hands; *pāda* - feet; *tala* - palms and soles; *śuciḥ* - gleaming; *vadvdhe* - increased; *kalayā* - by the phases; *nityam* - regularly; *śukla-pake* - in the waxing fortnight; *iva* - like; *dyu-rāṭ* - lord of the night (the moon).

The gleaming palms of His lotus hands and the soles of His lotus feet had the ruddy hue of kuṅkuma powder. Day by day, He grew swiftly like the moon, lord of the night, in its waxing fortnight.

tataḥ kālena śoṅābhyām / pādābhyām amita-dyutiḥ
aṭana-viraha-ja tāpa / medinyāḥ sañjahāra saḥ 7

tataḥ - then; *kālena* - with time; *śoṅābhyām* - by the reddish; *pādābhyām* - feet; *amita-dyutiḥ* - limitless luster; *aṭana* - walking; *viraha-ja* - born of separation; *tāpam* - suffering; *medinyāḥ* - of the earth; *sañjahāra* - He withdrew; *saḥ* - He.

As time passed, that limitlessly lustrous Lord began to walk. Thus whenever He withdraw from her surface his reddish soles, He made the earth goddess experience pangs of separation.

tīrtha-bhramaṇa-śīlasya / dvijasyānna janārdanaḥ
bhuktvā ta smārayām āsa / nanda-geha-kutūhalaḥ 8

tīrtha-bhramaṇa - wandering to holy places; *śīlasya* - whose practice; *dvijasya* - of the brāhmaṇa; *annam* - rice; *jana-ardanaḥ* - who thrills the hearts of mankind; *bhuktvā* - enjoyed; *tam* - Him; *smārayām āsa* - reminded; *nanda-geha* - of the house of King Nanda; *kutūhala* - festival.

Gaura Janārdana, who inspires the hearts of all men, thrice ate the rice cooked by a brāhmaṇa who was wandering on pilgrimage. He then reminded that brāhmaṇa of their previous association during the eternal festival within the house of Nanda Mahārāja.

vayasyair bālakair sārdha / viharas taru-palavaiḥ
āhatāḥ śīśavaḥ sarve / vicakruḥ purato mudā 9

vayasyaiḥ - with friends; *bālakaiḥ* - with the boys; *sārdham* - together with; *viharan* - sporting; *taru-palavaiḥ* - with the twigs of trees; *āhatāḥ* - struck; *śīśavaḥ* - children; *sarve* - all; *vicakruḥ* - they contended in various ways; *purata* - before; *mudā* - joyously.

As He played with other little boys of the same age, all the children would duel with one another, using the twigs of trees for their weapons, and they derived much joy from those games.

bhuvi tithan padaikena / jānunānyasya jānuka
pasparśa markatī līlā / kurvan māyārbhako hariḥ 10

bhuvi - on the earth; *tithan* - standing; *pada-ekena* - on one foot; *jānunā* - with the knee; *anyasya* - of another boy; *janukam* - knee; *pasparśa* - He touched; *markatīm* - monkey; *līlā* - play; *kurvan* - did; *māyā-*arbhako** - in the guise of a boy; *hariḥ* - the dispeller of evil.

Śrī Hari, in the guise of an ordinary boy, would sometimes imitate the antics of monkeys. Standing with a single foot on the ground, He would touch the knee of another boy with His own knee.

ekadā dhartum ātmānam / udyatā janānī ruā
vīkya kopa-paripūrṇo / bhājanāni babhaṅja saḥ 11

ekadā - once; *dhartum* - to arrest; *ātmānam* - Himself; *udyatā* - attempting; *janānīm* - mother; *ruā* - in anger; *vīkya* - having seen; *kopa-paripūrṇaḥ* - overwhelmed with anger; *bhājanāni* - pots; *babhaṅja* - He broke; *saḥ* - He.

Once seeing that His mother was exasperated with Him and was attempt-ing to restrain Him, Gaura Hari became filled with fury and broke all her clay pots.

purā bhagne ca bhāṅḍe 'ya / yaśodā-paśu-rajjubhiḥ
babandha vepitā tasya / bhayād vīkya mukha śacī 12

purā - formerly; *bhagne* - broken; *ca* - and; *bhāṅḍe* - pot; *ayaṁ* - this; *yaśodā* -

Śrīmatī Yaśodā Devī; *paśu-rajjubhiḥ* - with the ropes for cows; *babandha* - she bound; *vepitā* - trembling; *tasya* - of Him; *bhayāt* - out of fear; *vikya* - seeing; *mukham* - face; *śacī* - Śacī Devī.

In ancient times this same child also broke pots. At that time Yaśodā Mātā bound Him with the ropes used for tying cows while BālaGopāla trembled fearfully. But at present that same Yaśodā, appearing as Śacī, trembled in fear to see the wrathful face of Viśvambhara.

*upary upari vinyasta / tyakta-md-bhāṇḍa-sahatau
upaviśyāśucau deśe / mātur agre jahāsa saḥ 13*

upari upari - on the very top; *vinyasta* - deposited; *tyakta* - abandoned; *mt* - clay; *bhāṇḍa* - pots; *sahatau* - compacted; *upaviśya* - sitting down; *āśucau* - in the unclean; *deśe* - place; *mātuḥ* - of His mother; *agre* - in front; *jahāsa* - He laughed; *saḥ* - He.

Then, climbing on the very top of the dump of abandoned and smashed clay cooking pots, Gaura Hari sat down on that unclean spot in full view of His mother and laughed at her.

*ta dtvā sā śacī prāha / tyaja tāta jugupsitam
sthāna śuddha punaḥ snātvā / mamāṅkārohaṇa kuru 14*

tam - Him; *dtvā* - seeing; *sā* - She; *śacī* - Śacī; *prāha* - said; *tyaja* - give up; *tāta* - dear boy; *jugupsitam* - abominable; *sthānam* - place; *śuddham* - pure; *punaḥ* - again; *snātvā* - having bathed; *mama* - my; *aṅka* - lap; *arohaṇam* - climbing; *kuru* - do.

Seeing Him, Śacī said, "My dear boy, please leave that impure place. When You have bathed and are again clean, come and sit on my lap."

*evam ukte tu tā prāha / bhagavān sarva-tattva-vit
dattātreyasya bhāvaika-pūrṇaḥ sarva-jña-pūrakāḥ 15*

evam - thus; *ukte* - having spoken; *tu* - indeed; *tām* - her; *prāha* - He said; *bhagavān* - the all-opulent Lord; *sarva-tattva-vit* - knower of all truths; *dattātreyasya* - of Dattātreyā; *bhāva* - mood; *eka* - only; *pūrṇaḥ* - filled; *sarva* - all; *jña* - wise men; *pūrakāḥ* - filler.

After she had spoken thus, the all-opulent Personality of Godhead, who is conversant with all truths, who gives wisdom to all wise men, spoke the philosophy which had formerly been propounded by Dattātreyā, the avadhūta sage.

*śṇu śucir āsucir vā kalpanā-mātram etat / kiti-jala-pavanāgni-vyoma-
vitta jagad dhi
vitata-vibhava-pūrvādvaita-pādābja eko / harir iha karuṇābhir bhāti
nānyat pratīhi 16*

śnu - hear; *śuci* - clean; *aśuci*- unclean; *vā* - or; *kalpanā-mātram* - simply imagination; *etat* - this; *kiti* - earth; *jala* - water; *pavana* - air; *agni* - fire; *vyoma* - space; *vittam* - known; *jagat* - the cosmos; *hi* - indeed; *vitata* - expanded; *vibhava* - manifested; *pūrva* - formerly; *advaita* - nondifferentiated; *pāda-abja* - lotus foot; *ekaḥ* - one; *hariḥ* - the dispeller of evil; *iha* - in this world; *karuṇā* - mercy; *abdhiḥ* - ocean; *bhāti* - shines; *na* - not; *anyat* - other; *pratīhi* - have faith.

"Hear me! The concept of cleanliness or uncleanliness is simply imaginary. This universe is known to be composed of earth, water, fire, air and space and there is but one source, Śrī Hari. From His non-dual lotus feet the universe was formerly manifested and distributed. He is an ocean of mercy, and forever illuminates this world. There is no one beyond Him. Just have faith in Lord Hari.

*ataḥ pavitra evāsmi / nāpavitraḥ kathañcana
jānihi mātā nānyā tva / śaṅkā kartum ihārhasi 17*

ataḥ - hence; *pavitraḥ* - pure; *eva* - certainly; *asmi* - I am; *na* - not; *apavitraḥ* - impure; *kathañcana* - at any time; *jānihi* - just understand; *mātāḥ* - Mother; *na* - not; *anyām* - other; *tvam* - you; *śaṅkā* - anxiety; *kartum* - to do; *iha* - in this regard; *arhasi* - You ought.

"Hence I am in a purified state and am not at any time contaminated. Just understand this, Mother. You should have no further doubts in this matter."

*evam ukte sute vā ta / kare saṅghya satvarā
āniya snāpayām āsa / svar-nadī-svaccha-vāibhiḥ 18*

evam - thus; *ukte* - having spoken; *sute* - the son; *vā* - indeed; *ta* - Him; *kare* - by the hand; *saṅghya* - grabbing; *sa-tvarā* - with speed; *āniya* - leading; *snāpayām āsa* - bathed; *sva-nadī* - of the river that flows from the spiritual world, the Gaṅgā; *svaccha* - crystalline; *vāibhiḥ* -by the waters.

After her son had spoken in this way, Śacī Mātā clasped His hand, and leading Him away, bathed Him in the crystal-clear waters of the sky-Gaṅgā.

*atha katipaye kāle / mukta-md-bhāṇḍa-sahatau
upavita suta vīkya / śacī vāgbhir atāḍayat 19*

atha - then; *katipaye kāle* - after some time; *mukta* - thrown out; *mt-bhāṇḍa* - clay pots; *sahatau* - compacted; *upavitam* - seated; *sutam* - son; *vīkya* - seeing; *śacī* - Śacī; *vāgbhiḥ* - with words; *atāḍayat* - struck.

Then after a short time had passed, she again saw her son sitting on the heap of clay cooking-pots, and she chastised Him:

*apavitre niiddhe 'pi / sthāne tva manda-dhīḥ katham
tiṭhasīti vacaḥ śrutvā / mātuḥ krodha-samanvitaḥ 20*

***śrīmad-viśvambharaḥ prāha / mūḍhe nāsty asucir kvacit
ukta mayaitat pūrva te / tat ki mā tva vigarhasi 21***

apavitre - in the impure place; *niiddhe* - having been forbidden; *api* - although; *sthāne* - in that place; *tvam* - You; *manda-dhīḥ* - stupid; *katham* - why?; *tiṭhasi* - You are staying; *iti* - thus; *vacaḥ* - statement; *śrutvā* - having heard; *mātuḥ* - from His mother; *krodha-samanvitaḥ* - full of anger; *śrīmat-viśvambharaḥ* - Śrī Viśvambhara; *prāha* - said; *mūḍhe* - O foolish woman!; *na asti* - it is not; *asuciḥ* - unclean; *kvacit* - in any way; *uktam* - said; *mayā* - by Me; *etat* - this; *pūrvam* - before; *te* - to you; *tat* - that; *kim* - why?; *mām* - me; *tvam* - you; *vigarhasi* - rebuke.

"You dull-brained boy! Why are You sitting in that contaminated place, although I have already forbidden You to do so?" Hearing these words from His mother, Śrī Viśvambhara replied angrily, "O foolish woman! As I explained to you before, this place is not in the least impure. So why do you scold Me?"

***ity uktvā vadane tasyā / iṭaka prāhiṇot ruā
tadāghātena vyathitā / mūrcchitā nipapāta sā 22***

iti - thus; *uktvā* - speaking; *vadane* - at the face; *tasyāḥ* - her; *iṭakam* - brick; *prāhiṇot* - threw; *ruā* - with anger; *tadā* - then; *ghātena* - by that blow; *vyathitā* - agitated; *mūrcchitā* - fainted; *nipapāta* - she fell; *sā* - she.

So saying He angrily threw a fragment of brick at her face. Becoming agitated on account of that blow, Śacī Mātā fainted and tumbled to the ground.

***tadā sarvāḥ samāgatya / striyas tā śītalair jalaiḥ
siṣicuḥ sma tadā tatra / harir mānuya-karma-kt 23***

***āgatya prarurodāśu / mātā mātā itī svayam
śrī-hasta tan-mukhe nyasya / sarva-duḥkhāpahārakam 24***

tadā - then; *sarvāḥ* - all; *samāgatya* - coming together; *striyaḥ* - women; *tā* - her; *śītalaiḥ* - cool; *jalaiḥ* - with water; *siṣicuḥ* - they sprinkled; *sma* - did; *tadā* - then; *tatra* - there; *hariḥ* - the remover of sin; *mānuya-karma-kt* - doing the actions of a man; *āgatya* - coming; *praruroda* - cried loudly; *āśu* - quickly; *mātaḥ mātaḥ* - Mother! Mother!; *itī* - thus; *svayam* - impulsively; *śrī-hastam* - graceful hand; *tat-mukhe* - on her face; *nyasya* - placing; *sarva-duḥkha* - all sorrows; *apahārakam* - taker away.

Then all the women came there and sprinkled Śacī with cool water. and Śrī Hari, enacting the role of a human child, quickly came to her loudly crying, "Mātā! Mātā!" Affectionately He placed His graceful hand upon her face and thus alleviated all pain from her heart.

***tataḥ prabuddhā sā sadyaḥ / kroe ktvā suta śacī
mumoda vatsalātīva / putra-snehātīvihvalā 25***

tataḥ - thereafter; *prabuddhā* - conscious; *sā* - she; *sadyaḥ* - suddenly; *kroe* - on her lap; *ktvā* - did; *sutam* - son; *śacī* - Śacī; *mumoda* - took pleasure; *vatsalā* - maternal; *atīva* - intense; *putra-sneha* - affection for her son; *ati-vihvalā* - very much overwhelmed.

At that Śacī Devī suddenly became fully conscious, and taking her son on her lap she became filled with intense maternal affection and delighted in Him, oblivious to all else.

*tato jagad-guru prāha / kācid dharsa-parāyaṇā
parihāsa-parā māt্রে / nārikela-phala-dvayam 26*

*samānīya prayacchāsyai / tadā susthā bhaviyati
na cet mariyati tadā / kim upāya kariyasi 27*

tataḥ - then; *jagat-gurum* - to the spiritual master of the universe; *prāha* - said; *kācit* - some lady; *harṣa-parāyaṇā* - given to bliss; *parihāsa* - joking; *parā* - absorbed; *māt্রে* - to His mother; *nārikela* - coconut; *phala-dvayam* - two fruits; *samānīya* - collect; *prayaccha* - give; *asyai* - to her; *tadā* - then; *susthā* - well; *bhaviyati* - she will be; *na* - not; *cet* - if; *mariyati* - she will die; *tadā* - then; *kim* - what; *upāyam* - means; *kariyasi* - You will do.

Then one light-hearted lady said jokingly to the spiritual master of the cosmos, "If You can pick two coconuts and give them to Your mother, then she will be well. Otherwise she will die. But how can a little boy like You do this?!"

*iti kasyā vacaḥ śrutvā / mātुर ankāt tvarānvitaḥ
nirgaty ānīya sa dadau / nārikela-phala-dvayam 28*

iti - thus; *kasyāḥ* - of that lady; *vacaḥ* - words; *śrutvā* - hearing; *mātuḥ* - of His mother; *ankāt* - from her lap; *tvara* - speed; *anvitaḥ* - full of; *nirgati* - went; *ānīya* - bringing; *saḥ* - He; *dadau* - gave; *nārikela-phala-dvayam* - two coconuts.

At hearing these words from the lady, Gaura Hari speedily scrambled down from His mother's lap and went out of the house. Immediately He returned bearing two coconuts, and gave them to Śacī Mātā.

*tat-kāla-pātanād ambu-yukta-vnta-yuga hariḥ
tad dtvā vismitāḥ procuḥ / kutaḥ prāpta tvayā katham 29*

tat-kāla - that very moment; *pātanāt* - cut down; *ambu-yukta* - filled with water; *vnta* - with leaf and stem; *yugam* - pair; *hariḥ* - Lord Hari; *tat* - that; *dtvā* - having seen; *vismitāḥ* - amazed; *procuḥ* - said; *kutaḥ* - where; *prāptam* - got; *tvayā* - by You; *katham* - how.

The two coconuts had clearly been felled that very moment together with leaf and stem. Seeing this, the ladies were amazed and inquired of the boy, "Oh! Where did You get them and how?"

*tato hunktibhiḥ sarvā / vārayitvā mahā-manāḥ
vatsa-gotra-dhvajo māt্রে / dadau smeramukhāmbujam 30*

tataḥ - then; *hunktibhiḥ* - with His loud crying; *sarvāḥ* - all the ladies; *vārayitvā* - preventing; *mahā-manāḥ* - great mind; *vatsa* - calf; *gotra-dhvajaḥ* - flag of His dynasty; *māt্রে* - to His mother; *dadau* - presented; *smera* - cupid; *mukha* -face; *ambu-jam* - born from the water (a lotus).

Then the very clever Viśvambhara, whose ancestral flag bears a calf, with loud cries baffled the curious ladies' questions and presented to His mother His smiling face, which resembles the blossoming lotus.

*athānyac chṇu vīryāṇi / vicitrāṇi mahātmanah
lokottarāṇi sādḥūni / māyinaḥ paramātmanah 31*

atha - then; *anyat* - other; *śṇu* - hear; *vīryāṇi* - potent; *vicitrāṇi* - wonderful; *mahātmanah* - of the magnanimous; *loka-uttarāṇi* - superhuman; *sādḥūni* - virtuous; *māyinaḥ* - of the mystic; *parama-ātmanah* - of the Supersoul.

Now please hear further of the potent, astonishing, superhuman and virtuous activities of the magnanimous Lord. He is the supreme mystic who expands Himself as the all-pervasive Supersoul.

*rātrau kadācit sasuptā / śacī pūrṇa janair iva
paramālakya savignā / kroa-stha sva-suta śacī 32*

*śaṅkitā preayām āsa / pati-gehe tvarānvitā
pūjita pathi devaiś ca / śrīmad-viśvambhara harim 33*

rātrau - at night; *kadācit* - once; *sasuptā* - soundly asleep; *śacī* - Śacī Devī; *pūrṇam* - filled; *janaiḥ* - with people; *iva* - as if; *parama* - of a high nature; *alakya* - slightly visible; *savignā* - perturbed; *kroa-stham* - situated in her lap; *sva-sutam* - her own son; *śacī* - Śacī Devī; *śaṅkitā* - anxious; *preayām āsa* - she sent; *pati-gehe* - to the room of her husband; *tvara-anvitā* - speedily; *pūjitam* - worshipped; *pathi* - on the way; *devaiḥ* - by the demigods; *ca* - and; *śrīmat-viśvambharam* - Śrī Viśvambhara; *harim* - the remover of sin.

Once, while Śacī Devī was resting, she saw that her home was apparently filled with people of a very exalted nature, who were only slightly visible. Being much perturbed and anxious for her son who was lying in her lap, she hastily sent Him to her husband's room. On the way, Śrī Viśvambhara Hari was offered worship by the demigods.

*pathi prayātasya sutasya pādayoḥ / suriktayor nūpura-nisvana muhuḥ
śrutvā sa-śaṅkaḥ kim ida kutaḥ svana / vātsyaḥ śacī prāha śacī ca
vātsyam 34*

pathi - on the path; *prayātasya* - of He who was going; *sutasya* - of her son; *pādayoḥ* - of His two feet; *su-riktayoḥ* - very clearly; *nūpura* - ankle bells; *nisvanam* - sound; *muhuḥ* - repeatedly; *śrutvā* - having heard; *sa-śaṅkaḥ* - with anxiety; *kim* - what?; *idam* - this; *kutaḥ* - whence?; *svanam* - sound; *vātsyah* - father; *śacīm* - to Śacī; *prāha* - said; *śacī* - Śacī; *ca* - and; *vātsyam* - to the father.

While their son was walking through the courtyard, His parents heard very distinctly the sound of anklebells ringing on His feet, although He was not been wearing any. Confused, Jagannātha and Śacī asked one another, "What is that? Where is that sound coming from?"

*gate samīpa tanaye 'ti-vismīto / dtvā surikta suta-pāda-pankajam
kutaḥ śruta nūpura-maṅgala-svana / suta samāliṅgya muda yayau
dvijaḥ 35*

gate - gone; *samīpam* - nearby; *tanaye* - to His son; *ati-vismītaḥ* - very mystified; *dtvā* - having seen; *su-riktam* - very clearly; *suta-pāda* - the feet of His son; *pankajam* - lotus; *kutaḥ* - whence?; *śrutam* - heard; *nūpura* - ankle bells; *maṅgala-svanam* - auspicious sound; *sutam* - son; *samāliṅgya* - warmly embracing; *mudam* - joyously; *yayau* - went; *dvijaḥ* - the brāhmaṇa.

When Jagannātha came in front of his son, he was even more mystified, for he saw very clearly that His lotus feet were without anklebells as before. He wondered, "Whence did that melodious sound of anklebells come?" With great affection the brāhmaṇa warmly embraced His son and thereby tasted transcendental bliss.

Thus ends the Sixth Sarga entitled "The Playful Pastimes of Śrī Gaurāṅga's Childhood," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Seventh Sarga

bālya-kriā-lilā

Lord Viśvambhara's Boyhood Pastimes

*iti śrutvā hareḥ pāda-pankaja-dhyāna-nirvtaḥ
dāmodaraḥ paryapcchat / dharer jyethasya sat-kathām 1*

iti - thus; *śrutvā* - having heard; *hareḥ* - of Hari; *pāda* - foot; *pankaja* - lotus; *dhyāna* - meditation; *nirvtaḥ* - delighted; *dāmodaraḥ* - Śrī Dāmodara; *paryapcchat* - inquired; *hareḥ* - of Hari; *jyethasya* - of the older brother; *sat-kathām* - pure topics.

Hearing this, Dāmodara Paṇita, who was feeling great delight as he meditated on these pastimes of Śrī Hari's lotus feet, requested to hear the story of the Śrī Hari's older brother, saying:

***kathayasva mahat-khyātam / viśvarūpasya tattvataḥ
tac chrutvā prāha bho brahman / śrūyatā kathayāmi te 2***

kathayasva - tell; *mahat-khyātam* - great narration; *viśvarūpasya* - of Śrī Viśvarūpa; *tattvataḥ* - factually; *tat* - that; *śrutvā* - having heard; *prāha* - He said; *bhoḥ* - good!; *brahman* - O brāhmaṇa; *śrūyatā* - hear me; *kathayāmi* - I shall describe; *te* - to you.

"Please narrate factually the celebrated story of Viśvarūpa." Murāri replied, "So be it, O brāhmaṇa. Now listen carefully, as I relate it to you."

***ity uktvā vaktum ārebhe / vaidyo hdyā kathā śubhām
baladevāśakasyāpi / viśvarūpasya pāvanīm 3***

iti - thus; *uktvā* - having spoken; *vaktum* - to speak; *ārebhe* - began; *vaidyaḥ* - physician; *hdyam* - heart-warming; *kathām* - story; *śubhām* - auspicious; *baladeva* - Lord Baladeva; *śakasya* - of the expansion; *api* - indeed; *viśvarūpasya* - of Viśvarūpa; *pāvanīm* - purifying.

So saying, the physician then began to tell the glorious and pleasing history of Viśvarūpa, who was actually a direct expansion of Śrī Baladeva.

***śrīmat-śrī-viśvarūpaḥ sakala-guṇa-nidhiḥ oḍaśābdo 'ti-śuddhaḥ
prāpācāryatvam ātma-śravaṇa-mananataḥ śakta-dhīḥ prema-bhaktāḥ
sarva-jñāḥ sarvadāsau nara-hari-caraṇāsakta-citto 'ti-hṭāḥ
sāntāḥ santoa-yukto jagati na ratimān veda-vettā rasa-jñāḥ 4***

śrīmat-śrī-viśvarūpaḥ - Śrī Viśvarūpa; *sakala* - all; *guṇa* - qualities; *nidhiḥ* - ocean; *oḍaśa-abdaḥ* - sixteen years; *ati-śuddhaḥ* - very pure; *prāpa* - he attained; *ācāryatvam* - quality of a teacher by example; *ātma* - the Lord; *śravaṇa* - hearing; *mananataḥ* - by thinking; *śakta-dhīḥ* - powerful intellect; *prema-bhaktāḥ* - a devotee in pure love for Kṛṣṇa; *sarva-jñāḥ* - all-cognizant; *sarvadā* - at all times; *asau* - he; *nara-hari* - Śrī Hari in His humanlike feature; *caraṇa* - feet; *āsakta* - attached; *cittaḥ* - mind; *ati-hṭāḥ* - very blissful; *santoa-yuktaḥ* - satisfied; *jagati* - in the material world; *na* - not; *ratimān* - attached; *veda-vettā* - conversant with the Vedic wisdom; *rasa-jñāḥ* - conversant with mellows.

Śrī Viśvarūpa was an ocean of good qualities. At the age of sixteen, through following the path of hearing about and contemplating the Lord's name, form, paraphernalia, entourage and pastimes, that very pure soul had achieved the qualification of ācārya, a teacher by example. He possessed very powerful intelligence, and His qualities were exemplary of one matured in love for Kṛṣṇa. He was all-knowing, and His mind was at all times attached to the feet of Narahari. Hence he was very jubilant, peaceful and fully satisfied. He was unattached to the material world, and was conversant with the Vedic wisdom and rasa-tattva, the science of transcendental relationships.

janako vijane vicintya tat / tanayasyodvahanocitā vadhūm

manasā paricintayan svaya / bubudhe tat sakala dvijātmajaḥ 5

janakaḥ - His father; *vijane* - in solitude; *vicintya* - thinking; *tat* - that; *tanayasya* - of his son; *udvahana* - marriage; *ucitām* - suitable; *vadhūm* - bride; *manasā* - in his mind; *paricintayan* - pondering fully; *svayam* - himself; *bubudhe* - knew; *tat* - that; *sakalam* - all; *dvija-ātmajaḥ* - the son of the brāhmaṇa.

When his father was alone, he would consider the selection of a suitable bride for his son. Over and over he pondered over this question. The brāhmaṇa's son knew full well about this.

*sa viśvarūpaḥ pitur ittham antaś / ceṭā viditvā sakala titikuḥ
tyaktvā gha svarga-nadī pratīrya / jagrāha sannyāsam aśakyam
anyaiḥ 6*

saḥ - He; *viśvarūpaḥ* - Śrī Viśvarūpa; *pituh* - of his father; *ittham* - thus; *anta-ceṭām* - thoughts; *viditvā* - knowing; *sakalam* - all; *titikuḥ* - forbearing; *tyaktvā* - gave up; *gham* - home; *svarga-nadīm* - the celestial river; *pratīrya* - crossing; *jagrāha* - took; *sannyāsam* - renounced order; *aśakyam* - impossible; *anyaiḥ* - by others.

Forebearing Viśvarūpa knew everything of His father's thoughts. Therefore desiring to remain within the association of sādhus, He gave up his home, crossed the Gaṅgā and accepted the order of sannyāsa, which is difficult for others.

*tataḥ pitā pariśrutya vihvalo / mātā ca sādhvī vilalāpa duḥkhitā
tāv āhatuḥ putra-hitau suto me / sannyāsa-dharma-nirato bhavatv iti 7*

tataḥ - then; *pitā* - his father; *pariśrutya* - hearing; *vihvalaḥ* - delirious; *mātā* - mother; *ca* - and; *sādhvī* - saintly lady; *vilalāpa* - lamented; *duḥkhitā* - unhappy; *tau* - they two; *āhatuḥ* - they said; *putra-hitau* - well-wishers of their son; *sutaḥ* - son; *me* - my; *sannyāsa-dharma* - renounced order; *nirataḥ* - attached; *bhavatu* - let it be; *iti* - thus.

When His father heard of this he became delirious, and His saintly mother lamented very woefully. However, as well-wishers of their son, they nobly said, "Our son is attached to the renounced order. So be it."

*ity āśiantau tanayāya datvā / muni-vratau dhairyam uvāhatuḥ sma
viādam utsjya suta jagat-pati / kroḍe nidhāyāśu muda tadāpatuḥ 8*

iti - thus; *āśiantau* - offering blessings; *tanayāya* - for their son; *datvā* - gave; *muni-vratau* - taken the vows of sages; *dhairyam* - forbearance; *uvāhatuḥ* - they accepted; *sma* - did; *viādam* - lamentation; *utsjya* - giving up; *sutam* - son; *jagat-patim* - master of the universe; *kroḍe* - on their laps; *nidhāya* - placing; *āśu* - quickly; *mudam* - bliss; *tadā* - then; *āpatuḥ* - got.

Thus offering blessings for the welfare of their elder son, they themselves took the vow of sages by practicing forbearance, and thereby abandoned their lamentation.

Then they placed their remaining son, the shelter of the universe, upon their laps and at once tasted bliss.

*tato hariḥ prāha pitar gato me / bhrātā bhavanta parihāya dūram
mayaiva kāryo bhavataś ca sevā / mātuś ca nitya sukham āpnuhi tvam*

9

tataḥ - then; *hariḥ* - Śrī Harī; *prāha* - said; *pitaḥ* - O Father!; *gataḥ* - gone; *me* - my; *bhrātā* - brother; *bhavanta* - your honor; *parihāya* - giving up; *dūram* - far away; *mayā* - by Me; *eva* - surely; *kāryaḥ* - duty; *bhavataḥ* - of your honor; *ca* - and; *sevā* - service; *mātuḥ* - of Mother; *ca* - and; *nityam* - always; *sukham* - happiness; *āpnuhi* - you should have; *tvam* - you.

Then Gaura Hari spoke, "Pitājī, My brother has departed for distant countries, and given up your service. I will surely serve you and Mātā. May you always be happy."

*ittha niśamya sva-sutasya vākyam / alpa-gambhīra-manojñam
arthavat*

āliṅgya ta haraja-netra-vāribhir / avāpa moda jananī pitā ca 10

ittham - thus; *niśamya* - hearing; *sva-sutasya* - of their son; *vākyam* - words; *alpa-gambhīra* - not very deep; *mana-jñam* - charming to the mind; *arthavat* - yet meaningful; *āliṅgya* - embracing; *ta* - Him; *hara-ja* - born of joy; *netra-vāribhir* - with tears; *avāpa* - got; *modam* - pleasure; *jananī* - mother; *pitā* - father; *ca* - and.

As they heard the words of their son, which were not trivial but profound, meaningful and charming, the father and mother became happy, and they embraced Him with tears of joy in their eyes.

*tad-aṅga-sasparśa-rasābhitpta- / gātrāṇi nārdrā vidur añjasāparam
gatāḥ sva-yogena yathā suyoginaḥ / paśyanti nema na para ca lokam*

11

tat - His; *aṅga* - body; *sasparśa* - close touch; *rasa* - mellow; *abhitpta* - contented; *gātrāṇi* - bodies; *na* - not; *ārdrāḥ* - softened; *viduḥ* - they knew; *añjasā* - for the instant; *aparam* - else; *gatāḥ* - gone; *sva-yogena* - by connecting with their own son; *yathā* - as; *su-yoginaḥ* - expert in yoga; *paśyanti* - they see; *na* - not; *imam* - this; *na* - not; *param* - next; *ca* - and; *lokam* - world.

Their limbs were made content by the intimate touch of His body. Their hearts became melted and for that instant they knew nothing else, in the same way that accomplished yogīs attain trance and consider neither this world nor the next.

*paṭhan pituḥ sevana-yukta-cetāḥ / krīḍāparo bālaka-saṅga-madhye
krīḍan vayasyaiḥ kila dhūli-dhūsaro / na veda kiñcit kudito 'pi
bhojanam 12*

paṭhan - studying; *pituḥ* - of his father; *sevana-yukta-cetāḥ* - mind absorbed in

service; *krīḍā-paraḥ* - absorbed in play; *bālaka* - boys; *saṅga-madhye* - in the midst of His association; *krīḍan* - playing; *vayasyaiḥ* - with His playmates; *kila* - indeed; *dhūli-dhūsarāḥ* - grey with dust; *na* - not; *veda* - knew; *kiñcit* - anything; *kuditaḥ* - hungry; *api* - although; *bhojanam* - food.

Then Viśvambhara studied with a mind to serve His father, but at times He became absorbed in play in the midst of other boys. While so engaged, His body became grey from the dust and He became oblivious to all else, including food, although He was hungry.

***kadācid ālokya pitā svatantra / sabhartsayām āsa suta hitārthī
paṭhādika caiva vihāya sarva / kudārditaḥ krīḍasi bālakaiḥ vtaḥ 13***

kadācit - once; *ālokya* - seeing; *pitā* - father; *sva-tantram* - independent; *sabhartsayām āsa* - rebuked; *sutam* - son; *hita-arthī* - desiring His benefit; *paṭhā-ādikam* - study and so on; *ca* - and; *eva* - certainly; *vihāya* - giving up; *sarvam* - all; *kudā* - hunger; *arditaḥ* - afflicted; *krīḍasi* - you play; *bālakaiḥ* - with boys; *vtaḥ* - surrounded.

Once when His father observed the independent Supreme Lord in that condition, he chastised the boy, desiring His welfare, "Why have You abandoned Your study and all other duties in order to play in the midst of boys while tormented by hunger?"

***tato rājanyā śayanāvasāne / svapne 'vadat ta dvija-varya-mukhyaḥ
na ki suta tva bahu manyase hi ki / vā paśuḥ sparśa-maṇiḥ na vetti 14***

tataḥ - then; *rājanyām* - at night; *śayana* - sleeping; *avasāne* - at the end; *svapne* - in a dream; *avadat* - said; *tam* - to him; *dvija* - the brāhmaṇa; *varya* - best; *mukhyaḥ* - chief; *na* - not; *kim* - what?; *sutam* - son; *tvam* - you; *bahu* - much; *manyase* - you think; *hi* - indeed; *kim vā* - whether; *paśuḥ* - animal; *sparśa-maṇiḥ* - touch stone; *na* - not; *vetti* - he knows.

That night towards the end of His rest, a noble brāhmaṇa spoke to him in a dream, "Why do you think so little of your son? You are just like an animal who thinks nothing of a touchstone.

***ratnāśukālaṅkta-deha-yaṭiḥ / ki vā na cāsnāti tad-aśukāni
tam āha miśro hy akuto bhayaḥ svaya / nārāyaṇaś ced bhavatiha
putraḥ 15***

ratna - jewels; *aśuka* - silken cloth; *alaṅkta* - decorated; *deha-yaṭiḥ* - the body frame; *kim* - what; *vā* - or; *na* - not; *ca* - and; *aśnāti* - he eat; *tad-aśukāni* - those garments; *tam* - him; *āha* - said; *miśraḥ* - Jagannātha Miśra; *hi* - indeed; *akutaḥ* - in the least; *bhayaḥ* - fear; *svayam* - Himself; *nārāyaṇaḥ* - Lord Nārāyaṇa; *ced* - if; *bhavati* - he is; *iha* - in this world; *putraḥ* - son.

"Such an animal, if his body is decorated with a silken garment embroidered with jewels, will he not chew the garment?" The Miśra fearlessly answered the brāhmaṇa,

"Even though Gaura may be Nārāyaṇa Himself, still in this life He is my son.

*tathāpi tat tāḍanam eva dharmā / ity ukto vipro 'pi tam āha sādhu
ity evam uktvā prayayau dvijāgryō / vātsyaḥ prabuddhaḥ punar
āśāśasa 16*

tathāpi - still; *tat* - that; *tāḍanam* - chastisement; *eva* - certainly; *dharmāḥ* - religious duty; *iti* - thus; *uktaḥ* - addressed; *vipraḥ* - the learned brāhmaṇa; *api* - and; *tam* - him; *āha* - he said; *sādhu* - you are a good man; *iti* - thus; *evam* - thus; *uktvā* - having said; *prayayau* - he went forth; *dvija-agryaḥ* - best of brāhmaṇas; *vātsyaḥ* - affectionate father; *prabuddhaḥ* - enlightened; *punaḥ* - again and again; *āśāśasa* - he described.

"And thus it is my assured dharma to chastise Him." At this the vipra replied, "Very good!" and then he departed. The affectionate father, feeling much enlightened, described the dream many times over.

*svapna niśamyāśu janāḥ prahtā / viśvambhara purua-varya-sattamam
ta menire pūrṇa-mano-ratha mudā / mene pitā sva janani ca tutā 17*

svapnam - dream; *niśamya* - hearing; *āśu* - quickly; *janāḥ* - the people; *prahtā* - jubilant; *viśvambharam* - Śrī Viśvambhara; *purua* - personality; *varya* - best; *sattamam* - excellent; *tam* - Him; *menire* - they considered; *pūrṇa* - full; *manoratham* - chariot of the mind (desire); *mudā* - happily; *mene* - he thought; *pitā* - father; *svam* - own son; *janani* - mother; *ca* - and; *tutā* - satisfied.

When the people of Navadvīpa heard of this dream, they jubilantly thought that Viśvambhara must be a very unique and exalted personality who had come just to fulfill their every desire. But the father and mother were content just to think of Him as their son.

*tataḥ kadācin nivasan sva-mandire / samudyad āditya-karāti-lohitaḥ
sva-tejasā-pūrta-deha āvabhau / uvāca mātā vacana kuruva me 18*

tataḥ - then; *kadācit* - once; *nivasan* - dwelling; *sva-mandire* - in His own home; *samudyat* - rising; *āditya-kara* - sun; *ati-lohitaḥ* - very red; *sva-tejasā* - by His own power; *pūrta* - filled; *dehaḥ* - body; *āvabhau* - shone; *uvāca* - He said; *mātāḥ* - mother; *vacanam* - statement; *kuruva* - do; *me* - My.

Once while dwelling in their home, suddenly the son of Śacī stood up, displaying a brilliant red luster like the rising sun. As His entire body shone with His potency, He commanded, "Mother, do as I bid you!"

*tathā jvalanta sva-suta sva-tejasā / vilokya bhītā tam uvāca vismitā
yad ucyate tāta karomi tat tvayā / vadasva yat te manasi sthita svayam*

19

tathā - thus; *jvalantam* - shining brilliantly; *sva-sutam* - own son; *sva-tejasā* - with

His own potency; *vilokya* - seeing; *bhītā* - afraid; *tam* - to Him; *uvāca* - said; *vismitā* - mystified; *yat* - what; *ucyate* - is said; *tāta* - dear son; *karomi* - I shall do; *tat* - that; *tvayā* - by You; *vadasva* - say; *yat* - what; *te* - Your; *manasi* - in the mind; *sthitam* - situated; *svayam* - Yourself.

Glancing timidly at her son who had become so dazzling with power, she felt mystified and replied, "Dear son, whatever You say, I shall do! Come, tell me what is on Your mind."

*tad ittham ākarṇya vaco 'mta punas / tā prāha mātā na hares tithau
tvayā*

*bhoktavyam ākarṇya vacaḥ sutasya sā / tatheti ktvā jaghe prahtavat
20*

tat - that; *ittham* - thus; *ākarṇya* - hearing; *vacaḥ* - words; *amtam* - immortal; *punaḥ* - again; *tām* - to her; *prāha* - said; *mātāḥ* - mother; *na* - not; *hareḥ* - of Hari; *tithau* - on the holy day; *tvayā* - by you; *bhoktavyam* - should be eaten; *ākarṇya* - hearing; *vacaḥ* - statement; *sutasya* - of her son; *sā* - she; *tathā iti* - so be it; *ktvā* - made; *jaghe* - accepted; *prahtavat* - joyfully.

Hearing this, He replied with His nectarean voice, "Mātā, henceforward on the holy day of Hari, Śrī Ekādaśī, you must fast." Hearing her son's order, Śacī accepted it enthusiastically, saying, "So be it!"

*nivedita pūga-phalādika yat / dvijena bhuktvā punar abravīt tām
vrajāmi deha paripālayasva / sutasya niśceṭa-gata kaṇārdham 21*

niveditam - offering; *pūga-phala-ādikam* - betel fruits etc.; *yat* - which; *dvijena* - by the brāhmaṇa; *bhuktvā* - eaten; *punaḥ* - again; *abravīt* - said; *tām* - her; *vrajāmi* - I am going; *deham* - body; *paripālayasva* - take great care; *sutasya* - of your son; *niśceṭa-gatam* - inattentive; *kaṇa-ardham* - a split second.

Once after Nimāi had eaten an offering of betel nut and chewing spices, presented by a visiting brāhmaṇa, the brāhmaṇa said to Śacī Mātā, "Now I am departing. Kindly take great care for the body of your son; do not be inattentive for even half a moment."

*ity uktvā sahasotthāya / daṇḍavac cāpatad bhuvi
viśvambhara gata dtvā / mātā duḥkha-samanvitā 22*

iti uktvā - so saying; *sahasā* - suddenly; *utthāya* - rising; *daṇḍavat* - like a stick; *ca* - and; *apatat* - He fell; *bhuvī* - on the earth; *viśvambharam* - Śrī Viśvambhara; *gatam* - state; *dtvā* - having seen; *mātā* - mother; *duḥkha-samanvitā* - filled with grief.

Just after the brāhmaṇa had thus spoken, Gaura abruptly stood up and swooned, falling like a rod to the ground. Seeing Viśvambhara's condition, His mother became stricken with anxiety.

snāpayām āsa gaṅgeyais / toyair āmta-kalpakaiḥ

tataḥ prabuddhaḥ sustho 'sau / bhūtvā sa nyavasat sukhī 23

*tejasā sahajenaiva / tac chrutvā vismito 'bhavat
jagannātho 'bravīc cainā / daivī māyā na vidmahe 24*

snāpayām āsa - she bathed; *gaṅgeyaiḥ* - with the Gaṅgā's; *toyaiḥ* - with the waters; *āmta-kalpakaiḥ* - like nectar; *tataḥ* - then; *prabuddhaḥ* - conscious; *su-sthaḥ* - well-being; *asau* - He; *bhūtvā* - became; *sah* - He; *nyavasat* - dwelt; *sukhī* - in happiness; *tejasā* - at the vigor; *sahajena* - naturally; *eva* - indeed; *tat* - that; *śrutvā* - hearing; *vismitaḥ* - astonished; *abhavat* - he was; *jagannāthaḥ* - Jagannātha Mīśra; *abravīt* - he said; *cā* - and; *enam* - her; *daivīm* - divine; *māyām* - illusory energy; *na* - not; *vidmahe* - we can understand.

She bathed him with the waters of the Gaṅgā, which are equal to immortal nectar. Then He awoke, restored to well being and happily continued His life with natural vigor as before. Jagannātha Mīśra became astonished to hear of this event, and he exclaimed to his wife, "Certainly we cannot comprehend the power of the Lord's illusory energy!"

*iti śrutvā kathā divyām / prāha dāmodara-dvijah
kim ida kathita bhadra / svaya kṇo jagad-guruḥ 25*

iti - thus; *śrutvā* - hearing; *kathām* - His story; *divyām* - divine; *prāha* - he said; *dāmodara-dvijah* - the brāhmaṇa, Dāmodara; *kim* - what; *idam* - this; *kathitam* - described; *bhadra* - O blessed sir; *svayam* - Himself; *kṇaḥ* - Lord Kṛṣṇa; *jagat-guruḥ* - spiritual master of the universe.

Upon hearing this divine narration from Murāri Gupta, the brāhmaṇa Dāmodara Paṇita said, "Blessed sir, what is this tale which you have narrated? Lord Śrī Kṛṣṇa, the spiritual master of this cosmic manifestation has by His free will taken birth as Viśvambhara.

*jātaḥ katha vrajāmīti / pālayasva suta śubhe
iti māt্রে katha prāha / hy etan me saśayo mahān 26*

jātaḥ - born; *katham* - how; *vrajāmi* - I shall go; *iti* - thus; *pālayasva* - protect; *sutam* - son; *śubhe* - O blessed lady; *iti* - thus; *māt্রে* - unto the mother; *katham* - how; *prāha* - he said; *hi* - indeed; *etat* - this; *me* - my; *saśayaḥ* - doubt; *mahān* - great.

"Why then did the brāhmaṇa say to Śācī Mā, I shall go now. Therefore take care for your son, dear lady.' For what reason did he speak thus? I am much confused at this.

*ki māyā jagadīśasya / tad vaktu tvam ihārhasi
hareś caritram evātra / hitāya jagatā bhavet 27*

kim - what; *māyā* - illusory potency; *jagat-īśasya* - of the Lord of the universe; *tat*

- that; *vaktum* - to speak; *tvam* - you; *iha* - now; *arhasi* - you ought; *hareḥ* - of Lord Hari; *caritram* - life history; *eva* - surely; *atra* - now; *hitāya* - for the welfare; *jagatām* - of the people; *bhavet* - it can be.

"For how can the Lord's illusory energy affect the Lord? Kindly speak of this. And may this history of Śrī Hari bring benefit to all the people of the world!"

Thus ends the Seventh Sarga entitled "Lord Viśvambhara's Boyhood Pastimes," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Eighth Sarga

jagannātha-miśra-sasiddhi
Jagannātha Miśra Attains the Highest Perfection

*iti śrutvā vacas tasya / cintayitvā vicārya ca
natvā hari punaḥ prāha / śṇuva susamāhitaḥ 1*

iti - thus; *śrutvā* - having heard; *vacas* - words; *tasya* - his; *cintayitvā* - considering; *vicārya* - pondering; *ca* - and; *natvā* - bowed; *harim* - the remover of sin; *punaḥ* - again; *prāha* - he said; *śṇuva* - listen; *su-samāhita* - very attentively.

Hearing Dāmodara's words, Murāri considered and pondered over them. Then first bowing to Śrī Hari, he spoke as follows, "Please hear me with rapt attention."

*janasya bhagavad-dhyānāt / kīrtanāt śravaṇād api
hareḥ praveśo hdaye / jāyate sumahātmanaḥ 2*

janasya - of a person; *bhagavat* - on the Supreme Lord; *dhyānāt* - by meditation; *kīrtanāt* - by chanting; *śravaṇāt* - by hearing; *api* - also; *hareḥ* - of Lord Hari; *praveśaḥ* - entrance; *hdaye* - in the heart; *jāyate* - born; *su-mahā-ātmanaḥ* - of a great soul.

When a very pure soul meditates on Śrī Hari, or speaks and hears about Him, the Lord thereby enters and arises within his heart.

*tasyānukāra cakre sa / tat-tejas tat-parākramam
dadhāti puruo nityam / ātma-dehādi-vismtaḥ 3*

tasya - for that person; *anukāram* - following; *cakre* - practices; *saḥ* - He; *tat* - His; *tejaḥ* - power; *tat* - His; *parākramam* - prowess; *dadhāti* - He bestows; *puruaḥ* - the Lord; *nityam* - eternal; *ātma-deha-ādi* - mind, body and so on; *vismtaḥ* - forgetfulness.

The Lord creates a semblance of Himself in the bhakta, endowing him with His own eternal potencies and prowess, and thus the bhakta forever forgets all identification with his material mind, body, and related attachments.

*bhaved eva tataḥ kāle / punar bāhyo bhavet tataḥ
karoti sahaja karma / prahlādasya yathā purā 4*

bhavet - he becomes; *evam* - thus; *tataḥ* - thus; *kāle* - in time; *punaḥ* - further; *bāhyaḥ* - external; *bhavet* - he becomes; *tataḥ* - than that; *karoti* - he does; *sahajam* - naturally; *karma* - action; *pra-hlādasya* - of the very joyous one (Prahāda Mahārāja); *yathā* - as; *purā* - in ancient times.

With the passage of time, as he becomes more and more aloof from externals, at last he performs his bodily functions spontaneously, as did the enduringly jubilant devotee, Prahāda Mahārāja, in ancient times.

*tādātmyo 'bhūt toya-nidhau / punar deha-smtis taṭe
eva hi gopa-sādhvīnā / tādātmya sambhavet kvacit 5*

tādātmyaḥ - the one nature; *abhūt* - it was; *toya-nidhau* - in the ocean; *punaḥ* - again; *deha-smtiḥ* - remembrance of the body; *taṭe* - on the shore; *evam* - thus; *hi* - indeed; *gopa-sādhvīnām* - to the saintly wives of the cowherd men; *tāt-ātmyam* - oneness of nature; *sambhavet* - it may be; *kvacit* - sometimes.

One who bathes in the ocean feels a oneness with it. However upon reaching the shore, one remembers once more the separate state of his body. Similarly the saintly wives of the cowherd men of Vraja would on occasion taste oneness with Lord Kṛṣṇa (as in the rāsa dance but when again they engaged in their household chores, they felt duality).

*īśvaras tasya saśikā / darśayas tac cakāra ha
lokasya kṇa-bhaktasya / bhaved etat sva-rūpatā 6*

īśvaras - supreme Lord; *tasya* - His; *saśikām* - instruction; *darśayan* - showing; *tac* - that; *cakāra* - performed; *ha* - indeed; *lokasya* - of the person; *kṇa-bhaktasya* - of the devotee of Kṛṣṇa; *bhavet* - it may be; *etat* - this; *sva-rūpatā* - in his constitutional nature.

The Lord performed this pastime to show the exalted stage attainable by the Kṛṣṇa-bhakta, who has awakened his svarūpa in relation to Śrī Kṛṣṇa.

*yathātra na vimuhyanti / janā ity abhyaśikayan
bhakta-deho bhagavato / hy ātmā caiva na saśayaḥ 7*

yathā - so that; *atra* - in this matter; *na* - not; *vimuhyanti* - they are bewildered; *janāḥ* - people; *iti* - thus; *abhyaśikayan* - teaching; *bhakta-dehaḥ* - the body of a devotee; *bhagavataḥ* - of the Lord; *hi* - indeed; *ātmā* - self; *ca* - and; *eva* - surely; *na* - not; *saśayaḥ* - doubt.

So that people are not confused regarding this point, the Gaura Hari taught here that He lives and acts through the body of His devotee. Of this there is no doubt.

*kṇaḥ keśi-vadha ktvā / nāradāyātmano yaśaḥ
tejaś ca darśayām āsa / tato muni-varo bhuvi 8
papāta daṇḍavat tasmin / sthāne śata-guṇādhikam
phalam āpnoti gatvā tu / vaiṇavo mathurā purīm 9*

kṇaḥ - Lord Kṛṣṇa; *keśi-vadham* - the killing of Keśi, the horse demon; *ktvā* - did; *nāradāya* - for Śrī Nārada; *ātmanaḥ* - of Himself; *yaśaḥ* - fame; *tejaḥ* - power; *ca* - and; *darśayām āsa* - showed; *tataḥ* - then; *muni-varaḥ* - the best of sages; *bhuvi* - on the earth; *papāta* - he fell; *daṇḍavat* - like a stick; *tasmin* - in that; *sthāne* - place; *śata-guṇa-adhikam* - more than a hundred times; *phalam* - result; *āpnoti* - he obtains; *gatvā* - having gone; *tu* - but; *vaiṇavaḥ* - the devotee of Viṣṇu; *mathurām purīm* - Śrī Mathurā city.

When Lord Kṛṣṇa slew the Keśi demon, and thus displayed His glory and power to Nārada, that exalted sage fell to the earth offering obeisances like a rod. Thus that vaiṣṇava's transcendental quality became magnified one hundred times as he departed for Mathurā.

*eva rāmo jagad-yonir / viśva-rūpam adarśayat
śivāya punar evāsau / mānuīm akarot kriyām 9*

evam - thus; *rāmaḥ* - Balarāma; *jagad-yonir* - womb of the universe; *viśva-rūpam* - Śrī Viśvarūpa; *adarśayat* - showed; *śivāya* - for auspiciousness; *punaḥ* - again; *eva* - certainly; *asau* - he; *mānuīm* - human-like; *akarot* - did; *kriyām* - deeds.

Similarly Śrī Rāmacandra, the cause of the cosmic manifestation showed His universal form to Śiva and thereafter He performed further human-like activities.

*punaḥ śṇuva bho brahman / caitanyasya kathā śubhām
tac chrutvā śraddhayā martyo / mucyate bhava-bandhanāt 11*

punaḥ - again; *śṇuva* - hear; *bho* - Oh!; *brahman* - brāhmaṇa; *caitanyasya* - of Śrī Caitanya; *kathām* - story; *śubhām* - sublime; *tac* - that; *śrutvā* - hearing; *śraddhayā* - with faith; *martyaḥ* - a mortal; *mucyate* - is liberated; *bhava-bandhanāt* - from the bondage of birth and death.

O brāhmaṇa, listen further to the sublime history of Śrī Caitanya Mahāprabhu. A mortal being who hears it with full faith becomes freed from the bondage of birth and death.

*guror gehe vasan jiṇur / vedān sarvān adhītavān
pāṭhayām āsa śiyān sa / sarasvatī-patīḥ svayam 12*

guroḥ - of the guru; *gehe* - in the house; *vasan* - staying; *jiṇuḥ* - victorious; *vedān* - the Vedas; *sarvān* - all; *adhītavān* - studied; *pāṭhayām āsa* - taught; *śiyān* - students;

sah - He; sarasvatī-patiḥ - the protector of Sarasvatī; svayam - Himself.

While staying in the house of His guru, the victorious Lord, the husband of Sarasvatī, studied all the Vedas. Thereafter He began to teach His own students.

*tat-pitāpi mahā-bhāgo / vedāntādīn paṭhan sukhī
tataś ca punar āyāto / jagannātho dvijarabhaḥ 13*

tat-pitā - His father; *api* - however; *mahā-bhāgaḥ* - greatly fortunate; *vedānta-ādīn* - Vedānta-sūtra and other scriptures; *paṭhan* - studying; *sukhī* - happily; *tataḥ* - then; *ca* - and; *punaḥ* - again; *āyātaḥ* - returned; *jagannāthaḥ* - Jagannātha Miśra; *dvija-rabhaḥ* - best of brāhmaṇas .

While Śrī Gaura Hari was happily studying Vedānta-sūtra and the other scriptures, His most fortunate father the exalted brāhmaṇa, Jagannātha Miśra returned to the Lord's abode.

*daiva-yogena tasyābhūj / jvaraḥ prāṇāpahāraḥ
atas ta tādśa dtvā / saha mātṛā svaya hariḥ 14*

*jagāma jāhnavī-tīre / nija-bhaktaiḥ samāvtaḥ
śrīmān-viśvambharo devo / hari-kīrtana-tat-paraiḥ 15*

daiva-yogena - by the will of Providence; *tasya* - of him; *abhūt* - there was; *jvaraḥ* - a fever; *prāṇa* - life; *apahāraḥ* - taking away; *ataḥ* - then; *tam* - that; *tādśam* - such a state; *dtvā* - seeing; *saha* - with; *mātṛā* - His mother; *svayam* - Himself; *hariḥ* - the remover of sin; *jagāma* - went; *jāhnavī-tīre* - on the bank of the Gaṅgā; *nija-bhaktaiḥ* - with His own devotees; *samāvtaḥ* - surrounded; *śrīmān viśvambharaḥ* - Śrī Viśvambhara; *devaḥ* - the Lord; *hari-kīrtana-tat-paraiḥ* - whose minds were wholly absorbed in Hari-kīrtana.

By the will of providence, Jagannātha became afflicted with a fever that plundered his very life force. Seeing that His father was in such a condition, Viśvambhara Hari together with His mother brought His father to the bank of the Gaṅgā surrounded by bhagavad-bhaktas all of whom were fully absorbed in Hari-kīrtana, .

*atha tasya pada-dvaya hariḥ / pitur āliṅgya sa-gadgada-svaram
avadat pitar āśu mā prabho / parihāya kvā bhavān gamiyasi 16*

atha - thereafter; *tasya* - His; *pada-dvaya* - two feet; *hariḥ* - the dispeller of sin; *pituh* - of His father; *āliṅgya* - embracing; *sa-gadgada* - with a choked voice; *svaram* - sound; *avadat* - said; *pita* - O father; *āśu* - soon; *mām* - Me; *prabho* - O master; *parihāya* - giving up; *kvā* - where?; *bhavān* - your worshipable self; *gamiyasi* - you will go.

Embracing His father's feet, Śrī Hari addressed him in a voice choked with tears, "O venerable master, dear father, you are abandoning Me so suddenly. Where will you

now go?"

*iti vāg-amta sutasya saḥ / śravaṇābhyā paripīya sādaram
avadat raghu-nātha-pādayoḥ tava / samyak susamarpaṇa ktam 17*

iti - thus; *vāk-amtam* - nectarean words; *sutasya* - of His son; *saḥ* - he;
śravaṇābhyām - with his ears; *paripīya* - drinking; *sa-ādaram* - with eagerness;
avadat - he said; *raghu-nātha-pādayoḥ* - at the feet of Rāma Candra; *tava* - of You;
samyak - complete; *su-samarpaṇam* - fully dedicated; *ktam* - done.

His father eagerly drank through his ears his son's nectarean words, and replied, "I have wholly dedicated You wholly to the feet of Lord Rāghunātha."

*gagane sura-varya-sahatau / sa-mahendre samupasthite divā
hari-saṅkīrtana-tat-pare jane / dyu-nadī-toya-gato dvijottamaḥ 18*

*parihāya tanu divaukasā / ratham āsthāya yayau hareḥ purīm
nitya-siddha-śarīro 'pi mahātmā / loka-hitācaraṇāya yathā-sukham 19*

gagane - in the sky; *sura-varya* - best of the godly beings; *sahatau* - together; *sa-mahā-indre* - with the great Indra; *samupasthite* - situated; *divā* - in heaven; *hari-saṅkīrtana* - in congregational chanting of Hari's names; *tat-pare* - absorbed; *jane* - the people; *dyu-nadī-toya* - in the water of the celestial river; *gataḥ* - gone; *dvija-uttamaḥ* - best among the twice born; *parihāya* - giving up; *tanum* - body; *divaukasām* - of the residents of heaven; *ratham* - chariot; *āsthāya* - becoming situated; *yayau* - he went; *hareḥ* - of Lord Hari; *purīm* - city; *nitya-siddha-śarīraḥ* - body of an eternally liberated being; *api* - and; *mahā-ātmā* - great soul; *loka-hita* - the welfare of the people; *ācaraṇāya* - for setting an example; *yathā-sukham* - as he liked.

When the best of the gods with mighty Indra appeared in the sky and the people on earth were immersed in hari-saṅkīrtana, then that best of the twice-born entered the waters of the Gaṅgā, abandoning his mortal coil. Taking his seat on a chariot of the celestials, he departed for Śrī Hari's abode. He was an eternally liberated soul, who came by his free will to benefit humanity by showing an example of pure paternal devotion.

*atha siddha-gata pati śacī / paridīnā vilalāpa duḥkhitā
caraṇe vinipatyā sā prabhoḥ / kurarīva pramadā-gaṇāvtā 20*

atha - then; *siddha-gatam* - attained perfection; *patim* - husband; *śacī* - Śacī Mātā; *paridīnā* - much forlorn; *vilalāpa* - lamented; *duḥkhitā* - unhappy; *caraṇe* - at his feet; *vinipatyā* - falling down; *sā* - she; *prabhoḥ* - of her master; *kurarī* - female osprey; *iva* - like; *pramadā* - women; *gaṇa-āvtā* - surrounded by a group.

When Jagannātha Mīśra had departed for the destination of perfected souls, Śacī Devī was deeply afflicted with grief. Surrounded by a group of women, she fell lamenting at the feet of her prabhu, as the female osprey laments for her lost mate.

*pitara vilapito muhur dśor / apatad vāri-jharaḥ dayā-nidheḥ
gaja-mauktika-hāra-vibhrama / vidadhad vakasi lakaṇa babhau 21*

pitaram - father; *vilapitaḥ* - lamented; *muhuḥ* - repeatedly; *dśoḥ* - from His eyes; *apatad* - fell; *vāri-jharaḥ* - a waterfall; *dayā-nidheḥ* - from the ocean of mercy; *gaja-mauktika* - pearls from an elephant's brow; *hāra-vibhramam* - an enchanting necklace; *vidadhad* - He placed; *vakasi* - on the chest; *lakaṇa* - a sign of good fortune; *babhau* - shone.

As the ocean of mercy repeatedly grieved for His father, tears cascaded down from His eyes and glistened on His chest creating an illusion of a lustrous string of pearls.

*atha bandhu-janaiḥ praśāntitaḥ / pariṇāmocita-sat-kriyā prabhuḥ
akarot parivedanānvito / vidhi-dtyā sakalā saha dvijaiḥ 22*

atha - then; *bandhu-janaiḥ* - by His kinsmen; *praśāntitaḥ* - pacified; *pariṇāma* - good result; *ucita* - suitable; *sat-kriyām* - sanctified activities; *prabhuḥ* - the master; *akarot* - made; *parivedana* - sorrow; *anvitaḥ* - filled with; *vidhi-dtyā* - according to precept; *sakalām* - all; *dvijaiḥ* - by the brāhmaṇas.

Though filled with sadness, Prabhu was pacified by His kinsmen. Then He performed acts of purification to invoke an auspicious future for His father. All these were performed by brāhmaṇas according to the guidance of scripture.

*vimanā iva sañcitair dhanaiḥ / pit-yajña pit-vatsalo 'karot
dvija-pūjana-sat-kriyā kramād / vidadhe tā sa dharādi-bhājanaiḥ 23*

vimanā - depressed; *iva* - as if; *sañcitaiḥ* - accumulated; *dhanaiḥ* - wealth; *pit-yajñam* - a sacrifice for His father; *pit-vatsalaḥ* - affectionate to His father; *akarot* - made; *dvija-pūjana* - worship of the twice-born; *sat-kriyām* - pure activities; *kramāt* - in order; *vidadhe* - He performed; *tām* - that; *saḥ* - He; *dhara-ādi-bhājanaiḥ* - with pots made from earth and other ingredients.

Apparently dejected, the Lord feeling very affectionate for His father, used His accumulated wealth to perform a yajña for his father's welfare utilizing clay pots and other pure ingredients. Afterwards, He honored each of the brāhmaṇas present according to their seniority and age.

*iti yo vadati prabhoḥ pitur / diva-sasthānam atandrito naraḥ
labhate dyu-nadī hareḥ purīm / parihāyāsu mala sa gacchati 24*

iti - thus; *yaḥ* - who; *vadati* - speaks; *prabhoḥ* - of the Lord; *pitur* - of the father; *diva-sasthānam* - entrance in the divine realm; *atandritaḥ* - attentively; *naraḥ* - a man; *labhate* - attains; *dyu-nadīm* - divine river Gaṅgā; *hareḥ* - of Hari; *purīm* - the city; *parihāya* - giving up; *āsu* - swiftly; *mala* - contamination; *saḥ* - he; *gacchati* - goes.

A man who recites with attention this narration of the entrance of Śrī Gaurāṅga's father into the spiritual abode will also attain the sky-Gaṅgā at death. Immediately giving up all contamination, he will attain the abode of Śrī Hari.

Thus ends the Eighth Sarga entitled "Jagannātha Miśra Attains the Highest Perfection," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Ninth Sarga

śrī-lakṣmy-udvāha

Śrī Gaurāṅga's Marriage with Śrīmatī Lakṣmī Devī

*tataḥ papāṭha sa punaḥ / śrīmān śrī-viṣṇu-pañḍitāt
sudarśanāt pañḍitāc ca / śrī-gaṅgā-dāsa-pañḍitāt 1*

tataḥ - thereafter; *papāṭha* - He studied; *saḥ* - He; *punaḥ* - again; *śrīmān śrī-viṣṇu-pañḍitāt* - from the eminent scholar named Śrī Viṣṇu Paṇita; *sudarśanāt pañḍitāt* - from Śrī Sudarśana Paṇita; *ca* - and; *śrī-gaṅgā-dāsa-pañḍitāt* - from Śrī Gaṅgādāsa Paṇita.

Thereafter Viśvambhara made further studies under the eminent scholars Śrī Viṣṇu Paṇita, Sudarśana Paṇita and Gaṅgādāsa Paṇita.

*brāhmaṇebhyo dadau vidyām / ye pañḍitā mahattamāḥ
teā mahopakārāya / tebhyo vidyā ghītavān 2*

brāhmaṇebhyaḥ - to the brāhmaṇas; *dadau* - He gave; *vidyām* - knowledge; *ye* - who; *pañḍitāḥ* - learned men; *mahattamāḥ* - great men; *teām* - of them; *mahā-upakārāya* - for their great benefit; *tebhyaḥ* - from them; *vidyā* - knowledge; *ghītavān* - took.

He gave knowledge to those highly learned brāhmaṇas, and for their great benefit He accepted knowledge from them.

*loka-śikām anucaran / māyā-manuja-vigrahaḥ
tataḥ paṭhan pañḍiteu / śrīmat-sudarśaneu ca 3*

loka-śikām - teaching the world; *anucaran* - following; *māyā-manuja-vigrahaḥ* - the illusory form of a man; *tataḥ* - then; *paṭhan* - studying; *pañḍiteu* - amongst the scholars; *śrīmat-sudarśaneu* - Śrī Sudarśana and the others; *ca* - and.

In order to instruct humanity, Śrī Hari accepted a man-like form apparently made of the illusory energy, and thus followed the path of study under the direction Śrī Sudarśana and the other Paṇitas.

*sa-tīrthaiḥ prahasanaḥ vipraiḥ / hāsadbhiḥ parihāsakam
uvāca baṅgajair vakyai / rasa-jñāḥ sa-smitānanaḥ 4*

sa-tīrthaiḥ - on pilgrimage; *prahasanaḥ* - laughing; *vipraiḥ* - with the learned brāhmaṇas; *hāsadbhiḥ* - with joking; *parihāsakam* - jesting; *uvāca* - said; *baṅgajaiḥ* - with Bengali; *vakyaiḥ* - with words; *rasa-jñāḥ* - conversant in the rasas; *sa-smitānanaḥ* - with His smiling face.

He who is conversant in every rasa would with merrily tell jokes in the Bengali language with brāhmaṇas traveling on pilgrimage, and He also laughed as they told amusing tales.

*tataḥ kālena kiyatācāryasya vana-māliṇaḥ
jagāma puryā ta draṭum / kautukāt praṇatasya saḥ 5*

*ābhāya gacchatācārya / hariṇā dadṣe pathi
vallabhācārya-duhitā / sakhī-jana-samāvtā 6*

tataḥ - then; *kālena* - by time; *kiyatā* - after so much; *ācāryasya* - of the _cārya; *vana-māliṇaḥ* - of Vanamālī; *jagāma* - went; *puryām* - in the city; *tam* - him; *draṭum* - to see; *kautukāt* - out of curiosity; *praṇatasya* - for offering obeisances; *saḥ* - He; *ābhāya* - having spoken; *gacchatā* - while going; *ācārya* - the _cārya; *hariṇā* - by Lord Hari; *dadṣe* - saw; *pathi* - on the path; *vallabhācārya-duhitā* - the daughter of Vallabha _cārya; *sakhī-jana* - girl friends; *samāvtā* - surrounded.

After some time had passed, being eager to see Gaura went to the home of _cārya Vanamālī, the matchmaker, with purpose of accepting a spouse. While Śrī Hari respectfully bade farewell and chatted with the _cārya, He saw the daughter of Śrī Vallabha _cārya on the footpath surrounded by her girlfriends.

*snānārtha jāhnavī-toye / gacchantī rucirānanā
dtvā tā tādsī jñātvā / manasā janma-kāraṇam 7*

snāna-artham - for the purpose of bathing; *jāhnavī-toye* - in the water of the Gaṅgā; *gacchantī* - going; *rucira-ananā* - attractive face; *dtvā* - having seen; *tām* - her; *tādsīm* - such a lady; *jñātvā* - knew; *manasā* - in His heart; *janma-kāraṇam* - the purpose for His birth.

That lady of radiant countenance was walking to the Jāhnavī to take her bath. When Śrī Hari saw that maiden, in His heart He recognized her to be the very purpose for His birth.

*tasya jagāma nilaya / svam eva sva-janaiḥ saha
śrīmān viśvambharo devo / vidyā-rasa-kutūhalī 8*

tasya - His; *jagāma* - He went; *nilayam* - residence; *svam* - own; *eva* - indeed; *sva-janaiḥ* - with His friends; *saha* - with; *śrīmān viśvambharaḥ* - the glorious Viśvambhara; *devaḥ* - the Lord; *vidyā-rasa-kutūhalī* - eager for the mellows of scholarship.

Then illustrious Viśvambhara departed for His residence delighting with His companions in talk of *vidyā-rasa*.

***apare dyuḥ punas tatra / vanamālī dvijottamaḥ
ācāryaḥ śri-harer geham / āgatya praṇaman śacīm 9***

apare dyuḥ - on the next day; *punaḥ* - again; *tatra* - there; *vanamālī* - Vanamālī *_cārya*; *dvija-uttamaḥ* - excellent brāhmaṇa; *ācāryaḥ* - teacher; *śri-hareḥ* - of Śrī Hari; *geham* - home; *āgatya* - coming; *praṇaman* - offering homage; *śacīm* - to Śacī Mātā.

On the next day, the transcendental brāhmaṇa, Vanamālī came to the home of Śrī Gaura Hari, and bowed respectfully to Śacī Devī.

***uvāca madhurā vāṇī / śrīmad-viśvambharasya te
sutasyodvahanārthāya / kanyā sura-sutopamām
vallabhācārya-varyasya / varayasva yadīcchasi 10***

uvāca - he said; *madhurām* - sweet; *vāṇīm* - words; *śrīmat-viśvambharasya* - of Śrī Viśvambhara; *te* - your; *sutasya* - of your son; *udvahana* - marrying; *arthāya* - for the purpose of; *kanyām* - your daughter; *sura-sutā* - daughter of a god; *upamām* - like; *vallabhācārya* - Vallabha *_cārya*; *varyasya* - of the excellent person; *varayasva* - choose; *yadi* - if; *icchasi* - you desire.

He spoke sweetly to her thus, "If you wish to get your son Viśvambhara married, I suggest that you select Lakṣmī Devī, the goddess-like daughter of that excellent brāhmaṇa, Vallabhācārya."

***etat śrutvā śacī prāha / bālo 'sau mama putrakaḥ
pitrā vihīnaḥ paṭhatu / tatrodyogo vidhīyatām 11***

etat - this; *śrutvā* - hearing; *śacī* - Śacī Mātā; *prāha* - said; *bālaḥ* - boy; *asau* - He; *mama* - my; *putrakaḥ* - son; *pitrā* - by His father; *vihīnaḥ* - without; *paṭhatu* - He must study; *tatra* - there; *udyogaḥ* - efforts; *vidhīyatām* - should be placed.

Hearing this, Śacī Devī replied, "My son is but a fatherless boy. At present His efforts must be directed towards his studies."

***iti śrutvā vacas tasyā / nāti-ha-manā yayau
ācāryo dtavās tatra / pathi kṇa mudānvitam 12***

iti - thus; *śrutvā* - hearing; *vacas* - words; *tasyāḥ* - her; *na* - not; *ati-ha* - very joyful; *manā* - mind; *yayau* - went; *ācāryaḥ* - the *_cārya*; *dtavān* - saw; *tatra* - there;

pathi - on the path; *kṇam* - Lord Kṛṣṇa; *mudā* - happiness; *anvitam* - filled with.

Hearing her words, the *_cārya* went his way somewhat dejected. But after walking a while on the path he caught sight of GauraKṛṣṇa whose heart was brimming over with gladness.

***bhagavās ta praṇamyāśu / samāliṅgya sunirbharam
kva bhavān adya gantāsi / papraccha madhura vacaḥ 15***

bhagavān - the Supreme Lord; *tam* - to him; *praṇamya* - bowing down; *āśu* - swiftly; *samāliṅgya* - having embraced; *su-nirbharam* - very tightly; *kva* - where?; *bhavān* - your honor; *adya* - today; *gantāsi* - you will go; *papraccha* - he inquired; *madhuram* - sweet; *vacaḥ* - words.

Gaura Bhagavān at once bowed to Vanamālī and embracing him very firmly, he inquired in a sweet voice, "Where is your honor going today?"

***sa āha matuś caraṇa / tava dtvā samāgataḥ
nivedita mayā tasyai / tavodvāhāya tatra sā 14***

***śraddhā na vidhate tena / vimanāḥ savrajāmy aham
ity ukte nottara datvā / prahasya prayayau hariḥ 15***

saḥ - he; *āha* - said; *matuḥ* - of Your mother; *caraṇam* - feet; *tava* - Your; *dtvā* - seen; *samāgataḥ* - come; *niveditam* - offering; *mayā* - by me; *tasyai* - unto her; *tava* - Your; *udvāhāya* - for marriage; *tatra* - there; *sā* - she; *śraddhām* - faith; *na* - not; *vidhate* - she placed; *tena* - for this reason; *vimanāḥ* - dejected; *savrajāmi* - I am going; *aham* - I; *iti* - thus; *ukte* - having said; *na* - not; *uttaram* - answer; *datvā* - having given; *prahasya* - laughing; *prayayau* - went forth; *hariḥ* - Śrī Hari.

Vanamālī replied, "I have just come from seeing the feet of Your mother. There I made a suggestion to her regarding Your marriage, but she had no faith in my proposal. For this reason I am now walking despondent-ly." Gaura Hari made no comment on the *_cārya's* words but walked on laughing.

***āgatya svāśrama prāha / mātara ki tvayoditam
ācāryāya vacaḥ so 'pi / vimanāḥ pathi gacchati 16***

āgatya - arriving; *sva-āśramam* - His own āśrama; *prāha* - said; *mātaram* - O mother; *kim* - why?; *tvayā* - by you; *uditam* - said; *ācāryāya* - to the *_cārya*; *vacaḥ* - statement; *saḥ* - he; *api* - and; *vimanāḥ* - depressed; *pathi* - on the path; *gacchati* - goes.

Arriving back at His own āśrama, Gaura said, "Mātā, what did you say to the *_cārya* that made him so depressed as he walked on the path?"

***katha na tasya saprītaḥ / ktā mātāḥ priyoktibhiḥ
etaj jñātvā sutasyāśu / matam āpta-jana punaḥ 17***

*ācārya tvarayā netu / preayām āsa sā śubhā
ācāryaḥ sahasāgatyā / namasktvābravīd idam 18*

katham - how?; *na* - not; *tasya* - of him; *sapṛītaḥ* - well-loved; *ktā* - done; *mātaḥ* - O mother; *priya-uktibhiḥ* - by dear sayings; *etat* - this; *jñātvā* - knowing; *sutasya* - of the son; *āśu* - soon; *matam* - mind; *āpta-janam* - a trusted person; *punaḥ* - again; *ācāryam* - the _cārya; *tvarayā* - swiftly; *netum* - to bring; *preayām āsa* - sent; *sā* - she; *śubhā* - blessed; *ācāryaḥ* - the teacher; *sahasā* - speedily; *āgatyā* - having come; *namasktvā* - having offered obeisances; *ābravīt* - said; *idam* - this.

"Why did you not make him feel well-loved by offering pleasing words?" Suddenly His blessed mother became aware of the state of her son's mind, and she sent a trustworthy person to call back the _cārya. Quickly Vanamāli returned and after respectfully bowing to her, he spoke thus:

*katham īsvari māmājñām / akarot tad bravītu me
saprāhto vacaḥ śrutvā / bhavatyāḥ sannidhāv aham 19*

katham - what?; *īsvari* - O queen; *mām* - me; *ājñām* - order; *akarot* - did; *tad* - that; *bravītu* - just say; *me* - to me; *saprahtaḥ* - very happy; *vacaḥ* - statement; *śrutvā* - having heard; *bhavatyāḥ* - of your good self; *sannidhau* - in the vicinity; *aham* - I.

"Dear queen! What is your order? Please instruct me. Upon receiving your message, I have become most elated and returned to your gracious presence."

*evam ukte tataḥ prāha / ta śacī yat tvayā vacaḥ
udhvāhārtha tu kathita / tat kartu tvam ihārhasi 20*

evam - thus; *ukte* - having spoken; *tataḥ* - then; *prāha* - she said; *tam* - to him; *śacī* - Śrīmatī Śacī Devī; *yat* - what; *tvayā* - by you; *vacaḥ* - words; *udhvāha-artham* - for the purpose of marriage; *tu* - but; *kathitam* - said; *tat* - that; *kartum* - to do; *tvam* - you; *iha* - now; *arhasi* - ought.

At this, she replied, "Kindly carry out the suggestion which you made to me earlier concerning the marriage of Viśvambhara.

*tva suhd-vatsalo 'tīva / sutasya svayam eva tat
purā prokta sneha-vaśāt / tatra tvā ki vadāmy aham 21*

tvam - you; *suhd* - a good friend; *vatsalaḥ* - affectionate; *atīva* - very much; *sutasya* - of my son; *svayam* - spontaneous; *eva* - indeed; *tat* - that; *purā* - formerly; *proktam* - spoken; *sneha-vaśāt* - controlled by affection; *tatra* - there; *tvām* - you; *kim* - what; *vadāmi* - I say; *aham* - I.

"Of your own accord you are acting as a good and affectionate friend of my son. Whatever I said before to you was also motivated by love for my son. What more can I say?"

*etat śrutvā vacas tasyāḥ / prāhācārya naman vacaḥ
īśvari tvad-vaco nitya / karomi śirasā vahan 22*

etat - this; śrutvā - hearing; vacaḥ - words; tasyāḥ - of her; prāha - said; ācāryaḥ - the _cārya; naman - bowing; vacaḥ - words; īśvari - O queen; tvad-vacaḥ - your words; nityam - always; karomi - I do; śirasā - with my head; vahan - carrying.

Hearing her words, the _cārya bowed his head and said, "O queen, I shall ever carry out your orders, bearing them on my head.

*ity uktvā prayayau tatra / vallabho miśra-sattamaḥ
yatra tithati tatraiva / so 'py udyamya tvarānvitaḥ 23*

*dideśāsanam ānīya / svayam eva yathā-vidhi
miśraḥ papraccha vinayād / ācārya-vanamālinam 24*

iti - thus; uktvā - having spoken; prayayau - went off; tatra - there; vallabhaḥ - Śrī Vallabha; miśra-sattamaḥ - the best of scholars; yatra - where; tithati - he stays; tatra - there; eva - surely; saḥ - he; api - and; udyamya - rising up; tvarānvitaḥ - full of speed; dideśa - he directed; āsanam - seat; ānīya - brought; svayam - spontaneously; eva - indeed; yathā-vidhim - according to etiquette; miśraḥ - the scholar; papraccha - inquired; vinayāt - out of respect; ācārya-vanamālinam - of Vanamālī _cārya.

So saying, Vanamālī went to Śrī Vallabha's house. That noble brāhmaṇa quickly stood up and showed him to a seat, as etiquette requires. Then with respect he inquired from Vanamālī _cārya about his welfare:

*mamānugraha evātra / tavāgamana-kāraṇam
anyad vāsti kiyat kārya / tad ājñā kartum arhasi 25*

mama - my; anugrahaḥ - mercy; eva - surely; atra - here; tava - your; āgamana-kāraṇam - the cause of your coming; anya - other; vā - or; asti - there is; kiyat - how much?; kāryam - service; tat - that; ājñā - order; kartum - to make; arhasi - you ought.

"Your reason for coming is surely to show me mercy. However, if there is any service that I can render you, please order me."

*evam ukte tataḥ prāhācārya śṇu vaco mama
miśra-purandara-sutaḥ / śrī-viśvambhara-pañḍitaḥ 26*

*sa eva tava kanyāyā / yogyaḥ sad-guṇa-saśrayaḥ
patis tena vadāmy adya / dehi tasmai sutā śubhām 27*

evam - thus; ukte - having spoken; tataḥ - then; prāha - he said; ācārya - O

teacher; śṇu - hear; vacaḥ - words; mama - my; miśra purandara - titled Purandara; sutaḥ - the son; śrī-viśvambhara - Śrī Viśvambhara; paṇḍitaḥ - the scholar; saḥ - He; eva - indeed; tava - your; kanyāyāḥ - of the daughter; yogyaḥ - suitable; sat-guṇa - good qualities; saśrayaḥ - shelter; patiḥ - husband; tena - therefore; vadāmi - I say; adya - today; dehi - give; tasmai - to Him; sutām - daughter; śubhām - lovely.

When Vallabha had spoken thus, Vanamālī _cārya replied, "O _cārya, please hear my words! The son of Miśra Purandara named Śrī Viśvambhara Paṇita, who is an abode of divine qualities, is the suitable husband for your daughter Lakṣmī. Therefore I declare that today you should present your lovely daughter to Him."

*tat śrutvā vacana tasya / miśraḥ kārya vicārya ca
uvāca śrūyatā bhāgya-vaśād etad bhaviyati 28*

tat - that; śrutvā - hearing; vacanam - statement; tasya - his; miśraḥ - the scholar; kāryam - duty; vicārya - considering; ca - and; uvāca - said; śrūyatām - hear; bhāgya - good fortune; vaśāt - by the influence; etad - this; bhaviyati - will be.

Hearing this statement, the scholar considered his duty and said, "Hear me. By the power of divine Providence this marriage must indeed come to pass.

*mayā dhana-vihīnena / kiñcid dātu na śakyate
kanyakaiva pradātavyā / tatrājñā kartum arhasi 29*

mayā - by me; dhana-vihīnena - bereft of wealth; kiñcit - any; dātum - to give; na - not; śakyate - it is possible; kanyakā - daughter; eva - surely; pradātavyā - should be given; tatra - there; ajñām - order; kartum - to do; arhasi - you ought.

"But I have no wealth, and thus it is not possible for me to give any dowry. I can give only my my daughter. Therefore kindly offer me some advice in this matter.

*yadi vā me hariḥ prīto / bhagavān duhitur bhavet
tadaiva me sambhavati / jāmātā paṇḍitottamaḥ 30*

yadi - if; vā - or; me - of me; hariḥ - Lord Hari; prītaḥ - dear; bhagavān - the Supreme Lord; duhituḥ - on account of my daughter; bhavet - it may be; tadā - then; eva - certainly; me - my; sambhavati - become; jāmātā - son-in-law; paṇḍita - scholar; uttamaḥ - the excellent.

"If Śrī Hari, the Master of all opulence, is pleased with me then by means of my daughter this best of scholars can certainly become my son-in-law.

*ratnena muktā-sayogo / guṇenaiva yathā bhavet
yathā bhavad-guṇenaivānayor yogo bhaviyati 31*

ratnena - with a jewel; muktā-sayogaḥ - joined with a pearl; guṇena - by quality; eva - certainly; yathā - as; bhavet - may be; yathā - as; bhavat - your; guṇena - by quality; eva - certainly; anayoḥ - of these two; yogaḥ - union; bhaviyati - it shall be.

"But as a pearl is joined with a gem by means of a valuable thread, so these two can be joined in wedlock only through your invaluable connection."

*ity ukte parama-prīta / ācāryaḥ prāha sādaram
bhavad-vinaya-vātsalyāt / sarva sampādyate śubham 32*

iti - thus; *ukte* - having spoken; *parama-prītaḥ* - very pleased; *ācāryaḥ* - the _cārya; *prāha* - said; *sa-ādaram* - with respect; *bhavad* - your; *vinaya* - humility; *vātsalyāt* - on account of affection; *sarvam* - all; *sampādyate* - it comes about; *śubham* - auspicious.

When Vallabha spoke thus, Vanamālī became very pleased and replied respectfully, "Because of your humility and affection for your daughter, everything must surely come about auspiciously."

*ity uktvā punar āgamyā / sarva śacyai nyavedayat
ācāryo gaura-candrasya / vivāhānanda-nirvtaḥ 33*

iti - thus; *uktvā* - speaking; *punaḥ* - again; *āgamyā* - coming; *sarvam* - all; *śacyai* - unto Śacī Devī; *nyavedayat* - made known; *ācāryaḥ* - the _cārya; *gaura-candrasya* - of Gaura Candra; *vivāha* - marriage; *ānanda* - bliss; *nirvtaḥ* - immersed.

So saying, he again returned to Śacī Devī and informed her of all that had happened. Just by thinking of Gaura Candra's wedding, the _cārya became immersed in bliss.

*etat sarva saviditvā / suta provāca sā śacī
samayo 'ya kuruvātra / tāta vaivāhika vidhim 34*

etat - that; *sarvam* - all; *saviditvā* - having known; *sutam* - son; *provāca* - told; *sā* - she; *śacī* - Śacī Mātā; *samayaḥ* - time; *ayam* - this; *kuruva* - perform; *atra* - now; *tāta* - dear son; *vaivāhikam* - wedding; *vidhim* - ritual.

Upon being apprised of everything, Śacī Mātā spoke to her son, "Dear boy, the time has now come for You to take a wife in accordance with the principles of dharma.

*tat śrutvā vacana mātur / vimśya manasā hariḥ
ājñā tasyāḥ purasktya / dravyāṅy āśu samāharat 35*

tat - that; *śrutvā* - hearing; *vacanam* - words; *mātuḥ* - of His mother; *vimśya* - considering; *manasā* - in His mind; *hariḥ* - the remover of sin; *ājñām* - order; *tasyāḥ* - of her; *purasktya* - honoring; *dravyāṅy* - materials; *āśu* - quickly; *samāharat* - collected.

Hearing this instruction from His mother, Gaura Hari considered them in His heart. Then honoring her order, He quickly collected the materials for the ceremony.

*tato vaivāhike kāle / maṅgale sad-guṇāśraye
sarveām eva śubha-de / mdaṅga-ṇavaḥate 36*

tataḥ - then; *vaivāhike* - at the wedding; *kāle* - time; *maṅgale* - auspicious; *sat-guṇa* - good qualities; *āśraye* - taken shelter of; *sarveām* - of all; *eva* - indeed; *śubha-de* - bestowing auspiciousness; *mdaṅga-ṇava* - mdaṅgas and kettledrums; *āhate* - beaten.

At an auspicious moment for marriage, in which all good qualities took shelter, when mdaṅgas were deftly played and kettledrums beaten...

*bhū-deva-gaṇa-saṅgasya / veda-dhvani-ninādite
dīpa-mālā-patākādyair / alaṅkta-dig-antare 37*

bhū-deva-gaṇa - the assembly of brāhmaṇas; *saṅgasya* - of the association; *veda-dhvani* - Vedic mantras; *ninādite* - sounded; *dīpa* - lights; *mālā* - garlands; *patākā* - flags; *ādyair* - et cetera; *alaṅkta* - decorated; *dik-antare* - in all directions.

...when Vedic mantras were intoned by the assembly of brāhmaṇas, when all directions were decorated by lamps, garlands of flowers, flags, festoons and so forth...

*deva-dārv-aguru-śīra-candanādi-pradhūpite
adhivāsa hareṣ cakre / vivāha dvija-sattamāḥ 38*

deva-dāru - pine; *aguru* - aloes; *śīra-candana* - sandalwood; *ādi* - and so forth; *pradhūpite* - perfumed; *adhivāsam* - preliminary marriage rituals; *hareḥ* - of Gaura Hari; *cakre* - conducted; *vivāham* - the wedding; *dvija-sattamāḥ* - the best of brāhmaṇas.

...then did saintly brāhmaṇas began the *adhivāsa* ceremony to purify the household of Śrī Hari with pine scent, aguru, scented grasses, sandal and other pleasing fragrances.

Thus ends the Ninth Sarga entitled "Śrī Gaurāṅga's Marriage with Śrīmatī Lakṣmī Devī" in the First Prakrama of the great poem Śrī Caitanya Carita.

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Tenth Sarga

gaura-vivāhika
Festivities at Gaura's Wedding

*tato dvijebhyaḥ pradadau muhur muhuḥ / pūgāni mālyāni ca
gandhavanti*

*sa-candana gandham ananya-saurabha / janās ca sarve jahur jagur
mudā 1*

tataḥ - then; *dvijebhyaḥ* - unto the brāhmaṇas; *pradadau* - He gave; *muhuḥ muhuḥ* - again and again; *pūgāni* - betel nuts; *mālyāni* - garlands; *ca* - and; *gandhavanti* - fragrant; *sa-candanam* - with sandalwood; *gandham* - scents; *ananya-saurabham* - incomparable fragrance; *janāḥ* - the people; *ca* - and; *sarve* - all; *jahuḥ* - rejoiced; *jaguḥ* - sang; *mudā* - in bliss.

Then the Lord gave to each and every member of the twice-born, chewing pān with spices and a fragrant flower garland. Then He anointed them with pulp of sandal and scented oils of matchless fragrance. All the people exultantly sang out of gladness.

*sa vallabho 'bhyetya su-maṅgalair dvijair / naraiś ca bhūdeva-pati-
vratādibhiḥ
jāmātara gandha-sugandhi-mālyai / śubhādhivāsa vidadhe samarcya
tam 2*

sah - He; *vallabhaḥ* - Vallabha _cārya; *abhyetya* - arrived; *su-maṅgalaiḥ* - with very auspicious; *dvijaiḥ* - brāhmaṇas; *naraiḥ* - with men; *ca* - and; *bhū-deva* - brāhmaṇas; *pati-vratā* - chaste wives; *ādibhiḥ* - and others; *jāmātaram* - son-in-law; *gandha* - scents; *su-gandhi-mālyaiḥ* - very fragrant garlands; *śubha* - resplendent; *adhivāsam* - marriage rituals; *vidadhe* - he bestowed; *samarcya* - having honored; *tam* - Him.

Śrī Vallabha _cārya came with saintly brāhmaṇas, accompanied by their chaste wives and others. He worshipped his son-in-law by offering Him scented oils and fragrant garlands.

*atha prabhāte vimale 'ruṇe 'rke / svaya kta-snāna-vidhir yathāvat
hariḥ samabhyarcya pitn surādīn / nāndīmukha-śrāddham athākarot
dvijaiḥ 3*

atha - then; *prabhāte* - dawn; *vimale* - clear; *aruṇe* - reddening arke - when the sun; *svayam* - Himself; *кта-snāna-vidhiḥ* - took His bath according to scripture; *yathāvat* - correctly; *hariḥ* - Gaura Hari; *samabhyarcya* - having worshipped; *pitn* - the forefathers; *sura-ādīn* - the godly controllers and others; *nāndī-mukha-śrāddham* - ceremony to benefit ancestors in a diseased condition; *atha* - then; *akarot* - did; *dvijaiḥ* - with the brāhmaṇas.

Then at dawn when the clear sky was reddened by the rising sun, Gaura Hari took His bath according to the guidance of scripture, and with the assistance of brāhmaṇas He ritually honored His forefathers and offered them oblations to relieve them of any distress. He also offered oblations to the gods and to all godly beings.

*tato dvijānā yajuā sunisvanair / mdaṅga-bherī-patahādi-nāditaiḥ
varāṅganāvakt-saroja-maṅgalo- / jvala-svanair āvavdhe mahotsavaḥ*

tataḥ - then; *dvijānām* - of the brāhmaṇas; *yajuām* - of the Yajur Veda; *su-nisvanaiḥ* - with pleasant sounds; *mdaṅga* - clay drum; *bherī* - kettledrum; *paṭaha* - tabor drum; *ādi* - and others; *nāditaiḥ* - with sounds; *vara-aṅganā* - beautiful women; *vaktra* - mouth; *saroja* - lotus; *maṅgala* - auspicious; *ujjala* - effulgent; *svanaiḥ* - with sounds; *āvavdhe* - flourished; *mahotsavaḥ* - the festival.

Then a great festival flourished throughout the day as the pleasing vibrations of the brāhmaṇas intoning mantras from the Yajur Veda combined with the rhythmic beats of mdaṅgas, kettle drums, tabors and other drums, as well as the charming and auspicious sounds of ululating from the lotus-like lips of the lovely ladies.

***śacī susapūjya kula-striya mudā / tatrāgatān bandu-janās ca sarvaśaḥ
uvāca ki bhart-vihīnayā mayā / kartavyam evātra bhavad-vidhaiḥ
svayam 5***

śacī - Śacī Devī; *su-sapūjya* - having nicely worshipped; *kula-striyam* - ladies of the family; *mudā* - with delight; *tatra* - there; *āgatān* - having come; *bandu-janān* - male relatives; *ca* - and; *sarvaśaḥ* - by all manner; *uvāca* - said; *kim* - what?; *bhart-vihīnayā* - by being bereft of my husband; *mayā* - by me; *kartavyam* - should be done; *eva* - indeed; *atra* - here; *bhavad-vidhaiḥ* - by such persons as you; *svayam* - yourselves.

Śacī Devī joyously welcomed the ladies of her family as well as the gentlemen in every way she could. She requested of them, "How can I, a poor widow, perform this wedding alone? Kindly assist me by doing all that requires to be done."

***sva-mātur ittha karuṇānvita vaco / niśamya tāta paritapta-cittah
muktā-phala-sthūlatarāśru-bindūn / uvāha vakaḥ sthala-hāra-
vibhramān 6***

sva-mātuḥ - of His mother; *ittham* - thus; *karuṇā-anvitam* - doleful; *vacaḥ* - words; *niśamya* - hearing; *tātam* - dear father; *paritapta* - very anguished; *cittah* - mind; *muktā-phala* - pearls; *sthūlatara* - bigger; *āśru-bindūn* - tear drops; *uvāha* - made a flow; *vakaḥ* - chest; *sthala* - mound; *hāra* - necklace; *vibhramān* - illusion.

Hearing such pitiable words from His mother, Gaura Hari's mind became much distressed by thoughts of His dear father, and from His eyes tear-drops larger than pearls fell upon the mounds of His chest, making the illusion of a necklace.

***nirīkya putra karuṇānvita śacī / suvismitā prāha pati-vratādibhiḥ
pitaḥ katha maṅgala-karmaṇi svayam / amaṅgala vāri vimuñcase dśoḥ***

7

nirīkya - seeing; *putram* - her son; *karuṇā-anvitam* - sorrowful; *śacī* - Śrī Śacī Devī; *su-vismitā* - very mystified; *prāha* - said; *pati-vratā* - women dedicated to their husband; *ādibhiḥ* - and others; *pitaḥ* - O father; *katham* - how?; *maṅgala-karmaṇi* - during an auspicious event; *svayam* - Yourself; *amaṅgalam* - inauspicious; *vāri* -

water; *vimuñcase* - You are releasing; *śoḥ* - from the eyes.

Standing amongst the chaste women, Śacī Devī became struck with wonder, to see her son so sorrowful. "O father Nimāi," she said, "On this auspicious occasion, why do You let these inauspicious tears fall from Your eyes?"

*sa mātur ittha vacana nipīya / pit-smti-śvāsa-malīmasānanah
sa mātur samīpa prativācam ādade / navīna gambhīra-ghana-svana
yathā 8*

saḥ - He; *mātuḥ* - of His mother; *ittham* - thus; *vacanam* - words; *nipīya* - reproaching; *pit* - father; *smti* - remembrance; *śvāsa* - sighs; *malīmasa* - darkened; *ānanah* - face; *mātuḥ* - of His mother; *samīpam* - nearby; *prativācam* - reply; *ādade* - gave; *navīna* - new; *gambhīra* - deep; *ghana* - cloud; *svanam* - sound; *yathā* - as.

Nimāi sighed, His face became dark by remembrance of His father, and He reproached His mother for these words. Standing by her, He replied in a deep voice, resounding like a water-laden cloud newly arrived in the sky.

*dhanāni vā me manujās ca mātā / na santi ki yena vacaḥ samīritam
tvayādya dīneva parāśraya yataḥ / pitā mamādarśanatām agād iti 9*

dhanāni - wealth; *vā* - or; *me* - My; *manujāḥ* - men; *ca* - and; *mātāḥ* - O mother!; *na* - not; *santi* - they are; *kim* - whether?; *yena* - by which; *vacaḥ* - words; *samīritam* - uttered; *tvayā* - by you; *adya* - today; *dīnā* - lowly; *iva* - like; *parāśrayam* - shelter for others; *yataḥ* - whence; *pitā* - father; *mama* - my; *adarśanatām* - not visible; *agāt* - gone; *iti* - thus.

"O Mother, do you speak today as if distressed because I have no wealth and followers, or is it rather because My father, who gave shelter to others, is no longer visible to our eyes?"

*tvayaiva dta dvija-sajjanebhyaḥ / supūga-pūrṇāni ca bhājanāni
vāra-traya dātum ananya-sāram / sarvāṅga-samlepana-yogya-
gandham 10*

tvayā - by you; *eva* - surely; *dtam* - seen; *dvija-sajjanebhyaḥ* - to the saintly brāhmaṇas; *su-pūga-pūrṇāni* - full of good betel; *ca* - and; *bhājanāni* - receptacles; *vāra-trayam* - three times; *dātum* - to give; *ananya-sāram* - incomparable essence; *sarva-aṅga* - all the body; *samlepana* - anointed; *yogya* - suitable; *gandham* - scented oils.

"You saw the pots filled with fine betelnut given thrice to the saintly brāhmaṇas and how they were all anointed with fragrant oils.

*anyeu yogyeu ca suvyayo yat / tattva vijānāsi yathā yatheṣṭam
amartya-kāryeu mamāsti śaktis / tathāpi loka-carita karomi 11*

anyeu - amongst others; *yogyeu* - suitable; *ca* - and; *su-vyayah* - much expense; *yat* - which; *tattvam* - truth; *vijānāsi* - you know; *yathā yathā* - each and every; *iṣṭam* - desired; *amartya-kāryeu* - in immortal duties; *mama* - my; *asti* - it is; *śaktiḥ* - energy; *tathāpi* - still; *loka* - people; *caritam* - character; *karomi* - I perform.

"You know how much wealth was spent on other deserving persons and how I satisfied their every desire. Truly My real power lies in spiritual duties, yet still I am acting in this way to show an exemplary character for all people.

*pitrā vihīno 'ham agādha-śaktis / tathāpi mātur vacasā dunomi
itīrita tasya niśamya mātā / ta śāntayitvā madhurair vacobhiḥ 12*

pitrā - by My father; *vihīnaḥ* - without; *aham* - I; *agādha-śaktiḥ* - unfathomable power; *tathāpi* - still; *mātuḥ* - of My mother; *vacasā* - by the words; *dunomi* - I am consumed with sorrow; *iti* - thus; *iritam* - spoken; *tasya* - His; *niśamya* - hearing; *mātā* - mother; *tam* - Him; *śāntayitvā* - having consoled; *madhuraiḥ* - with sweet; *vacobhiḥ* - words.

"Although bereft of My father, I possess unfathomable power. Still, dear mother, I am filled with sorrow to hear you speak such words." Hearing this, His mother consoled Him sweetly.

*prasāadhanair aśuka-ratna-yugmair / vibhūayām āsur anarghya-
mālyair
śrī-gaura-candra jagad-eka-bandhu / strīṇā mano-jña rucita sma yena
13*

*sa-candanair āguru-sāra-gandhaiḥ / samālīpan putram adīna-
śraddhāḥ
tadā kumārāḥ pthivī-surāṇām / samāgatāḥ puruarabha śubhe 14*

prasāadhanaiḥ - with ornaments; *aśuka* - garments; *ratna-yugmai* - with jewels; *vibhūayām āsuḥ* - they ornamented; *anarghya* - invaluable; *mālyaiḥ* - garlands; *śrī-gaura-candram* - Lord Gaura Candra; *jagat-eka-bandhum* - the sole friend of all living beings; *strīṇām* - of women; *mana-jñam* - charming; *rucitam* - pleasing; *sma* - was; *yena* - by which; *sa-candanaiḥ* - with sandalwood pulp; *āguru-sāra-gandhaiḥ* - with the fragrant oil of aguru; *samālīpan* - anointing; *putram* - son; *adīna* - noble; *śraddhāḥ* - faithful; *tadā* - then; *kumārāḥ* - sons; *pthivī-surāṇām* - of the brāhmaṇas; *samāgatāḥ* - assembled; *purua-abham* - the best of males; *śubhe* - on that glorious occasion.

At that auspicious moment, noble and faithful brāhmaṇas's sons assembled to anoint Gaura Candra, that best among males, whose attractive luster was enchanting to the womenfolk, with the pulp of sandal and oil of aguru. They adorned the only friend of all living beings with silken cloths embroidered by jewels, as well as garlands of choice flowers and precious necklaces.

***tasmin kane vallabha-miśra-varyaḥ / kārya pitṇām atha devatānā
samāpya kanyā vara-hema-gaurī / vibhūitām ābharaṇaiḥ sa cakre 15***

tasmin kane - at that moment; *vallabha-miśra-varyaḥ* - the venerable brāhmaṇa, Vallabha _cārya; *kāryam* - duty; *pitṇām* - of the forefathers; *atha* - then; *devatānām* - of the demigods; *samāpya* - completing; *kanyām* - daughter; *vara* - valuable; *hema-gaurīm* - shone like white gold; *vibhūitām* - decorated; *ābharaṇaiḥ* - with ornaments; *saḥ* - he; *cakre* - made.

At that moment, the venerable Vallabhācārya's duty to his forefathers and to the devatās, concerning his daughter were complete. His daughter Lakṣmī had been decorated with ornaments and her complexion shone with a luster like precious white gold.

***tato dvijān ānayane vareṇyān / varasya sapreitavān sametya
ūcuś ca te maṅgala-pūrvam āśu / śubhāya yātrā kuru sāma-ghoaiḥ 16***

tataḥ - then; *dvijān* - the brāhmaṇas; *ānayane* - bringing near; *vareṇyān* - excellent; *varasya* - of the bridegroom; *sapreitavān* - invited; *sametya* - having met; *ūcuḥ* - they said; *ca* - and; *te* - to you; *maṅgala-pūrvam* - attended by auspiciousness; *āśu* - quickly; *śubhāya* - for auspiciousness; *yātrām* - festive procession; *kuru* - do; *sāma-ghoaiḥ* - with utterances from the Sāma Veda.

Then he brought the exalted brāhmaṇas, whom he had invited, and after introducing them to the bridegroom, the brāhmaṇas said, "To invoke auspiciousness let us immediately start the festive procession with hymns from the Sāma-Veda."

***svaya harir vipra-varasya sajjanair / manuya-yāne jaya-nisvanair
yayau
pradīpta-dīpāvalibhir niketana / miśrasya haima śikhara śivo yathā 17***

svayam - Himself; *hariḥ* - Lord Hari; *vipra-varasya* - belonging to the best of the vipras; *sat-janaiḥ* - with the good men; *manuya-yāne* - on the palanquin; *jaya-nisvanaiḥ* - by the sounds of victory; *yayau* - he went; *pradīpta-dīpa-āvalibhiḥ* - with the lines of blazing torches; *niketanam* - home; *miśrasya* - of the Miśra; *haimam* - covered with ice; *śikharam* - mountain peak; *śivaḥ* - Lord Śiva; *yathā* - just as.

Then, just as Śiva went with Pārvatī to be wed on a golden peak of Mount Sumeru, Gaura Hari went to the _cārya's home in a palanquin carried by godly men engaged by Vallabhācārya. All the gentlemen called, "Jaya! Jaya!" and lit the way with blazing torches.

***tato 'bhigamyāśramam ātmano nayan / miśraḥ svaya ta varayā
babhūva
pādyādinā gandha-varāśu-mālyair / dhūpais tathaivāguru-sāra-
yuktaiḥ 18***

tataḥ - then; *abhigamya* - arriving; *āśramam* - place for spiritual development;

ātmanah - own; *nayan* - leading; *miśraḥ* - Śrī Miśra; *svayam* - heart-felt; *varayām babhūva* - He welcomed; *pādyā-ādinā* - with offerings of *pādyā* (footwash), etc.; *gandha-vara* - excellent scents; *āśu-mālyaiḥ* - with lustrous garlands; *dhūpaiḥ* - with incense; *tathā eva* - and certainly; *āguru-sāra-yuktaiḥ* - with oil of *aguru*.

When they arrived at his *āśrama*, the *_cārya* himself ushered in Śrī *Gaurāṅga* and giving Him a heart-felt welcome. He bathed the Lord's feet, offered valuable gifts, poured refreshing spiced water to sip, adorned Him with fragrant flower garlands interwoven with gold tinsel, and burned incense scented with *aguru*.

*babhau varah pūrṇa-niśākara-prabhā / jita-smara-smera-mukhena
rociā*

pratapta-cāmī-kara-rociā lasat / sumeru-śuddhojjvala-deha-yatiḥ 19

babhau - He shone; *varah* - the bridegroom; *pūrṇa-niśākara* - the full moon; *prabhā* - effulgence; *jita-smara* - defeating Cupid; *smera* - smiling; *mukhena* - by His face; *rociā* - by the brightness; *pratapta* - glowing; *cāmī-kara* - gold; *rociā* - by His effulgence; *lasat* - shining; *su-meru* - Mount Meru; *śuddha* - pure; *ujjala* - blazing; *deha* - body; *yatiḥ* - slender.

The golden luminescence of the bridegroom's smiling face shone with the brightness of the full moon, defeating Cupid, and His slender body was as brilliant as Mount Sumeru.

*kara-dvayenāṅgada-kaṅkanāṅgulī / virājitenābja-talābhiśobhinā
analpa-kalpa-drumam āśu vyāhanat / samāśritānām abhilāa-do hariḥ
20*

kara-dvayena - with two hands; *āṅgada* - bangles; *kaṅkana* - bracelets; *āṅgulī* - rings; *virājitenā* - with shining; *abja* - lotus; *tala* - palms; *abhiśobhinā* - very beautified; *analpa* - not small (great); *kalpa-drumam* - desire tree; *āśu* - soon; *vyāhanat* - defeated; *samāśritānām* - of those fully surrendered; *abilāa-daḥ* - fulfiller of desires; *hariḥ* - Lord Hari.

His hands with beautiful lotus palms glittered with rings, bracelets and bangles, defeating the opulence of a forest of desire trees, for Śrī Hari fulfills the desires of all those who surrender unto Him.

*sutā samānīya niśākara-prabhām / prabhā-vinidhvanta-tamaḥ-
samagrām
svālaṅktā sādhu dadau jagad-guroḥ / pāde 'bhireje 'tha tayor abhikhyā
21*

sutām - son; *samānīya* - bringing; *niśākara-prabhām* - moon-like effulgence; *prabhā* - illumination; *vinidhvanta* - destroyed; *tamaḥ* - darkness; *samagrām* - completely; *su-alaṅktam* - nicely decorated; *sādhu* - well; *dadau* - he gave; *jagat-guroḥ* - of the guru of all sentient beings; *pāde* - to the feet; *abhireje* - brightly shone; *atha* - then; *tayor* - of those two; *abhikhyā* - beauty.

The moon-like luster of Śrī Vallabha's nicely ornamented daughter dispelled all darkness. Leading her forward, he offered her at the feet of the guru of all the worlds. Thus joined together, that couple's beauty shone forth most effulgently.

*tayor mukhenduh samarojvala-śriyā / sa-rohiṇī-candra-samaḥ
suśobhām
pupoatuh pupa-cayair asiñcatā / paraspara tau hara-pārvatīva 22*

tayoh - of those two; *mukha-induh* - moon-face; *samara* - meeting; *ujjala* - brilliant; *śriyā* - by the opulence; *sa-rohiṇī* - with the star Rohiṇī; *candra* - the moon; *samaḥ* - like; *su-śobhām* - very beautiful; *pupoatuh* - they nourished; *pupa-cayaiḥ* - with heaps of flowers; *asiñcatām* - they sprinkled; *parasparam* - on one another; *tau* - they two; *hara-pārvatī* - Lord Śiva and Pārvatī; *iva* - like.

When the brilliant opulence of those two luminous faces met, their sublime splendor brought to mind the conjunction of the moon with the auspicious star Rohiṇī. Then, like Śiva and Pārvatī, they took delight in showering one another with heaps of flowers.

*athopaviṭe kamalādhināthe / lakmīś ca tatropaviveśa hrīyutā
puras tato 'bhyetya śuciḥ samāviśad / dātu sa kanyā vidhinā vidhāna-
vit 23*

atha - then; *upaviṭe* - seated; *kamalā* - Lakṣmī; *adhināthe* - the Supreme Lord; *lakmīḥ* - Lakmī Devī; *ca* - and; *tatra* - there; *upaviveśa* - sat; *hrī-yutā* - with shyness; *purah* - before; *tataḥ* - then; *abhyetya* - approaching; *śuciḥ* - pure; *samāviśat* - he approached; *dātum* - to give; *saḥ* - he; *kanyām* - daughter; *vidhinā* - according to śāstra; *vidhāna-vit* - the knower of the śāstra.

The Lord of Lakṣmī was seated, and Lakṣmī also shyly sat down. Then after purifying himself by acamana, Vallabhācārya, who was well conversant with Vedic precepts, approached the Lord to ritually present his daughter to Him.

*yasyāṅghri-padme vinivedya pādya / prajā-patiḥ prāpa jagat-siskām
tatraiva pādya vidadhe sa vallabho / nakha-dyuti-dhvanta-tamaḥ-
samūhe 24*

yasya - whose; *āṅghri-padme* - at the lotus feet; *vinivedya* - having offered; *pādyam* - a footwash; *prajā-patiḥ* - Brahmā; *prāpa* - received; *jagat-siskām* - the determination to create; *tatra* - there; *eva* - indeed; *pādyam* - footwash; *vidadhe* - performed; *saḥ* - He; *vallabhaḥ* - Vallabha _cārya; *nakha* - nails; *dyuti* - light; *dhvanta* - darkness; *tamaḥ* - ignorance; *samūhe* - accumulation.

In ancient times Śrī Brahmā washed those lotus feet. Thus he attained the intelligence for universal creation. Now Śrī Vallabha bathed those same feet. The _cārya desired to eradicate the darkness in his heart by taking shelter of Viśvambhara's dazzling toe-nails.

*yasmai mahendro 'dhipāsana dadau / sa-ratna-sihāsana-kambalā-
vtam
tasmai sa kauśeya-suviṣṭarāsanam / dadau nipīta vara-pīta-vāsase 25*

yasmai - unto whom; *mahā-indraḥ* - Lord Indra; *adhi-npa-āsanam* - seat of the emperor; *dadau* - he gave; *sa-ratna* - with jewels; *siha-āsana* - lion seat; *kambalā-vtam* - covered with a blanket; *tasmai* - unto Him; *saḥ* - he; *kauśeya* - silk; *su-
viṣṭara-āsanam* - very nice seat; *dadau* - he gave; *nipītam* - drank in; *vara-pīta-vāsase* - in a beautiful yellow garment.

When Gaura appeared in a former avatāra, the great Indra once presented Him his own imperial lion-throne, bedecked with gems and the royal blanket. Now Śrī Vallabha offered a regal seat of silk to that same Lord, Śrī Gaurāṅga Hari, who was dressed in splendid yellow garments. Then he drank the beauty of the Lord through his eyes.

*krameṇa so 'rghyādikam eva karma- / vidhānato hara-
tanūruhodgamaiḥ
ktvā ktajñāḥ pradadau hareḥ kare / kanyā samutsjya saroja-locanām
26*

krameṇa - one after the other; *saḥ* - he; *arghya-ādikam* - valuable gifts, etc.; *eva* - certainly; *karma-vidhānataḥ* - according to the standard of that work; *hara* - jubilation; *tanū-ruha-udgamaiḥ* - by standing up of his hairs; *ktvā* - did; *ktajñāḥ* - grateful; *pradadau* - bestowed; *hareḥ* - of Lord Hari; *kare* - in the hand; *kanyām* - daughter; *samutsjya* - releasing; *saroja-locanām* - lotus-eyed.

He honored the Lord according to the Vedic process of etiquette, beginning with the offering of arghya (hand-wash) and so forth and the hairs of his body stood erect out of bliss. Feeling very grateful to Him, Vallabha placed the hand of his lotus-eyed daughter in the hand of Śrī Hari.

*tato nivtte 'ti-mahotsave śubhe / lakmī samādāya nijā purī yayau
viśvambharo viśva-bharārti-hā vibhuḥ / manuya-yānair
anujābhinandit-aḥ 27*

tataḥ - then; *nivtte* - finished; *ati-mahotsave* - the great festival; *śubhe* - blissful; *lakmīm* - Lakmī Devī; *samādāya* - bringing; *nijām* - own; *purīm* - abode; *yayau* - He went; *viśvambharaḥ* - Lord Viśvambhara; *viśva* - of the universe; *bhara-arti-hā* - destroyer of the burden; *vibhuḥ* - sense-controlled, all-pervasive; *manuya-yānaiḥ* - on palanquins; *manuja-abhinanditāḥ* - cheered by the people.

When that great and joyous festival ended, the all-pervasive and sense-controlled Lord Viśvambhara, who takes away the burden of material existence from all the worlds, brought Lakṣmī Devī to His home. They rode on palanquins and were applauded by the townsfolk.

Thus ends the Tenth Sarga entitled "Festivities at Gaura's Wedding," in the First

Prakrama of the great poem Śrī Caitanya Carita.

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Eleventh Sarga

śrī-gaurāṅga-dhanañjayaś ca śrī-lakṣmī-vijayotsava
Gaurāṅga Travels East for Wealth, and
Celebration of Laksī Devī's Victorious Death

*tataḥ śacī dvija-strībhiḥ / ktvā sumahad-utsavam
snuā praveśayām āsa / nija-gehe sa-bhartkām 1*

tataḥ - then; *śacī* - Śacī Devī; *dvija-strībhiḥ* - with the brāhmaṇa ladies; *ktvā* - having performed; *su-mahad-utsavam* - a very great festival; *snuām* - daughter-in-law; *praveśayām āsa* - she made enter; *nija-gehe* - in her own home; *sa-bhartkām* - with her husband.

Then Śacī Mātā, having put on that very great festival with the assistance of the brāhmaṇa ladies, welcomed her son and daughter-in-law into her home.

*brāhmaṇebhyo dadāv anna / gandha mālyā sa-bhaktitaḥ
anyebhyaḥ śilpa-mukhyebhyo / naṭebhyaḥ pradadau dhanam 2*

brāhmaṇebhyaḥ - to the brāhmaṇas; *dadau* - gave; *annam* - grains; *gandham* - scented oils; *mālyam* - garlands; *sa-bhaktitaḥ* - with devotion; *anyebhyaḥ* - to others; *śilpa-mukhyebhyaḥ* - to the chief of the craftsmen; *naṭebhyaḥ* - to the dancers; *pradadau* - bestowed; *dhanam* - wealth.

With much devotion she gave grains, scented oils and garlands to the brāhmaṇas. To the chiefs of the craftsmen, the dancers and others she gave wealth.

*tato vasan śubhe gehe / sa-kuṭumbaiḥ sukhī prabhuḥ
rarāja nabhasi svacche / nakatrain iva candramāḥ 3*

tataḥ - thereafter; *vasan* - dwelling; *śubhe* - auspicious; *gehe* - in the house; *sa-kuṭumbaiḥ* - with His family; *sukhī* - happily; *prabhuḥ* - the Lord; *rarāja* - shone; *nabhasi* - in the sky; *svacche* - clear; *nakatrain* - with the stars; *iva* - like; *candramāḥ* - moon.

Then as Prabhu dwelt happily in that auspicious house with His family members, resembling the moon surrounded by the stars in a clear sky.

*lakmī-nārāyaṇa-dtī-mātre sarva-śubhāni hi
ājagmuḥ śrī-śacī-gehe / sva-bhāgyākhyāpanāya ca 4*

lakṣmī-nārāyaṇa - Śrī Śrī Lakṣmī-Nārāyaṇa; *diti* - vision; *mātre* - simply; *sarva-śubhāni* - all the qualities of good fortune; *hi* - indeed; *ājagmuḥ* - came; *śrī-śacī-gehe* - in the home of Śrī Śacī Devī; *sva-bhāgya* - their particular opulence; *ākhyāpanāya* - to broadcast the fame of; *ca* - and.

Just by the sight of Śrī Śrī Lakṣmī-Nārāyaṇa in the home of Śacī Devī, each of the personified qualities of good fortune came to reside there just to advertise the fame of their own opulence.

tato ghāśrame sthitvā / dhanārtha prayayau diśi
pūrvasyā sva-janaiḥ sārdha / deśān kurvan sunirmalān 5

tataḥ - then; *gha-āśrame* - in householder life; *sthitvā* - being situated; *dhanartham* - in order to gain wealth; *prayayau* - set forth; *diśi* - in the direction; *pūrvasyām* - in the east; *sva-janaiḥ* - with His own men; *sārdham* - together; *deśān* - countries; *kurvan* - making; *su-nirmalān* - free from contamination.

Since He was now situated in household life, Gaura Hari set forth eastwards with His associates to acquire wealth, and by so doing He purified those lands.

ya ya deśa yayau jīṇū / rākā-patiḥ nibhānanaḥ
tatra tatraiva tatra-sthā / janā dtvā mudānvitāḥ 6

yam yam - wherever; *deśam* - land; *yayau* - He went; *jīṇūḥ* - the victorious; *rākā-patiḥ* - moon; *nibha* - effulgence; *ānanaḥ* - face; *tatra tatra* - in those very places; *eva* - indeed; *tatra-sthāḥ* - the residents; *janāḥ* - the people; *dtvā* - having seen; *mudānvitāḥ* - filled with joy.

In whichever land the victorious Lord visited, the people became jubilant to see His face which appeared radiant like the lord of the night.

paśyanto vadana tasya / tpti-vāridhi-pāragāḥ
na babhūvuḥ striyaś cocuḥ / kasyāya śuddha-darśanaḥ 7
mātrāsya kena puṇyena / dhato garbhe narottamaḥ
asau vijita-kandarpo / dta-pūrvo na hi kvacit 8

paśyantaḥ - seeing; *vadanam* - face; *tasya* - His; *tpti* - satisfaction; *vāridhi* - ocean; *pāragāḥ* - went to the furthest limit; *na* - not; *babhūvuḥ* - became; *striyaḥ* - the women; *ca* - and; *ūcuḥ* - they said; *kasya* - whose?; *ayam* - this; *śuddha-darśanaḥ* - whose vision purifies; *mātrā* - by the mother; *asya* - of Him; *kena* - by what?; *puṇyena* - by pious deeds; *dhataḥ* - held; *garbhe* - in the womb; *nara-uttamaḥ* - transcendental man; *asau* - He; *vijita* - defeated; *kam-darpa* - Cupid (kam - lust; *darpa* - arrogance; *dta* - seen; *purvaḥ* - before; *na* - not; *hi* - indeed; *kvacit* - at any time.

By seeing that face, men traversed the farthest limits of the ocean of pleasure. But the women remained unsatiated and they inquired, "Who can be the father of this

person whose very sight purifies the beholder, and O, what pious acts did His mother perform that within her womb she held such a transcen-dental male? We have never before seen such a person. Simply by beholding Him, the pride of Cupid is crushed."

*patnītvam asya prāptā / kā cirārādhita-śaṅkarā
asau nārāyaṇaḥ saiva / lakmīr eva na saśayaḥ 9*

patnītvam - status of a wife; *asya* - of Him; *prāptā* - attained; *kā* - who?; *cira* - a long time; *ārādhita* - worshipped; *śaṅkarā* - Lord Śiva; *asau* - He; *nārāyaṇaḥ* - Lord Nārāyaṇa; *sā* - she; *eva* - certainly; *lakmīr* - Goddess Lakṣmī; *eva* - indeed; *na* - not; *saśaya* - doubt.

"And who is that fortunate woman blessed to become His wife? She must have worshipped Śaṅkara for a very long time." "No,no! Certainly since He is Nārāyaṇa, she can be none other than goddess Lakṣmī. There is no doubt about this."

*eva bahu-vidhā vāca / śrutvā tatra janeritām
ākarnyārdra-dśa teā / prīti tanvan yayau hariḥ 10*

evam - thus; *bahu-vidhām* - many kinds; *vācam* - words; *śrutvā* - hearing; *tatra* - there; *jana* - people; *īritām* - spoken; *ākarnya* - hearing; *ārdra-dśam* - moist glance; *teām* - of them; *prītim* - love; *tanvat* - spreading; *yayau* - He went; *hariḥ* - Gaura Hari.

Śrī Hari heard many such statements made by the people. The Lord cast His tear-moistened glance of love upon them and continued on His journey.

*padmāvātī-nadī-tīre / gatvā snātvā yathā-vidhi
tatrāvasat sādhu-janaiḥ / pūjita śraddhayānvitaiḥ 11*

padmāvātī-nadī - the river Padmāvātī; *tīre* - on the bank; *gatvā* - went; *snātvā* - bathed; *yathā-vidhi* - according to etiquette; *tatra* - there; *avasat* - dwelt; *sādhu-janaiḥ* - by saintly men; *pūjita* - worshipped; *śraddhayā* - with faith; *anvitaiḥ* - filled with.

After journeying to the bank of the Padmāvātī river, He bathed as enjoined in śāstra, and resided there, while saintly men offered Him faithful worship.

*gaṅgā-tulyā pāvanī sā / babhūva sumahā-nadī
padmāvātī mahā-vegā / mahā-pulina-samyutā 12*

gaṅgā-tulyā - equal to the Gaṅgā; *pāvanī* - purifier; *sā* - she; *babhūva* - was; *sumahā-nadī* - a very great river; *padmāvātī* - Padmāvātī river; *mahā-vegā* - very swift; *mahā-pulina-samyutā* - endowed with great sand banks.

The Padmāvātī is a very great river, equal with the Gaṅgā in her potency to purify conditioned souls. Her waters flow very swiftly and are surround-ed on both sides by great sand-dunes.

*kumbhīraiḥ makaraiḥ mīnaiḥ / vidyudbhīḥ iva cañcalaiḥ
śobhitā-sajjanāvāsa-virājita-mahat-taṭā 13*

kumbhīraiḥ - by crocodiles; *makaraiḥ* - by dolphins; *mīnaiḥ* - by fish; *vidyudbhīḥ* - by lightning; *iva* - as if; *cañcalaiḥ* - by flickering; *śobhitā* - beautified; *sat-janā* - saintly persons; *āvāsa* - habitation; *virājita* - illustrious; *mahat-taṭā* - great banks.

The great and splendid banks of the Padmāvati, which were the habitation for saintly folk, were beautified by crocodiles, dolphins and fish which flickered like lightning within her waters.

*viśvambhara-snāna-dhauta-jalaughāgha-harā śubhā
mahat-tīrthatamā sā 'bhūt / tat-tīre nivasan hariḥ 14*

viśvambhara-snāna - the bathing of Śrī Viśvambhara; *dhauta* - cleansed; *jala* - water; *ogha* - flow; *agha-harā* - sin-remover; *śubhā* - auspicious; *mahat* - great; *tīrthatamā* - excellent holy bathing place; *sā* - she; *abhūt* - was; *tat* - her; *tīre* - on the banks; *nivasan* - dwelt; *hariḥ* - Lord Hari.

When Śrī Viśvambhara bathed there, He cleansed away the abundance of accumulated sins, and thus the Padmavati became the most excellent and auspicious of holy rivers. Lord Hari dwelt on her banks.

*mahātmanā su-puṇyānā / kurvan nayanayoḥ sukham
mumoda madhu-hātīva / sādhu-darśana-lālasaḥ 15*

mahā-ātmanām - of the great souls; *su-puṇyānām* - of the very pure beings; *kurvan* - made; *nayanayoḥ* - for the eyes; *sukham* - happiness; *mumoda* - enjoyed; *madhu-hā* - the slayer of Madhu; *atīva* - intense; *sādhu* - saints; *darśana* - sight; *lālasaḥ* - eager.

The Lord is known as Madhu-hā, for in a previous avatāra He slew the demon Madhu who attempted to destroy the Vedas. He, whom saintly persons intensely hanker to see within their heart of hearts, took pleasure in giving pleasure to the eyes of those very pure and great-hearted souls.

*dayālur anayat svāmī / māsān katipayān vibhuḥ
pāṭhayan brāhmaṇān sarvān / vidyā-rasa-kutūhalī 16*

dayāluḥ - merciful; *anayat* - spent; *svāmī* - master; *māsān* - months; *katipayān* - a few; *vibhuḥ* - self-controlled; *pāṭhayan* - teaching; *brāhmaṇān* - the brāhmaṇas; *sarvān* - all; *vidyā-rasa* - the mellows of scholarship; *kutūhalī* - enthusiastic.

The self-controlled and compassionate Master, eager to taste the mellows of scholarship, taught all those brāhmaṇas for a few months.

*atha lakmī mahā-bhāgā / pati-prāṇā dhṛta-vratā
śacyaḥ śuśrūṇa cakre / pāda-samvāhanādibhiḥ 17*

atha - then; *lakmī* - Śrī Lakṣmī; *mahā-bhāgā* - greatly fortunate; *pati-prāṇā* - whose life-breath was her husband; *dhta-vratā* - fixed in her vows; *śacyah* - of Śacī; *śuśrūṇam* - service; *cakre* - did; *pāda-savāhana* - foot massage; *ādibhiḥ* - beginning with.

During this interval, the most fortunate Lakṣmī Devī, whose husband was dearer to her than her own life breath, remained firmly fixed in her vows of service. She served Śacī Devī in many ways, such as massaging her feet.

***devatānā ghe lepa-mārjana-svastikādikam
dhūpa-dīpādi-naivedya / mālya prādāt su-sasktam 18***

devatānām - of the Deities; *ghe* - in the house; *lepa* - anointment; *mārjana* - cleansing; *svastika* - auspicious designs; *etc.*; *dhūpa* - incense; *dīpā-ādi* - ghee lamps and so on; *naivedyam* - offering; *mālyam* - garland; *prādāt* - offered; *su-sasktam* - very nicely.

She cleansed and anointed the temple with fragrant oils and decorated the terrace with svastikas and other auspicious designs. She made very tasteful preparations, offered them with devotion to the śrī-mūrtis and then offered incense, lamps and garlands.

***tasyāḥ sā sevayā vāṅyā / sauśīlyena ca karmaṇā
atīva su-cira prītā / śacī pūrtim amanyata 19***

tasyāḥ - her; *sā* - she; *sevayā* - by service; *vāṅyā* - by words; *sauśīlyena* - by good behavior; *ca* - and; *karmaṇā* - by activities; *atīva* - very; *su-ciram* - very long; *prītā* - pleased; *śacī* - Śacī; *pūrtim* - reward; *amanyata* - thought.

Śacī Devī, much pleased by Lakṣmī's services, her speech, her gentle behavior, and her thoughtful deeds, pondered for a long time of some way to reward her.

***vadhū sutasyānyatamā / snehodgata-tanūruhā
kanyām iva sneha-vaśāl / lālayantī sva-putravat 20***

vadhūm - bride; *sutasya* - of her son; *anyatamām* - most unique; *sneha* - affection; *udgata-tanūruhā* - hairs standing erect; *kanyām* - daughter; *iva* - as if; *sneha-vaśāt* - controlled by affection; *lālayantī* - cherisher; *sva-putra-vat* - as if her own son.

Her hairs would thrill out of intense affection for her son's bride, and she cherished her like a daughter, doting on her just as she did her son.

***eva sthitā ghe kāle / daivād āgatya kuṇḍalī
adaśat pāda-mūle tā / lakmīm ālakya sma śacī 21***

***vyajijñapat mahā-bhīti-yuktā jāṅgalikān snuām
samānīyākarod yatna / tad viasya pramārjane 22***

evam - thus; *sithā* - situated; *ghe* - in the house; *kāle* - at the time; *daivāt* - by Providence; *āgatya* - coming; *kuṇḍalī* - a snake; *adaśat* - bit; *pāda-mūle* - on the sole of her foot; *tām* - her; *lakmīm* - Śrī Lakmī; *ālakya* - observing; *sma* - did; *śacī* - Śacī Devī; *vyajijñapat* - made known; *mahā-bhīti* - in great anxiety; *yuktā* - filled with; *jāṅgalikān* - snake-doctors; *snuām* - daughter-in-law; *samānīya* - gathering; *akarot* - made; *yatnam* - attempt; *tat* - the snake; *viāsyā* - of the poison; *pramārjane* - cleansing.

Once while she was thus residing in Śacī's home, a snake came, incited by Divine Providence, and bit Lakṣmī Devī on the sole of her foot. Seeing this, Śacī Devī felt great anxiety for her daughter-in-law and immediately called for doctors specializing in snake-bites, who came and endeavored to flush out the poison.

***śacī mantrair bahu-vidhair / nābhūt tad-via-mārjanam
tataḥ kāla-kta matvā / samānīya prayatnataḥ 23***

śacī - Śacī Devī; *mantraiḥ* - with mantras; *bahu-vidhaiḥ* - many kinds; *na* - not; *abhūt* - was; *tat-via* - poison of the snake; *mārjanam* - purify; *tataḥ* - then; *kāla-ktam* - enacted by time; *matvā* - thought; *samānīya* - brought; *prayatnataḥ* - with endeavors.

Although Śacī Devī chanted mantras and applied many other remedies, she was unable to alleviate the effects of the snake's poison. Therefore she considered her daughter-in-law's death to be an act of the almighty Lord in His form of Time.

***jahnu-kanyā-payo-madhye / tulasī-dāma-bhūitām
ktvā vadhū saha strībhiḥ / cakāra hari-kīrtanam 24***

jahnu-kanyā - the daughter of Jahnu, the Gaṅgā; *payaḥ-madhye* - in the middle of the water; *tulasī-dāma* - a garland of tulasī leaves; *bhūitām* - decorated with; *ktvā* - did; *vadhūm* - young wife; *saha* - together with; *strībhiḥ* - with the women; *cakāra* - made; *hari-kīrtanam* - chanting of the names of Hari.

She arranged that the Lord's young wife be decorated with a garland of tulasī leaves and placed in the waters of the daughter of Jahnu. Then, accompanied by other ladies, she chanted the names of Hari.

***āyāte vimale vyomni / gandharva-ratha-saṅkule
brahmādibhir yoga-siddhair / gīyamāne su-maṅgale 25***

āyāte - having entered; *vimale* - cloudless; *vyomni* - sky; *gandharva-ratha-saṅkule* - in a host of Gandharva airships; *brahmā-ādibhiḥ* - by Lord Brahmā and other gods; *yoga-siddhaiḥ* - with the perfected beings; *gīyamāne* - sung; *su-maṅgale* - very auspicious.

Then as a host of Gandharva airships entered that clear sky, the devas headed by Lord Brahmā and accompanied by perfect beings, recited the following auspicious song:

***mahā-lakmīr jagat-mātā / gantu sva-prabhu-sannidhau
smtvā kṣa-padāmbhoja / svar-nadyā deham atyajat 26***

mahā-lakmī - the original goddess of fortune; *jagat-mātā* - mother of all living entities; *gantum* - to go; *sva-prabhu-sannidhau* - into the presence of Her Lord; *smtvā* - remembering; *kṣa-pada-ambhojam* - the lotus feet of Kṛṣṇa; *sva-nadyām* - in the river that descends from the heavens; *deham* - body; *atyajat* - she gave up.

"Mahā-Lakṣmī, mother of the cosmos, has given up her body within the celestial Gaṅgā, while remembering the lotus feet of Śrī Kṛṣṇa, in order to reenter presence of her Master.

***tato jagāma nilayam / ātmanaś ca suśobhanam
indrādibhir agamyā ca / sarva-maṅgala-rūpakam 27***

lakmyā paramayā yuktā / lakmī loka-namasktam 28

tata - then; *jagāma* - she went; *nilayam* - abode; *ātmana* - her own; *ca* - and; *suśobhanam* - very beautiful; *indra-ādibhi* - by Indra and the other gods; *agamyam* - unattainable; *ca* - and; *sarva-maṅgala-rūpakam* - form filled with all auspiciousness; *lakmyā* - with opulence; *paramayā* - transcendental; *yuktā* - possessed; *lakmī* - Lakṣmī Devī; *loka-nama-ktam* - offered honor by all worlds; *iti* - thus.

"Then she departed for her resplendent abode, the form of which is full of auspiciousness and which is unattainable even by Indra and the other devas. There in that planet which is worshipped by all other planets, Śrī Lakṣmī is replete with transcendental opulence."

Thus ends the Eleventh Sarga entitled "Gaurāṅga Travels East for Wealth, and Celebration of Laksī Devī's Victorious Death," the First Prakrama of the great poem Śrī Kṛṣṇa-Caitanya Carita.

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Twelfth Sarga

śacī-śokāpanodanam

Gaurāṅga Dispells the Grief of Mother Śacī

***atha tā vilalāpa duḥkhitā / sva-vadhū dharmā-parāyaṇā śacī
vigalan nayanāmbu-dhārayā / stanayoḥ kālanam eva sākarot 1***

tām - her; *vilalāpa* - lamented; *duḥkhitā* - unhappy; *sva-vadhū* - her own daughter-in-law; *dharmā-parāyaṇām* - dedicated to virtue; *śacī* - Śacī Devī; *vigalan* - trickling; *nayana-ambu* - tears; *dhārayā* - with the flow; *stanayoḥ* - - on her breasts;

kālanam - washing; *eva* - indeed; *sā* - she; *akarot* - did.

Śacī lamented sorrowfully for her dear daughter-in-law who was so dedicated to dharma, and the streams of tears flowing from her eyes bathed her breasts.

***avadat bhujagādhama tvayā / kim ida karma durātmanā kta
vikataiḥ daśanaiḥ katha na mām / adaśaḥ tva hi vihāya me snuām 2***

avadat - she said; *bhujaga* - O snake; *adhama* - most vile; *tvayā* - by you; *kim* - why; *idam* - this; *karma* - deed; *durātmanā* - by evil being; *ktam* - done; *vikataiḥ* - terrible; *daśanaiḥ* - teeth; *katham* - how; *na* - not; *mām* - me; *adaśaḥ* - you bit; *tvam* - you; *hi* - surely; *vihāya* - leaving aside; *me* - my; *snuām* - daughter-in-law.

She cried, "O most vile and vicious serpent! For what reason have you done this deed? Why did you not bite me with your terrible teeth and leave aside my daughter-in-law?"

***viniyuja vadhū nievaṇe / mama putro gatavān sudharmikaḥ
dhana-dhānya-samarjanāya me / hy antevāsi-janaiḥ susamvtaḥ 3***

viniyuja - engaging; *vadhūm* - wife; *nievaṇe* - in service; *mama* - my; *putraḥ* - son; *gatavān* - gone; *su-dharmikaḥ* - so virtuous; *dhana-dhānya* - wealth and grains; *samarjanāya* - in order to earn; *me* - my; *hi* - indeed; *ante-vāsi-janaiḥ* - by His students; *su-samvtaḥ* - fully surrounded.

"My dharmic son departed for foreign lands accompanied by His students to earn gold and grains and engaged his wife in my service.

***tad ida vadana katha snuā / parihīnā tanayasya paśyatu
iti vilapya bhśa śucākulā / kulavatīm apahāya samādiśat 4***

tat - that; *idam* - this; *vadanam* - face; *katham* - how?; *snuā* - daughter-in-law; *parihīnā* - bereft; *tanayasya* - of my son; *paśyatu* - I may see; *iti* - thus; *vilapya* - lamenting; *bhśam* - intensely; *śuca-akulā* - agitated with grief; *kulavatīm* - lady of the family; *apahāya* - the quitting; *samādiśat* - informed.

"Now bereft of my daughter-in-law, how can I look my son in the face?" Śacī lamented intensely at the passing away of her dear daughter-in-law. Being agitated by grief, she instructed her relatives and friends:

***kuru nija kula-yogya-sat-kriyām / akarot sva-svajanas tv anantaram
nija-gha samagāt parideva-lola-nayanayoḥ parimucya jalam 5***

kuru - do; *nijam* - your own; *kula-yogya* - beneficial for the family; *sat-kriyām* - pure activities; *akarot* - performed; *sva-sva-janaḥ* - her various relatives; *tu* - indeed; *anantaram* - thereafter; *nija-gham* - to their own homes; *samagāt* - they went; *parideva* - grief; *lola* - agitated; *nayanayoḥ* - from their eyes; *parimucya* - released; *jalam* - water.

"Please perform the required family purificatory rituals." And they all did so. But as Śacī departed for her home tears dropped continuously from her restless eyes.

*sva-jana-bandhubhir āśu vibodhitā / sthiravatī sukhiteva cira śacī
svasya putra-vadana smarati sā / kṣa-nāma-paripūrṇa-mukhāsīt 6*

sva-jana - relatives; *bandhubhiḥ* - with friends; *āśu* - swiftly; *vibodhitā* - awakened; *sthiravatī* - firm; *sukhitā* - happiness; *iva* - as if; *cira* - at last; *śacī* - Śacī Devī; *svasya* - of her own; *putra* - son; *vanam* - face; *smarati* - she remembers; *sā* - she; *kṣa* - Śrī Kṛṣṇa; *nāma* - name; *paripūrṇa* - completely full; *mukha* - mouth; *āsīt* - it was.

At once her friends and relatives gave her comforting care, and after a long time Śacī Devī apparently became awakened to stable and happy consciousness. She would remember the face of her son, and her mouth was always filled with the names of Kṛṣṇa.

*atha kiyad divasāt pariharitaḥ / parama-sādhubhir eva nivedanam
rajata-kāñcana-cela-samanvitam / samanayat sva-gha parameśvaraḥ
7*

atha - then; *kiyat* - so many; *divasāt* - after days; *pariharitaḥ* - jubilant; *parama-sādhubhiḥ* - by the great saints; *eva* - indeed; *nivedanam* - presentation; *rajata* - silver; *kāñcana* - gold; *cela-samanvitam* - with garments; *samanayat* - brought; *sva-gham* - own home; *parama-īśvaraḥ* - Supreme Lord.

Meanwhile, after the Parameśvara passed many days very gladly in the company of those great saintly persons, He returned, bringing their gifts of silver, gold, and fine garments back to His home.

*atha nirīkya śacī sutam āgata / sapadi pūrṇa-niśākara-sama-prabham
na manasāti-tutoa bahu-vyathā / hdi vahanty agamat snuṣayārpitām 8*

atha - then; *nirīkya* - seeing; *śacī* - Śacī Devī; *sutam* - son; *āgatam* - come; *sapadi* - suddenly; *pūrṇa-niśākara* - full moon; *sama-prabham* - equal effulgence; *na* - not; *manasā* - in the mind; *ati-tutoa* - was very satisfied; *bahu-vyathām* - great agitation; *hdi* - in the heart; *vahanti* - in carrying; *agamat* - went; *snuṣayā* - on account of her daughter-in-law; *arpitām* - placed.

When Śacī suddenly saw her son arriving one day, His effulgence bright as the full moon, her heart was not content but rather filled with the great anguish of separation from her daughter-in-law.

*atha nirīkya śacī kamalekaṇaḥ / parinipatya padoḥ pada-reṇukam
śirasi savidadhe janani-mukha / vimalina sa nirīkya suvismitaḥ 9*

atha - then; *nirīkya* - seeing; *śacīm* - Śacī Devī; *kamalā-ikaṇaḥ* - the lotus-eyed

one; *parinipatyā* - having fallen down; *padoh* - at her feet; *pada* - feet; *reṇukam* - dust; *śirasi* - on the head; *śavidadhe* - placed; *jananī-mukha* - His mother's face; *vimalinam* - pure; *sa* - He; *nirīkya* - seeing; *su-vismitaḥ* - very surprised.

Upon seeing Śacī Devī, the lotus-eyed Lord fell at her feet, took the dust from her feet and placed it on His head, but when He looked into His mother's pure face, He became mystified.

*smita-sudhokitayā ca girānagho / yad adhilabdha-dhana
susamarpayan
samavadat vada mātā ala mukha / virasam eva tavādya katha snuṣā
10*

smita - smile; *sudhā* - nectar; *ukitayā* - by sprinkling; *ca* - and; *girā* - by words; *anaghaḥ* - the sinless; *yat* - which; *adhilabdha* - obtained; *dhanam* - wealth; *susamarpayan* - nicely offering; *samavadat* - said; *vada* - please speak; *mātā* - O mother; *alam* - enough; *mukham* - face; *vi-rasam* - dry; *eva* - indeed; *tava* - your; *adya* - today; *katham* - how?; *snuṣā* - daughter-in-law.

The sinless Lord sprinkled the nectar of His smile and words upon her, and after presenting to her whatever wealth He had gained, said, "O Mā! Do not keep this sad face. Tell Me! How is your daughter-in-law today?"

*iti sudhā-vacasā muditā śacī / vara-vadhū-smti-sanna-girāvadat
sakalam eva vadhū-kathana hdā / parigalan nayanāmbuja-bindhubhiḥ
11*

iti - thus; *sudhā-vacasā* - with nectarean words; *muditā* - happy; *śacī* - Śacī; *vara-vadhū* - beautiful lady; *smti* - remembrance; *sanna* - dejected; *girā* - by words; *avadat* - she said; *sakalam* - all; *eva* - indeed; *vadhū-kathanam* - narration of His wife; *hdā* - from her heart; *parigalan* - trickling; *nayana* - eyes; *ambu-ja* - lotus; *bindhubhiḥ* - by the drops.

Śacī Mātā, although made happy by Viśvambhara's words of nectar, spoke in dejected accents as she thought of Gaura's excellent wife. Then from the depths of her heart, she narrated to Him the whole story of His wife's departure from this world as teardrops trickled from her lotus eyes.
on earth

*āśu cārdrā-dśāpi cāmbikāyāḥ / śoka-hara-paripūrta-dehaḥ
iti niśamya vaco madhusūdanaḥ / samavadat karuṇārdrā-dśāmbikām
12*

āśu - quickly; *ca* - and; *ārdrā-dśā* - by the wet eyes; *api* - although; *ca* - and; *ambikāyāḥ* - of His mother; *śoka* - grief; *hara* - jubilation; *paripūrta* - experienced; *dehaḥ* - the body; *iti* - thus; *niśamya* - hearing; *vacaḥ* - words; *madhu-sūdanaḥ* - the slayer of the demon of doubt (Madhu); *samavadat* - eloquently said; *karuṇā* - compassion; *ārdrā-dśā* - with a moistened glance; *ambikām* - mother.

Because His mother was weeping, Gaurāṅga's body also quickly became suffused with grief as well as joy. After hearing her words, He who is renowned as the slayer of the demon of doubt, addressed His mother with eyes moist with compassion.

*ātma-gopana-balair vacanais tad / gopayan hi sakala jagadīśaḥ
śṅu yatheyam avātarad apsarā / sura-vadhūḥ pthivīm anu sāmpratam*
13

ātma - His true self; *gopana-balaiḥ* - with the power of concealing; *vacanaiḥ* - with words; *tad* - that; *gopayan* - hiding; *hi* - indeed; *sakalam* - all; *jagat-īśaḥ* - Lord of all living entities; *śṅu* - please hear; *yathā* - as; *iyam* - this; *avātarat* - descended; *apsarā* - heavenly dancer; *sura-vadhūḥ* - maiden of the gods; *pthivīm* - earth; *anu* - after; *sāmpratam* - presently.

Then the master of all living beings spoke in such a way as to conceal from His mother the fact of His own divinity. He said, "Hear from me about the true situation. Actually Lakṣmī was formerly an *apsarā*, who recently descended to the earth.

*maghavataḥ sadasīndu-nibhānanā / skhalita-ntya-padā vidhinā kaṇam
samavalokya śasāpa sureśvaro / bhava narasya sutety avadhārya tat*
14

maghavataḥ - of the liberal one (Indra); *sadasi* - in the assembly; *indu-nibha* - like the moon; *ānanām* - face skhalita - slipped; *ntya-padām* - dancing feet; *vidhinā* - by the will of Providence; *kaṇam* - momentarily; *samavalokya* - observing; *śasāpa* - he cursed; *sura-īśvaraḥ* - the lord of the gods; *bhava* - be; *narasya* - of a man; *sutā* - daughter; *iti* - thus; *avadhārya* - ascertained; *tad* - that.

"It is known that once, while she was dancing amidst the assembly hall of the liberal Indra-deva, the feet of that *apsarā* whose face was luminous like the moon slipped for one moment and thus she disrupted the rhythmic synopation of the dance. Noticing this, the *sureśvara* cursed her, saying, 'Take birth as the daughter of a man on earth!'

*samapatat padayor iti tā punaḥ / sakala-nātha-vadhū bhava śobhane
punar ihābhisukha sura-durlabha / samanubhūya hareḥ padam
ujjvalam* 15

samapatat - she fell down; *padayor* - at his feet; *iti* - thus; *tām* - to her; *punaḥ* - again; *sakala-nātha-vadhū* - wife of the Lord of all; *bhava* - may you become; *śobhane* - beautiful woman; *punaḥ* - again; *iha* - here; *abhisukham* - great happiness; *sura-durlabham* - hard to obtain even for the gods; *samanubhūya* - having experienced; *hareḥ* - of Hari; *padam* - the feet; *ujjvalam* - dazzling.

"She fell at the feet of Indra and he spoke further, 'O beautiful one! Thereafter you shall become the wife of the Lord of all beings, and experience the immense happiness of the abode of Śrī Hari which is rarely achieved by the gods.

***bata gamiyasi gaccha suśobhane / sura-pater vacasāti-mumoda sã
sura-nadī-salile parimucya tam / tridaśa-śāpaja-pāpam athāgamat 16***

bata - indeed; *gamiyasi* - you shall proceed; *gaccha* - now go; *su-śobhane* - O beauteous one!; *sura-pateḥ* - from the master of the gods; *vacasā* - by the statement; *ati-mumoda* - took great pleasure; *sā* - she; *sura-nadī* - the river which is bathed in by the gods; *salile* - in the water; *parimucya* - fully liberated; *tam* - that; *tridaśa-śāpa-ja-pāpam* - sin born of the curse of Indra; *atha* - then; *agamat* - she went.

"Now go, most lovely lady!" Hearing this statement from the lord of the gods, the maiden became very joyous. Now to free herself from the sinful contamination born of Indra's curse, she has bathed in the water of the gods and departed for for the Lord's abode.

***kimvã lakmī-rūpã jagad-īśvarī / nija-prabhu-caraṇābjam agāt svayam
tad alam eva śucā bhavitavyatā / bhavati kãla-ktã sakala jagat 17***

kimvã - in other words; *jagat-īśvarī* - the goddess of the universe; *eva* - certainly; *lakmī-rūpã* - in the form of Lakṣmī; *agāt* - has gone; *svayam* - of her own accord; *(to) nija* - her own; *prabhu* - Master's; *caraṇa-abjam* - lotus feet; *tat* - therefore; *alam* - enough; *śucā* - with sorrow; *bhavitavyatā* - fate; *jagat* - the universe; *bhavati* - is; *kãla-ktã* - controlled by time; *sakalam* - all.

"In other words, that apsarã accepted the form of Lakṣmī Devī. She has now departed by her own wish for the shelter of Lord Hari's lotus feet. Therefore let your lamentation be finished. Divine destiny will surely take its course, for the entire universe is controlled by the influence of the almighty Lord in His form of Time."

***iti niśamya śacī sutasya tad-vacanam indu-mukhasya śuca jahau
prakāṭa-vaibhava-gopana-kāraṇa / manuja-bhāva-dharasya hares
tatam 18***

iti - thus; *niśamya* - hearing; *śacī* - Śacī Mātā; *sutasya* - of her son; *tad-vacanam* - words about the apsarã; *indu-mukhasya* - of the moon-faced; *śucam* - lamentation; *jahau* - gave up; *prakāṭa* - manifest; *vaibhava* - power; *gopana* - concealing; *kāraṇam* - cause; *manuja-bhāva* - mood of a man; *dharasya* - of He who is bearing; *hareḥ* - of Śrī Hari; *tatam* - expanded.

Upon hearing these words from her son, whose face shone like the moon, Śacī Mātā gave up her lamentation. Thus having accepted the role of a human being, Śrī Hari acted in such a way as to conceal from His mother His supreme position.

***na khalu citram ida bhagavān svaya / sura-kathā-vacana ktavān hi yat
yad anubhāva-rasena pitā-mahaḥ / sjati hanti jagat-traya īśvaraḥ 19***

na - not; *khalu* - indeed; *citram* - wonderful; *idam* - this; *bhagavān* - opulent Lord; *svayam* - Himself; *sura-kathā-vacanam* - words spoken by Indra; *ktavān* - done; *hi* -

indeed; *yat* - which; *yat* - which; *anubhāva-rasena* - by His mellows of influence; *pitā-mahaḥ* - great father (Brahmā); *sjati* - creates; *hanti* - destroys; *jagat-trayam* - three worlds; *īśvaraḥ* - the controller (śiva).

Indeed it is not astonishing that Gaura Hari pacified Śacī Devī by telling this story of Indra's curse on the *apsarā*. For by Śrī Hari's *rasa* of influence He motivates Brahmā to create the three worlds and Śiva to destroy them.

Thus ends the Twelfth Sarga entitled "Gaurāṅga Dispells the Grief of Mother Śacī," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Thirteenth Sarga

sanātana-vimohana-lilā

Gaura Causes Bewilderment to Śrī Sanātana Paṇita

athāvasan ghe ramye / mātrā sajjana-bandhubhiḥ
mumoda ca suraiḥ sārḍha / yathādityā purandaraḥ 1

atha - then; *avasana* - dwelling; *ghe* - in his home; *ramye* - charming; *mātrā* - with mother; *sajjana-bandhubhiḥ* - with friends and kinsmen; *mumoda* - enjoyed; *ca* - and; *suraiḥ* - with the demigods; *sārḍham* - with; *yathā* - as; *adityā* - the Adityas; *puram-daraḥ* - Lord Indra.

Thereafter Śrī Gaura dwelt in His charming home, enjoying life with His mother, friends and relatives, like Indra amongst the sons of Aditī.

tataḥ śacī cintayitvā / vivāhārtha sutasya sā
kāśīnātha dvija-sreṭha / prāha gacchasva sāmpratam 2
śrīmat-sanātana vipra / paṇḍita dharminā varam
vadasva mama putrāya / sutā dātu yathā-vidhi 3

tataḥ - then; *śacī* - Śacī Devī; *cintayitvā* - thought; *vivāha-artham* - the purpose of marriage; *sutasya* - of her son; *sā* - she; *kāśī-nātham dvija-sretham* - an exalted brāhmaṇa of the name Kāśīnātha; *prāha* - said; *gacchasva* - go; *sāmpratam* - now; *śrīmat-sanātanam* - Śrī Sanātana; *vipram* - mystic; *paṇḍitam* - scholar; *dharminām* - of virtuous men; *varam* - best; *vadasva* - say; *mama* - my; *putrāya* - to my son; *sutām* - daughter; *dātum* - to give; *yathā-vidhi* - according to scriptural injunctions.

After consideration, Śacī Devī deemed it necessary that her son marry again. Thus addressing an elevated brāhmaṇa named Kāśīnātha, she said to him, "Kindly approach the best among dharmic brāhmaṇa-ṇita Śrī Sanātana, and request him to offer his daughter to my son in sanctified marriage."

*tac chrutvā vacana tasyāḥ / kāśī-nātha-dvijottamaḥ
nyavedayat tat sakala / paṇḍitāya mahātmane 4*

tat - that; *śrutvā* - having heard; *vacanam* - words; *tasyāḥ* - her; *kāśī-nātha-dvija-uttamaḥ* - Kāśīnātha, the excellent brāhmaṇa; *nyavedayat* - told; *tat* - that; *sakalam* - all; *paṇḍitāya* - to the scholar; *mahātmane* - to the great soul.

That exalted brāhmaṇa, Kāśīnātha Miśra, after hearing the instructions of Śacī Devī, went and told all this to that paṇit-mahātmā, Śrī Sanātana.

*gaccha tva dvija-śārddūla / kartavya yat prayojanam
samaya nirṇaya ktvā / praheyamo dvijottamam 5*

gaccha - go; *tvam* - you; *dvija-śārddūla* - O eminent brāhmaṇa; *kartavyam* - ought to be done; *yat* - what; *prayojanam* - necessity; *samayam* - time; *nirṇayam* - determination; *ktvā* - done; *praheyamaḥ* - we shall send; *dvija-uttamam* - the great brāhmaṇa.

Kāśīnātha Miśra said, "O tiger amongst the twice-born. Go. Arrange whatever is necessary to be done, and when you fix the date, we shall send forth dvijottama Śrī Gaurāṅga."

*tac chrutvā sakala patnyā / vimya bandhubhiḥ saha
kartavyam etan niścīya / kāśīnātham athābravīt 6*

tat - that; *śrutvā* - hearing; *sakalam* - all; *patnyā* - with his wife; *vimya* - considering; *bandhubhiḥ* - with his kinsmen; *saha* - with; *kartavyam* - should be done; *etat* - that; *niścīya* - having determined; *kāśī-nātham* - to Kāśīnātha; *atha* - then; *abravīt* - said.

Hearing all this, Sanātana deliberated amongst his wife and kinsmen. After deciding that it was indeed a worthy proposal, he informed Kāśīnātha Miśra.

*śrutvettha vacana tasya / samāgamya yathoditam
śacyai nyavedayat sarva / tataḥ sā haritābhavat 7*

śrutvā - hearing; *ittham* - thus; *vacanam* - words; *samāgamya* - came; *yathā* - as; *uditam* - it happened; *śacyai* - to Śacī Devī; *nyavedayat* - told; *sarvam* - all; *tataḥ* - then; *sā* - she; *haritā* - joyous; *abhavat* - became.

Kāśīnātha heard about the proposed arrangements, then returned and reported all to Śacī. This news made her very happy.

*tataḥ kālena kiyatā / paṇḍitaḥ śrī-sanātanaḥ
śuddhaḥ svācāra-nirato / vaiṇavo loka-pālakaḥ 8*

tataḥ - then; *kālena kiyatā* - after some time; *paṇḍitaḥ* - the scholar; *śrī-sanātanaḥ* - Śrī Sanātana; *śuddhaḥ* - pure; *su-ācāra-nirataḥ* - attached to good conduct;

vaiṇavaḥ - devotee of Viṣṇu; *loka-pālakaḥ* - protector of the people.

The learned scholar Śrī Sanātana was a man of pure consciousness, attached to good behavior, and devoted to Lord Viṣṇu. He provided charitable maintenance to all people.

dayāluḥ ātitheyaś ca / suśīlaḥ priya-vāk śuciḥ
prāhiṇod brāhmaṇa kiñcit / samāgatyānamat śacīm 9

dayāluḥ - merciful; *ātitheyaḥ* - hospitable to guests who arrived at any hour; *ca* - and; *su-śīlaḥ* - virtuous; *priya-vāk* - who spoke in kind words; *śuciḥ* - clean; *prāhiṇot* - sent; *brāhmaṇam* - one who understands brahman; *kiñcit* - a certain; *samāgatyā* - having arrived; *anamat* - bowed; *śacīm* - to Śacī.

He was mercifully hospitable to guests, whether expected or not, no matter what hour they might arrive. He was virtuous, gentle of speech and clean. After some time he sent a certain brāhmaṇa who came before Śacī Devī and bowed to her.

prāha tā tava putrāya / paṇḍitāya mahātmane
sutā sarva-guṇair yuktā / rūpaudārya-samānvitām 10

dātu prārthayate sādhvī / paṇḍitaḥ śrī-sanātanaḥ
tataḥ pramuditā sādhvī / śacī vākyam athādade 11

prāha - he said; *tām* - to her; *tava* - your; *putrāya* - to your son; *paṇḍitāya* - the scholar; *mahā-ātmane* - to the great soul; *sutām* - daughter; *sarva-guṇaiḥ* - with all good qualities; *yuktām* - endowed; *rūpa* - beauty; *audārya* - magnanimity; *samānvitām* - filled with; *dātum* - to give; *prārthayate* - prays; *sādhvī* - O saintly lady; *paṇḍitaḥ* - the scholar; *śrī-sanātanaḥ* - Śrī Sanātana; *tataḥ* - then; *pramuditā* - overjoyed; *sādhvī* - the saintly lady; *śacī* - Śacī Mātā; *vākyam* - words; *atha* - then; *ādade* - accepted.

That brāhmaṇa said to her, "O saintly lady, the learned scholar named Śrī Sanātana prays that he may present his daughter Śrīmatī Viṇu-priyā to your son, the great soul and learned scholar, Śrī Viśvambhara. She is endowed with all fine qualities, filled with beauty and magnanimity." Then the saintly Śacī, overjoyed, consented to Śrī Sanātana's request.

mamaiva sammato nitya / sambandhaḥ sad-guṇāśrayaḥ
kartavyam etan niyata / śubha-kālam athāha tam 12

mama - my; *eva* - certainly; *sammataḥ* - approved; *nityam* - always; *sambandhaḥ* - relationship; *sat-guṇa-āśrayaḥ* - the shelter of pure qualities; *kartavyam* - should be done; *etat* - this; *niyatam* - with restraint; *śubha-kālam* - at an auspicious time; *atha* - then; *āha* - she said; *tam* - him.

She replied, "This relationship has the shelter of all divine qualities and will always have my approval. It should be performed with restraint at an auspicious

moment."

*tato hto dvija-śretho / 'vadan madhurayā girā
viṇu-priyā pati prāpya / tava putra śriyānvitam 13*

tataḥ - thus; *htaḥ* - jubilant; *dvija-śrethaḥ* - the best of brāhmaṇas; *avadat* - said; *madhurayā* - with sweet; *girā* - words; *viṇu-priyā* - Śrīmatī Viṇu-priyā; *patim* - husband; *prāpya* - getting; *tava* - your; *putram* - son; *śriyā* - with beauty; *anvitam* - filled.

Then the jubilant and exalted brāhmaṇa spoke sweetly, "By attaining your son as her husband, Viṇu-priyā's beauty will be complete.

*yathārtha-nāmni bhavatu / śrīmad-viśvambharaḥ prabhuḥ
tām uvāhya yathā kṇo / rukmiṇī prāpya nirvtaḥ 14*

*tathā nirvtim āpnotu / satyam etad vadāmi te
iti dvijendra-vacana / śrutvā harānvitā śacī 15*

yathā - as it is; *artha* - meaning; *nāmni* - in the name; *bhavatu* - it must be; *śrīmat-viśvambharaḥ* - the resplendent Viśvambhara; *prabhuḥ* - Lord; *tām* - her; *uvāhya* - marrying; *yathā* - just as; *kṇaḥ* - Śrī Kṛṣṇa; *rukmiṇīm* - Rukmiṇī Devī; *prāpya* - getting; *nirvtaḥ* - happy; *tathā* - so; *nirvtim* - happiness; *āpnotu* - must get; *satyam* - truth; *etat* - this; *vadāmi* - I say; *te* - to you; *iti* - thus; *dvija-indra* - excellent brāhmaṇa; *vacanam* - words; *śrutvā* - hearing; *hara* - joy; *anvitā* - filled with; *śacī* - Śacī Devī.

"And Viśvambhara will now fulfill His name's meaning as the sustainer of the universe. Just as Śrī Kṛṣṇa became content to receive Rukmiṇī as His bride, so will Viśvambhara taste delight. I assure you that this is the truth!" Śacī Devī became filled with joy to hear this statement by that great brāhmaṇa, .

*dvijaś ca gatvā tat sarvam / paṇḍitāya nyavedayat
tato harānvito bhūtvā / paṇḍitaḥ śrī-sanātanaḥ 16*

dvijaḥ - the brāhmaṇa; *ca* - and; *gatvā* - having departed; *tat* - that; *sarvam* - all; *paṇḍitāya* - to the scholar; *nyavedayat* - told; *tataḥ* - then; *hara-anvitaḥ* - filled with bliss; *bhūtvā* - became; *paṇḍitaḥ* - the scholar; *śrī-sanātanaḥ* - Śrī Sanātana.

The brāhmaṇa returned and told all that had happened to the Paṇita, who also became filled with delight.

*sarva-dravyādy-alāṅkāram / āharat satvara ktī
tataḥ sa samaya jñātvā / 'dhivāsa kartum udyate 17*

sarva-dravya - all materials; *ādi* - and so forth; *alāṅkāram* - decorations; *āharat* - fetched; *sa-tvaram* - with speed; *ktī* - who had accomplished his desire; *tataḥ* - then; *saḥ* - he; *samayam* - time; *jñātvā* - knowing; *adhivāsam* - preliminary marriage

rituals; *kartum* - to do; *udyate* - prepared.

Considering that all his desires were fulfilled, Sanātana quickly assembled all necessary paraphernalia and ornaments. Then having determined an auspicious moment, he prepared for the *adhivāsa* ceremony.

*tato gaṇaka āgatya / provāca vinayānvitaḥ
mayābhyetya pathi mudā / śrīmat-viśvambharaḥ prabhuḥ 18*

*dṭaḥ ptaś ca bhagavan / adhivāsas tavānagha
vivāhasyādya ki tatra / vilambas tāta dśyate 19*

tataḥ - then; *gaṇakaḥ* - the astrologer; *āgatya* - arriving; *provāca* - declared; *vinaya-anvitaḥ* - filled with humility; *mayā* - by me; *abhyetya* - coming; *pathi* - on the path; *mudā* - happily; *śrīmat-viśvambharaḥ* - beautiful Viśvambhara; *prabhuḥ* - Lord; *dṭaḥ* - seen; *ptaḥ* - questioned; *ca* - and; *bhagavan* - O Lord; *adhivāsaḥ* - household-making; *tava* - Your; *anagha* - O sinless one; *vivāhasya* - of the marriage; *adya* - today; *kim* - why?; *tatra* - there; *vilambaḥ* - delay; *tāta* - dear boy; *dśyate* - it is seen.

Then the astrologer arrived and spoke in a submissive tone, "As I was coming here, I saw handsome Viśvambhara on the path and I inquired from him, 'O sinless Lord, what of the *adhivāsa* ceremony today? My dear boy, It appears that You are making some delay.'

*tac chrutvā prāha mā devo / rājat-smera-mukhāmbujaḥ
kutaḥ kasya vivāhas te / viditas tad vadasva me 20*

tat - that; *śrutvā* - hearing; *prāha* - He said; *mām* - me; *devaḥ* - the Lord; *rājat* - shining; *smera* - Cupid; *mukha* - face; *ambu-jaḥ* - lotus; *kutaḥ* - where?; *kasya* - whose?; *vivāhaḥ* - marriage; *te* - your; *viditaḥ* - known; *tat* - that; *vadasva* - tell; *me* - to me.

"Hearing that, He whose shining lotus face resembles Cupid, replied, 'Where will this marriage of which you speak take place, and with whom? Please tell me if you know.'

*iti śrutvā mayā tasya / vacana tava sannidhau
samāgata niśamyaitad / yad yukta tat samācara 21*

iti - thus; *śrutvā* - hearing; *mayā* - by my; *tasya* - His; *vacanam* - words; *tava* - your; *sannidhau* - in your presence; *samāgatam* - come; *niśamya* - hearing; *etat* - this; *yad* - what; *yuktam* - appropriate; *tat* - that; *samācara* - do.

"After hearing these words of His, I have come to you. Now that you have heard this, please do what is necessary."

*iti śrutvā vacas tasya / gaṇakasya su-duḥkhiṭaḥ
śrīmat-sanātano dhairyam / avalambyābravīd vacaḥ 22*

iti - thus; *śrutvā* - hearing; *vacah* - words; *tasya* - his; *gaṇakasya* - of the astrologer; *su-duḥkhitah* - very pained; *śrīmat-sanātanaḥ* - Śrī Sanātana; *dhairyam* - patience; *avalambya* - summoning; *abravīt* - said; *vacah* - words.

Hearing these words from the astrologer, Śrī Sanātana became very pained. Clinging to his patience, he said:

*akta mayaitat sakala / dravyālaṅkaraṇāni ca
tathāpi tasya na tatrādaro bhū-daiva-doataḥ 23*

ktam - done; *mayā* - by me; *etat* - this; *sakalam* - all; *dravya* - materials; *alaṅkaraṇāni* - decorations; *ca* - and; *tathāpi* - however; *tasya* - His; *na* - not; *tatra* - there; *ādaraḥ* - respect; *bhū-daiva-doataḥ* - by faults of my brāhminical qualities.

"I have arranged all the paraphernalia, ingredients and ornaments. However, it appears that because of some fault in my qualities as a brāhmaṇa, the Lord is not honoring His agreement.

*mamātra ki mayā kārya / nāparādhyāmi kutracit
tataḥ santrasta-hdayā / patnī tasya śucī-vratā 24*

*kulajā viṇu-bhaktā ca / pati-sevā-parāyaṇā
abravīd duḥkhitā duḥkha-yukta paṇḍita-sattamam 25*

mama - my; *atra* - here; *kim* - what?; *mayā* - by me; *kāryam* - duty; *na* - not; *aparādhyāmi* - I offend; *kutracit* - in any way; *tataḥ* - then; *santrasta-hdayā* - frightened heart; *patnī* - wife; *tasya* - his; *śucī-vratā* - devoted to cleanliness; *kula-jā* - born of a pure family; *viṇu-bhaktā* - devotee of Lord Viṣṇu; *ca* - and; *pati-sevā-parāyaṇā* - dedicated to her husband's service; *abravīt* - said; *duḥkhitā* - sorrowfully; *duḥkha-yuktam* - absorbed in grief; *paṇḍita* - scholar; *sattamam* - noble.

"What duty have I not performed? Have I offended Him in some way?" Then trembling with alarm, his wife, who was virtuous in conduct, born of a pure family, devoted to Lord Viṣṇu and dedicated to the service of her husband, spoke sadly to that noble scholar who was afflicted with grief:

*pati pati-vratā vākya / na karoti yadā svayam
śrīmad-viśvambhāro nātrā / 'parādho me katha bhavān 26*

patim - husband; *pati-vratā* - faithful to her husband; *vākya* - words; *na* - not; *karoti* - he does; *yadā* - when; *svayam* - of His own accord; *śrīmat-viśvambhāra* - the resplendent maintainer of the universe; *na* - not; *atra* - here; *aparādhaḥ* - offense; *me* - of me; *katham* - how?; *bhavān* - your good self.

"If Śrīmad Viśvambhāra does not wish to marry of His own accord, then there is no offense made on the part of your honor.

duḥkhitāḥ kintu nāsmābhir / vaktavya kiñcid aṅv api

kāryam etan na kartavya / tyaja duḥkha sukhī bhava 27

duḥkhitāḥ - distressed; *kintu* - however; *na* - not; *asmābhiḥ* - by us; *vaktavyam* - to be spoken; *kiñcit* - something; *aṇu* - very small; *api* - even; *kāryam* - proper to be done; *etat* - this; *na* - not; *kartavyam* - should be done; *tyaja* - give up; *duḥkham* - sorrow; *sukhī* - happy; *bhava* - become.

"My lord, although we are distressed, still we should not say even a word in protest. This is not the proper thing to do. Give up your sorrow and be satisfied."

*iti tasyā vacaḥ śrutvā / priyāyāḥ prītim āvahan
uvāca bandhubhiḥ sārddham / etad eva suniścitam 28*

*nākarod yadi viprendro / na kariyāma eva hi
tato 'sau bhagavān jñātvā / duḥkhitau dvija-dampatī 29*

*roṇa lajjayā yuktau / viṇu-bhaktau vimatsarau
brāhmaṇyo bhagavān devas / tayor duḥkham avāharat 30*

iti - thus; *tasyā* - her; *vacaḥ* - words; *śrutvā* - hearing; *priyāyāḥ* - of his dear wife; *prītim* - love; *āvahan* - bore; *uvāca* - said; *bandhubhiḥ* - with his kinsmen; *sārddham* - together; *etat* - this; *eva* - surely; *su-niścitam* - very clear; *na* - not; *akarot* - He did; *yadi* - if; *vipra-indraḥ* - the best of vipras; *na* - not; *kariyāmaḥ* - we shall do; *eva* - certainly; *hi* - indeed; *tataḥ* - then; *asau* - He; *bhagavān* - the Lord; *jñātvā* - knew; *duḥkhitau* - the sorrowful couple; *dvija-dam-patī* - brāhmaṇa wife and husband; *roṇa* - by anger; *lajjayā* - by shame; *yuktau* - engaged; *viṇu-bhaktau* - the two devotees of Lord Viṣṇu; *vimatsarau* - non-envious; *brāhmaṇyaḥ* - inclined to the brāhmaṇas; *bhagavān* - the all-opulent Lord; *devaḥ* - God; *tayoḥ* - of the two; *duḥkham* - grief; *avāharat* - took away.

Hearing these words from his dear wife, which brought him increased love for her, he counseled with his kinsmen, saying, "It is very clear that if this great vipra does not accept my daughter in marriage, then we shall certainly not offer her to Him." Then, knowing that the non-envious vaiṣṇava-brāhmaṇa couple were grief-stricken and afflicted with anger and shame, the all-opulent Personality of Godhead, who is always favorably inclined toward brāhmaṇas, took away the grief of that devoted couple.

Thus ends the Thirteenth Sarga entitled "Gaura Causes Bewilderment to Śrī Sanātana Paṇita," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Fourteenth Sarga
śrī-viṣṇu-priyā-vivāha
The Marriage of Viṣṇu with Viṣṇu-priyā

*tataś ca bhagavān kṇaḥ / karuṇāpara-mānasaḥ
tayor duḥkham anusmtya / prāpayya nija-brāhmaṇam 1*

tataḥ - then; *ca* - and; *bhagavān* - the Supreme Lord; *kṇaḥ* - Śrī Kṛṣṇa; *karuṇā* - merciful; *apara* - incomparable; *mānasaḥ* - mind; *duḥkham* - grief; *anusmtya* - recalling; *prāpayya* - obtaining; *nija-brāhmaṇam* - His own brāhmaṇa.

The boundlessly merciful Lord Kṛṣṇa, feeling sympathy for sorrow of the brāhmaṇa couple, and engaged another brāhmaṇa to be His messenger.

*vānyā madhurayā vipra-mukhena prākto yathā
anunīya tayoh kanyām / udvāhārtha mano dadhe 2*

vānyā - by the words; *madhurayā* - sweet; *vipra-mukhena* - by the mouth of the brāhmaṇa; *prāktaḥ* - ordinary; *yathā* - as if; *anunīya* - soliciting; *tayoh* - of the couple; *kanyām* - daughter; *udvāha-artham* - the object of marriage; *manaḥ* - mind; *dadhe* - set.

Resolving to marry their daughter, Śrī Hari conciliated them with sweet words just like an ordinary man, through the mouth of that brāhmaṇa.

*tataḥ śubhe vilagnendu-nakatra-śubha-sayute
adhivāsa-dine sādhu-vipra-saṅga-samāgate 3*

tataḥ - then; *śubhe* - at the auspicious; *vilagna* - rising of constellations; *indu* - moon; *nakatram* - stars; *śubha-sayute* - at the auspicious conjunction; *adhivāsa-dine* - on the day of purifying household frough *vāsa* (frangrances); *sādhu* - saintly persons; *vipra* - brāhmaṇas; *saṅga* - association; *samāgate* - at the assembly.

Then on the new day selected for the Lord's *adhivāsa*, when in the sky arose an auspicious conjunction of the stars and moon, when saintly brāhmaṇas assembled...

*mrḍaṅga-pañavādhmāne / veda-dhvani-ninādite
dhūpa-dīpa-patākābhir / alaṅkta-dig-antare 4*

mrḍaṅga - mḍaṅga; *pañava* - karatalas; *ādhmāne* - sounds; *veda-dhvani-ninādite* - when the sounds of Vedic mantras; *dhūpa* - incense; *dīpa* - ghee lamps; *patākābhiḥ* - with flags; *alaṅkta* - decorated; *dik-antare* - when all directions.

...when *mdaṅga* and *karatalas* were sounded, when Vedic hymns were vibrated, when all directions were decorated with flags and banners, when lamps and fragrant incense were lit...

*svasti-vācana pūrva hi / sapūjya pit-devatāḥ
adhivāsa-kriyā cakre / brāhmaṇaiḥ saha sa prabhuḥ 5*

svasti-vācanam - words of benediction; *pūrvam* - accompanied; *hi* - indeed;

sapūjya - worshipped; *pit* - forefathers; *devatāḥ* - demigods; *adhivāsa-kriyām* - the activities of entering household; *cakre* - made; *brāhmaṇaiḥ* - with brāhmaṇas; *saha* - with; *saḥ* - He; *prabhuḥ* - the Lord.

...when the controlling deities of the universe and the Lord's forefathers were offered oblations accompanied by auspicious utterances of svasti!, then the Lord performed the ceremonial rituals of to purify the household, as conducted by brāhmaṇa priests.

***tato dadau dvijātibhyaḥ / sajjanebhyaś ca candanam
gandha-tāmbūla-mālya ca / bhūri bhūri-yaśā hariḥ 6***

tataḥ - then; *dadau* - He gave; *dvi-jātibhyaḥ* - to the twice-born brāhmaṇas; *sajjanebhyaḥ* - to the pure; *ca* - and; *candanam* - sandalwood; *gandha* - scented; *tāmbūla* - betel nut; *mālyam* - garlands; *ca* - and; *bhūri* - plentiful; *bhūri-yaśā* - with broad fame; *hariḥ* - Śrī Hari.

Śrī Hari of wide-spread fame then presented profuse pulp of sandal, scented chewing spices with pāna, and garlands to those saintly twice-born men.

***tasmin kāle paṇḍitāryaḥ / śrī-yutaḥ śrī-sanātanaḥ
abhyayāc chraddhayā yuktaḥ / praḥṭenāntarātmanā 7***

tasmin - at that; *kāle* - time; *paṇḍita-āryaḥ* - noble scholar; *śrī-yutaḥ* - with the goddess of fortune; *śrī-sanātanaḥ* - Śrī Sanātana; *abhyayāt* - arrived; *śraddhayā* - with faith; *yuktaḥ* - engaged; *praḥṭena* - with joy; *antara-ātmanā* - inside himself.

Then the noble scholar Sanātana faithfully arrived accompanied by his daughter who appeared like the goddess of fortune. He was attired opulently and his heart immersed in jubilation.

***brāhmaṇān vipra-sādhvīś ca / preayitvā yathā-vidhi
kārayām āsa jāmātur / adhivāsa mahātmanaḥ 8***

brāhmaṇān - brāhmaṇas; *vipra-sādhvīḥ* - brāhmaṇīs; *ca* - and; *preayitvā* - summoned; *yathā-vidhi* - according to precept; *kārayām āsa* - did; *jāmātuḥ* - of his son-in-law; *adhivāsam* - marriage rite; *mahā-ātmanaḥ* - of the magnanimous person.

He summoned together the brāhmaṇas and their saintly wives and then performed the adhivāsa of his great son-in-law according to Vedic vidhi.

***svaya cakre sva-duhitur / adhivāsa yathā-vidhi
mahānanda-rase magne / nāvindad bhava-vedanām 9***

svayam - himself; *cakre* - made; *sva-duhituḥ* - of his own daughter; *adhivāsam* - household; *yathā-vidhi* - according to precept; *mahā-ānanda* - the great joy; *rase* - in the mellow; *magne* - merged; *na* - not; *avindat* - he experienced; *bhava-vedanām* - the torture of material existence.

Having performed the adhivāsa ceremony of his daughter according to Vedic precept, he ceased to experience the tribulations of material misery, and merged in a great ocean of bliss.

*athāpara-dine prātar / bhagavān jāhnavī-jalam
avagāhyāhnikā ktvā / prāyāt sādhubhir anvitaḥ 10*

*nāndī-mukhān pit-gaṇān / sapūjya susamāhitaḥ
sthitanta sahasābhyetya / dvija-putrā mahaujasaḥ 11*

*vastrālaṅkāra-mālābhir / gandhādyaiḥ samabhūayan
śrīmad-viśvambhara deva / kāma-koṭi-sama-prabham 12*

atha - then; *apara-dine* - on the following day; *prātaḥ* - early; *bhagavān* - the Supreme Lord; *jāhnavī-jalam* - the water of the Gaṅgā; *avagāhya* - having bathed; *ahnikam* - daily; *ktvā* - done; *prāyāt* - went forth; *sādhubhiḥ* - with saintly persons; *anvitaḥ* - together; *nāndī-mukhān* - ancestors in suffering; *pit-gaṇān* - hosts of forefathers; *sapūjya* - having worshipped; *su-samāhitaḥ* - with great attention; *sthitantam* - standing; *sahasā* - suddenly; *abhyetya* - arriving; *dvija-putrā* - the sons of brāhmaṇas; *mahā* - great; *ojasaḥ* - vigorous; *vastra* - garments; *alaṅkāra* - ornaments; *mālābhi* - with garlands; *gandha-ādyaiḥ* - with scented oils and other pleasing articles; *samabhūayan* - fully ornamented; *śrīmat-viśvambharam* - beautiful Viśvambhara; *devam* - Supreme Personality of Godhead; *kāma* - Cupids; *koṭi* - ten million; *sama-prabham* - equal effulgence.

Early on the following day, after taking His daily bath in the waters of the Jāhnavī, Bhagavān Śrī Gaura went forth, and assisted by saintly persons He attentively worshipped His ancestors to release them from any suffering. Just then, powerful young sons of brāhmaṇas suddenly arrived and completely decorated beautiful Viśvambharadeva, whose effulgence was like millions of Cupids, with silken garments, ornaments, garlands, scented oils and so forth.

*tasmin kane cakārāśu / śrī-sanātanaḥ paṇḍitaḥ
vastrālaṅkāra-mālābhir / gandhādyair samalaṅktām 13*

*kanyā vaivāhika kāla / viditvā brāhmaṇottamān
preayām āsa jāmātur / ādarān ayanāya saḥ 14*

tasmin - at that; *kane* - moment; *cakāra* - he did; *āśu* - quickly; *śrī-sanātanaḥ* - Śrī Sanātana; *paṇḍitaḥ* - the scholar; *vastra* - garments; *alaṅkāra* - ornaments; *mālābhiḥ* - with garlands; *gandha-ādyaiḥ* - with scents and so forth; *samalaṅktām* - fully ornamented; *kanyām* - daughter; *vaivāhikam kālam* - marriage time; *viditvā* - knowing; *brāhmaṇa-uttamān* - elevated brāhmaṇas; *preayām āsa* - he sent; *jāmātuḥ* - for his son-in-law; *ādarāt* - with respect; *ayanāya* - for the coming; *saḥ* - he.

At that moment, Śrī Sanātana Paṇita, knowing that the auspicious time for the wedding had arrived, also had his daughter decorated with garments, ornaments,

flower garlands, scented oils and so forth, and he sent elevated brāhmaṇas to respectfully bring his son-in-law.

*tato gatvā dvija-śrethāḥ / procuś ca vinayānvitāḥ
udvāhārtha tava śubhaḥ / kālo 'ya samupasthitaḥ 15*

tataḥ - then; *gatvā* - having gone; *dvija-śrethāḥ* - elevated brāhmaṇas; *procuḥ* - declared; *ca* - and; *vinaya-anvitāḥ* - filled with humility; *udvāha-artham* - the purpose of marriage; *tava* - Your; *śubhaḥ* - auspicious; *kālaḥ* - time; *ayam* - this; *samupasthitaḥ* - arrived.

Approaching Him, those excellent brāhmaṇas submissively informed Śrī Hari, "The auspicious moment for Your marriage has now arrived.

*vijayasva śubhāya tva / gamanāya mati kuru
paṇḍitasya ghe tasya / bhāgya ko vaktum arhati 16*

vijayasva - conquer; *śubhāya* - for welfare; *tvam* - You; *gamanāya* - for going; *matim* - mind; *kuru* - do; *paṇḍitasya* - of the scholar; *ghe* - in the home; *tasya* - his; *bhāgyam* - fortune; *kaḥ* - who?; *vaktum* - to speak; *arhati* - ought.

"Conquer fortune and fix Your mind to enter the paṇḍita's home. Who can describe Your good fortune?!"

*tac chrutvā brāhmaṇa-vacaḥ / bhagavān sādārānanaḥ
jaya-ghoair brahma-ghoair / mdaṅga-paṭaha-svanaiḥ 17*

*vīṇā-paṇava-kāsyādi / nisvanair mudito yayau
mātara sapraṇamyāśu / dolārohaṇa-pūrvakam 18*

tat - that; *śrutvā* - hearing; *brāhmaṇa-vacaḥ* - the words of the brahmaṇas; *bhagavān* - the all-opulent Lord; *sa-ādara-ānanaḥ* - with a respectful face; *jaya-ghoaiḥ* - to cries of victory; *brahma-ghoaiḥ* - with utterances of Vedic hymns; *mdaṅga-paṭaha-svanaiḥ* - with the beating of the mdaṅga and paṭaha drums; *vīṇā-paṇava-kāsyā-ādi-nisvanaiḥ* - with the sounds of the vīṇā, cymbals and gongs, etc.; *muditaḥ* - joyously; *yayau* - He went; *mātaram* - mother; *sapraṇamya* - offering obeisances; *āśu* - swiftly; *dola* - palanquin; *arohaṇa* - mounting; *pūrvakam* - together.

Hearing these words of the brāhmaṇas with a respectful face, the Lord happily went to His mother. He offered her His prostrated obeisances. and then at once sat down with her in a palanquin. The procession began accompanied by cries of "Jaya!" and utterances of Vedic hymns, along with the beating of mṛdaṅga and paṭaha drums, as well as the vibrations of the vīṇā, cymbals, gongs, and various other instruments.

*dīpāvalibhir anyaiś ca / nakatrain iva candramāḥ
śarac-candrāśu-śubhrāyā / śibikāyā rarāja saḥ 19*

dīpa-āvalibhiḥ - with rows of lamps; *anyaiḥ* - with others; *ca* - and; *nakatraiḥ* - with the stars; *iva* - like; *candramāḥ* - moon; *śarat-candra* - autumn moon; *aśu-subhrāyām* - in the splendid rays; *śibikāyām* - on the palanquin; *rarāja* - He shone; *saḥ* - He.

While the autumn moon shone with brilliant rays in the sky above, Lord Hari, together with the other palanquins with their rows of lamps, also shone like a moon amidst the stars.

suvarṇa-gaura-kīrābdhau / meru-śṅga ivāparaḥ
jagan-mohana-lāvaṇya / vyakti-ktya svaya hariḥ 20

su-varṇa - beautiful color; *gaura-kīra-abdhau* - in the golden milk ocean; *meru-śṅgaḥ* - the peak of mount Meru; *iva* - like; *aparaḥ* - another; *jagat-mohana* - bewildering the all beings of the universe; *lāvaṇyam* - in the beauty; *vyakti-ktya* - became manifest; *svayam* - personally; *hariḥ* - Lord Hari.

Appearing like another Mount Meru amidst the golden milk ocean, the original Supreme Lord Śrī Hari revealed the beauty which infatuates all living beings.

prāpta jāmātara vīkya / harotphulla-tanūruhaḥ
udyamyānīya vidhinā / pādyam āsanam ādarāt 21

dattvā ta varayām āsa / vastra-srag-anulepanaiḥ
druta-kāñcana-gaurāṅga / mālatī-mālya-vakasam 22

meru-śṅga yathā-gaṅgā / dvidhā-dhārā-samanvitam
udyat-pūrṇa-niśā-nātha-vadana pañkajekaṇam 23

prāptam - arrival; *jāmātaram* - son-in-law; *vīkya* - seeing; *hara* - bliss; *utphulla* - fully erect; *tanūruhaḥ* - hairs; *udyamya* - raising up; *ānīya* - leading; *vidhinā* - by precept; *pādyam* - foot-wash; *āsanam* - seat; *ādarāt* - with respect; *dattvā* - having given; *ta* - Him; *varayām āsa* - he covered; *vastra* - garments; *srag* - garlands; *anulepanaiḥ* - anointed with sandalwood pulp; *druta-kāñcana* - molten gold; *gaurāṅgam* - the Golden Lord; *mālatī-mālya* - garlanded with mālatī flowers (jasmine); *vakasam* - chest; *meru-śṅgam* - the peak of Mount Meru; *yathā* - as; *gaṅgā* - Gaṅgā; *dvidhā-dhārā* - two waterfalls; *samanvitam* - together; *udyat* - rising; *pūrṇa* - full; *niśā-nātha* - lord of the night; *vanam* - face; *pañka-ja* - mud-born (lotus); *ikaṇam* - eyes.

When Śrī Sanātana Paṇita saw that his son-in-law had arrived, his hairs stood erect with jubilation. He took the Lord by the hand and, lifting Him from the palanquin, ushered Him into his home. Then having respectfully bathed His feet and offered Him a seat as enjoined by śāstra, he dressed Him with new garments and fresh flower-garlands, and anointed His brow with pulp of sandal. Gaurāṅga's body glittered like molten gold, and the garland of mālatī flowers hanging upon His chest appeared like the Gaṅgā forming two waterfalls as it falls from the peak of Mount Meru. His face shone like the rising full moon, and His eyes blossomed like lotuses.

*dtvā jāmātara śvaśrur / mumoda susmitānanā
sā dīpair svastikair lājair / māṅgalyais tad dvija-striyaḥ 24*

*cakrur nirmañchana prītā / jāmātur hdy akovidāḥ
paramānanda-sampūrṇāḥ / kautūhala-samanvitāḥ 25*

dtvā - having seen; *jāmātaram* - son-in-law; *śvaśruḥ* - the mother-in-law; *mumoda* - took pleasure; *su-smita-ananā* - nicely smiling face; *sā* - she; *dīpaiḥ* - with lamps; *svastikaiḥ* - with bards; *lājaiḥ* - with fried grains; *māṅgalyaiḥ* - with auspicious; *tat* - that; *dvija-striyaḥ* - the brāhmaṇa ladies; *cakruḥ* - they did; *nirmañcanam* - lustration; *prītāḥ* - with love; *jāmātuḥ* - of the son-in-law; *hdi* - in the heart; *akovidāḥ* - ignorant; *parama-ānanda* - transcendental bliss; *sampūrṇāḥ* - totally filled; *kautūhala-samanvitāḥ* - filled with enthusiasm.

As Sanātana's wife, whose face was sweetly smiling, saw her son-in-law, she felt much pleasure. Although ignorant of the heart of the son-in-law, the simple-hearted brāhmaṇa ladies with great joy and eagerness offered an ārati ceremony to Him with lamps of clarified butter. They made presentations of sweets such as lāu and halava, while bards played auspicious songs.

*samānīya sutā divyā / śrī-sanātana-pañḍitaḥ
nyavedayat pāda-mūle / jāmātuḥ susamāhitāḥ 26*

samānīya - leading; *sutām* - daughter; *divyām* - divine; *śrī-sanātana-pañḍitaḥ* - Śrī Sanātana Paṇita; *nyavedayat* - offered; *pāda-mūle* - at His feet; *jāmātuḥ* - of his son-in-law; *su-samāhitāḥ* - with great attention.

Śrī Sanātana Paṇita led out his divine daughter, and with much attention presented her to the feet of his son-in-law.

*tato jaya-jayair nādair / viprāṇā veda-nisvanaiḥ
nānā-vāditra-nirghoair / babhūva mahad-utsavaḥ 27*

tataḥ - then; *jaya-jyaiḥ nādai* - with sounds of "jaya" (victory); *viprāṇām* - of the vipras; *veda-nisvanaiḥ* - with sounds of Vedic hymns; *nānā* - many; *vāditra* - instruments; *nirghoaiḥ* - with sounds; *babhūva* - there was; *mahad-utsavaḥ* - a great festival.

Then there was a great festival as the assembly cried, "Jaya! Jaya!" Learned brāhmaṇas intoned mantras from the Vedas while many musical instruments were sounded.

*vavara pupair anyonya / viṇur viṇu-priyā ca sā
sākād eva mahānando / 'vatatāra svaya vibhuḥ 28*

vavara - rained; *pupaiḥ* - with flowers; *anyonyam* - one another; *viṇuḥ* - Lord Viṇu; *viṇu-priyā* - the beloved of Viṇu; *ca* - and; *sā* - she; *sākāt* - directly; *eva* -

indeed; *mahā-ānandaḥ* - supreme bliss; *avatatāra* - descended; *svayam* - in person; *vibhuḥ* - the great.

Viṣṇu and Viṣṇu-priyā rained flowers upon one another, and then it appeared as if mahānanda, the Lord's supreme bliss potency had personally descended on that spot.

tataḥ sa āsane śubhre / śuddhāstarāṇa-sayute
upaviṭo mahā-bāhuḥ / hariḥ sā ca śubhā vadhūḥ 29

tataḥ - then; *sa* - He; *āsane* - on His seat; *śubhre* - resplendent; *śuddha-* pure; *āstarāṇa* - quilted throne; *sayute* - joined; *upaviṭaḥ* - seated; *mahā-bāhuḥ* - mighty-armed; *hariḥ* - the remover of sin; *sā* - she; *ca* - and; *śubhā* - beautiful; *vadhūḥ* - bride.

Then mighty-armed Śrī Hari and His beautiful bride sat together upon a splendid spotless quilted throne.

dvāravatyā yathā kṇo / rukmiṇī rucirānanā
vavdhe 'thānayoḥ kāntī / rohiṇī-śaśinor iva 30

dvāravatyām - in Dvāravatī; *yathā* - as; *kṇaḥ* - Śrī Kṛṣṇa; *rukmiṇī* - and Śrī Rukmiṇī Devī; *rucira* - lovely; *ānanā* - face; *vavdhe* - increased; *atha* - then; *anayoḥ* - of those two; *kāntī* - luster; *rohiṇī-śaśinoḥ* - of the star Rohiṇī and the moon; *iva* - like.

Combined together, their luster increased like Śrī Kṛṣṇa in Dvārakā with lovely Rukmiṇī, or like the star Rohiṇī with the moon.

āgatya vidhivat kanyām / utsjya kara-paṅkaje
dattvā ktārtham ātmāna / mene sa śrī-sanātanaḥ 31

āgatya - having received; *vidhi-vat* - by the precept; *kanyām* - daughter; *utsjya* - having released; *kara-paṅkaje* - in the lotus hand; *dattvā* - given; *ktā-artham* - fulfilled; *ātmānam* - himself; *mene* - thought; *saḥ* - he; *śrī-sanātanaḥ* - Śrī Sanātana.

After begetting a daughter according to the principles of scripture and finally releasing her to the lotus hands of the Lord, Śrī Sanātana Paṇita then considered his life fulfilled.

tato vivāhe nirvṛte / ktvā sa sumahotsavam
ājagāma nija geha / sa-bhāryā jagatā guruḥ 32

tata - then; *vivāhe* - the wedding; *nirvṛte* - completed; *ktvā* - done; *saḥ* - He; *sumahā-utsavam* - a very great festival; *ājagāma* - entered; *nijam* - own; *geham* - home; *sa-bhāryā* - with His wife; *jagatām* - of the universes; *guruḥ* - the spiritual master.

Then when the wedding was finished and the great festival complete, the guru of the cosmic manifestation entered His dwelling accompanied by His wife.

*dtvā tu ta kiti-surair abhinandyamāna / vadhvā sama sapadi geham
upāgata sā
geha-praveśana-vidhi muditā cakāra / sādhvībhir bandhura-mukhī
jananī murāreḥ 33*

dtvā - having seen; *tu* - and; *tam* - him; *kiti-suraiḥ* - by the sages of the earth; *abhinandyamā-nam* - being praised; *vadhvā* - with His wife; *samam* - with; *sapadi* - suddenly; *geham* - household life; *upāgatam* - arrived; *sā* - she; *geha-praveśana* - entering household life; *vidhim* - precept; *muditā* - joyful; *cakāra* - did; *sādhvībhiḥ* - with saintly ladies; *bandhura-mukhī* - charming face; *jananī* - mother; *mura-areḥ* - of the enemy of the demon Mura.

Seeing Gaura praised by the learned men of the earth as He abruptly again arrived together with His wife, on the threshold of household life, the joyous sweet-faced mother of Murāri together with other saintly ladies instructed the couple on the principles for practicing household life.

Thus ends the Fourteenth Sarga entitled "The Marriage of Viṣṇu with Viṣṇu-priyā," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Fifteenth Sarga

śrīmad-īśvara-purī-darśanam

The Meeting of Śrī Gaura Hari with Śrīmad I-śvara Purī

*tataḥ purasthair abhinandito harir / vasan ghe brāhmaṇa-vaidya-
sajjanān
apāṭhayal laukika-sat-kriyā-vidhi / cakāra kāruṇya-vidhānam
adbhutam 1*

tata - then; *pura-sthaiḥ* - by the residents of the town; *abhinanditaḥ* - congratulated; *hariḥ* - Lord Hari; *vasan* - dwelling; *ghe* - in the home; *brāhmaṇa-vaidya-sajjanān* - brāhmaṇas, physicians and other respectable men; *apāṭhayat* - He taught; *laukika* - for ordinary people; *sat-kriyā* - pure action; *vidhim* - standard; *cakāra* - did; *kāruṇya* - compassion; *vidhānam* - expedient; *adbhutam* - wonderful.

Thereafter, having been congratulated by the residents of Navadvīpa, Śrī Hari dwelt at home. He thereby compassionately accepted a wonderful and fitting means to give instruction to the brāhmaṇa community, the physicians and other respectable people, on the standard of pure life for humanity.

vācaspater vāg-mitayā jahāra / kāvyasya kāvyena vidhoḥ śriya saḥ

kāntyā svaya bhūmi-gate sureśe / nyastā punas tā hdaye daduḥ kim 2

vācaspathē - of Bṛhaspati; vāk-mitayā - by His exactitude of speech; jahāra - He took away; kāvyasya - of the poet Śukra; kāvyena - by His poetry; vidhoḥ - of the moon; śriyam - splendor; saḥ - He; kāntyā - by His loveliness; svayam - in person; bhūmi-gate - come to earth; sura-īśe - the Lord of the gods; nyastām - given up; punaḥ - again; tām - her; hdaye - in the heart; daduḥ - they gave; kim - what?.

When that Lord of the suras thus descended to earth, by the Lord's exquisitely articulated speech He deprived Bṛhaspati, the celestial master of eloquence, of his glory. By His poetry, He dwarfed Śukra, the master of poets, and by His luster He deprived the moon of its splendor. But furthermore, what did such persons genuinely give from the heart (as did Gaurāṅga)?

*so 'dhyāpayad vipra-mahattamās tān / ye pūrva-janmārjita-puṇya-
rāśayaḥ
brūmaḥ katha bhāgyavatā mahad-guṇa / yeā svaya loka-gurur gurur
bhavet 3*

saḥ - He; adhyāpayat - taught; vipra - scholars; mahattamān - greatest; tān - those; ye - who; pūrva-janma - previous birth; arjita - earned; puṇya-rāśayaḥ - heaps of pious deeds; brūmaḥ - we proclaim; katham - how?; bhāgyavatām - of the fortunate souls; mahat-guṇam - great qualities; yeām - of those; svayam - in person; loka-guruḥ - guru of all the worlds; guruḥ - spiritual master; bhavet - He can be.

Those whom He taught were the greatest among learned scholars, who in previous births had earned the position of becoming His student by accumulating heaps of pious deeds. We must proclaim of those fortunate persons, "Oh! What great qualities they had that the guru of all the worlds could personally become their guru!"

*saundarya-mādhurya-vilāsa-vibhramai / rarāja rājad-vara-hema-
gaurah
viṇu-priyā-lālita-pāda-paṅkajo / rasena pūrṇo rasikendra-mauliḥ 4*

saundarya - beauty; mādhurya - sweetness; vilāsa - pastimes; vibhramaiḥ - with bewilderingments; rarāja - shone; rājat - radiant; vara - beautiful; hema-gaurah - golden Lord Gaura; viṇu-priyā - by Śrīmatī Viṣṇu-priyā; lālita - were caressed; pāda-paṅkajaḥ - His lotus feet; rasena - with mellow; pūrṇaḥ - full; rasika-indraḥ - best of relishers of mellows; mauriḥ - the crest-jewel.

The radiant and lovely Golden Lord, whose lotus feet were gently massaged by Viṣṇu-priyā Devī, shone with bewildering pastimes of beauty and sweetness. He is the complete embodiment of all rasa, and therefore is the crest-jewel of all rasikas.

*vidyā-vilāsena vilola-bāhur / gacchan pathi śiya-samākulo hariḥ
āgatya gehe nija-mātur antike / tasyaḥ sukha nityam adhāt priyā-
samam 5*

vidyā-vilāsena - by His pastimes of scholarship; vilola-bāhuḥ - He with swinging

arms; *gacchan* - going; *pathi* - on the path; *śiya-samākulaḥ* - a crowd of students; *hariḥ* - the dispeller of evil; *āgatya* - having arrived; *gehe* - in His home; *nija-mātuḥ* - of His mother; *antike* - near; *tasyāḥ* - of her; *sukham* - happiness; *nityam* - always; *adhāt* - He bestowed; *priyā-samam* - just as he did His wife.

During His pastimes of scholarship, He would walk on the path swinging His arms, surrounded by a crowd of His students. Arriving back in His home in the His mother's presence, He always was concerned equally for her and Viṣṇu-priyā's happiness.

*tataḥ sa lokānuśikayan manas / cakāra kartu pit-kāryam acyutaḥ
śrāddha sa ktvā vidhivat vidhāna-vid / gayā pratasthe kiti-devatānvi-
taḥ 6*

tataḥ - then; *saḥ* - He; *loka-anu-śikayan* - taught the people, following the ways of previous exemplars; *manaḥ cakāra* - set His mind; *kartum* - to do; *pit-kāryam* - the duty to His father; *acyutaḥ* - the infallible Lord; *śrāddham* - ceremony for His departed father; *saḥ* - He; *ktvā* - having done; *vidhivat* - according to vidhi (scriptural precept); *vidhāna-vid* - wise in precept; *gayām* - the city of Gayā; *pratasthe* - He set forth; *kiti-devatā* - earth-gods (brāhmaṇas); *anvitaḥ* - accompanied.

To teach mankind, the infallible Lord, who is naturally well-versed in vidhi, determined fulfill His last duty to His father, following the previous authorities. Having performed His father's śrāddha ceremony according to such vidhi, He set forth for Gayā accompanied by brāhmaṇas.

*gacchan pathi prākta-ceṭayā hasan / narmoktibhiḥ kautukam āvahan
satām
reme kuraṅgāvali-rājitāsu / sthaliu paśyan mga-kautukāni 7*

gacchan - going; *pathi* - on the path; *prākta-ceṭayā* - with material behavior; *hasan* - laughing; *narma-uktibhiḥ* - with pleasurable speech; *kautukam* - happiness; *āvahan* - bringing; *satām* - of the saintly men; *reme* - He took pleasure; *kuraṅga* - deer; *āvali* - series; *rājitāsu* - in the resplendent; *sthaliu* - tablelands; *paśyan* - seeing; *mga-kautukāni* - curious animals.

Travelling on the forest path, He brought happiness to the hearts of those men as He laughed and spoke with jolly words in the manner of ordinary folk. While observing the various curious animals in the tablelands, He delighted in the many groups of deer.

*snātvā sa corāndhayake hrade mudā / ktvāhnikā deva-pitn yathā-vidhi
santarpayitvā sahasānvitaḥ priyair / mandāram āruhya dadarśa
devatāḥ 8*

snātvā - having bathed; *saḥ* - He; *cora-andhayake hrade* - the lake named Corāndhaka (lake of the blind thief); *mudā* - with joy; *ktvā ahnikam* - having performed His daily duties; *deva-pitn* - universal controllers and forefathers; *yathā-*

vidhi - according to precept; *santarpayitvā* - having propitiated; *sahasa-anvitaḥ* - suddenly; *priyaiḥ* - with His dear associates; *mandāram* - Mount Mandara; *āruhya* - climbing up; *dadarśa* - He saw; *devatāḥ* - the gods.

Once He bathed joyfully in the lake named Corāndhaka, He offered oblations to satisfy the devatās and His forefathers in accordance with the injunctions of śāstra. Suddenly after performing His daily duties, He climbed a mountain together with His dear friends and saw the devatās.

*tato 'vatīryāvajagāma satvara / dharādharādho bhavana dvijasya saḥ
manuya-śikām anudarśayan prabhur / jvareṇa santapta-tanur
babhūva 9*

tataḥ - then; *avatīrya* - descending; *avajagāma* - He came down; *sa-tvaram* - with speed; *dhara-ādharā* - holder of mountains (the earth); *adhaḥ* - down; *bhavanam* - home; *dvijasya* - of a brāhmaṇa; *saḥ* - He; *manuya-śikām* - a lesson to humanity; *anudarśayan* - showing; *prabhuḥ* - Lord; *jvareṇa* - with a fever; *santapta* - inflamed; *tanuḥ* - body; *babhūva* - He became.

Then He descended with great swiftness to the earth, and stayed in a brāhmaṇa's home. There He taught a lesson to humanity from the scriptures. He was stricken with a fever, and His body became very hot.

*babhūva me vartmani daiva-yogāc / charīra-vaivaśyam ataḥ katha
syāt
gayāsu me paitka-karma vighnaḥ / śreyasy abhūd ity ati-cintayākulaḥ
10*

babhūva - it was; *me* - my; *vartmani* - on the path; *daiva-yogāt* - by the arrangement of Providence; *śarīra* - body; *vaivaśyam* - want of control; *ataḥ* - therefore; *katham* - how?; *syāt* - it may be; *gayāsu* - at Gayā; *me* - My; *paitka-karma* - duty to My father; *vighnaḥ* - obstacle; *śreyasi* - in ultimate welfare; *abhūt* - it was; *iti* - thus; *ati-cintayā* - with deep thoughts; *ākulaḥ* - agitated.

Lord Gaura became disturbed by these profound thoughts, "While traveling by Divine arrangement, My body is out of control. If it continues in this way, how can My duty to My father in Gayā be accomplished? This is an impediment for his ultimate welfare."

*tato 'py upāya paricintayan svaya / jvarasya śāntyai dvija-pāda-
sevanam
vara sa vijñāya tathopapādayan / tad-ambu-pāna bhagavāś cakāra 11*

tataḥ - then; *api* - however; *upāyam* - a means; *paricintayan* - fully considering; *svayam* - of its own accord; *jvarasya* - of the fever; *śāntyai* - for the alleviation; *dvija-pāda-sevanam* - service to the feet of the brāhmaṇas; *varam* - boon; *saḥ* - He; *vijñāya* - having begged; *tathā* - and; *upapādayan* - obtaining; *tat* - from the brāhmaṇas's feet; *ambu-pānam* - drinking the water; *bhagavān* - the all-opulent

Lord; *cakāra* - He did.

Then after exhaustively pondering the matter, the means to relieve the fever occurred to Him. He should take service from the feet of the brāhmaṇas! Having begged and obtained that boon from the brāhmaṇas, Bhagavān Gaura drank their footwash.

*ye sarva-viprā madhu-sūdanāśrayāḥ / nirantara kṇa-padābhicintakāḥ
tataḥ svaya kṇa-janābhimānī / teā para pāda-jala papau prabhuḥ 12*

ye - who; *sarva-viprāḥ* - all advanced brāhmaṇas; *madhu-sūdana-āśrayāḥ* - take shelter of Lord Kṛṣṇa, the slayer of the Madhu demon; *nirantaram* - ceaselessly; *kṇa-pada-abhicintakāḥ* - meditate intensely on Śrī Kṛṣṇa's feet; *tataḥ* - for that reason; *svayam* - Himself; *kṇa-janā* - the people of Śrī Kṛṣṇa; *abhimānī* - cherisher; *teām* - of them; *param* - supreme; *pāda-jalam* - foot-wash; *papau* - He drank; *prabhuḥ* - the Lord.

All realized brāhmaṇas accept Śrī Madhusūdana as their exclusive shelter. Therefore incessantly they contemplate His feet. For this reason, Śrī Kṛṣṇa Himself drank their supremely potent footwash, desiring to thereby glorify His devotees.

*tato jvarasyopaśamo babhūva / tān darśayitvā dvija-pāda-bhaktim
jagāma tīrtha sa punaḥ punākhyā / cakāra tatra dvija-devatārcanam
13*

tataḥ - thereafter; *jvarasya* - of the fever; *upaśamaḥ* - calming; *babhūva* - it was; *tān* - them; *darśayitvā* - having shown; *dvija-pāda* - the feet of the twice-born; *bhaktim* - devotion; *jagāma* - He went; *tīrtham* - the holy bathing place; *saḥ* - He; *punaḥ punākhyā* - known as Punaḥ Punā; *cakāra* - He did; *tatra* - there; *dvija-devatārcanam* - worship of the twice-born and the demigods.

Thus the Lord's fever was cured. Having thus demonstrated the power of devotion to the feet of the twice-born, He departed for the sacred river Punaḥ Punā. There He offered worship to the twice-born and the devatās.

*tataḥ samuttīrya nadī sa gacchan / tīrthottame rāja-ghe su-puṇye
brahmākhyā-kuṇḍe pit-deva-pūjā / cakāra lokān anuśikayan saḥ 14*

tataḥ - then; *samuttīrya* - having crossed; *nadīm* - the river; *saḥ* - He; *gacchan* - travelling; *tīrtha-uttame* - at the best of holy places; *rāja-ghe* - near the chief city of Bihar called Rāja-gha; *su-puṇye* - very sanctified; *brahma-ākhyā-kuṇḍe* - at the pond named Brahma; *pit-deva-pūjā* - worship of forefathers and the demigods; *cakāra* - performed; *lokān* - people; *anuśikayan* - teaching to follow; *saḥ* - He.

After crossing that river, He travelled to the great and holy tīrtha named Brahma-kunḍa, near the chief city of Bihar named Rāja-gha. There He performed worship of His fore-fathers and the devatās, in order to encourage people to follow Vedic injunctions.

...patyā sva-mātuḥ sa-suro 'gamac chanair / gayā gadā-bhc-caraṇa
didrkuḥ 15

...patyā - on account of His father; sva-mātuḥ - of His mother; sa-suraḥ - with the godly men; agamat - came; śanaiḥ - gradually; gayām - to Gayā; gadā-bht - the Lord who bears a club; caraṇam - foot-print; didrkuḥ - being desirous to see.

...Thus for the sake of His father, the Lord with the company of brāhmaṇas gradually arrived at Gayā. Śrī Gaurāṅga was eager to behold the footprint of Lord Viṣṇu, the wielder of the club.

[Note: Two lines from verse fifteen have been lost in the original manuscript.]

tasmin śubha nyāsi-vara dadarśa / sa īśvarākhyā hari-pāda-bhaktam
purī pareśaḥ parayātma-bhaktyā / tuṭa nanāmainam athābravīc ca 16

tasmin - at that place; śubham - auspicious; nyāsi-varam - an exalted renunciant; dadarśa - He saw; saḥ - He; īśvara-ākhyam - known as I-śvara; hari-pāda-bhaktam - a devotee of the feet of Lord Hari; purīm - titled Purī; para-īśaḥ - the Lord of the transcendental realm; parayā - with intense; ātma - of the soul; bhaktyā - with devotion; tutam - pleased; nanāma - He bowed; enam - to him; atha - then; abravīt - said; ca - and.

There He saw an exalted and virtuous renunciant of the name I-śvara Purī, who was devoted to the feet of Śrī Hari. Śrī Śacīnandana, master of the transcendental realm, prostrated Himself with rapt devotion before that great soul, who became pleased with Him. The Lord then addressed him as follows:

dityādyā dta bhagavan padāmbuja / tava prabho brūhi yathā
bhavāmbudhim
nistīrya kṇāṅghri-saroruhāmtam / pāsyāmi tan me karuṇā-nidhe
svayam 17

dityā - by good fortune; adyā - today; dṭam - seen; bhagavan - O blessed Lord; pada-ambujam - lotus feet; tava - your; prabho - O master; brūhi - please tell; yathā - that; bhava-ambudhim - ocean of repeated birth and death; nistīrya - traversing; kṇa-āṅghri - Śrī Kṛṣṇa's feet; sara-ruha - lake-grown (lotus); amtam - deathless; pāsyāmi - I shall see; tat - that; me - to me; karuṇā-nidhe - O ocean of mercy; svayam - by your own desire.

"He Bhagavan! By the blessings of Providence, I have seen your lotus feet today ! O my master! Ocean of mercy! Mercifully tell me, if your heart approves, how I may traverse this ocean of sasāra and drink the immortal ambrosia of Kṛṣṇa's lotus feet."

sa ittham ākarṇya harer vaco 'mta / mudā dadau mantra-vara mati-
jñāḥ
daśākara prāpya sa gaura-candramā / tuṭāva ta bhakti-vibhāvitaḥ
svayam 18

aḥ - he; ittham - thus; ākarṇya - hearing; vacaḥ - words; hareḥ - of Lord Hari; amtam - nectar; mudā - with joy; dadau - he gave; mantra-varam - the excellent mantra; mati-jñāḥ - who knew the mind; daśa-akaram - of ten syllables; prāpya - obtaining; saḥ - He; gaura-candramā - Gaura Candra; tuṭāva - satisfied; tam - him; bhakti-vibhāvitaḥ - by His arousal of pure devotion; svayam - spontaneous.

Hearing the nectarean words of Gaura Hari, I-śvara Purī could understand His pure mentality, and gladly he awarded Him a sublime mantra of ten syllables. Experiencing a spontaneous awakening of pure devotion, Śrī Gaura Candra offered some words of praise to His gurudeva.

*nyāsin dayālo tava pāda-saṅgamāt / ktārthatā me 'dya babhūva
durlabhā
śrī-kṣapādābja-madhūnmadā ca sā / yathā tariyāmi duranta-sastim 19*

nyāsin - O renunciant; dayālo - O merciful personality; tava - your; pāda-saṅgamāt - by the association of Your feet; ktārtha-tā - fulfillment; me - My; adya - today; babhūva - there was; durlabhā - rare; śrī-kṣa-pāda-abja - the lotus feet of Śrī Kṛṣṇa; madhu-unmadā - intoxicating honey; ca - and; sā - that; yathā - so that; tariyāmi - I shall transcend; du-anta - difficult to end; sastim - cycle of birth and death.

The son of Śacī said, "O merciful renunciant, today by the touch of your feet I have achieved an extremely rare gift, by which every desire of Mine is now fulfilled. That gift is the intoxicating honey of Śrī Kṛṣṇa's lotus feet. By tasting that honey I shall surmount the otherwise insurmountable ocean of birth and death."

Thus ends the Fifteenth Sarga entitled "The Meeting of Śrī Gaura Hari with Śrīmad I-śvara Purī," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Sixteenth Sarga
gayāgamanam
Śrī Gaura Returns Home from Gayā

*sa bhakti paridarśayan svaya / phalguu cakre pit-devatārcanam
pretādi-śṅge pit-piṇḍa-dāna / brahmāṅgulī-reṇu-yuteu ktvā 1*

gurau - to the guru; saḥ - He; bhaktim - devotion; paridarśayan - displaying; svayam - spontaneous; phalguu - in lands around the river Phalgu; cakre - He did; pit-devatā-arcanam - worship of His forefathers and the demigods; preta - deceased; ādi-śṅge - on the mountain peak named _di-Śṛṅga; pit-piṇḍa-dānam - made offering of Viṣṇu-prasāda to His father; brahma - the Supreme Personality of Godhead; āṅgulī - with folded hands; reṇu-yuteu - holding the dust of his father; ktvā - having

done.

Thus Śrī Gaurāṅga spontaneously showed the world the correct process of devotional service unto Śrī Guru. Then with folded hands, He performed worship of his forefathers and the devatās in the waters of the Phalgu river, and contemplating the Supreme Lord, He placed the dust of His father's remains in the waters of that river. He then offered piṇa in the form of Viṣṇu-prasāda to His father on the mountain named _di-Śṛṅga.

*devān samabhyarcya dadau dvijātaye / pitn samuddiśya yatheta-
dakiṇām
tato 'varuhyāsu yayāv udīcī / pit-kriyā dakiṇa-mānase ca 2*

devān - the demigods; *samabhyarcya* - having fully worshipped; *dadau* - He gave; *dvi-jātaye* - to the twice-born; *pitn* - His forefathers; *samuddiśya* - for the sake of; *yathā* - as; *iṭa-dakiṇām* - desired remuneration; *tataḥ* - then; *avaruhya* - descending; *āsu* - swiftly; *yayau* - He went; *udīcīm* - north; *pit-kriyā* - duty to His father; *dakiṇa-mānase* - at the city named Dakiṇa-mānasa; *ca* - and.

After properly worshipping the universal controllers, for the sake of His ancestors He gave in charity to the brāhmaṇas as much as they desired. Then at once He descended and travelled northwards to the city named Dakṣina-mānasa, where He performed another ceremony for the welfare of His ancestors.

*ktvottare mānasa-saṅjñake ca / yayau sa jihvā-capale dvijānvitaḥ
śrāddha pitnām atha devatānām / ktvā gayā-mūrdhni jagāma htaḥ 3*

ktvā - having performed; *uttare* - northern; *mānasa-saṅjñake* - known as Mānasa; *ca* - and; *yayau* - He went; *saḥ* - He; *jihvā-capale* - at the bathing place named Jihvā-capala; *dvija-anvitaḥ* - with brāhmaṇas; *śrāddham* - the śrāddha ceremony; *pitnām* - of His forefathers; *atha* - then; *devatānām* - of the gods; *ktvā* - performed; *gayā-mūrdhni* - the northern part of Gayā; *jagāma* - He went; *htaḥ* - joyous.

Having also performed a śrāddha ceremony in the northern part of -Dakṣina-mānasa, He then went to the tīrtha named Jihvā-capala and, together with the brāhmaṇas, performed a śrāddha ceremony for His forefathers and also worshipped the devatās. Then in a jubilant mood, He returned to the northern part of the city of Gayā.

*dvijottamaiḥ śoḍaśa-vedikāyā / cakāra piṇḍa pit-karma-pūrvakam
śrīmat-jagannātha-purandarākhyah / pratyakībhūya jaghe
mudānvitaḥ 4*

dvija-uttamaiḥ - with elevated brāhmaṇas; *śoḍaśa-vedikāyām* - on sixteen altars; *cakāra* - He performed; *piṇḍam* - offering of Viṣṇu-prasāda to His ancestors; *pit-karma* - rites for His ancestors; *pūrvakam* - together; *śrīmat-jagannātha-purandara-ākhyah* - known as Śrīmat Jagannātha Purandara; *pratyakī-bhūya* - became manifest; *jaghe* - accepted; *mudā-anvitaḥ* - with joy.

With the help of elevated brāhmaṇas, Lord Gaurāṅga then performed an offering of piṇa to His father on sixteen altars together with rites to release His father from all distress. Then that personality who had been known as Śrī Jagannātha Purandara became distinctly visible to them and joyfully accepted the offering.

*yathā śrī-rāmeṇa hi datta-piṇḍaḥ / ghīta āgamyā tadīya pitrā
eva hi sarvatra hareś caritra / tathāpi duprāpyatama yad etat 5*

yathā - as; *śrī-rāmeṇa* - by Lord Rāma; *hi* - indeed; *datta-piṇḍaḥ* - piṇa was offered; *ghīta* - taken; *āgamyā* - having come; *tadīya* - his; *pitrā* - by His father; *evam* - thus; *hi* - surely; *sarvatra* - in every way; *hareḥ* - of Lord Hari; *caritram* - the behavior; *tathāpi* - just so; *duprāpyatamam* - very rarely obtainable; *yat* - which; *etat* - this.

Just as Lord Rāma Candra offered piṇa in ancient times and His father, Mahārāja Daśaratha came and accepted it, so in every way Gaura Hari's behavior was the similar. Still Gaurāṅga's pastimes are the most unique of all.

*sa viṇu-padyā hari-pāda-cihna / dṭvāti-hto manasābravīc ca
katha hareḥ pāda-payojā-lakma-premodayā me na babhūva dṭvā 6*

saḥ - He; *viṇu-padyām* - made by the foot of Lord Viṣṇu; *hari-pāda-cihnam* - the characteristic mark; *dṭvā* - having seen; *ati-htaḥ* - very jubilant; *manasā* - in His mind; *abravīt* - said; *ca* - and; *katham* - how?; *hareḥ* - of Śrī Hari; *pāda-payojā-lakma* - signs of His lotus foot; *prema-udayā* - by the rising of love of God; *me* - my; *na* - not; *babhūva* - it became; *dṭvā* - having seen.

When He saw the footprint of Viṣṇu adorned with the characteristic signs of Śrī Viṣṇu's feet, Gaura Hari became very jubilant but He wondered, "How can it be that My eyes have seen the marks on Hari's lotus foot, yet prema has not arisen in My heart?"

*tasmin kane tasya babhūva daivāt / suśīta-toyair abhiecana muhuḥ
kamporddhva-romā bhagavān babhūva / premāmbu-dhārā-śata-
dhauta-vakāḥ 7*

tasmin - at that; *kane* - moment; *tasya* - from Him; *babhūva* - there was; *daivāt* - by the will of the Lord; *su-śīta-toyaiḥ* - with very cool waters; *abhiecanam* - shower; *muhuḥ* - repeatedly; *kampa* - trembling; *ūrdhva-romāḥ* - hairs standing erect - *bhagavān* - the illustrious Lord; *babhūva* - there was; *prema-ambu* - water of love; *dhārā* - tears; *śata* - hundreds; *dhauta* - cleansed; *vakāḥ* - chest.

At that moment by Divine arrangement a continuous shower of very cool water fell the illustrious Lord's eyes bathing the footprint of Śrī Viṣṇu. His body trembled, His hairs stood erect out of happiness, and His chest was bathed by hundreds of streams of prema-tears.

*sa vihvalaḥ kṇa-padābja-yugma- / premotsavenāśu vimukta-saṅgaḥ
tyaktvā gayā gantum iyea ramyām / madhor vana sādhu-nievitā tām 8*

saḥ - He; *vihvalaḥ* - overwhelmed; *kṇa-pada-abja* - Śrī Kṛṣṇa's lotus feet; *yugma* - pair; *prema* - Kṛṣṇa-love; *utsavena* - out of gladness; *āśu* - swiftly; *vimukta-saṅgaḥ* - free from attachment; *tyaktvā* - giving up; *gayām* - Gayā; *gantum* - to go; *iyea* - He desired; *ramyām* - charming; *madho vanam* - the forest of Madhu; *sādhu-nievitām* - frequented by the holy men; *tām* - that.

Because of His ecstatic love for Śrī Kṛṣṇa's lotus feet, at once He became oblivious to externals. He wished to leave the charming city of Gayā, frequented by holy men behind Him and depart for Madhuvana, the eternal abode of Śrī Kṛṣṇa.

*prāhāsarīrā nava-megha-nisvanā / vāṇī tam āhūya cala sva-mandiram
tataḥ para kāla-vaśena deva / madhor vana cānyad api sva-ceṭayā 9*

prāha - spoke; *aśarīrā* - without a body; *nava-megha-nisvanā* - with a sound like a new monsoon cloud; *vāṇī* - words; *tam* - Him; *āhūya* - summoning; *cala* - go; *sva-mandiram* - to Your own home; *tataḥ* - then; *param* - afterwards; *kāla-vaśena* - by the influence of Time; *deva* - O Lord; *madhoḥ vanam* - forest of Madhu; *ca* - and; *anyat* - other; *api* - also; *sva-ceṭayā* - by Your characteristic behavior.

Then a celestial being, without manifest form, spoke a message from the sky, resounding like the echo of monsoon clouds newly arrived in the sky: "Dear Lord, please return to Your home. Later, You shall certainly go to Madhuvana, and there You shall perform all other pastimes in accordance with Your unique character.

*bhavān hi sarveśvara ea niścitaḥ / kartu hy akartu ca samarthaḥ
sarovataḥ
tathāpi bhṭyaiḥ gadita ca yat prabho / kartu pramāṇa hi tam arhasi
dhruvam 10*

bhavān - Your honor; *hi* - certainly; *sarva-īśvara* - the Lord over all; *eaḥ* - this; *niścitaḥ* - certain; *kartum* - to do; *hi* - indeed; *akartum* - to not do; *ca* - and; *samarthaḥ* - able; *sarovataḥ* - in all respects; *tathā api* - still; *bhṭyaiḥ* - by the servants; *gaditam* - said; *ca* - and; *yat* - which; *prabho* - O Master; *kartum* - to do; *pramāṇam* - evidence; *hi* - surely; *tam* - him; *arhasi* - may You kindly; *dhruvam* - factual.

"Being the Supreme Lord, You are able in all respects to do or not do according to Your own desire. Still, O Master, please consider these words of Your servant."

*sa ittham ākarṇya gira su-divyām / āgatya geha nija-bandhubhir vtaḥ
nanāma mātuś caraṇe nipatya / babhūva harāśru-vilocanā śacī 11*

saḥ - He; *ittham* - thus; *ākarṇya* - hearing; *giram* - the words; *su-divyām* - supernatural; *āgatya* - going; *geham* - home; *nija-bandhubhiḥ* - with His own kinsmen; *vtaḥ* - surrounded; *nanāma* - He bowed down; *mātuḥ* - of His mother; *caraṇe* - to the feet; *nipatya* - falling down; *babhūva* - she was; *hara* - gladness; *āśru* - tears; *vilocanā* - eyes; *śacī* - Śacī Devī.

Having heard those supernatural words, Śrī Hari returned to His home, where His kinsfolk at once surrounded Him. He fell and bowed at the feet of His mother, and Śacī Mātā's eyes became filled with tears of joy.

*ghe vasan prema-vibhinna-dhairya / rudaty ala rauti muhur muhuḥ
svanaiḥ
sa vepathur gadgadayā girā lapaty / ala hare kṇa hare mudā kvacit 12*

ghe - in His home; *vasan* - dwelling; *prema* - love; *vibhinna* - shaken; *dhairyam* - gravity; *rudati* - He cries; *alam* - He wept; *rauti* - He thundered; *muhu muhuḥ* - repeatedly; *svanaiḥ* - with sounds; *sa-vepathuḥ* - with trembling; *gadgadayā* - with choked voice; *girā* - with words; *lapati alam* - He murmured; *mudā* - joyously; *kvacit* - sometimes.

While dwelling in His home, His gravity was sometimes broken by His sentiments of love for Śrī Kṛṣṇa. At times He would weep, at other times He would repeatedly make thundering sounds. At times His body trembled and at other times He would joyously utter with faltering voice, "Hare Kṛṣṇa, Hare..."

*śrīvāsādi-vipra-gaṇaiḥ kvacin nava / gayaty ala ntyati bhāva-pūrṇaḥ
nānāvatārānukti vitanvan / reme n-lokān anuśikayaś ca 13*

śrīvāsa-ādi-vipra-gaṇaiḥ - with the group of learned brāhmaṇas headed by Śrīvāsa Paṇita; *kvacit* - sometimes; *navam* - novel; *gayati alam* - He sang; *ntyati* - danced; *bhāva-pūrṇaḥ* - full of ecstasy; *nānā* - many; *avatāra* - descent of the Lord; *anuktim* - imitation; *vitanvan* - exhibit; *reme* - He enjoyed; *n-lokān* - human society; *anuśikayan* - teaching; *ca* - and.

Sometimes accompanied by Śrīvāsa and other spiritually enlivened persons, He sang and danced in novel ways, always filled with ecstasy. He delighted in teaching human society by displaying as if in imitation, the pastimes of many other avatāras of the Lord.

*nyāsa ca cakre hari-pāda-padme / sarvā kriyā nyāsi-varo babhūva
tato 'gamat ketra-vare mahātmabhir / vto mukunda-pramukhair hari-
priyaiḥ 14*

nyāsam - the renounced order; *ca* - and; *cakre* - took; *hari-pāda-padme* - at the lotus feet of Śrī Hari; *sarvām* - all; *kriyām* - activities; *nyāsi-varaḥ* - best of renunciants; *babhūva* - was; *tataḥ* - then; *agamat* - He went; *ketra-vare* - to the best of lands, Jagannātha Purī; *mahā-ātmabhiḥ* - with great souls; *vtaḥ* - surrounded; *mukunda-pramukhaiḥ* - headed by Mukunda; *hari-priyaiḥ* - by those dear to Śrī Hari.

Gaurāṅga renounced all worldly activities for the lotus feet of Śrī Hari. Thus He became the topmost of all sannyāsīs. Then surrounded by great souls headed by Mukunda all of whom felt love for Śrī Hari, He went to Śrī Kṣetra.

*dadarśa deva puruottameśvara / cira cirānanda-sukhāti-sat-sukham
labdhvāgamad rāghava-deva-nirmita / setu pathi prājña-janaiḥ sa
sādhubhiḥ 15*

dadarśa - He saw; *puruā* - person; *uttama* - above the darkness; *īśvaram* - the Supreme Personality of Godhead; *ciram* - for a long time; *cira-ānanda-sukha* - prolonged ecstatic happiness; *ati-sat-sukham* - transcendental pure joy; *labdhvā* - got; *agamat* - went; *rāghava-deva-nirmitam* - made by the Lord of the Raghus, Śrī Rāma; *setum* - bridge; *pathi* - on the way; *prājña-janaiḥ* - with sages; *saḥ* - He; *sādhubhiḥ* - with saints.

There for a long time, aloof from the ignorance of the material world, He gazed upon that Ultimate Person, Lord Jagannātha. After He had repeatedly relished pure bliss in unlimited ecstasy for a long time, accompanied by saintly devotees He departed on the path for Setu-bandha, the bridge built by the Lord of the Raghu dynasty.

*tatra sthitān sapta tamāla-vkān / āliṅgya cakre muhur eva rodanam
tataḥ samāgatya dadarśa kūrme / sa kūrma-rūpa jagad-īśvara
prabhuḥ 16*

tatra - there; *sthitān* - standing; *sapta* - seven; *tamāla-vkān* - tamāla trees; *āliṅgya* - having embraced; *cakre* - did; *muhur* - repeatedly; *eva* - indeed; *rodanam* - crying; *tataḥ* - then; *samāgatya* - having come; *dadarśa* - He saw; *kūrme* - at Kūrma Kṣetra; *saḥ* - He; *kūrma-rūpam* - the form of Lord Tortoise; *jagat-īśvaram* - the Lord of the universe; *prabhuḥ* - the master.

There after embracing seven tamāla trees, He wept much. Then Prabhu went to the holy place known as Kūrma Kṣetra and saw the Lord of the universe in His transcendental form of a tortoise.

*tatrāgamac chrī-puruottamākhye / ketre jagannātha-mukha dadarśa
kiyad dina tatra nivāsam acyuto / vidhāya yāto mathurā madhu-dviaḥ
17*

tatra - there; *āgamat* - He came; *śrī-puruottama-ākhye* - named Śrī Puruṣottama; *ketre* - field of activities; *jagannātha-mukham* - the face of Lord Jagannātha; *dadarśa* - He saw; *kiyat* - how many? (rhetorical); *dinam* - days; *tatra* - there; *nivāsam* - residence; *acyutaḥ* - the infallible; *vidhāya* - having prepared; *yātaḥ* - going; *mathurām* - to Mathurā; *madhu-dviaḥ* - of the enemy of Madhu.

He then returned to Jagannātha Purī, which is known as Puruṣottama Kṣetra or the field of activities for the Supreme Male. For many days Acyuta resided there. Then having prepared Himself, the enemy of Madhu departed for Mathurā.

*pādājya-cihnaiḥ samalaṅktā sthalī / ruroda saprāpya luṭhan kitau
bhśam
kiyad dina tatra sthito jagad-guruḥ / premāmtāsvādana-mātra utsukaḥ*

pāda-abja-cihnaiḥ - by the marks of His lotus feet; *samalañktām* - ornamented; *sthalīm* - spot; *ruroda* - He wept; *samprāpya* - having obtained; *luṭhan* - rolling; *kitau* - on the earth; *bhśam* - very much, without hesitation; *kiyat* - how many?; *dinam* - days; *tatra* - there; *sthitaiḥ* - staying; *jagat-guruḥ* - spiritual master of the universe; *prema-amta* - nectar of love of God; *āsvādana* - relishing; *mātra* - only; *utsukaḥ* - eager.

Upon reaching that spot ornamented by the marks of Śrī Kṛṣṇa's lotus feet, the jagad-guru wept profusely, and without hesitation rolled upon the earth in exultation. How many days did Mahāprabhu stay there solely eager to relish Kṛṣṇa-prema-rasa?

*iti sa madhu-purī prabhur vitanvan / parama-sukha sahasā jagāma
harāt
punar anupadam eva sādhu-saṅgāt / parama-pada puruottama-
pradīvyam 19*

iti - thus; *saḥ* - He; *madhu-purīm* - the abode of honey; *prabhuḥ* - the master; *vitānvan* - display; *parama-sukham* - transcendental happiness; *sahasā* - suddenly; *jagāma* - He went; *harāt* - out of joy; *punaḥ* - again; *anupadam* - step by step; *eva* - surely; *sādhu-saṅgāt* - because of association with devotees; *parama-padam* - highest abode; *puruottama-pradīvyam* - pleasure sports of Lord Jagannātha.

Thus did Prabhu joyously display transcendental happiness throughout the land of Madhu-purī, which is filled with the honey of Śrī Kṛṣṇa's pastimes. Then suddenly He left, and returned step by step to the supreme abode of Śrī Puruṣottama's pleasure sports, just to reciprocate loving relationships with His devotees.

*śrutvā sa tīrthasya vidhi-kriyā harer / labhet gayā-tīrtha-phala
mahattamam
devāvasāne vimalā gati naraḥ / śraddhānvito gacchati pūrṇa-lālasaḥ
20*

śrutvā - hearing; *saḥ* - He; *tīrthasya* - of the holy bathing place; *vidhi-kriyām* - the practices prescribed in the śāstras; *hareḥ* - of Śrī Hari; *labhet* - can obtain; *gayā-tīrtha-phalam* - the benefit of serving Gayā, the holy place; *mahattamam* - best; *deva-avasāne* - in the Lord's abode; *vimalām* - free of inebriety; *gatim* - destination; *naraḥ* - the man; *śraddhā-anvitaḥ* - with faith; *gacchati* - goes; *pūrṇa-lālasaḥ* - ardent longing.

A man who hears with full faith and ardent longing of Śrī Hari's practice of scriptural injunctions concerning holy places can achieve whatever excellent benefit is conferred by service to Gayā, and then he travels on to the abode of the Lord, the pure destination.

Thus ends the Sixteenth Sarga entitled "Gaura Returns Home from Gayā," in the First Prakrama of the great poem Śrī Caitanya Carita.

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SECOND PRAKRAMA

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First Sarga

bhāva-prakāśa

Gaurāṅga Reveals His Ecstatic Moods

*tataḥ provāca tac chrutvā / śrī-dāmodara-pañḍitaḥ
navadvīpe kim akarol / līlā līlā-nidhiḥ prabhu 1*

tataḥ - then; *provāca* - said; *tat* - that; *śrutvā* - heard; *śrī-dāmodara-pañḍitaḥ* - the transcendental scholar; *nava-dvīpe* - in the town of nine islands; *kim* - what?; *akarot* - did; *līlām* - pastimes; *līlā-nidhiḥ* - jewel-ocean of pastimes; *prabhu* - Master.

After Dāmodara Paṇita had heard from Murāri Gupta of Śrī Gaura Hari's return from Gayā, he inquired from him, "Dear sir, what further pleasure-pastimes did our Master, who resembles a jewel-filled ocean of divine pastimes, perform while residing in Navadvīpa?"

*vistāreṇa vadasvādya / sarvva-śruti-rasāyanam
tato 'sau vaktum ārebhe / murārir harṣayan dvijam 2*

vistāreṇa - in detail; *vadasva* - please speak; *adya* - today; *sarva-śruti-rasa-āyanam* - the abode of all mellows for the ear; *tataḥ* - then; *asau* - he; *vaktum* - to speak; *ārebhe* - began; *murāri* - Murāri Gupta; *harṣayan* - causing pleasure; *dvijam* - the brāhmaṇa.

"Speak to me in great depth about Him, who is the elixirean abode of all rasa for my ears." So Murāri began to speak further, thereby greatly enlivening that brāhmaṇa:

*śrūyatā mahad āścaryyā / kathā saṅkṣepato mama
natvā vakṣyāmi deveśa-caitanya-caraṇāmbujam 3*

śrūyatām - please hear; *mahat* - great; *āścaryām* - wonder; *kathām* - tale; *saṅkṣepata* - in brief; *mama* - my; *natvā* - having offered obeisances; *vakṣyāmi* - I shall speak; *deva-īśa* - Lord of divine beings; *caitanya-caraṇa-ambujam* - the lotus feet of Śrī Caitanya.

"O hear this great tale of wonder as I narrate it in brief. After bowing low to the

lotus feet of Śrī Caitanya, Master of the gods, I shall first speak of those feet."

*caitanya-candra tava pāda-nakhendu-kāntir / ekādaśendriya-gaṇai
saha-jīva-koṣam
antar-bahiś ca paripūraya tasya nitya / puṣṇātu nandayatu me
śaraṇāgatasya 4*

caitanya-candra - O moon of Śrī Caitanya; *tava* - Your; *pāda-nakha* - toenails; *indu* - moons; *kānti* - the illumination; *eka-daśa* - eleven; *indriya-gaṇai* - with the group of senses; *saha* - with; *jīva-koṣam* - the encasement of the soul; *anta* - within; *bahi* - without; *ca* - and; *paripūraya* - let it fill; *tasya* - of Him; *nityam* - always; *puṣṇātu* - may He nurture; *nandayatu* - may He give pleasure; *me* - to me; *śaraṇa-āgatasya* - who have taken shelter.

O Caitanya Candra, may the radiance from the moonlike nails of Your lotus feet completely pervade from within and without the body and eleven senses encasing this spirit-soul who has taken shelter of You, and may You thus perpetually nurture and engadden me.

*caitanya-candra tava pāda-saroja-yugma / dr̥ṣṭvāpi ye tvayi vibho na
pareśa-buddhim
kurvvanti moha-vaśa-gā rasa-bhāva-hīnās / te mohitā vitata-vaibhava-
māyayā te 5*

caitanya-candra - O moon of Śrī Caitanya; *tava* - Your; *pāda* - feet; *sara-ja* - lotus (pond-born); *yugmam* - pair; *dr̥ṣṭvā* - having seen; *api* - although; *ye* - who; *tvayi* - unto You; *vibho* - O all-pervasive one; *na* - not; *para-īśa* - Supreme Lord; *buddhim* - intelligence; *kurvanti* - they do; *moha-vaśa-gā* - overwhelmed by the delusion; *rasa* - relationship with Kṛṣṇa; *bhāva-hīnā* - bereft of the ecstasy; *te* - they; *mohitā* - bewildered; *vitata* - spread; *vaibhava* - magnificent; *māyayā* - by the illusory energy; *te* - Your.

O all-pervasive moon of Śrī Caitanya, those who are overwhelmed by the folly of ignorance, who are bereft of the ecstasy of a relationship with You, and who are bewildered by the grandeur of Your illusory energy, are unable to accept You as the Supreme Lord, even though they may see Your feet, soft as the lotus flower.

*caitanya-candra na hi te vibudhā vidanti / pādāravinda-yugala kuta
eva cānye
yeṣā mukunda dayase karuṇārdra-mūrtte / te tvā bhajanti praṇamanti
vidanti nityam 6*

caitanya-candra - O moon of Śrī Caitanya; *na* - not; *hi* - indeed; *te* - they; *vibudhā* - gods; *vidanti* - they know; *pāda-aravinda-yugalam* - the pair of lotus feet; *kuta* - what of?; *eva* - indeed; *ca* - and; *anye* - others; *yeṣām* - of whom; *mukunda* - whose face is bright like the kunda flower; *dayase* - You give mercy; *karuṇā-ārdra-mūrte* - O form of melted mercy; *te* - they; *tvām* - You; *bhajanti* - they worship; *praṇamanti* -

they bow down; *vidanti* - they know; *nityam* - always.

O moon of Śrī Caitanya, since even the gods are certainly incapable of comprehending the transcendental value of Your lotus feet, then what to speak of others? O Lord Mukunda, whose face shines brightly like the kunda flower, Your heart is melting with mercy. Those to whom You show that mercy can adore You, offer obeisances unto You and know You always.

*natvā vadāmi tava pāda-sahasra-patram / ājñā vibho bhavatu te mama
tatra śakti
bhūyād yathā tava kathāmṛta-sāra-pūrṇā / vāṇī vareṇya nṛ-hare
karuṇāmṛtābdhe 7*

natvā - having bowed down; *vadāmi* - I address; *tava* - Your; *pāda-sahasra-patram* - feet like a thousand-petalled lotus; *ājñā* - order; *vibho* - O all-pervasive Lord; *bhavatu* - let it be; *te* - unto You; *mama* - my; *tatra* - there; *śakti* - potency; *bhūyāt* - may it be; *yathā* - as; *tava* - Your; *kathā-amṛta* - nectar of the narrations; *sāra* - essence; *pūrṇā* - full; *vāṇī* - words; *vareṇya* - desirable; *nṛ-hare* - O Lord Hari in Your human-like form; *karuṇā* - mercy; *amṛta-abdhe* - O ocean of nectar.

Bowing down to Your feet, which are situated on a thousand-petalled lotus, I pray, O all-pervasive Lord, may Your order endow my words with potency to distill fully the essential nectar of Your pastimes. O my heart's desire! O Śrī Hari in Your human-like form! O ocean of undying compassion!

*āgatya sva-gr̥he kṛṣṇo / hari premāśru-locana
sva-gr̥he pāṭhayan nitya / brāhmaṇān karuṇā-nidhi 8*

āgatya - coming; *sva-gr̥he* - in His home; *kṛṣṇa* - all-attractive; *hari* - the remover of inauspiciousness; *prema-āśru* - tears of love; *locana* - eyes; *sva-gr̥he* - in His home; *pāṭhayan* - teaching; *nityam* - every day; *brāhmaṇān* - men who know spirit; *karuṇā-nidhi* - the jewel of mercy.

Śrī Kṛṣṇa Hari, His eyes brimming with tears of love, then entered His home. And that ocean of compassion gave lessons daily to brāhmaṇas in that home.

*ekadā sva-gr̥he supta / rudanta sva-suta śacī
provāca vismitā sādhvī / kim ida tva virodiṣi 9*

ekadā - once; *sva-gr̥he* - in His home; *suptam* - sleeping; *rudantam* - weeping; *sva-sutam* - her son; *śacī* - Śacī Mātā; *provāca* - she said; *vismitā* - mystified; *sādhvī* - the saintly lady; *kim* - what?; *idam* - this; *tvam* - You; *virodiṣi* - You are crying.

One day the saintly Śacī Devī saw that as her son slept in His room tears were falling from His eyes. Mystified, she inquired, "Nimāi, why are You weeping?"

*novāca kiñcit tac chrutvā / mātara prema-vihvala
śrīmad-viśvambharo nāthas / tadāsau cintitābhavat 10*

na - not; *uvāca* - He said; *kiñcit* - anything; *tat* - that; *śrutvā* - having heard; *mātaram* - to His mother; *prema-vihvala* - immersed in love; *śrīmat-viśvambhara* - the glorious maintainer of the universe; *nātha* - Lord; *tadā* - then; *asau* - she; *cintitā* - thoughtful; *abhavat* - she became.

Viśvambhara heard her question, but being immersed in thoughts of Kṛṣṇa-prema, He said nothing. Then Śacī Devī became very thoughtful.

***harer anugrahāt kāle / jñātvā sā prema-lakṣaṇam
bhakti yayāce govinde / tā śacī vinayānvitā 11***

hare - of Hari; *anugrahāt* - by the mercy; *kāle* - at that time; *jñātvā* - having understood; *sā* - she; *prema-lakṣaṇam* - the signs of love of God; *bhaktim* - devotion; *yayāce* - she begged; *govinde* - unto Govinda; *tām* - that; *śacī* - Śacī Devī; *vinaya-anvitā* - filled with meekness.

At that time she could understand by Hari's mercy that the symptoms she observed in Viśvambhara were symptoms of prema, and very meekly Śacī begged Him to award her also with devotion for Śrī Govinda:

***yatra tatra dhana prāpya / mahya tad dattavān bhavān
premākhyā ki dhana labdha / gayāyā deva-durlabham 12***

yatra tatra - whenever; *dhanam* - wealth; *prāpya* - obtaining; *mahyam* - to me; *tat* - that; *dattavān* - given; *bhavān* - Your grace; *prema-ākhyam* - known as prema; *kim* - how?; *dhanam* - wealth; *labdham* - obtained; *gayāyām* - in Gayā; *deva-durlabham* - rarely obtained by the gods.

"Whenever in the past Your Grace received any wealth, You would always give it to me. In Gayā You have acquired a wealth known as Kṛṣṇa prema, which is difficult to obtain even by the devas.

***tan mā prayaccha tātādyā / yady asti karuṇā mayi
yathā kṛṣṇa-rasāmbhodhau / viharāmi nirantaram 13***

tat - that; *mām* - to me; *prayaccha* - bestow; *tāta* - dear boy; *adya* - today; *yadi* - if; *asti* - there is; *karuṇā* - mercy; *mayi* - on me; *yathā* - so; *kṛṣṇa-rasa-ambhodhau* - in the ocean of mellows of Kṛṣṇa; *viharāmi* - I take pleasure; *nirantaram* - ceaselessly.

"Dear son, if You feel any compassion for me, today please give me that prema. For thus I may incessantly delight in the ocean of relishable relationships with Kṛṣṇa."

***iti tasyā vaca śrutvā / matu snehād uvāca tām
vaiṣṇavānugrahān mātā / tava tat sambhaviṣyati 14***

iti - thus; *tasyā* - her; *vaca* - words; *śrutvā* - hearing; *matu* - of His mother; *snehāt* - out of affection; *uvāca* - He said; *tām* - to her; *vaiṣṇava* - of the devotees of Viṣṇu;

anugrahāt - by the mercy; *māta* - O mother; *tava* - for you; *tat* - that; *sambhaviṣyati* - it will be.

Hearing His mother's words, Gaurāṅga addressed her affectionately, "Dear mother, by the mercy of the vaiṣṇavas, this your desire for prema will surely be satisfied."

***tac chrutvā harṣitā sādhvī / bhakti-yuktā babhūva sā
śrīmac-caitanya-devo 'pi / brāhmaṇān prāha sādaram 15***

tat - that; *śrutvā* - hearing; *harṣitā* - joyous; *sādhvī* - the saintly lady; *bhakti-yuktā* - imbued with devotion; *babhūva* - she became; *sā* - she; *śrīmat-caitanya-deva*; *api* - indeed; *brāhmaṇān* - knowers of Brahman; *prāha* - He said; *sa-ādaram* - with respect.

Hearing these words of her son, that saintly lady became jubilant and fixed in devotion. Śrī Caitanya-deva respectfully addressed the brāhmaṇas as follows:

***mātrā me prārthita premā / harau tac cāvadhīyatām
asmin yayā sā labhate / hari-bhakti su-durlabhām 16***

mātrā - by mother; *me* - My; *prārthita* - prayed for; *premā* - love; *harau* - for Hari; *tat* - that; *ca* - and; *avadhīyatām* - let Your attention be fixed; *asmin* - on this; *yayā* - whereby; *sā* - she; *labhate* - obtains; *hari-bhaktim* - devotion to Hari; *su-durlabhām* - very rarely obtained.

"My mother earnestly yearns to obtain love for Śrī Hari. Kindly fix your hearts on her prayer so that she may receive that most rare Hari-bhakti."

***tac chrutvocuś ca te sarve / bhaviṣyati tavoditā
bhaktis tasyā jagannāthe / premākhyā muni-durlabhā 17***

tat - that; *śrutvā* - hearing; *ūcu* - they said; *ca* - and; *te* - they; *sarve* - all; *bhaviṣyati* - it will be; *tava* - Your; *uditā* - as spoken; *bhakti* - devotion; *tasyā* - her; *jagannāthe* - unto Jagannātha; *prema-ākhyā* - known as prema; *muni-durlabhā* - difficult to achieve for sages.

Hearing this, they all replied, "That loving devotion for the Lord of the universe of which You have spoken shall certainly be hers, though it is obtained with difficulty even by great sages."

***tac chrutvā śrī-śacī-devī / sākṣād-bhakti-sva-rūpiṇī
labdhā harau dṛdhā bhakti / prema-pūrṇā babhūva ha 18***

tat - that; *śrutvā* - hearing; *śrī-śacī-devī* - Śacī Mātā; *sākṣāt* - in person; *bhakti-sva-rūpiṇī* - the original form of devotion; *labdhā* - obtained; *harau* - to Hari; *dṛdhām* - firm; *bhaktim* - devotion; *prema-pūrṇā* - filled with love; *babhūva* - she became; *ha* - assuredly.

When Śrī Śacī Devī heard this, although she is herself personified bhakti, she obtained ever-increasing unflinching devotion to Śrī Hari, whereupon her love for Him overflowed.

*tato roditi sa kvāpi / nānā-dhārā-paripluta
nāse ca śleṣma-dhārābhyā / viplute sambabhūvatu 19*

tata - then; *roditi* - wept; *sa* - He; *kvāpi* - at times; *nānā-dhārā-paripluta* - immersed by many currents; *nāse* - in the nose; *ca* - and; *śleṣma-dhārābhyā* - with currents of phlegm; *viplute* - inundated; *sambabhūvatu* - came forth.

After that, at times Śrī Gaura Hari wept and thus became covered by many streams of tears, and from His nostrils came forth two currents of phlegm.

*viluṭhan bhūtale deva / śuklāmbara-dvijāśrame
nirantara śleṣma-dhārām / ākṛṣyākṛṣya dūrata 20*

*śuklāmbara-brahmacārī / kṣipaty aniśam eva hi
gauracandro rasenāpi / paripūrṇa sadā śuci 21*

viluṭhan - rolling about; *bhū-tale* - on the earth; *deva* - the Divine Person; *śuklāmbara-dvija* - of the brāhmaṇa; *āśrame* - at the hermitage; *nirantaram* - ceaselessly; *śleṣma-dhārām* - the current of phlegm; *ākṛṣya ākṛṣya* - repeatedly taking away; *dūrata* - at a distant place; *śuklāmbara-brahmacārī*; *kṣipati* - throws away; *aniśam* - continually; *eva* - indeed; *hi* - certainly; *gaura-candra* - the Golden Moon; *rasena* - by the mellow; *api* - however; *paripūrṇa* - fully complete; *sadā* - always; *śuci* - pure.

One day the Lord rolled on the earth at the āśrama of Śuklāmbara Brahmācārī, incessantly yielding currents of phlegm. Śuklāmbara continually took away that phlegm and disposed of it at a distant place. However, Gaura Candra, always full in rasa remained pure.

*roditi sa dina prāpya / prabudhya sa rajanī-mukhe
divaso 'yam iti prāha / janā ūcur iya kṣapā 22*

roditi - He weeps; *sa* - He; *dinam* - day; *prāpya* - arriving; *prabudhya* - awakening; *sa* - He; *rajanī-mukhe* - at dusk; *divasa* - day; *ayam* - this; *iti* - thus; *prāha* - He said; *janā* - the people; *ūcu* - they said; *iyam* - this; *kṣapā* - night.

Throughout the day He would weep til dusk; then He finally became conscious of the outside world and would inquire, "Is it day?" "It is night, the people replied,."

*eva rajanyā premārdra / sarvvā rātri praroditi
praharaika divā yāte / tato 'sau bubudhe hari 23*

evam - thus; *rajanyām* - at night; *prema-ārdra* - heart tender with love; *sarvām* -

all; *rātrim* - night; *praroditi* - He weeps; *prahara-ekam* - one measurement of three hours; *divā* - by day; *yāte* - He set out; *tata* - then; *asau* - He; *bubudhe* - became conscious; *hari* - the remover of evil.

So with a heart made tender by prema, the Lord wept throughout the night. After the day had advanced three hours, Hari awoke to external consciousness.

*tata prāha kiyad rātrir / varttate prāha ta jana
divaso 'ya ati-premnā / na jānāti dina kṣapām 24*

tata - then; *prāha* - He said; *kiyat* - how much?; *rātri* - night; *varttate* - is it; *prāha* - he said; *tam* - Him; *jana* - a man; *divasa* - day; *ayam* - this; *ati-premnā* - by great love; *na* - not; *jānāti* - He knew; *dinam* - day; *kṣapām* - night.

Then He asked, "What time of the night is it?" A someone replied, "It is now day." Out of His great love for Kṛṣṇa, Gaura Sundara became unaware of whether it was day or night.

*kvacit chrutvā harer nāma / gīta vā vihvala kṣitau
patati śruti-mātreṇa / daṇavat kampate kvacit 25*

kvacit - sometimes; *śrutvā* - hearing; *hare nāma* - the mahā-mantra in meditation; *gītam* - song; *vā* - or; *vihvala* - completely unaware of external phenomena due to love of Kṛṣṇa; *kṣitau* - on the earth; *patati* - He falls; *śruti-mātreṇa* - simply by hearing; *daṇa-vat* - like a rod; *kampate* - trembles; *kvacit* - sometimes.

Sometimes merely by hearing the mahā-mantra chanted in meditation or in song, He became immersed in Kṛṣṇa consciousness. He would fall like a rod to the earth, and at times His entire body would tremble.

*kvacid gāyati govinda / kṛṣṇa kṛṣṇeti sādaram
sanna-kaṇṭha kvacit kampa-romāñcita-tanur bhṛṣam 26*

kvacit - sometimes; *gāyati* - He sings; *govinda* - O awarder of joy to the cows; *kṛṣṇa kṛṣṇa*; *iti* - thus; *sa-ādaram* - with respect; *sanna-kaṇṭha* - choked throat; *kvacit* - sometimes; *kampa* - trembling; *roma-añcita* - hairs bristling; *tanu* - body; *bhṛṣam* - intensely.

Sometimes with great reverence and faltering voice He would sing, "O Govinda! Kṛṣṇa! Kṛṣṇa!" Sometimes His body would quiver violently and all His hairs would bristle profusely.

*bhūtvā vihvalatām eti / kadācit pratibudhyate
snātvā kadācit pūjā sa / karoti jagatī-pati 27*

bhūtvā - becoming; *vihvalatām* - entranced; *eti* - He goes; *kadācit* - sometimes; *pratibudhyate* - He awoke; *snātvā* - having bathed; *kadācit* - sometimes; *pūjām* - worship; *sa* - He; *karoti* - performs; *jagatī-pati* - Master of all living entities.

After being thus entranced, He would sometimes awake to the external world. Then the Lord of all worlds would bathe and offer worship to His family Deity.

*nivedyānnam bhagavate / tato bhuñkte tad-annakam
viprān kvacit pāṭhayati / rātrau gāyati nṛtyati 28*

nivedya - offering; *annam* - foods; *bhagavate* - to the all-opulent Lord; *tata* - then; *bhuñkte* - He eats; *tad-annakam* - the Lord's food; *viprān* - learned brāhmaṇas; *kvacit* - sometimes; *pāṭhayati* - He teaches; *rātrau* - at night; *gāyati* - He sings; *nṛtyati* - He dances.

Having offered foodstuffs to the Lord, He would then eat the remnants as prasādam. Then for some time He would teach the brāhmaṇas, and at night He would sing and dance.

eva bahu-vidhākāra / hare prema samādarāt 29

evam - thus; *bahu-vidhā* - in many ways; *ākāram* - appearance; *hare prema* - love for Hari; *samādarāt* - by great devotion.

Thus in manifold ways, Gaurāṅga displayed the glory of love for Śrī Hari by great devotion.

*kurvan loka-gurur loka-śikṣā cakre sa nityaśa
sa eva bhagavān kṛṣṇo / lokānugraha-kāmyayā 30*

kurvan - making; *loka-guru* - teacher of the people; *loka-śikṣām* - lessons for the people; *cakre* - made; *sa* - He; *nityaśa* - constantly; *sa* - He; *eva* - surely; *bhagavān* - the all-opulent Lord; *kṛṣṇa* - who ends the cycle of birth and death; *loka-anugraha* - mercy for the people; *kāmyayā* - because of desiring.

Through all His activities, the all-opulent Lord Gaura-Kṛṣṇa, the guru of humanity, always instructed them, seeking to show them mercy.

Thus ends the First Sarga entitled "Gaurāṅga Reveals His Ecstatic Moods," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Second Sarga

varāha-āveśa

The Lord Accepts the Ecstatic Mood of Varāha Avatāra

śrīvāsa-panitai sārddha / tad-bhrātṛbhir alankṛtai

gacchan pathi harir vaṣī-nāda-śravaṇa-vihvala 1

śrīvāsa-pañitai sārddham - with the scholars headed by Śrīvāsa; *tat-bhrātr̥bhi* - with his brothers; *alaṅkṛtai* - decorated; *gacchan* - walking; *pathi* - on the path; *hari* - the remover of sin; *vaṣī-nāda* - the sound of the flute; *śravaṇa* - hearing; *vihvala* - overwhelmed.

Once while Śrī Gaura Hari was walking on a path in the company of Śrīvāsa Paṇita and his brothers, who appeared like ornaments of the Lord, He heard the sound of a flute, and thinking of Govinda, He became entranced.

papāta daṇavat bhūmau / mohito 'bhūt kṣaṇa puna rauti nānā-vidha devas / tv acireṇa vibudhyate 2

papāta - He fell; *daṇavat* - like a rod; *bhūmau* - on the earth; *mohita* - bewildered; *abhūt* - He was; *kṣaṇam* - a moment; *puna* - again; *rauti* - He cried; *nānā-vidha* - in many ways; *deva* - the Lord; *tu* - but; *acireṇa* - before long; *vibudhyate* - He awoke.

Enraptured the Lord swooned, falling like a stick to the ground. After a short time He awoke and cried out for Kṛṣṇa, addressing Him by many names.

āśīryuñjan dvijāgreṣu / prahasan rucirānana śiṣṭair upeto mumude / kadācil laukikī kriyām 3

karoti kamalādhyakṣo / deha-yātrā-prasiddhaye navadvīpa-vilāsa ca / darśayan jagatī-pati 4

āśīryuñjan - offering blessings; *dvija-agreṣu* - to the chiefs of the brāhmaṇas; *prahasan* - laughing; *rucira-anana* - lustrous face; *śiṣṭai* - with the gentlemen; *upeta* - in company; *mumude* - He enjoyed; *kadācit* - sometimes; *laukikīm* - ordinary; *kriyām* - activities; *karoti* - He makes; *kamalā-adhyakṣa* - master of the goddess of fortune; *deha-yātrā* - bodily maintenance; *prasiddhaye* - (on the plea) of executing; *navadvīpa-vilāsam* - pastimes in the town of nine islands; *ca* - and; *darśayan* - showing; *jagatī-pati* - Lord of the universe.

After offering blessings to the chiefs among the brāhmaṇas, Lord Gaura with His lustrous face laughed, enjoying the company of the gentlemen. As the Lord of the universe and husband of Lakṣmī occasionally acted on the plea of the fulfillment of His bodily affairs, He displayed His pastimes in Navadvīpa.

śrīvāsa-pañitai sārddha / śri-rāmena mahātmanā tayo puryyā mukundena / vaidyenānyena sa prabhu 5

nanartta ca jagau kṛṣṇa-gītam hari-parāyaṇai rātrau rātrau divā premnā / pulakāñcita-vigraha 6

śrīvāsa-pañitai sārddham - with Śrīvāsa Paṇita; *śri-rāmena* - with Śrī Rāma; *mahā-*

ātmanā - with the great soul; *tayo* - amongst those two; *puryām* - in the house; *mukundena* - with Mukunda; *vaidyena* - with the physician; *anyena* - with another; *sa* - He; *prabhu* - the Master; *nanarta* - danced; *ca* - and; *jagau* - He sang; *kṛṣṇa-gītām* - songs of Kṛṣṇa; *hari-parāyaṇai* - with they who were dedicated to Hari; *rātrau rātrau* - during night after night; *divā* - by day; *premnā* - with love; *pulaka-añcita-vidraha* - hairs bristling in rapture.

In the house of Śrīvāsa Paṇita night after night and also at times throughout the day, hairs the Master thrilling with rapture would continuously dance and lovingly sing songs of Kṛṣṇa together with Śrīvāsa, the great soul Śrīrāma, and another physician named Mukunda, all of whom were exclusively devoted to Śrī Hari.

ekadā nija-gehe sa / vasan premāti-vihvala
vasāmi kutra tiṣṭhāmi / katha me syān matir harau 7

ekadā - once; *nija-gehe* - in His dwelling; *sa* - He; *vasan* - residing; *prema-ati-vihvala* - wholly immersed in love; *vasāmi* - I reside; *kutra* - where?; *tiṣṭhāmi* - I stay; *katham* - how?; *me* - My; *syāt* - it may be; *mati* - attention; *harau* - on Hari.

Once while He was sojourning at home, Śacī-suta became overwhelmed by love for Kṛṣṇa and exclaimed, "Oh! Where shall I dwell and where shall I stay, that I may fix my mind upon Hari?"

iti vihvalita devo / nāmnā ta prāha sādaram
harer aśam avehi tva / ātmāna pṛthivī-tale 8

iti - thus; *vihvalitam* - entranced; *deva* - the Lord; *nāmnā* - by name; *tam* - Him; *prāha* - said; *sa-ādaram* - with respect; *hare* - of Hari; *aśam* - plenary portion; *avehi* - You must know; *tvam* - You; *ātmānam* - self; *pṛthivī-tale* - on the earth-planet.

While He was thus perplexed, a celestial being respectfully addressed Him by name, saying, "He Bhagavān! You should know that You are Yourself the personal expansion of Śrī Hari on earth.

avatīrṇo 'si bhagavan / lokānā prema-siddhaye
kheda mā kuru yajño 'ya / kīrtanākhyā kṣitau kalau 9

tvat-prasādāt susampanno / bhaviṣyati na saśaya
eva śrutvā gira devyā / harṣa-yukto babhūva sa 10

avatīrṇa - descended; *asi* - You are; *bhagavan* - O Lord; *lokānām* - of the people; *prema-siddhaye* - for the perfection of love; *khedam* - despondency; *mā* - not; *kuru* - do; *yajña* - sacrifice; *ayam* - this; *kīrtana-ākhyā* - famed as kīrtana; *kṣitau* - on the earth; *kalau* - in the age of quarrel; *tvat-prasādāt* - by Your mercy; *su-sampanna* - supremely successful; *bhaviṣyati* - it will be; *na saśaya* - no doubt; *evam śrutvā* - thus hearing; *giram* - the words; *devyā* - of the goddess; *harṣa-yukta* - filled by joy; *babhūva* - became; *sa* - He.

"You have descended to bring people the highest perfection of life which is Kṛṣṇa-prema. Do not be despondent. This sacrifice of the chanting of Kṛṣṇa's names on the earth in this age of Kali will be supremely successful by Your mercy. Of this there is no doubt." Upon hearing these words of the goddess, the Lord became filled with joy.

*kadācid daiva-yogena / harir dīnānukampayā
yayau vaidya-murāre sa / vāṭyā premārdra-locana 11*

kadācit - once; *daiva-yogena* - by Divine arrangement; *hari* - the dispeller of evil; *dīna-anukampayā* - by compassion for the lowly; *yayau* - He went; *vaidya-murāre* - of the physician Murāri; *sa* - He; *vāṭyām* - in the garden; *prema-ārdra* - gentle with love; *locana* - eyes.

Once by His divine arrangement, Śrī Hari, whose eyes are tender with love, due to compassion for lowly-minded persons, came to the house of the physician Murāri.

*devatā-grha-madhye sampraviśyopāviśad vibhu
āpluta prema-dhārābhir / nirjharair iva parvata 12*

devatā-grha-madhye - in the temple; *sampraviśya* - entering; *opāviśat* - He sat down; *vibhu* - the self-controlled; *āpluta* - flooded; *prema-dhārābhi* - by currents of love; *nirjharai* - by waterfalls; *iva* - like; *parvata* - a mountain.

The sense-controlled Lord entered the Deity's temple-room and sat down, becoming flooded by currents of love that appeared like waterfalls gushing down a mountainside.

*aho mā danta-yugmena / tudaty eṣa mahā-bala
varāha parvvatākāra / ity uktvāpasaran kramāt 13*

aho - Oh!; *mām* - me; *danta-yugmena* - with His pair of tusks; *tudati* - He is striking; *eṣa* - this; *mahā-bala* - very powerful; *varāha* - the boar; *parvata-ākāra* - appearance of a mountain; *iti* - thus; *uktvā* - saying; *apasaran* - moving away; *kramāt* - gradually.

Then Gaura spoke, "Oh! This very powerful boar, appearing like a great mountain, is attacking me with His two tusks!" So saying, He slowly backed away.

*aho mām hi tudaty eṣa / daśanai śūkarottama
ity uktvāpasasārāśu / punar eva mahāprabhu 14*

aho - Oh! *mām* - me; *hi* - certainly; *tudati* - He is striking; *eṣa* - this; *daśanai* - with His tusks; *śūkara-uttama* - best of boars; *iti* - thus; *uktvā* - saying; *apasasāra* - went away; *āśu* - swiftly; *puna* - further; *eva* - certainly; *mahā-prabhu* - the great Master.

"Oh! This best among boars is striking me with His tusks!" So saying, Mahāprabhu backed away more swiftly.

*tata kṣaṇeneśvaratva / bhāvena darśayan svayam
jānubhyā bhūmim ālambya / kara-yugmena sa vrajan 15*

tata - then; *kṣaṇena* - for a moment; *īśvaratva* - the nature of the Supreme Lord; *bhāvena* - by the mood; *darśayan* - showing; *svayam* - personally; *jānubhyām* - with His knees; *bhūmim* - the ground; *ālambya* - supporting; *kara-yugmena* - with His hands; *sa* - He; *vrajan* - going.

Then after a moment He displayed an ecstatic mood of the Supreme Lord, appearing in the form of a boar. Thus He clambered about the ground on His hands and knees.

*vartulāmbuja-netreṇa / huṅkāreṇānunādayan
dadhāra daśanāgreṇa / paittala jala-pātrakam 16*

vartula - circular; *ambuja-netreṇa* - with lotus eyes; *huṅkāreṇa* - with roaring; *anunādayan* - echoing; *dadhāra* - He held; *daśana-agreṇa* - with the tips of His tusks; *paittalam* - brass; *jala-pātrakam* - waterpot.

His lotus eyes became big and round, and His roaring reverberated loudly as He held aloft a brass waterpot with the tips of His teeth.

*kṣaṇam unmukhatā kṛtvā / paścād dhṛtvā tu paittalam
pātram ūce svarūpa me / vadasveti murārikam 17*

kṣaṇam - for a moment; *unmukhatām* - raising His face upwards; *kṛtvā* - making; *paścāt* - on the back; *dhṛtvā* - holding; *tu* - indeed; *paittalam* - brass; *pātram* - pot; *ūce* - He said; *sva-rūpam* - original form; *me* - My; *vadasva* - speak; *iti* - thus; *murārikam* - to little Murāri.

For a moment He thus raised His face upwards and then took the brass pot in His hand as He commanded this lowly Murāri, "Describe this original form of mine."

*sa provāca naman bhūmau / vismito dṛśya īśvara
nāha vedmi svarūpa te / bhagavan vanajekṣaṇa 18*

sa - he; *provāca* - said; *naman* - bowing; *bhūmau* - on the earth; *vismita* - astonished; *dṛśya* - worthy to be seen; *īśvara* - the Supreme Controller; *na* - not; *aham* - I; *vedmi* - I comprehend; *sva-rūpam* - original form; *te* - Your; *bhagavan* - O all-opulent Lord; *vanaja-īkṣaṇa* - whose eyes are like the lotus of the forest.

Bowing down on the earth, Murāri spoke in wonder, "O illustrious Lord whose eyes resemble the blue lotus of the forest! You are the Supreme Controller of all things, and are indeed the worthy object of my vision, yet I am unable to comprehend this original form of Yours."

*svayam evātmanātmāna / vettha tva puruṣottama
iti gītokta-vacasā / vadanta sa puna puna 19*

svayam - Yourself; eva - certainly; ātmanā - by Your Self; ātmānam - Self; vettha - You know; tvam - You; puruṣa-uttama - O transcendental Person; iti - thus; gītā - Bhagavad Gītā; ukta - spoken; vacasā - with the words; vadantam - saying; sa - he; puna puna - again and again.

Then again and again Murāri uttered the words spoken by Arjuna to Lord Kṛṣṇa in the Bhagavad Gītā, "Indeed, You alone know Yourself by Your own potencies, O Supreme Person!"

*tatas ta bhagavān prāha / puna suślakṣṇayā girā
ki mā jānāti vedo 'ya / vaidya prāha sa ta prabhum 20*

tata - then; tam - him; bhagavān - the Lord; prāha - said; puna - again; su-ślakṣṇayā - with very charming accents; girā - with accents; kim - how?; mām - Me; jānāti - it knows; veda - the Vedic scriptures; ayam - this; vaidya - the physician; prāha - said; sa - he; tam - Him; prabhum - the Master.

Then the Lord, the reservoir of all opulence, again addressed Murāri Gupta in a very gentle tone, "What can the Veda know of Me?" The physician replied to Him as follows:

*vedasya śaktir nāsti tvā / vaktu guhyo 'si sarvādā
tac chrutvā bhagavān prāha / vedo viambaty alam 21*

*mā vakty-apāṇi-pādeti / vadan smṛtvābravīd idam
bhagavān veda-sāra-jña / sarvva-vedārtha-nirmātā 22*

vedasya - of the Veda; śakti - ability; na asti - there is not; tvām - You; vaktum - to describe; guhya - confidential; asi - You are; sarvādā - always; tat - that; śrutvā - hearing; bhagavān - the lord; prāha - said; veda - the Veda; viambati - he mocks; alam - enough; mām - Me; vakti - speech; apāṇi-pāda - without hands and feet; iti - thus; vadan - saying; smṛtvā - recalled; abravīd - He said; idam - this; bhagavān - the all-opulent Lord; veda-sāra-jña - knower of the juicy essence of the Vedas; sarva-veda-artha - the meaning of all Vedas; nirmātā - author.

"The Veda has no ability to speak of You. Your nature is always confidential." Hearing this, the Lord said, "The Veda mocks Me, for it calls Me handless and legless." Then the Personality of Godhead, the reservoir of all opulences, who is conversant with the very essence of the Vedas and is indeed the author of all Vedic literature, summoned the Vedas to His mind and recited the following verse:

*apāṇi-pādo javano grhītā / paśyaty acakṣu sa śṛṇoty akarṇa
sa vetti viśva na hi tasya vettā / tam āhur agrya puruṣa purāṇam 23*

apāṇi-pāda - without hands and feet; javana - fleet as the mind; grhītā - taker; paśyati - He sees; acakṣu - without eyes; sa - He; śṛṇoti - He hears; akarṇa - without ears; sa - He; vetti - knows; viśvam - the universe; na - not; hi - certainly; tasya - of

Him; *vettā* - knower; *tam* - Him; *āhu* - they say; *agryam* - chief; *puruṣam* - person; *purāṇam* - ancient.

"He is without hands and feet, yet He travels as swift as the mind and accepts all that is offered to Him. He sees without eyes and hears without ears. He knows the entirety of this universe, but no one knows Him. Sages call Him the primeval Person."

*iti veda-vaco devo / hasann evābhyabhāṣata
na hi jānāti vedo mām / iti niścitam eva hi 24*

iti - thus; *veda-vaca* - words of the Vedas; *deva* - the Divine Lord; *hasan* - smiling; *eva* - certainly; *abhyabhāṣata* - He declared; *na* - not; *hi* - surely; *jānāti* - knows; *veda* - the Veda; *mām* - Me; *iti* - thus; *niścitam* - sure; *eva hi* - surely.

The Divine Lord was smiling as He recited these words of the Vedas, and then He declared, "The Vedas cannot comprehend Me. This is undeniably true."

*ambaṣṭha prāha bhagavan / karunā karttum arhasi
ta prāha bhagavān deva / premā mayi dayā-maya 25*

ambaṣṭha - the physician; *prāha* - he said; *bhagavan* - O Lord; *karunām* - mercy; *karttum* - to do; *arhasi* - You ought; *tam* - to him; *prāha* - He said; *bhagavān* - the all-opulent Lord; *deva* - the Supreme Divinity; *premā* - love; *mayi* - for Me; *dayā-maya* - merciful.

The physician said, "O Bhagavān, show Your mercy to me!" The merciful all-opulent Personality of Godhead replied, "May you have love for Me."

*ity uktvā sa smita-mukho / jagāma nija-mandiram
śrīmān viśvambhara devo / hari-kīrtana-tat-para 26*

iti - so; *uktvā* - saying; *sa* - He; *smita-mukha* - with a smiling face; *jagāma* - departed; *nija-mandiram* - to His own home; *śrīmāt* - illustrious; *viśvambhara* - maintainer of the universe; *deva* - Divine Lord; *hari-kīrtana* - chanting the names of Hari; *tat-para* - wholly absorbed in that.

So saying with a smiling face, resplendent Viśvambhara Deva then departed for His own home, wholly absorbed in Hari-kīrtana.

*apare dyu paṇitasya / śrīvāsasya pure vasan
vyākhyā cakāra ślokasya / vakṣyamānasya tac chṛṇu 27*

apare dyu - on the next day; *paṇitasya śrīvāsasya* - of Śrīvāsa Paṇita; *pure* - in the abode; *vasan* - staying; *vyākhyām* - explanation; *cakāra* - He made; *ślokasya* - of a verse; *vakṣyamānasya* - which He uttered; *tat* - that; *chṛṇu* - please hear.

On the following day, while Gaura was staying in the home of Śrīvāsa Paṇita, He recited a verse and then elucidated upon it. Please hear that.

*harer nāma harer nāma / harer nāmaiva kevalam
kalau nāsty eva nāsty eva / nāsty eva gatiḥ anyathā 28*

hare - of Hari; *nāma* - the names; *eva* - certainly; *kevalam* - only; *kalau* - in the age of quarrel; *na* - not; *asti* - there is; *eva* - certainly; *gati* - path; *anyathā* - alternative.

"In the age of quarrel, the only means for realization of our relationship with God is chanting the names of Hari, chanting the names of Hari, chanting the names of Hari. There is certainly no other way. There is no other way. There is no other way."

*`nā' pumān ādi-puruṣa / kalāv asti eva rūpavān
nāma-svarūpiṇa ta tu / jānīhi sa tu `kevalam' 29*

nā - the word `nā'; *pumān* - person; *ādi-puruṣa* - the original personality; *kalau* - in the age of quarrel; *asti* - there is; *eva* - certainly; *rūpavān* - in form; *nāma-svarūpiṇam* - the original form of the name; *ta* - Him; *tu* - indeed; *jānīhi* - you must understand; *sa* - He; *tu* - indeed; *kevalam* - the word `kevalam.'

"The word `nā' means a person and indicates Śrī Hari, the original person, who Himself appears in the age of Kali. You must understand the form of His holy names is that original form. They are indeed non-different from Him. This is the intended meaning of the word `kevalam.'

*vara-traya harer nāma / dṛhārtha sarva-dehinām
`eva' kāraś ca jīvānā / pāpānā nāśa-hetave 30*

vara-trayam - three times; *hare* - of Hari; *nāma* - the name; *dṛha* - firm; *artha* - wealth; *sarva-dehinām* - for all embodied beings; *eva-kāra* - the word `eva'; *ca* - and; *jīvānām* - of the living beings; *pāpānām* - of the sins; *nāśa-hetave* - for the purpose of destruction.

"The reason for repeating thrice the words `harer nāma' is to establish conclusively that only the names of Hari award actual benefit to all embodied beings in the age of Kali. The word `eva' is also repeated three times to emphasize that the Lord's name destroys the sins of all living beings.

*sarva-tattva-prakāśārtha / `kevala' manyate ca hi
prārabdha-karma-nirvāṇa / kathyate 'dvaita-vāḍibhi 31*

sarva-tattva-prakāśa - revealing all truths; *artham* - the meaning; *kevalam* - the word `kevalam'; *manyate* - it is considered; *ca* - but; *hi* - indeed; *prārabdha-karma* - activities which have been begun; *nirvāṇa* - extinguishing; *kathyate* - it is said; *advaita-vāḍibhi* - by the proponents of exclusive monism.

"The word `kevalam' also implies definitely that the names of Śrī Hari reveal all truths. In other words, since His names are (kevalam) none other than Kṛṣṇa Himself, they can therefore reveal all truths. Whereas the proponents of exclusive monism state

that the intended meaning of `kevalam' is nirvāṇa, extinguishing the seeds of fruitive work.

*bhaved iti ca bodhārtha / kaivalya kevala smṛtam
kṛṣṇa-prema-rasāsvāda-prāpaka karuṇā-mayam 32*

bhaved - this may be; iti - thus; ca - and; bodha-artham - enlightened meaning; kaivalyam - impersonal oneness; kevalam - the word `kevalam'; smṛtam - is considered; kṛṣṇa-prema-rasa - the mellows of love for Kṛṣṇa; āsvāda - relishing; prāpakam - causing to arrive at; karuṇā-mayam - merciful.

"They have (erroneously) taken the meaning of `kevalam' to be `kaivalyam,' or becoming one with brahman, the impersonal aspect of the Absolute Truth. Whereas (vaiṣṇavas state that) the names of Hari are actually His mercy-avatāra, and they cause one to relish the mellows of Kṛṣṇa-prema.

*tat-svarūpa harer nāma / yo 'nyad eva vadet pumān
tasya nāsty eva nāsty eva / gatir ity avadat svayam 33*

tat-svarūpam - the original form of the Lord; hare nāma - the name of Hari; ya - who; anyat - another; eva - indeed; vadet - he should say; pumān - a man; tasya - his; na asti - there is not; eva - certainly; na asti - there is not; eva - certainly; gati - a way; iti - thus; avadat - He said; svayam - Himself.

"Therefore the name of Hari is His original form. If a man should assert otherwise, then for him, Veda Vyāsa has personally emphasized this point three times, `There is no other way, there is no other way, there is no other way.'"

*ity asau śūkarō brūte / sarva-deva-maya pumān
ity uktvā nartana cakre / kīrtana ca viśeṣata 34*

iti - thus; asau - He; śūkara - the boar; brūte - He said; sarva-deva-maya - the personification of all demigods; pumān - Supreme Spirit; iti - thus; uktvā - saying; nartanam - dancing; cakre - He performed; kīrtanam - chanting; ca - and; viśeṣata - with superlativeness.

So spoke Mahāprabhu, the personification of all the devas, in His form of the boar. After speaking thus, He began to dance and sing the names of Hari with superlative feeling.

*etat ya śṛṇuyān nitya / kīrtayed vā samāhita
harau prema bhavet tasya / vipāpnā ca bhaved dhruvam 35*

etat - this; ya - who; śṛṇuyāt - may hear; nityam - regularly; kīrtayet - may recite; vā - or; samāhita - with great attention; harau - for Hari; prema - love; bhavet - it can be; tasya - his; vipāpnā - free from sin; ca - and; bhavet - it may be; dhruvam - fixed.

If someone hears or recites these narrations with fixed attention, love for Lord Śrī

Hari awakens within his heart. He becomes fixed in Kṛṣṇa consciousness and is freed from the life of sin.

*śrīmac-caitanya-pādābje / prabhu-buddhir dṛdhā bhavet
ante caitanya-devasya / smṛtir bhavati śāśvatī 36*

śrīmat-caitanya - of Lord Caitanya; *pāda-abje* - at the lotus feet; *prabhu-buddhi* - having intelligence of Gaura as master; *dṛdhā* - fixed; *bhavet* - it can be; *ante* - at the end; *caitanya-devasya* - of Caitanya-deva; *smṛti* - remembrance; *bhavati* - it becomes; *śāśvatī* - perpetual.

One's intelligence becomes firmly established in the understanding of their constitutional position of service to Śrī Caitanya's lotus feet, and at the end of life, one will attain perpetual remembrance of Śrī Caitanya-deva.

Thus ends the Second Sarga entitled "The Lord Accepts the Ecstatic Mood of Varāha Avatāra," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Third Sarga

megha-nivāraṇam

Śrī Caitanya Disperses the Thunder-clouds

*atha pravīṭo nija-veśmani prabhur / babhau niśā-nātha-sahasra-rocīā
uvāca cātraitya vasanti ke janāś / catur-mukhaḥ aṅ-mukha-pañca-
vaktriṇaḥ 1*

atha - then; *pravīṭaḥ* - entered; *nija-veśmani* - in His own home; *prabhuḥ* - the Master; *babhau* - He shone; *niśā-nātha* - lord of the night; *sahasra-rocīā* - with a thousand rays; *uvāca* - He said; *ca* - and; *atra* - here; *etya* - coming; *vasanti* - they dwell; *ke* - who?; *janāḥ* - people; *catur-mukhaḥ* - four-faced; *aṅ-mukha* - six-faced; *pañca-vaktriṇaḥ* - five-faced.

Prabhu entered His home shining with a thousand rays like the lord of the night. Then He inquired, "Who are these people who have come to reside here, they who are four-faced, six-faced and five-faced?"

*śrīvāsa-nāmā dvija-varyya-sattamaḥ / śrutvāvadat ta vibudhāḥ
samāgatāḥ
brahmeśvarau aḍ-vadanādayaḥ prabho / tvā sevitu prema-
rasāmtābdhim 2*

śrīvāsa nāmā - of the name Śrīvāsa; *dvija-varyya-sattamaḥ* - best of the brāhmaṇas;

śrutvā - hearing; *avadat* - he said; *tam* - to Him; *vibudhāḥ* - gods; *samāgatāḥ* - have come; *brahmā-īśvarau* - Brahmā and Śiva; *aḍ-vadana* - Kārttikeya; *ādayaḥ* - headed by; *prabho* - O Master; *tvām* - You; *sevītum* - to serve; *prema-rasa* - mellows of love; *amta-abdhim* - ocean of nectar.

That most pure of pure-hearted brāhmaṇas named Śrīvāsa replied, "Prabhu, the gods headed by Brahmā, Kārttikeya and Śiva have come to render service to You, who resemble a mellifluous ambrosial ocean of prema."

***tataḥ para-dine prāpte / śuddha-devo varāsane
upaviśya sva-bhaktasya / gātre padbhyā samāspśat 3***

tataḥ - then; *para-dine* - on the next day; *prāpte* - came; *śuddha-deva* - the god of purity; *vara-āsane* - on a fine seat; *upaviśya* - sitting; *sva-bhaktasya* - of His own devotees; *gātre* - on the body; *padbhyām* - with His feet; *samāspśat* - touched.

When the morrow came, the Lord of pure devotional service sat on an exalted seat amidst His bhaktas and touched His feet to their bodies.

***śrīvāsa-panḍitādyās te / praṇamya śirasā harim
babruḥ tac-carāṇe bhakti / prema-rūpā su-durlabhām 4***

śrīvāsa-panḍita-ādyāḥ - headed by Śrīvāsa; *te* - they; *praṇamya* - bowing down; *śirasā* - with the head; *harim* - to Hari; *babruḥ* - they prayed; *tac-carāṇe* - to those feet; *bhaktim* - devotion; *prema-rūpām* - loving nature; *su-durlabhām* - most rarely achieved.

Beginning with Śrīvāsa Paṇita, all of them bowed their heads to the ground before Śrī Hari and prayed for loving devotion to those same feet, for such devotion is the treasure most rarely obtained in this world.

***dadau tebhyo varān devo / yathetān bhakta-vatsalaḥ
śuklāmbara-brahmacārī / tam ūce puruarabham 5***

dadau - He gave; *tebhyaḥ* - to them; *varān* - boons; *devaḥ* - the Lord; *yathā-iṭān* - as desired; *bhakta-vatsalaḥ* - affectionate to the devotees; *śuklāmbara-brahmacārī*; *tam* - Him; *ūce* - he said; *purua-abham* - best of persons.

The Lord, feeling affectionate to His devotees, awarded to each of them the boons which they coveted. Then Śuklāmbara Brahmācārī addressed that best of persons:

***bhagavan mathurā dvārāvati gatvāti-duḥkhitam
mā jñātvā dehi me prema-bhakti ta prāha sa prabhuḥ 6***

bhagavan - O all opulent Lord; *mathurām*; *dvārāvati* - Dvārakā; *gatvā* - gone; *atiduḥkhitam* - very unhappy; *mām* - me; *jñātvā* - knowing; *dehi* - give; *me* - to me; *prema-bhaktim* - loving devotion; *tam* - to him; *prāha* - He said; *saḥ* - He; *prabhuḥ* - the Master.

"O all-opulent Lord, You know that although I have visited Mathurā and Dvāravatī, I remain very unhappy. Therefore please award prema-bhakti unto me to free me from this misery." Prabhu replied to him:

*jambukāḥ ki na gacchanti / tatra ki tena me bhavet
tac chrutvaivāpatad bhūmau / tam uvāca janārdanaḥ 7*

jambukāḥ - jackals; *kim* - do they?; *na* - not; *gacchanti* - are going; *tatra* - in this case; *kim* - why?; *tena* - by this; *me* - for Me; *bhavet* - it should be; *tat* - that; *śrutvā* - hearing; *eva* - indeed; *apatat* - he fell; *bhūmau* - on the ground; *tam* - to him; *uvāca* - said; *jana-ardanaḥ* - He who inspires the hearts of all people.

"Jackals also travel to those places, do they not? Then for Me what is the value of your journeying?" Hearing this, Śuklāmbara fell to the ground and Janārdana Caitanya said to him:

*bhavatv adyaiva te premā / tadā tat kaṇam eva hi
ruroda caraṇe viṇor / nipatya prema-vihvalaḥ 8*

bhavatu - let it be; *adya eva* - this very day; *te* - your; *premā* - love; *tadā* - then; *tat* - that; *kaṇam* - instant; *eva* - very; *hi* - indeed; *ruroda* - he wept; *carāṇe* - at the feet; *viṇor* - of Viṣṇu; *nipatya* - falling; *prema-vihvalaḥ* - overwhelmed by love.

"So be it! May you attain prema this very day!" The brahmacārī instantly became overwhelmed by the influence of ecstatic love of God and again fell weeping at the feet of Viṣṇu.

*tatas te ḥṭa-manasas / tena sārddha mudānvitāḥ
jaguḥ kṇasya gītāni / nāmāni ca muhur muhuḥ 9*

tataḥ - then; *te* - they; *ḥṭa-manasaḥ* - jubilant minds; *tena* - with Him; *sārdham* - in company; *mudā-anvitāḥ* - filled with joy; *jaguḥ* - they sang; *kṇasya* - of Kṛṣṇa; *gītāni* - songs; *nāmāni* - names; *ca* - and; *muhur muhuḥ* - again and again.

Then, in the company with Gaura Hari, the bhaktas sang songs made of Śrī Kṛṣṇa's names, and as they repeated them again and again their hearts filled with exultation.

*gadādharo mahā-prājño / brāhmaṇaḥ sat-kulodbhavaḥ
prema-bhaktaś ca tat-pāda-sannikare 'bhitiṭhati 10*

gadādharaḥ; *mahā-prājñaḥ* - very wise; *brāhmaṇaḥ* - transcendentalist; *sat-kula-udbhavaḥ* - born of pure lineage; *prema-bhaktaḥ* - devotee in pure love; *ca* - and; *tat-pāda-sannikare* - nearby His feet; *abhitiṭhati* - remained.

Born of pure lineage, the very wise brāhmaṇa named Gadādhara was a devotee absorbed in pure love for the Lord and always remained near His feet.

*tena sārddha rajanyā sa / tithann ūce śubhākaram
dātavya bhavatā prātar / vaiṇavebhyaḥ prasādakam 11*

tena - with him; *sārdham* - in company; *rajanyām* - in the night; *saḥ* - he; *tithan* - staying; *ūce* - He said; *śubha-akaram* - pleasing words; *dātavyam* - should be given; *bhavatā* - by your honor; *prātaḥ* - early; *vaiṇavebhyaḥ* - to the vaiṣṇavas; *prasādakam* - a little mercy.

Once as he stayed in company with Śrī Gaura by night, the Lord spoke pleasantly to Him, "At sunrise, your grace should distribute a little prasāda to all the vaiṣṇavas."

*ity uktvā gātra-mālyāni / dadau tasya kare hariḥ
tataḥ prabhāte vimale / te sarvve samupāgatāḥ 12*

*yasmai yasmai ca yad datta / tat tasmai sampradattavān
tatas te hṭa-manasaḥ / snātvā sura-nadī-jale 13*

iti - thus; *uktvā* - saying; *gātra-mālyāni* - the garlands on His body; *dadau* - He gave; *tasya* - his; *kare* - in the hand; *hariḥ* - the remover of sin; *tataḥ* - then; *prabhāte* - at dawn; *vimale* - spotless; *te* - they; *sarve* - all; *samupāgatāḥ* - came; *yasmai yasmai* - unto each of whom; *ca* - and; *yad* - what; *dattam* - given; *tat* - that; *tasmai* - to him; *sampradattavān* - bestowed; *tataḥ* - then; *te* - they; *hṭa-manasaḥ* - of joyous hearts; *snātvā* - bathed; *sura-nadī* - of the river of sages; *jale* - in the water.

So saying, Śrī Hari placed the garlands from His body in Gadādhara's hand. Then in the pure light of dawn, when the bhaktas all arrived, Gadādhara distributed to each of them whatever the Lord had given him. Next, with joyous hearts they bathed in the water of the river of the gods.

*pūjayitvā jagannātha / naivedya viniyujya ca
punas ta deva-deveśam / ājagmur muditāśayāḥ 14*

pūjayitvā - having worshipped; *jagat-nātham* - the Lord of the universe; *naivedyam* - eatables; *viniyujya* - offering; *ca* - and; *punaḥ* - again; *tam* - Him; *deva-deva-īśam* - controller of the God of gods; *ājagmuḥ* - they became; *mudita-āśayāḥ* - took shelter of joy.

Having first worshipped their family Deities of the Lord of the universe and having offered eatables to Him, everyone again joyously returned to Gaura Hari, who is the Master of even Viṣṇu, the God of gods.

*gadādharaḥ pratyaha ta / candanēnānulepanam
ktvā mālyādi gātreu / dadāti satata mudā 15*

gadādharaḥ - the devotional potency; *prati-aham* - daily; *tam* - Him; *candanena* - with sandal pulp; *anulepanam* - anointing; *ktvā* - performing; *mālya* - garlands; *ādi* - beginning with; *gātreu* - on the limbs; *dadāti* - he gave; *satatam* - continuously;

mudā - with joy.

Every day Gadādhara happily anointed the Lord's limbs with pulp of sandal and frequently made presentations of pleasing articles such as flower-garlands.

*śayanīye ghe śayyā / ktvā tat-sannidhau sukham
svapiti śraddhayā yukta / śṇu tasyāmta vacaḥ 16*

śayanīye ghe - in the bedroom; *śayyā* - bed; *ktvā* - made; *tat-sannidhau* - in front of Him; *sukham* - happily; *svapiti* - slept; *śraddhayā* - with faith; *yuktam* - imbued; *śṇu* - please listen; *tasya* - his; *amtam* - nectarean; *vacaḥ* - words.

In the sleeping chamber, Gadādhara would faithfully prepare the Lord's bed in His presence and then happily sleep near Him. Now hear with faith the words of nectar (which he would sing).

*yathā kvacid vraje ratna-mandire kṇa-sannidhau
śayyā vidhāya śrī-rādhā / svapiti prema-samplutā 17*

yathā - as; *kvacit* - sometime; *vraje* - in Vraja; *ratna-mandire* - in a jewel temple; *kṇa-sannidhau* - in front of Kṛṣṇa; *śayyā* - bed; *vidhāya* - prepared; *śrī-rādhā*; *svapiti* - She slept; *prema-samplutā* - immersed in love.

As sometimes in the land of Vraja, within a jewelled mansion, Śrī Rādhā prepared Śrī Kṛṣṇa's bed in His presence and then slept next to Him immersed in loving sentiments (thus in Navadvīpa, Gadādhara does so for Śrī Gaurāṅga).

sāyāhne mudito devais / taiḥ sārḍha kīrttanotsukaḥ 18

sāya-ahne - at dusk; *muditaḥ* - delighted; *devaiḥ* - with those godly men; *taiḥ* - with them; *sārḍham* - in company; *kīrtana-utsukaḥ* - eager for kīrtana.

Every day at sunset, the son of Śacī eagerly performed kīrtana in the company of those divine personalities who were His associates.

*te 'pi saṅkīrttanānanda-mattās ca nantu jaguḥ
śrīmat-viśvambhareṇāpi / paramānanda-nirvtāḥ 19*

te - they; *api* - also; *saṅkīrtana-ānanda-mattāḥ* - mad with the joy of kīrtana; *ca* - and; *nantuḥ* - they danced; *jaguḥ* - they sang; *śrīmat-viśvambhareṇa* - with resplendent Viśvambhara; *api* - also; *parama-ānanda* - transcendental bliss; *nirvtāḥ* - delight.

And as they danced and sang, they also became intoxicated in the joy of saṅkīrtana, and along with resplendent Viśvambhara, everyone tasted the delights of transcendental bliss.

*kadācid āvte vyomni / ghanair gambhīra-nisvanaiḥ
vidyotite tatas tāvat / sāka ca stanyitnubhiḥ 20*

kadācit - once; *āvte* - covered; *vyomni* - in the sky; *ghanai* - by clouds; *gambhīra-nisvanaiḥ* - with deep rumblings; *vidyotite* - illumined by lightning; *tataḥ* - then; *tāvat* - so much; *sākam* - with; *ca* - and; *stanyitnubhiḥ* - with thunderclaps.

One day the sky became fully covered with clouds that made deep rumblings, and it was brightly illumined by lightning and accompanied by thunderclaps.

***vaiṇavā duḥkhitāḥ sarvve / vighno 'ya samupasthitaḥ
meghā hareḥ kīrttanake / 'bhavaś cintāparā iti 21***

vaiṇavāḥ - the devotees of Viṣṇu; *duḥkhitāḥ* - unhappy; *sarve* - all; *vighna* - obstacle; *ayam* - this; *samupasthitaḥ* - come to be; *meghā* - clouds; *hareḥ* - of Hari; *kīrttanake* - in the glorification; *abhavan* - they became; *cintā-parā* - absorbed in anxiety; *iti* - thus.

All of the vaiṣṇavas became unhappy, for the clouds were creating an impediment to the Hari-kīrtana, and thus they became overwhelmed by anxiety.

***tadā tasmin samāyāto / ghītvā mandirā hariḥ
svakān ktārthayan kṇa / jagau sa sva-janaiḥ saha 22***

tadā - then; *tasmin* - in that situation; *samāyātaḥ* - coming; *ghītvā* - understanding; *mandirām* - temple; *hariḥ*; *svakān* - own men; *ktā-arthayan* - satisfying; *kṇam* - the all-attractive Lord; *jagau* - He sang; *sah* - He; *sva-janaiḥ* - with His own people; *saha* - together.

Understanding the situation, Śrī Hari came to the temple and gave great satisfaction to His devotees as He sang the names of Śrī Kṛṣṇa in their company.

***tato marudbhir meghaughāḥ / khaṇḍitās te dig-antaram
bhejur babhūva vimala / nabhaś candrāśu-rañjitaḥ 23***

tataḥ - then; *marudbhiḥ* - by the winds; *megha-ughāḥ* - multitude of clouds; *khaṇḍitāḥ* - dispersed; *te* - they; *dik-antaram* - space; *bhejuḥ* - they distributed; *babhūva* - was; *vimalam* - spotless; *nabhaḥ* - sky; *candra-āśu* - rays of the moon; *rañjitaḥ* - pleasing.

At that, the winds suddenly dispersed the thunderclouds and distributed them through outer space, and the pleasing rays of the moon then shone in a cloudless sky.

***tataḥ saṅkīrttana-paraiḥ / sādhubhiḥ saha sa prabhuh
nanarta pāda-kaṭakai / raṇac-carāṇa-paṅkajaḥ 24***

tataḥ - then; *saṅkīrttana*; *paraiḥ* - absorbed in; *sādhubhiḥ* - by the saints; *saha* - together; *sah* - He; *prabhuh* - the Master; *nanarta* - danced; *pāda-kaṭakaiḥ* - with golden anklets; *raṇat* - ringing; *carāṇa-paṅkajaḥ* - lotus feet.

As the sādhus became absorbed in saṅkīrtana, Mahāprabhu danced and the golden anklets upon His lotus feet rang.

*vipra-sādhvī-mukhāmbhoja-ghana-dhvani-ninādite
nandayaty ati-pupaugha-gandhonmādita-diṅ-mukhe 25*

vipra-sādhvī - brāhmaṇa ladies; *mukha-ambhoja* - lotus mouths; *ghana-dhvani* - loud sound; *ninādite* - resonant with; *nandayaty* - delighted; *ati-puṣpa* - many flowers; *augha* - flood; *gandha* - fragrance; *unmādita* - intoxicating; *dik-mukhe* - in all directions.

From the lotus mouths of saintly brāhmaṇīs came a loud and resonant sound (ulu ulu), which engladdened everyone present while a great shower of delightfully fragrant flowers fluttered in all directions.

*khe 'vasthite sura-gaṇe / babhūva mahad-utsavaḥ
śrī-kṣa-kīrtanānandaḥ / sarvva-śruti-manoharaḥ 26*

khe - in outer space; *avasthite* - situated; *sura-gaṇe* - the host of gods; *babhūva* - was; *mahad-utsavaḥ* - great festival; *śrī-kṣa-kīrtana-ānandaḥ* - the joy of Kṛṣṇa kīrtana; *sarva-śruti* - all the Vedas; *mana-haraḥ* - attractive to the mind.

Amongst the host of suras situated above them in outer space, a great festival of Śrī-Kṛṣṇa-kīrtana also took place, which is the most attractive spiritual practice to be found in all the Vedic literature.

*ye 'neka-janma-kta-puṇya-samudra-saṅkhyās / te kṣa-deva-samam
eva nitānta-śāntāḥ
ntyanti hara-pulakāśrubhir āvtāngā / devā yathācala-bhidā sukhino
diviṭhāḥ 27*

ye - who; *aneka-janma* - many births; *kta-puṇya* - performed pious deeds; *samudra* - ocean; *saṅkhyāḥ* - counted; *te* - they; *kṣa-deva-samam* - equality with Lord Kṛṣṇa; *eva* - certainly; *nitānta-śāntāḥ* - unfathomably peaceful; *ntyanti* - dance; *hara-pulaka* - hairs erect, thrilled by rapture; *āśrubhiḥ* - by the tears; *āvta* - covered; *aṅgāḥ* - bodies; *devāḥ* - gods; *yathā* - like; *acala-bhidā* - Indra, the breaker of mountains; *sukhinaḥ* - happy; *divi-sthāḥ* - situated in heaven.

While the demigods in heaven headed by Indra-deva, smasher of mountains felt bliss, so also did Gaura's bhaktas. They who throughout many births had accumulated pious deeds as numerous as the waves of the ocean now found themselves dancing in the company of Śrī Kṛṣṇa Himself. Thus they felt unfathomable peace. As they danced, their bodies became covered by tears and pulakas.

Thus ends the Third Sarga entitled "Śrī Caitanya Disperses the Thunderclouds," in the Second Prakrama of the great poem Śrī Caitanya Carita.



Fourth Sarga
dyu-nadī-majjanam
Bathing in the Sky-River

*tatra śuklāmbaro nāma / dvijo roditi nityaśāḥ
patitvā daṇḍavad bhūmau / vadann eva muhu muhuḥ 1*

tatra - then; *śuklāmbara*; *nāma* - named; *dvijaḥ* - brāhmaṇa; *roditi* - wept; *nityaśāḥ* - always; *patitvā* - having fallen; *daṇḍa-vat* - like a rod; *bhūmau* - on the earth; *vadan* - saying; *evam* - thus; *muhuḥ muhuḥ* - repeatedly.

From that time on, the brāhmaṇa named Śuklāmbara would weep constantly, falling repeatedly to the earth like a rod, he proclaimed again and again:

*navadvīpas tu madhurāktas tāta tvayādhunā
iti savilapan bhūmau / roditi prema-vihvalaḥ 2*

navadvīpaḥ - the town of nine islands; *tu* - now; *madhura* - sweet, the birth-place of Kṛṣṇa; *kta* - made; *tāta* - dear one; *tvayā* - by You; *adhunā* - now; *iti* - thus; *savilapan* - uttered; *bhūmau* - on the earth; *roditi* - he wept; *prema-vihvalaḥ* - overwhelmed by love.

"Dear Lord, now You have transformed Navadvīpa into Mathurā!" So saying, he wept and rolled about on the earth, immersed in loving sentiments.

*vayasyāse vinikipta-karo ntyati karhicit
kvacid romāñcita-tanuḥ / kalpate paramaḥ pumān 3*

vayasya - associate; *ase* - on the shoulder; *vinikipta* - placed; *karaḥ* - hand; *ntyati* - He dances; *karhicit* - sometimes; *kvacit* - sometimes; *roma-añcita* - hairs bristling; *tanuḥ* - body; *kalpate* - it happened; *paramaḥ puman* - the supreme Soul of the universe.

At times the Supreme Soul would dance, placing His hand on the shoulder of an associate; at times the hairs of His body would thrill out of rapture.

*kvacid īśvara-bhāvena / bhṭyebhyaḥ pradadau varān
eva nānā-vidhākārair / ntyan lokān āśikayat 4*

kvacit - sometimes; *īśvara-bhāvena* - in the mood of the Supreme Controller; *bhṭyebhyaḥ* - to His servants; *pradadau* - He bestowed; *varān* - boons; *evam* - thus; *nānā-vidhā* - many kinds; *ākārair* - with forms; *ntyān* - dancing; *lokān* - the people;

āśikayat - He taught.

Sometimes in the mood of the Supreme Controller, He awarded boons to His servitors, and sometimes, while dancing, He taught the people the moods of bhava by many kinds of expressive gestures.

***kadācit sva-jana-skandham / āruhya harayan prabhuḥ
sva-janān krīḍati prītaḥ / kaṇa-dāyā kta-kaṇaḥ 5***

kadācit - once; *sva-jana* - own men; *skandham* - shoulders; *āruhya* - mounting; *harayan* - enlivening; *prabhuḥ* - the Master; *sva-janān* - His own men; *krīḍati* - He plays; *prītaḥ* - satisfied; *kaṇa-dāyā* - at night; *cta-kaṇaḥ* - having leisure.

Once, while Prabhu was passing leisure moments at night, He enlivened the hearts of His associates by mounting upon their shoulders and sporting in a pleasurable mood.

***athāpara-dine bhūmāv / upaviśyānunādayan
karatālair diśāḥ proce / paśya śailūa-ceṭitam 6***

atha - then; *apara-dine* - on another day; *bhūmau* - on the earth; *upaviśya* - sitting; *anunādayan* - reverberating; *kara-tālaiḥ* - by clapping the palms of His hands; *diśāḥ* - directions; *proce* - He declared; *paśya* - see; *śailūa* - of the actor; *ceṭitam* - activity.

On another day, while sitting on the ground, He clapped the palms of His hands, making sounds which reverberated in all directions, and called out, "Oh! Just behold the activities of the actor!"

***paśya paśyādbhuta bīja / bhūmau saropita mayā
paśya paśyāṅkuro jāto / nimieṇa taruḥ punaḥ 7***

paśya paśya - see, see!; *adbhutam* - wonderful; *bījam* - seed; *bhūmau* - on the earth; *saropitam* - planted; *mayā* - by Me; *paśya paśya* - see, see!; *āṅkuraḥ* - sprout; *jāta* - born; *nimieṇa* - in a moment; *taruḥ* - a tree; *punaḥ* - again.

"Behold, behold the wonderful seed which I have planted in the earth! Look, look at this sprout which has germinated and become a tree within a moment!"

***jāta paśyāśya pupaughā / paśya paśya phala punaḥ
jāta paśya phala pakva / tasya saṅgrahaṇa punaḥ 8***

jātam - born; *paśya* - see!; *asya* - of it; *pupa* - flowers; *augham* - a multitude; *paśya paśya* - see, see!; *phalam* - fruit; *punaḥ* - further; *jātam* - born; *paśya* - see!; *phalam* - fruit; *pakvam* - ripe; *tasya* - of it; *saṅgrahaṇam* - picking; *punaḥ* - further.

"Look now! Thousands of flowers are blossoming! Look, look at the fruits that are forming! And now look how the fruits are ripe and ready to pick!"

*phala vrko pi nāsty eva / kaṇān māyā-cta yataḥ
prāntare tu kta hy eva / na kīñcid api labhyate 9*

phalam - fruit; *vrkaḥ* - the tree; *api* - also; *na asti* - there is not; *eva* - indeed; *kaṇāt* - in a moment; *māyā-ctam* - made by the illusory potency; *yataḥ* - from; *prāntare* - in the desert; *tu* - indeed; *ctam* - made; *hi* - surely; *evam* - thus; *na kīñcit* - nothing; *api* - assuredly; *labhyate* - obtained.

"Certainly neither these fruits nor the tree, which have been created within a moment by My illusory energy, have any reality. They are like the mirage in the desert, from which there is nothing to be obtained.

*īśvarasyāgrataḥ ktvā / dhana vipulam aśnute
eva māyā-cta karma / sarvva cedam anarthakam 10*

īśvarasya - of the Supreme Lord; *agrataḥ* - in the presence of; *ktvā* - done; *dhanam* - wealth; *vipulam* - profuse; *aśnute* - one obtains; *evam* - thus; *māyā-ctam* - created by illusion; *karma* - action; *sarvam* - all; *ca* - and; *idam* - this; *anarthakam* - insubstantial.

"In this way, all work performed under the guidance of the illusory potency is insubstantial, but one performing service under the Lord's guidance receives the immense wealth of prema.

*īśvarārtha kta hy etat / sarvva sārthakatām iṅyāt
tasmād īśvara-sevārtha / sarvva karmācaret su-dhīḥ 11*

īśvara - the Supreme Lord; *artham* - the purpose; *ctam* - done; *hi* - surely; *etat* - this; *sarvam* - all; *sa-arthakatām* - beneficial; *iṅyāt* - attains; *tasmāt* - therefore; *īśvara* - of the Supreme Lord; *sevā-artham* - the purpose of service; *sarvam* - all; *karma* - action; *ācaret* - one should do; *su-dhīḥ* - a man of fine intelligence.

"All that which is done for the sake of I-śvara brings actual benefit. Therefore a man of refined intelligence should perform all his work for the Lord's satisfaction."

*tataḥ provāca bhagavān / mukundāmbaḥam agrataḥ
sthita prekya tvayā ki nu / brahma-vidyā nijocyate 12*

tataḥ - then; *provāca* - spoke; *bhagavān* - all-opulent Lord; *mukunda*; *ambaḥam* - physician; *agrataḥ* - in the presence of; *sthitam* - situated; *prekya* - looking on; *tvayā* - by you; *kim nu* - whether indeed?; *brahma-vidyā* - knowledge of spirit; *nija* - own; *ucyate* - it is said.

Then the all-opulent Lord spoke to the physician Mukunda, who was standing in His presence, "Do you not have any personal realization of spiritual life as taught in the Vedas?"

ity uktvā sa papāḥeda / śloka svayam arindamaḥ

śrī-rāma-nāma-māhātmya / gūḍha-vedārtha-saṅgraham 13

iti - thus; *uktvā* - speaking; *saḥ* - He; *papātha* - recited; *idam* - this; *ślokaṃ* - verse; *svayam* - spontaneously; *arindamaḥ* - the subduer of the foe; *śrī-rāma-nāma* - of the glorious name of Rāma; *māhātmyam* - the glories; *gūḍha* - confidential; *veda-artha* - meaning of the Vedas; *saṅgraham* - summary.

After saying this, the Lord, subduer of the foe, recited the following verse which establishes the glory of the illustrious name of Rāma. This verse is a confidential summary of Vedic truth:

*ramante yogino 'nante / satyānanda-cid-ātmani
iti rāma-padenāsau / para brahmābhidhīyate 14*

ramante - they enjoy; *yoginaḥ* - those connected with the Supreme Lord; *anante* - in the unlimited; *satya* - truth; *ānanda* - bliss; *cit* - cognizance; *ātmani* - in the Supreme Personality; *iti* - thus; *rāma-padena* - by the term "Rāma"; *asau* - He; *param* - Supreme; *brahma* - Spirit; *abhidhīyate* - is called.

"Persons who are connected through yoga with the Personality of Godhead derive pleasure only in the Lord, whose unlimited form is composed of eternity, cognizance and bliss. For this reason, the Supreme Brahman is described by the term 'Rāma,' meaning the reservoir of pleasure."

*punaḥ prokta bhagavatā / ta vaidyam anuśāsātā
catur-bhujasya yad dhyāna / tad vara parikīrtitam 15*

*dvi-bhujasya tu yad dhyānam / tan nyūnam iti te matam
parameśvara-bhedena / kevala duḥkham eva hi 16*

punaḥ - again; *proktam* - spoken; *bhagavatā* - by the Lord; *tam* - him; *vaidyam* - the physician; *anuśāsātā* - by chastising; *catur-bhujasya* - of the four-armed form; *yad* - which; *dhyānam* - meditation; *tad* - that; *vara* - best; *parikīrtitam* - declared; *dvi-bhujasya* - of the two-armed form; *tu* - but; *yad* - which; *dhyānam* - meditation; *tat* - that; *nyūnam* - inferior; *iti* - thus; *te* - your; *matam* - considered; *parama-īśvara* - between the forms of the Supreme Lord; *bhedena* - by differentiating; *kevalam* - only; *duḥkham* - grief; *eva* - surely; *hi* - indeed.

Again the Lord spoke, chastising the physician Mukunda, "You have declared that meditation on the four-armed form of the Lord is best, and you consider meditation on His two-armed form inferior. By such differentiation between the forms of the Supreme Lord, you can certainly attain only grief.

*yady ātmano hita vetsi / tadā yatna-puraḥsaram
dvi-bhuja-dhyānam eva tva / kuru sarvva-phala-pradam 17*

yadi - if; *ātmanaḥ* - of the spirit-soul; *hitam* - welfare; *vetsi* - you understand; *tadā* - then; *yatna-puraḥsaram* - with endeavor; *dvi-bhuja-dhyānam* - meditation on the

two-armed form; *eva* - indeed; *tvam* - you; *kuru* - do; *sarva-phala* - all benefits; *pradam* - bestowing.

"If you understand the actual welfare of the spirit-soul, then you should meditate on the Lord's two-armed form with intense endeavor, and this will endow you with all desired benefits."

***provāca ta deva / mukundo namra-kandharah
gaurāᅅga-caraᅅambhoja-madhupo gāyakaottamah 18***

tataᅅ - then; *provāca* - spoke; *tam* - to Him; *devam* - Lord; *mukundaᅅ* - the associate of Mahāprabhu; *namra-kandharah* - with bowed head; *gaurāᅅga-caraᅅa* - the feet of Gaurāᅅga; *ambho-ja* - lotus; *madhu-paᅅ* - bee; *gāyaka-uttamah* - best of singers.

Then Mukunda, that best among singers, who was like a bee tasting the honey at the lotus feet of Gaurāᅅga, replied to the Lord with his head bowed submissively:

*snāta mayā sura-nadī-payasi prakāma / śrī-vaiᅅavāᅅghri-rajasaᅅgam alaᅅkta ca
tvat-pāda-padma-vara-chatram amu mayādyā / mūrdhni prayaccha kuru dāsyā-
pade 'bhiᅅkam 19*

snātam - bathed; *mayā* - by me; *sura-nadī* - the river of saints; *payasi* - in the water; *prakāmam* - to my satisfaction; *śrī-vaiᅅava* - the blessed vaiᅅnavas; *aᅅghri* - foot; *rajasa* - dust; *aᅅgam* - body; *alaᅅktam* - decorated; *ca* - and; *tvat-pāda-padma* - Your lotus feet; *vara-chatram* - beautiful umbrella; *amum* - this; *mayā* - by me; *adyā* - today; *mūrdhni* - on the head; *prayaccha* - bestow; *kuru* - make; *dāsyā-pade* - in the position of servitude; *abhiᅅkam* - holy bath.

"I have bathed to my heart's content in the waters of the sura-nadī, and my body is decorated with the dust from the feet of the blessed vaiᅅnavas. Now today kindly bestow the beautiful umbrella of Your lotus feet on my head, and by performing an abhiᅅeka with Your foot-dust, please initiate me as Your servant."

***eva niᅅamya tad-vākyā / tasya mūrdhni padāmbujam
dattavāᅅn bhagavāᅅs tuᅅaᅅ / sa-haro 'bhūᅅ tadaiva saᅅ 20***

evam - thus; *niᅅamya* - hearing; *tat-vākyam* - those words; *tasya* - his; *mūrdhni* - on his head; *pada-ambujam* - lotus foot; *dattavāᅅn* - awarded; *bhagavāᅅn* - the Lord; *tuᅅaᅅ* - pleased; *sa-haraᅅ* - with joy; *abhūᅅ* - it was; *tadā* - then; *eva* - surely; *saᅅ* - he.

Upon hearing these words, the Lord became pleased and bestowed His lotus feet on the head of Mukunda, who then became very jubilant.

***romāᅅcita-tanur dhīmāᅅn / aᅅru-pūrᅅa-vilocanaᅅ
tato murāri provāca / bhagavāᅅn ambujekaᅅaᅅ 21***

roma - hairs; *aᅅcita* - expanded; *tanuᅅ* - body; *dhīmāᅅn* - intelligent man; *aᅅru-pūrᅅa* - filled with tears; *vilocanaᅅ* - eyes; *tataᅅ* - then; *murārim*; *provāca* - He said;

bhagavān; ambu-ja - water-born (lotus); ikaṇaḥ - eyes.

The body of that intelligent man became covered by ecstatic pulakas and his eyes filled with tears. The lotus-eyed Lord then addressed Murāri:

*katha tva ktavān vaidya / gītam adhyātma-tat-param
jīvite yadi vāñchāsti / premni vā te hareḥ sphā 22*

*tadā gīta parityajya / kuru śloka hareḥ svayam
tac chrutvā prāha ta deva / vinayena bhiṣak su-dhīḥ 23*

*śrīman-nārāyaṇo nāma / guptaḥ snehārṇava gurum
yathā tavāvatāro 'yam / vaktum arhati sāmpratam 24*

katham - how?; tvam - you; ktavān - done; vaidya - O physician; gītam - Bhagavad Gītā; adhyātma - the transcendent spirit; tat-param - the supreme truth; jīvite - in living; yadi - if; vāñchā - desire; asti - there is; premni - in love; vā - or; te - your; hareḥ - of Hari; sphā - desire; tadā - then; gītam - Bhagavad Gītā; parityajya - putting aside; kuru - make; śloka - verse; hareḥ - of Hari; svayam - spontaneously; tat - that; śrutvā - hearing; prāha - he said; ta - that; devam - Lord; vinayena - with modesty; bhiṣak - physician; su-dhīḥ - intelligent; śrīmat-nārāyaṇaḥ - the beautiful refuge for all humanity; nāma - indeed; guptaḥ - confidential; sneha-arnavam - ocean of affection; gurum - great; yathā - as; tava - Your; avatāraḥ - descent; ayam - this; vaktum - to say; arhati - You ought; sāmpratam - now.

"O physician, is your realization of the supreme truths of the Gītā concerning the transcendent spirit-soul and Supersoul complete? Now, if you have a desire to truly live, and if you have a desire to attain love for Hari, then completely putting aside the Gītā, just compose a verse from your heart about Hari." Hearing this, the intelligent physician Murāri Gupta modestly replied to the Lord, who had appeared as a guru and whose affection is like an ocean: "Because Nārāyaṇa is indeed Your confidential avatāra, it is only fitting that You Yourself should speak about Him.

*tathājñā kuru deveśa / tat śrutvā sa-smitānanaḥ
prāha ta bhagavān asya / tathaiva sambhaviyati 25*

tathā - as; ajñā - order; kuru - fulfill; deva-īśa - Lord of the demigods; tat - that; śrutvā - hearing; sa-smita-ānanaḥ - with a smiling face; prāha - He said; tam - to him; bhagavān - the Lord; asya - of this; tathā eva - so indeed; sambhaviyati - it shall be.

"Kindly fulfill this command, O Lord of gods." The Lord heard this with a smiling face and replied to him, "Certainly this must happen.

*yad vadiyaty asau vaidyas / tat su-satya bhaviyati
etat śrutvā harer vākya / noce kiñcid bhayāt tu saḥ 26*

yat - what; vadiyati - he shall say; asau - this; vaidyaḥ - the physician; tat - that;

su-satyam - filled with truth; *bhaviyati* - it shall be; *etat* - this; *śrutvā* - hearing; *hareḥ* - of Hari; *vākyam* - words; *na* - not; *uce* - speaks; *kiñcit* - anything; *bhayāt* - out of fear; *tu* - but; *saḥ* - he.

"Whatever this physician may speak is the essence of truth and must come to pass." Hearing these words of Hari, Murāri said nothing out of fear. Yet his heart rejoiced at that incident.

***murārir mumude tatra / śrīmat-śrīvāsa-pañḍitaḥ
śuddha-svācāra-nirato / hari-sevā-parāyaṇaḥ 27***

murāriḥ - Murāri Gupta; *mumude* - took pleasure; *tatra* - in that; *śrīmat-śrīvāsa-pañḍitaḥ* - the pure devotee; *śuddha-su-ācāra* - pure behavior; *nirataḥ* - attached to; *hari-sevā* - the service of Śrī Hari; *parāyaṇaḥ* - dedicated.

Śrīman Śrīvāsa Pañita was attached to pure behavior and dedicated to the service of Śrī Hari.

***prātaḥ snātvā hareḥ pūjā / ktvā samyag vidhānataḥ
upāsanā tasya nitya / karoti bhrātbhiḥ saha 28***

prātaḥ - early; *snātvā* - having bathed; *hareḥ* - of Hari; *pūjām* - worship; *ktvā* - having done; *samyak* - complete; *vidhānataḥ* - according to precept; *upāsanām* - waiting on; *tasya* - His; *nityam* - always; *karoti* - he performs; *bhrātbhiḥ* - with his brothers; *saha* - together.

After bathing early and performing complete worship of Śrī Hari according to the guidance of scripture, Śrīvāsa and his brothers would constantly wait upon the Lord.

***sārdha gāyan harer nāma / gītāni ca mudānvitaḥ
snāpayas ta śubhair apbhir / arpayan dravyam uttamam 29***

***bhojayan phala-gavyena / hṭātmā dvija-puṅgavaḥ
tasyānujaḥ śriyā yukto / rāmaḥ sa bhrāt-vatsalaḥ 30***

sārdham - together; *gāyan* - singing; *hareḥ* - of Hari; *nāma* - the names; *gītāni* - songs; *ca* - and; *mudā-anvitaḥ* - with joy; *snāpayan* - bathing; *tam* - Him; *śubhaiḥ* - with auspicious; *apbhiḥ* - with waters; *arpayan* - offering; *dravyam* - paraphernalia; *uttamam* - excellent; *bhojayan* - feeding; *phala-gavyena* - with fruits and the products of the cow; *hṭa-ātmā* - joyous soul; *dvija-puṅgavaḥ* - eminent brāhmaṇa; *tasya* - his; *anu-jaḥ* - younger brother; *śriyā* - with opulence; *yuktaḥ* - endowed; *rāmaḥ* - brother; *saḥ* - he; *bhrāt-vatsalaḥ* - affectionate to His brothers.

Together they jubilantly sang the names of Hari and songs of devotion as they bathed Him with sanctified waters, made offerings of excellent paraphernalia, and fed Him with foods made from fruits and the products of the cow. The younger brother of Śrīvāsa named Rāma was endowed with opulence and was affectionate to his brothers.

*priyaś ca sarvva-bhūtānā / jyētha-sevā-parāyaṇaḥ
hari-sevā saha bhrātā / karoty anudina su-dhīḥ 31*

priyaḥ - dear; *ca* - and; *sarva-bhūtānām* - for all living beings; *jyētha-sevā* - to the service to the senior; *parāyaṇaḥ* - dedicated; *hari-sevām* - service to Hari; *saha* - with; *bhrātā* - with His brother; *karoti* - does; *anudinam* - day after day; *su-dhīḥ* - very wise.

He was dear to all living beings and dedicated to the service of his elders. Together with his brother, that thoughtful person rendered sevā day after day to Śrī Hari.

*śrīvāsa-rāmau nṛ-hareḥ sadā priyau / tābhyā saha krīḍati cakra-pāṇiḥ
vātyā tayor eva nanarta devo / yathari-saṅghe kapilo mahātmā 32*

*śrīvāsa-rāmau nṛ-hareḥ sadā priyau / tābhyā saha krīḍati cakra-pāṇiḥ
vātyā tayor eva nanarta devo / yathari-saṅghe kapilo mahātmā 32*

śrīvāsa-rāmau - Śrīvāsa and Śrīrāma; *nṛ-hareḥ* - of Hari in a human-like form; *sadā* - always; *priyau* - dear; *tābhyām* - with them; *saha* - with; *krīḍati* - He sports; *cakra-pāṇiḥ* - He who wields the Sudarśana disc; *vātyām* - in their home; *tayor* - amongst those two; *eva* - surely; *nanarta* - danced; *devaḥ* - the Lord; *yathā* - like; *i-saṅghe* - in the company of sages; *kapilaḥ* - the Lord as the teacher of the Sāṅkhya-yoga system; *mahā-ātmā* - great soul.

Those two brothers, Śrīvāsa and Śrīrāma, were always dear to Nṛhari. As the wielder of the Sudarśana disc danced with them in their home, He appeared like the great soul Kapila Muni accompanied by sages.

*anyedyur adhyāpayad aprameyaḥ / śiyān vadet ta dvija-sūnur ekaḥ
śrī-kṣa-nāmā khalu māyayā syād / ittha samākarṇya vacaḥ khalasya*

33

*karṇau karābhyā vinidhāya devaḥ / śiyair upeto dyu-nadī jagāma
snātvā sa-celaḥ saha śiya-vargair / upāgamat keli-nidhi gha svam 34*

anye dyuḥ - on another day; *adhyāpayat* - He taught; *aprameyaḥ* - the immeasurable Lord; *śiyān* - students; *vadet* - he would say; *tam* - Him; *dvija-sūnuḥ* - the son of a brāhmaṇa; *ekaḥ* - one; *śrī-kṣa-nāmā* - the name of Śrī Kṛṣṇa; *khalu* - indeed; *māyayā* - by the illusory energy; *syāt* - it may be; *ittham* - thus; *samākarṇya* - hearing; *vacaḥ* - the words; *khalasya* - of the wicked man; *karṇau* - the ears; *karābhyām* - by the hands; *vinidhāya* - placed; *devaḥ* - the Lord; *śiyaiḥ* - with His students; *upetaḥ* - accompanied by; *dyu-nadīm* - the river that flows through the heavens; *jagāma* - went; *snātvā* - having bathed; *sa-celaḥ* - with His cloth; *saha-śiya-vargaiḥ* - with the assembly of students; *upāgamat* - went; *keli-nidhim* - ocean of playfulness; *gham* - home; *svam* - His own.

On another day as the limitless Lord instructed His students, one of them, the son of a brāhmaṇa, said that the Kṛṣṇa's name was a product of māyā Hearing that malicious person's words, covering His ears the golden lord went to the Gaṅgā and plunged in with His clothes together with all His students. Then He returned to His home, which was like an ocean of His pleasure-pastimes.

*paṭhed ya ittha dyu-nadī-nimajjana / harer labhet so 'pi kratoh phala
narah
harau ca bhakti vimalā smti ca / prāpnoti śṅvann api tat-phala narah
35*

paṭhet - may read; *yaḥ* - who; *ittham* - thus; *dyu-nadī-nimajjanam* - bathing in the sky-born river; *hareḥ* - of Hari; *labhet* - can obtain; *saḥ* - he; *api* - indeed; *kratoḥ* - of sacrifice; *phalam* - fruit; *narah* - the man; *harau* - of Hari; *ca* - and; *bhaktim* - devotion; *vi-malām* - without impurity; *smtim* - remembrance; *ca* - and; *prāpnoti* - obtains; *śṅvan* - hearing; *api* - that very; *tat-phalam* - the fruit of hearing; *narah* - the man.

The person who reads this narration of Gaura Hari's bathing in the sky-born river can verily obtain the fruits of sacrifice, as well as unalloyed devotion to and constant remembrance of Śrī Hari. Indeed, simply by hearing it one obtains that same benefit.

Thus ends the Fourth Sarga entitled "Bathing in the Sky-River," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Fifth Sarga
bhāva-kathanam
Tales of the Lord's Ecstatic Activities

*tato jagāma pūryyā sa / śrīvāsādibhir anvitaḥ
advaitācāryya-varyasya / bhaktasya darśanotsukaḥ 1*

tataḥ - then; *jagāma* - He went; *pūryām* - in the town; *saḥ* - He; *śrīvāsa*; *ādibhiḥ* - headed by; *anvitaḥ* - together with; *advaita-ācārya* - the incarnation of a devotee; *varyasya* - of the exalted; *bhaktasya* - of the devotee; *darśana-utsukaḥ* - eager for the vision.

Then, eagerly desiring to see the great Advaitācārya, Gaura Hari went to Advaita's residence in Śāntipura, accompanied by His devotees led by Śrīvāsa.

*gacchan pathi muhur gāyan / harer gīta mudānvitaḥ
kvacit ntyati ntyadbhiḥ / sva-janaiḥ saha sa prabhuḥ 2*

gacchan - going; *pathi* - on the path; *muhuḥ* - again; *gāyan* - singing; *hareḥ* - of Hari; *gītam* - song; *mudā-anvitaḥ* - filled with happiness; *kvacit* - sometimes; *ntyati* - he dances; *ntyadbhiḥ* - with dancers; *sva-janaiḥ* - with His own men; *saha* - together; *saḥ* - He; *prabhuḥ* - the Master.

While travelling on the path, Mahāprabhu would sing songs describing the qualities and pastimes of Śrī Hari, repeating them again and again in great jubilation, and sometimes He would dance amongst His associates.

tato gatvā papātorvvyām / ācāryasya samīpataḥ
daṇḍavat vaiṇava viṇu / mānyamāno 'nuśikayan 3

tataḥ - then; *gatvā* - having arrived; *papāta* - He fell; *urvyām* - on the earth; *ācāryasya* - of the teacher; *samīpataḥ* - nearby; *daṇḍa-vat* - like a rod; *vaiṇavam* - the devotee of Viṣṇu; *viṇum* - God; *mānyamānaḥ* - honoring; *anuśikayan* - teaching.

When Gaura arrived in the presence of the _cārya, He fell like a rod to the earth, thus teaching His followers that the vaiṣṇava is to be honored as Viṣṇu.

ta dṭvā sahasotthāyācāryas tu tat-samīpataḥ
gatvā papāta bhūmau sa / sambhrameṇa jagad-guruḥ 4

tam - Him; *dṭvā* - seeing; *sahasā* - suddenly; *utthāya* - rising; *ācāryaḥ*; *tu* - indeed; *tat-samīpataḥ* - near Him; *gatvā* - going; *papāta* - He fell; *bhūmau* - on the earth; *saḥ* - he; *sambhrameṇa* - with great reverence; *jagad-guruḥ* - spiritual preceptor of the cosmic manifestation.

When the _cārya saw Gaura, at once that guru of the all the worlds stood up. Approaching Him with great respect, he fell before Him on the ground.

anyonyāliṅgana ktvā / premotkaṅṭhau babhūvatuḥ
kampāśru-pulakādyais tu / paripūrṇau su-vigrahau 5

anyonya - mutually; *āliṅgam* - embracing; *ktvā* - did; *prema* - love; *utkaṅṭhau* - longing for; *babhūvatuḥ* - They were; *kampa* - trembling; *aśru* - tears; *pulaka* - thrilling of the hairs; *ādyaiḥ* - headed by; *tu* - indeed; *paripūrṇau* - fully complete; *su-vigrahau* - sublime forms.

They lovingly embraced one another, satisfying Their long-cherished desires, and by that contact Their sublime forms became full of the symptoms of transcendental ecstasy such as trembling, tears, thrilling of the hairs, and so forth.

upaviśya tato devaḥ / kathā cakre hareḥ priyām
manoharā pāpa-harā / mukti-prema-phala-pradām 6

upaviśya - sitting; *tataḥ* - then; *devaḥ* - the Lord; *kathā* - story; *cakre* - made; *hareḥ* - of Hari; *priyām* - dear; *manoharām* - mind-enchancing; *pāpa-harām* - sin-

dispelling; *mukti-prema* - liberation and love; *phala* - fruits; *pradām* - bestowing.

Accepting a seat, Gaura then narrated a story which endeared the heart, enchanted the mind, dispelled all sin and bestowed the fruits of liberation and love for Kṛṣṇa.

***tato 'dvaito 'bravīd vākya / bhaktir nāsti kalau kitau
iti mūḍhā vadanti ye / te paśyantv adya cakuā 7***

tataḥ - then; *advaitaḥ* - the incarnation of a devotee; *abravīt* - said; *vākya* - statement; *bhaktiḥ* - devotion; *na asti* - there is not; *kalau* - in the age of Kali; *kitau* - on earth; *iti* - thus; *mūḍhā* - fools; *vadanti* - they say; *ye* - who; *te* - they; *paśyantu* - they should see; *adya* - presently; *cakuā* - with the eye.

Advaita commented, "Fools say that in this age of Kali bhakti exists no longer. They should behold this scene of devotion manifest today in Śāntipura."

***tat śrutvā bhagavān āha / kiñcit prasphūritādharah
bhaktiś cen nāsti n-hareḥ / ki tadāsti kitāv iha 8***

tat - that; *śrutvā* - hearing; *bhagavān* - the all-opulent Lord; *āha* - said; *kiñcit* - somewhat; *prasphūrita* - trembling; *adharah* - lips; *bhaktiḥ* - devotion; *cen* - if; *na asti* - there is not; *n-hareḥ*; *kim* - what?; *tadā* - then; *asti* - is there; *kitau* - on the earth; *iha* - in this time.

Hearing this, Śrī Bhagavān's lips quivered slightly as He replied, "If there is no devotion to Nṛhari, then what has any value on the earth?"

***bhaktir evāsti sasāre / sarvva-sārā sukhāvahā
sā nāstīti ca yo brūte / janma tasya nirarthakam 9***

bhaktiḥ - devotion; *eva* - surely; *asti* - there is; *sasāre* - in the material world; *sarva-sārā* - essence of everything; *sukha-āvahā* - bringing happiness; *sā* - she; *na asti* - there is not; *iti* - thus; *ca* - and; *yaḥ* - who; *brūte* - says; *janma* - birth; *tasya* - his; *nirarthakam* - without value.

"In this wheel of birth and death, bhakti assuredly exists as the vital essential factor which brings whatever joy a person feels in any activity. He who asserts that bhakti has no reality in this age has gained no benefit although he has received this valuable human birth.

***tasmāt kṇe bhaktir āste / su-prasannā sanātani
yasya syāt karma-bandhaś ca / naśyet premā harau bhavet 10***

tasmāt - therefore; *kṇe* - unto Kṛṣṇa; *bhaktiḥ* - devotion; *āste* - remains; *su-prasannā* - very happy; *sanātani* - eternal; *yasya* - whose; *syāt* - it may be; *karma-bandhaḥ* - bondage to fruitive activity; *ca* - and; *naśyet* - can be destroyed; *premā* - love; *harau* - unto Hari; *bhavet* - it may be.

"Thus whoever has devotion for Kṛṣṇa evokes the pleasure of Bhakti Devī, who is the eternal goddess of devotion. The knots binding him to material existence are cut, and within his heart Hari-prema awakens."

*tato 'vadat śrīnivāso / dṭvā kañcid avaiṇavam
dvija prasphuṭam evāgre / hareḥ sasadi duḥkhiṭaḥ 11*

tataḥ - then; *avadat* - he said; *śrīnivāsaḥ* - the pure devotee; *dṭvā* - seeing; *kañcit* - some; *avaiṇavam* - a non-vaiṣṇava; *dvijam* - brāhmaṇa; *prasphuṭam* - clearly; *eva* - certainly; *agre* - before; *hareḥ* - of Hari; *sasadi* - in the assembly; *duḥkhiṭaḥ* - unhappy.

Then Śrīnivāsa apprehensively remarked to the Lord, "I have noticed a brāhmaṇa standing in the forefront of the assembly of Śrī Hari who is clearly not a vaiṣṇava."

*vighna kṇotsave karttu / dvijo 'ya samupāgataḥ
tac chrutvā bhagavān prāha / nāyam atrāgamiyati 12*

vighnam - hindrance; *kṇa-utsave* - in the festival of Kṛṣṇa consciousness; *karttu* - to make; *dvijaḥ* - brāhmaṇa; *ayam* - this; *samupāgataḥ* - come; *yat* - which; *śrutvā* - hearing; *bhagavān* - the Lord; *prāha* - said; *na* - not; *ayam* - this; *atra* - here; *āgamiyati* - he shall come.

"This brāhmaṇa has come to cause some hindrance to our festival of Kṛṣṇa consciousness." Hearing this, the Lord replied, "This person will not come here."

*nāsty atra tava viprendra / cintā kācit sukhī bhava
nāyāta tatra vipro 'sau / viṇu-māyā-vimohitaḥ 13*

na - not; *asti* - there is; *atra* - here; *tava* - your; *vipra-indra* - best of vipras; *cintā* - anxiety; *kācit* - any; *sukhī* - happy; *bhava* - be; *na* - not; *āyāta* - come; *tatra* - there; *vipraḥ* - learned brāhmaṇa; *asau* - this; *viṇu-māyā* - by the energy of Viṣṇu; *vimohitaḥ* - illusioned.

"O best of vipras, there is no reason for any anxiety on this account. Be happy! This vipra illusioned by Viṣṇu-māyā has not approached this place."

*svaya śānti-pura gatvā / dṭvādvaita-maheśvaram
aiśvaryya kathayan kṇa-pūrṇāveśo babhūva ha 14*

svayam - spontaneously; *śānti-puram* - the residence of Advaita _cārya; *gatvā* - went; *dṭvā* - having seen; *advaita*; *maheśvaram* - the incarnation of Śiva; *aiśvaryyam* - opulence; *kathayan* - speaking; *kṇa*; *pūrṇa-āveśaḥ* - totally absorbed; *babhūva* - He became; *ha* - indeed.

Having left for Śāntipura and seen Śrī Advaita, who is the incarnation of Lord Śiva, Gaurāṅga became wholly immersed in Śrī Kṛṣṇa while discussing His opulences.

*tataḥ krīḍā-paro bhūtvā / śrīvāsasyāsa-deśake
dattvā savye savya-bāhu / vāma prādat gadādhare 15*

tataḥ - then; *krīḍā* - play; *paraḥ* - absorbed; *bhūtvā* - became; *śrīvāsasya* - of Śrīvāsa; *asa-deśake* - on the shoulder; *dattvā* - placed; *savye* - on the left; *savya-bāhum* - left arm; *vāmam* - right; *prādat* - placed; *gadādhare* - on Gadādhara.

Then the Lord Gaurāṅga became absorbed in a playful mood and placed His left arm on the shoulder of Śrīvāsa and His right on Gadādhara.

*śrī-rāma-pañditasyāṅke / dattvā pādāmbuja hariḥ
taiḥ sārddha mumude śrīmad-advaitācārya-sannidhau 16*

śrī-rāma-pañditasya - of the Paṇita, Śrī Rāma; *āṅke* - in the lap; *dattvā* - placed; *pāda-ambujam* - lotus feet; *hariḥ*; *taiḥ* - with them; *sārddham* - together; *mumude* - He took pleasure; *śrīmat-advaita-ācārya*; *sannidhau* - in the presence of.

He next placed His lotus feet in the lap of Śrī Rāma Paṇita and thus enjoyed with them in Śrīmad Advaitācārya's presence.

*tatra bhuktvā varāṅna sa / candanenānulepya ca
gātrāṇi harayan loka / jagau kṇa nanarta ca 17*

tatra - there; *bhuktvā* - ate; *vara-annam* - excellent foods; *saḥ* - He; *candanena* - with the pulp of sandal; *anulepya* - being anointed; *ca* - and; *gātrāṇi* - limbs; *harayan* - giving pleasure; *loka* - the people; *jagau* - He sang; *kṇam* - the name of Kṛṣṇa; *nanarta* - danced; *ca* - and.

Thereafter He ate excellent foods, and the devotees anointed His limbs with sandalwood-pulp. Then the son of Śacī enlivened all the people as He sang the names of Kṛṣṇa and danced.

*ācāryo bubudhe pūrṇam / ātmānam āśiā budhaḥ
dṭvā śrī-gaura-candrasya / premānanda-mahotsavam 18*

ācāryaḥ - Śrī Advaita; *bubudhe* - realized; *pūrṇam* - complete; *ātmānam* - Self; *āśiā* - by benediction; *budhaḥ* - the intelligent; *dṭvā* - seeing; *śrī-gaura-candrasya* - of Gaura Candra; *prema-ānanda* - joy of Kṛṣṇa love; *mahā-utsavam* - great festival.

The enlightened _cārya deemed His entire being fulfilled as he watched Śrī Gaura Candr's great festival of premānanda.

*ācāryeṇa sama kṇaḥ / kīrtayan sa jagad-guruḥ
krīḍitvā devavat tatra / punar āgān nijālayam 19*

ācāryeṇa - with the teacher; *samam* - together; *kṇaḥ* - the all-attractive; *kīrtayan* - reciting; *saḥ* - He; *jagat-guruḥ* - guru of the cosmos; *krīḍitvā* - having sported; *deva-*

vat - divinely; tatra - there; punaḥ - again; āgāt - He came; nija-alayam - to His own place.

Then accompanied by the _cārya, the guru of the worlds, returned home while divinely playing and describing Kṛṣṇa's nāma, guṇa and lilā in song.

*tataḥ so 'dhyātma-tattvārtha / vaktum ārebha īśvaraḥ
eka eva hariḥ svāmī / vyāṭi-rūpatayā sthitaḥ 20*

tataḥ - then; saḥ - He; adhyātma-tattva-artham - the truth of the soul and Supersoul; vaktum - to speak; ārebhe - He began; īśvaraḥ - the Supreme Lord; ekaḥ - one; eva - surely; hariḥ - the dispeller of evil; svāmī - Master; vyāṭi-rūpatayā - with an unique individuality, form and attributes; sthitaḥ - existing.

He began to speak on the truths of the soul and the Supersoul thus, "There is surely only one Master, Śrī Hari. He exists with a unique personality composed of form and attributes.

*sahtaḥ svayam evaikas / tiṭhaty ātmā svaya prabhuḥ
sarvvasyāntar-bahiḥ sākī / kāraṇānā ca kāraṇam 21*

sahtaḥ - brought together; svayam - Himself; eva - certainly; ekaḥ - one; tiṭhati - stands; ātmā - Self; svayam - spontaneously; prabhuḥ - Master; sarvasya - of all; anta-bahiḥ - within and without; sākī - witness; kāraṇānām - of causes; ca - and; kāraṇam - cause.

"He has personally brought everything into being. That supreme master, witnessing within and without, spontaneously exists as the causeless cause of all causes."

*iti hasta prasāryāśu / muṭi-ktya svaya punaḥ
kara sa darśayām āsa / ntyan iva sa īśvaraḥ 22*

iti - thus; hastam - hand; prasārya - spreading; āśu - swiftly; muṭi-ktya - making a fist; svayam -Himself; punaḥ - again; karam - causer; darśayām āsa - He showed; ntyan - dancing; iva - like; saḥ- He; īśvaraḥ - Supreme Lord, Mahā-Viṣṇu.

By first spreading open His hand and then making a fist, Gaura showed with dancing gestures the way in which the creator, Mahā-Viṣṇu, generates the cosmic manifestation and again winds it up.

*punar ūce vacas tattva / sattā-mātra-svarūpiṇam
bhāvo 'py anarthakas tatra / sad-rūpam avadhāryatām 23*

punaḥ - again; ūce - He spoke; vacaḥ - words; tattvam - truth; sattā-mātra - pure existence; sva-rūpiṇam - in the original form; bhāvaḥ - the material existence; api - although; anarthakaḥ - without meaning; tatra - there; sat-rūpam - the form of truth; avadhāryatām - it must be understood.

Again He spoke of the eternal nature of the Absolute Truth: "Although this material existence is without meaning, one should comprehend the transcendental spiritual nature which pervades it.

*ekatra brahmaṇo 'pi syād / deva-mūrtir na sarvathā
anyasya mūrtir bhavati / vinā taj-jñāna-kāraṇāt 24*

ekatra - in one base; *brahmaṇaḥ* - of spirit; *api* - also; *syāt* - it may be; *evam* - thus; *mūrtiḥ* - liberation; *na* - not; *sarvathā* - in all ways; *anyasya* - of another; *mūrtiḥ* - liberation; *bhavati* - it becomes; *vinā* - without; *taj* - the Lord; *jñāna-kāraṇāt* - due to knowledge.

"The Supreme Spirit is one throughout the cosmos. Even the gods are not all-pervasive as He is. Only in the absence of this knowledge of oneness there appears to be various forms of mundane duality.

*paśyāṅgulī kara-sthe me / hy ekā tatra madhu-plutā
jihvayā tā liha-svādya / tad anyā pūya-samplutā 25*

*tā dṭvā gḥṇayā cānya / draṭu notsahate kaṇam
nirbheda-brahma-jñānād dhi / sarvvaṃ eva su-lakaṇam 26*

paśya - just see; *aṅgulī* - the two fingers; *kara-sthe* - situated on the hand; *me* - My; *hi* - certainly; *ekā* - one; *tatra* - there; *madhu-plutā* - covered by honey; *jihvayā* - by the tongue; *tām* - that; *liha* - being licked; *svādya* - relishable; *tat* - that; *anyā* - other; *pūya-samplutā* - covered by pus; *tām* - that finger; *dṭvā* - seeing; *gḥṇayā* - with disgust; *ca* - and; *anyam* - the other; *draṭum* - to see; *na* - not; *utsahate* - one can tolerate; *kaṇam* - a moment; *nirbheda-brahma* - non-differentiated Brahman; *jñānāt* - by knowledge; *hi* - certainly; *sarvvaṃ* - all; *eva* - indeed; *su-lakaṇam* - sublime symptoms.

"Behold these two fingers on My hand. This one, if covered by honey, is a fit object of attraction for the tongue. This other finger, if covered by pus, arouses disgust just by its sight. Indeed, one cannot bear to look at it for even a moment. But by cultivating knowledge of the one transcendental existence free from external designations, one comes to see that everything is filled with auspicious symptoms (in other words, one in contact with external designations may mistake the soul to be the very designations that are covering it).

*evam eko 'pi bhagavān / anādiḥ puruo 'vyayaḥ
sāmagrī-rasato jīvo / mukto bhavati nānyathā 27*

evam - thus; *ekaḥ* - one; *api* - also; *bhagavān* - all-opulent Lord; *anādiḥ* - beginningless; *puruaḥ* - person; *avyayaḥ* - imperishable; *sāmagrī* - completeness, variegatedness; *rasataḥ* - by relishing, *jīva* - living being; *muktaḥ* - liberated; *bhavati* - becomes; *na* - not; *anyathā* - another way.

"Thus there is one all-opulent Lord, who is a beginningless, imperishable person. The spirit-soul who perceives the Lord's completeness and variegatedness becomes liberated, and there is no other means for him to do so."

*eva bahu-prakāra sa / jñāna-yoga dayā-nidhiḥ
uktvā tu virarāmāryya-hdaya-stha-padāmbujaḥ 28*

evam - thus; *bahu-prakāram* - many means; *saḥ* - He; *jñāna-yogam* - union with Kṛṣṇa through knowledge; *dayā-nidhiḥ* - the ocean of mercy; *uktvā* - having spoken; *tu* - indeed; *virarāma* - stopped; *āryya-hdaya* - hearts of the noble souls; *stha* - situated; *pada-ambujaḥ* - lotus feet.

Thus the ocean of mercy, who places His feet within the hearts of all noble persons, ceased speaking after describing in many ways the process of union with Kṛṣṇa through knowledge.

*śrāvayitvā tato jñāna / jñāna-gamya jagat-patim
kṇa jñātvā tat-padābja / smtvā pulakam udvahan 29*

śrāvayitvā - having caused to hear; *tataḥ* - thus; *jñānam* - knowledge; *jñāna-gamyam* - attainable by knowledge; *jagat-patim* - protector of the universe; *kṇam* - the all-attractive Lord; *jñātvā* - knowing; *tat-pada-abjam* - His lotus feet; *smtvā* - remembering; *pulakam* - thrilled hairs; *udvahan* - bore.

Knowing that Śrī Kṛṣṇa was comprehensible by knowledge, and that He is the master of the universal manifestation, Gaurāṅga taught transcendental knowledge. He remembered Kṛṣṇa's lotus feet, which caused thrill bumps to cover His body.

*bhaktir eva samuktā / kṇa-prema-prakāśinī
ity evāha sadotkaṅṭho / gadgada jagad-īśvaraḥ 30*

bhaktiḥ - devotion; *eva* - certainly; *samuktā* - elevates; *kṛṣṇa-prema* - love of Kṛṣṇa; *prakāśinī* - awakens; *iti* - thus; *eva* - certainly; *āha* - said; *sadā* - always; *utkaṅṭhaḥ* - greatly longing; *gadgadam* - choked voice; *jagad-īśvaraḥ* - Lord of the universe.

With great longing, His voice choked and faltered as the Jagadīśvara declared, "Bhakti elevates and awakens the soul to love of Kṛṣṇa."

*premāśru-kaṅṭho bhagavān / ida vacanam abravīt
druta-citto gadgada-vāk / rodity ala hasaty api 31*

*ntyaty ala gāyati ca / mad-bhakto bhuvana-trayam
punāti pāti satata / sarvvāpadbhyo divā-nisam 32*

prema-āśru - tears of love; *kaṅṭhaḥ* - throat; *bhagavān* - Lord; *idam* - this; *vacanam* - words; *abravīt* - He said; *druta-cittaḥ* - melted heart; *gadgada-vāk* - faltering words; *roditi* - he weeps; *alam hasati* - he laughs; *api* - also; *ntyati* - he dances; *alam gāyati* -

he sings; *ca* - and; *mat-bhaktaḥ* - My devotee; *bhuvana-trayam* - the three worlds; *punāti* - purifies; *pāti* - protects; *satatam* - always; *sarva-āpadbhyaḥ* - from all calamities; *divā-nīśam* - by day and night.

With His throat choked by tears of love, Bhagavān declared, "As My bhakta's heart melts while weeping, laughing, dancing and singing, he purifies and protects the three worlds from all danger throughout the day and night."

ity uktvā hṭa-manasā / nanarta sva-janaiḥ saha
śrīmad-viśvambharo devo / nija-bhakti-prakāśakaḥ 33

iti - thus; *uktvā* - saying; *hṭa-manasā* - with a joyous heart; *nanarta* - He danced; *sva-janaiḥ* - with His own men; *saha* - together; *śrīmat-viśvambharaḥ* - the maintainer of the universe; *devaḥ* - Lord; *nija-bhakti* - devotion to Himself; *prakāśakaḥ* - the revealer.

So saying , Viśvambhara-deva, the revealer of the path of devotion to Himself, with a joyous heart, danced and sang with His followers.

Thus ends the Fifth Sarga entitled "Tales of the Lord's Ecstatic Activities," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Sixth Sarga

sasāra-aranya-upama śrī-advaita-māhātmyam
The Material World Compared to a Forest,
and the Glories of Śrī Advaita

athāpara-dine tatrādvaitācāryo mahā-yaśāḥ
navadvīpe samāyāto / draṭu viśvambhareśvaram 1

atha - then; *apara-dine* - on the next day; *tatra* - there; *advaita-ācāryaḥ*; *mahā-yaśāḥ* - of high renown; *navadvīpe* - in Navadvīpa; *samāyātaḥ* - came; *draṭum* - to see; *viśvambhara*; *īśvaram* - the Supreme Lord.

Then on the next day, the widely renowned personality Śrī Advaita _cārya came to Navadvīpa to see Lord Viśvambhara.

snāna ktvārcayitveśa / sa yāvad gacchatīśvaraḥ
draṭu tāvat sa bhagavān / śrīvāsasyāśrame vasan 2

snānam - bath; *ktvā* - having done; *arcayitvā* - having worshipped; *īśam* - the Lord; *saḥ* - he; *yāvat* - so long; *gacchati* - he goes; *īśvaraḥ* - the Supreme Lord; *draṭum* - to see; *tāvat* - that long; *saḥ* - he; *bhagavān* - the Lord; *śrīvāsasya* - of

Śrīvāsa; āśrame - in the spiritual shelter; vasan - residing.

After taking bath and performing worship of His Śālagrāma-silā, Śrī Advaita went to see Mahāprabhu. And as long as He was in Navadvīpa, He resided in Śrīvāsa hākura's āśrama

*pupaika nyasya daṇḍāgre / provāca sa-smitānanaḥ
gadā-pūjā ktā hy eā / mayā duṭasya śāsanam 3*

*kariyāmy anayā nitya / mad-bhakta-dveiṇaḥ sadā
bhakta eva sadā mahya / prāṇādhiko na saśayaḥ 4*

pupa-ekam - one flower; *nyasya* - inserting; *daṇḍa-agre* - on the tip of the staff; *provāca* - He declared; *sa-smita-ānanaḥ* - with a smiling face; *gadā-pūjā* - worship of the club; *ktā* - performed; *hi* - certainly; *eā* - this; *mayā* - by Me; *duṭasya* - of the rogue; *śāsanam* - chastisement; *kariyāmi* - I shall; *anayā* - with this; *nityam* - always; *mat-bhakta-dveiṇaḥ* - of he who is hateful to My devotee; *sadā* - always; *bhaktaḥ* - devotee; *eva* - surely; *sadā* - always; *mahyam* - to Me; *prāṇa-adhikaḥ* - more than My life; *na* - no; *saśayaḥ* - doubt.

Placing a flower on the end of His staff, the son of Śacī spoke with a smiling face, "Thus I have performed worship of My club. With this club, I shall always chastise the wicked who are hateful to my devotee. Without doubt, My devotee is more dear to Me than My very life.

*eko 'sti duṭo mad-bhakta-dveiṇa kuṭa-rogiṇam
ktvā ta punar evāha / paisāca-narakāśrayam 5*

ekaḥ - one; *asti* - there is; *duṭaḥ* - the wicked; *mat-bhakta* - My devotee; *dveiṇam* - enemy; *kuṭa-rogiṇam* - a man stricken with leprosy; *ktvā* - having done; *tam* - him; *punaḥ* - again; *eva* - surely; *aham* - I; *paisāca-naraka* - infernal hell; *āśrayam* - entrance.

"There is presently a man who is inimical to my devotees. I have already afflicted him with leprosy, and in the future I shall force him to enter the hells where the demonic stay.

*kariyāmy acira kāla / satyam etan mayoditam
nāśayiyāmi tac chiyān / vidhāsyē vid-bhujān aham 6*

kariyāmi - I shall do; *aciram* - before long; *kālam* - time; *satyam* - truly; *etat* - this; *mayā* - by Me; *uditam* - spoken; *nāśayiyāmi* - I shall destroy; *tat* - that person; *śiyān* - disciples; *vidhāsyē* - I shall place; *vid-bhujān* - the stool-eaters; *aham* - I.

"This I shall do before long. I am speaking the truth. I shall destroy that man and his followers, turning them into swine who eat stool.

*vana prayātum icchāmi / tad atraiva mahad vanam
vyāghrasya sadśāḥ kecit / kecit pāṇa-sannibhāḥ 7*

vanam - forest; *prayātum* - to set forth; *icchāmi* - I desire; *tat* - that; *tatra* - there; *eva* - indeed; *mahat* - great; *vanam* - forest; *vyāghrasya* - of the tiger; *sadsāḥ* - like; *kecit* - some; *kecit* - some; *pāṇa-sannibhāḥ* - like stones.

"I desired to set forth for the forest, yet this very place is indeed like a great forest. Some men resemble tigers while others are like stones.

***vkāṇā sannibhāḥ kecit / kecit tṇa-nibhā narāḥ
paśūnā sannibhāḥ kecit / teneda su-mahad vanam 8***

vkāṇām - of the trees; *sannibhāḥ* - like; *kecit* - some; *kecit* - some; *tṇa-nibhāḥ* - like grasses; *narāḥ* - men; *paśūnām* - of animals; *sannibhāḥ* - like; *kecit* - some; *tena* - by this; *idam* - this; *su-mahat* - very great; *vanam* - forest.

"Some men resemble trees, and others are like grasses. Some resemble animals. By this analogy, the material world can be perceived to be a very great forest.

***śrī-kṇa-caraṇāmbhoja-madhu-pāna-ratā hi ye
te mānujā samākhyātāḥ / sarvva-jīvopakāriṇaḥ 9***

śrī-kṇa - the all-attractive; *caraṇa-ambhoja* - lotus feet; *madhu-pāna* - ratā - attached; *hi* - certainly; *ye* - who; *te* - they; *mānujā* - men; *samākhyātāḥ* - renowned; *sarva-jīva* - all living entities; *upakāriṇaḥ* - benefactors.

"But men who are attached to drinking the honey of Śrī Kṛṣṇa's lotus feet are to be celebrated as the benefactors of all these kinds of living beings.

***advaitācāryya-varyo 'tra / samāyāta iti śrutam
katha nāyāti yatrāste / tatra gacchamahe vayam 10***

advaitācāryya - the incarnation of a devotee; *varya* - the excellent devotee; *atra* - here; *samāyāta* - arrived; *iti* - thus; *śrutam* - heard; *katham* - how?; *na* - not; *āyāti* - he is coming; *yatra* - where; *āste* - he is staying; *tatra* - there; *gacchamahe* - we are going; *vayam* - we.

"We have heard that the great devotee Advaita _cārya has arrived. But why hasn't He come here? We should go to the place where He is staying."

***etasmin samaye tatrācāryya svayam upāgata
upāyana samādāya / tat-pāda-padma-sannidhau 11***

etasmin - at this; *samaye* - time; *tatra* - there; *ācārya* - Śrī Advaita; *svayam* - Himself; *upāgata* - arrived; *upāyanam* - presents; *samādāya* - giving; *tat-pāda-padma* - the lotus feet of the Lord; *sannidhau* - near.

At that moment, the _cārya Himself arrived there and presented gifts at the lotus feet of the Lord.

*tad dattvā daṇḍavad bhūmau / nipapāta tadā prabhuḥ
kare ghītvā ta prāha / tvad-arthaḥ 'ham ihāgataḥ 12*

tat - that; *dattvā* - giving; *daṇḍa-vat* - like a stick; *bhūmau* - on the ground; *nipapāta* - throwing down; *tadā* - then; *prabhuḥ* - the Master; *kare* - in the hand; *ghītvā* - taking; *tam* - Him; *prāha* - declared; *tvad-arthaḥ* - for Your desire; *aham* - I; *iha* - in this world; *āgataḥ* - came.

After presenting those gifts, He fell flat to the ground before Gaura Kṇa. Taking Him by the hand, Prabhu said, "It is on account of Your desire that I have come to this world."

*ity uktvā harayitvā / tat khaṭāyā samupāviśat
ājñayā tasya devasyādvaitācāryaḥ nanartta ha 13*

iti - thus; *uktvā* - saying; *harayitvā* - exulted; *tat* - that; *khaṭāyā* - on a cot; *samupāviśat* - sat down; *ājñayā* - by the order; *tasya* - His; *devasya* - of the Lord; *advaita-ācāryaḥ* - the avatāra of a devotee; *nanartta* - danced; *ha* - indeed.

After He had thus spoken and given great joy to Śrī Advaita, Śrī Gaurāṅga sat down on a cot. Then by the order of the Lord, the _cārya began to dance.

*tad dṭvā bhagavān prītaḥ / ta prāha tava bālakāḥ
ete mā prārthayanty eva / prema-bhakti su-durlabhām 14*

tat - that; *dṭvā* - seeing; *bhagavān* - the illustrious Lord; *prītaḥ* - pleased; *tam* - Him; *prāha* - said; *tava* - Your; *bālakāḥ* - boys; *ete* - these; *mām* - Me; *prārthayanti* - will long for; *eva* - surely; *prema-bhaktim* - loving devotion; *su-durlabhām* - very rare.

Seeing that dancing, the illustrious Lord felt pleased and said to Him, "Your sons are praying to Me for the most rare gift of prema-bhakti.

*dāsyāmi tvat-kte vatsa / tat śrutvā hara-samplutaḥ
ācāryaḥ prāha bhagavan / ete te caraṇānugāḥ
kāruṇyālaya-vātsalyāt / tava ki syāt su-durlabham 15*

dāsyāmi - I shall give; *tvat-kte* - for Your sake; *vatsa* - O dear one; *tat* - that; *śrutvā* - hearing; *hara-samplutaḥ* - immersed in joy; *ācāryaḥ*; *prāha* - declared; *bhagavan* - O blessed Lord; *ete* - these; *te* - Your; *caraṇa-anugāḥ* - followers of the feet; *kāruṇya-alaya* - the receptacle of mercy; *vātsalyāt* - out of affection; *tava* - Your; *kim* - what?; *syāt* - may be; *su-durlabham* - very difficult to obtain.

"Dear one, for Your sake I shall bestow that gift on them." Hearing this, the _cārya replied in great exultation, "O Bhagavān, these boys shall become servitors of Your feet. If they are recipients of affection from You, the vessel of kindness, then what can be difficult for them to achieve?"

***athopaviṭās te sarvve / pārśvatas tasya cakriṇaḥ
jyotsnātatyā rajanyā ca / punar āha mahā-bhujāḥ 16***

atha - then; *upaviṭāḥ* - seated; *te* - they; *sarve* - all; *pārśvataḥ* - to the side; *tasya* - of Him; *cakriṇaḥ* - of the bearer of the cakra; *jyotsnā-ātatyām* - in the diffused moonlight; *rajanyām* - in the night; *ca* - and; *punaḥ* - again; *āha* - He said; *mahā-bhujāḥ* - great-armed.

Next as everyone became seated in the bright moonlit night near the wielder of the cakra, the mighty-armed Lord spoke further:

***kamalāko 'si me 'tīva / bhaktas tvat-kta eva hi
samāgato 'ham tva ntya-gītena su-sukhī bhava 17***

kamala-akaḥ - lotus-eyed one (Advaita's former name); *asi* - You are; *me* - My; *atīva* - exceedingly; *bhaktaḥ* - devotee; *tvat-kte* - for Your sake; *eva* - indeed; *hi* - surely; *samāgataḥ* - come; *aham* - I; *tvam* - you; *ntyā-gītena* - by dancing and singing; *su-sukhī* - very happy; *bhava* - be.

"O Kamalākṣa, lotus-eyed one, You are my supreme devotee. I have descended to earth on Your account. Now be happy by Your dancing and singing."

***tat śrutvā bhagavad-vākya / śrīmat-śrīvāsa-panḍitaḥ
uvāca madhurair vākyair / vinītas tat-padāmbuje 18***

tat - that; *śrutvā* - hearing; *bhagavat-vākya* - words of the Lord; *śrīmat-śrīvāsa-panḍitaḥ*; *uvāca* - said; *madhurair* - sweet; *vākyair* - with words; *vinītaḥ* - humble; *tat-pada-ambuḥ* - at His lotus feet.

Hearing the Lord's words, Śrīman Śrīvāsa Paṇita humbly submitted in a mild tone at the His lotus feet:

***ki te 'sau bhagavad-bhaktaḥ / karuṇeya tava prabho
tat śrutvā bhagavān kruddhas / ta nirbhartasyābhyabhāata 19***

kim - what; *te* - Your; *asau* - he; *bhagavat-bhaktaḥ* - the devotee of the Lord; *karuṇā* - mercy; *iyam* - this; *tava* - Your; *prabho* - O Master; *tat* - that; *śrutvā* - hearing; *bhagavān* - the Lord; *kruddha* - angry; *ta* - Him; *nirbhartasya* - rebuking; *abhyabhāata* - spoke.

"How is He Your bhakta? This is only Your mercy, Prabhu." Hearing this, the all-opulent Lord angrily rebuked him, saying:

***kim uddhavas tathākrūro / bhakto me 'tīva vatsalaḥ
ācāryo 'ya tato nyūnaḥ / ki eva tva prabhāase 20***

kim - what?; *uddhavaḥ*; *tathā* - also; *akrūrah* - Kṛṣṇa's uncle (not cruel); *bhaktaḥ* - devotee; *me* - My; *atīva* - very; *vatsalaḥ* - affectionate; *ācāryaḥ* - Śrī Advaita; *ayam* - this; *tataḥ* - therefore; *nyūnaḥ* - inferior; *kim* - what?; *evam* - thus; *tvam* - you; *prabhāase* - you are saying.

"Are Uddhava and Akrūra not My very dear bhaktas? Is the *_cārya* therefore inferior to them? Is this what you intend to say?"

***ki vā bhārata-vare 'smin / ācāryasya samo 'paraḥ
vartate ko 'pi mad-bhakto / yasmād ajño dvijo bhavān 21***

kim vā - whether?; *bhārata-vare* - in the land of Bhārata; *asmin* - in this; *acāryasya* - of the *_cārya*; *samaḥ* - equal; *aparaḥ* - greater; *vartate* - existing; *kaḥ api* - who indeed?; *mat-bhaktaḥ* - My devotee; *yasmāt* - than whom; *ajñaḥ* - fool; *dvijaḥ* - twice-born; *bhavān* - your honor.

"Is there any one else in this land of Bhārata equal to or greater than this *_cārya*? O brāhmaṇa, you have now become a fool!"

tat śrutvā bhagavad-vākya / bhītyā tūṇī babhūva ha 22

tat - that; *śrutvā* - hearing; *bhagavat-vākyaṃ* - the words of the Lord; *bhītyā* - by fear; *tūṇīm* - silent; *babhūva* - he became; *ha* - indeed.

Upon hearing these words of Bhagavān, Śrīvāsa became silent out of fear.

***tataḥ provāca bhagavān / adhyātma na kadācana
bhavadbhiḥ kutracid vāpi / vaktavya yadi rocyate 23***

tataḥ - then; *provāca* - declared; *bhagavān* - the Lord; *adhyātmam* - the self; *na kadācana* - never; *bhavadbhiḥ* - by yourselves; *kutracit* - anywhere; *vā api* - whether?; *vaktavyam* - to be spoken; *yadi* - if; *rocyate* - it is pleasing.

Then the Lord said, "Do you never discuss the science of the self amongst your good selves? Do you not find it pleasing?"

tadā premā na dātavyo / bhavadbhyaḥ satyam eva hi 24

tadā - then; *premā* - love; *na* - not; *dātavyaḥ* - should be given; *bhavadbhyaḥ* - to Your goodselves; *satyam* - truly; *eva* - surely; *hi* - indeed.

"In that case, it is certainly better not to award prema to you. This is the truth."

***tat śrutvā paṇḍitaḥ prāha / śrīvāso jagad-īśvaram
tatra me vismtir bhūyād / yathāha na vadāmi tat 25***

tat - that; *śrutvā* - hearing; *paṇḍitaḥ* - the scholar; *prāha* - said; *śrīvāsaḥ* - the pure devotee; *jagad-īśvaram* - to the universal Lord; *tatra* - there; *me* - my; *vismtiḥ* -

forgetfulness; *bhūyāt* - it should be; *yathā* - so; *aham* - I; *na* - not; *vadāmi* - I say; *tat* - therefore.

After hearing this, Śrīvāsa Paṇita replied to the jagad-īśvara. This forgetfulness of mine has been Your blessing on me, so that I may never again speak in that way."

*murāriḥ prāha bhagavann / adhyātma na vidāmy aham
ta prāha devo jānāsi / kamalākāt śruta hi tat 26*

murāriḥ; *prāha* - declared; *bhagavan* - O Lord; *adhyātmam* - the science of the self; *na* - not; *vidāmi* - I know; *aham* - I; *tam* - to him; *prāha* - He said; *devaḥ* - the Lord; *jānāsi* - you know; *kamala-akāt* - from the lotus-eyed Advaita; *śrutam* - heard; *hi* - certainly; *tat* - that.

Murāri declared, "O Bhagavān, I do not know the science of the self." The Lord answered, "Indeed you do know, for you have heard it from Kamalākṣa."

*iti sapadi niśamya deva-vākya / pramudita-manaso babhūvur āryyāḥ
hari-hara-pada-padma-sīdhu-mattā / nantur animiā ivotsavādhyāḥ 27*

iti - thus; *sapadi* - at the same instant; *niśamya* - hearing; *deva-vākya* - the words of the Lord; *pramudita-manasaḥ* - very elated heart; *babhūvuḥ* - they became; *āryāḥ* - the noble persons; *hari-hara* - Lords Viṣṇu and Śiva (Viśvambhara and Advaita); *pada-padma* - lotus feet; *sīdhu-mattāḥ* - who were intoxicated by the nectar; *nantu* - They danced; *animiā* - ceaselessly; *iva* - like; *utsava* - festival; *ādhyāḥ* - abounding.

Hearing these words of the Lord, the hearts of the noble bhaktas at once became very elated. Becoming intoxicated by the nectar from Śrī Śrī Hari-Hara's lotus feet, they incessantly sang and danced as if participating in a flourishing festival.

Thus ends the Sixth Sarga entitled "The Material World Compared to a Forest and the Glories of Śrī Advaita," in the Second Prakrama of the great poem Śrī Caitanya Carita.

* * *

Seventh Sarga
bhakta-anugrahaḥ
Gaura Shows Mercy to His Devotees

*sita-navāsuka-mastaka-veṭanas / taruṇa-vidruma-sannibha-hāra-dhk
vara-bhuja-dyuti-rañjita-kaṅkanah / sphuṭa-navīna-saroja-karo
babhau 1*

sita - white; *nava* - new; *aśuka* - cloths; *mastaka* - heads; *veṭanaḥ* - wrapped;

taruṇa - fresh; *vidruma* - coral; *sannibha* - like; *hāra* - necklaces; *dhk* - held; *vara-bhuja* - beautiful arms; *dyuti* - light; *rañjita* - pleasant; *kañkanaḥ* - bracelets; *sphuṭa* - blossoming; *navīna* - newly; *sara-ja* - water-born (lotus); *karaḥ* - hand; *babhau* - shone.

Gaurāṅga's head was wrapped with a turban of new white cloth, and He wore necklaces of newly polished coral. Lustrous bracelets adorned His arms, and His hands resembled newly blossomed lotuses.

calaceli-nibaddha-dhaṭādharo / *'ruṇa-bahir vasano naṭa-veśa-dhk*
vara-nitamba-vilambita-bāhu- / *vara-vilambi-nāga-patiḥ sphuṭam* 2

calaceli - gold; *nibaddha* - bound; *dhaṭa* - cloth worn around the loins; *ādharah* - held; *aruṇa* - saffron; *bahiḥ vasaṇaḥ* - external garment or dhotī; *naṭa-veśa* - dress of an actor; *dhk* - holding; *vara-nitamba* - beautiful hips; *vilambita* - hanging; *bāhu-vara* - beautiful arms; *vilambi* - hanging; *nāga-patiḥ* - serpent-king; *sphuṭam* - expanded hood.

A glittering gold cloth was bound about His loins over His dhotī, which was artfully arranged like that of a dancing actor and had the saffron color of the rising sun. His beautiful arms hung by His hips like the expanded hoods of the serpent-king.

carāṇa-paṅkaja-rañjita-nūpuro / *vara-nakha-dyuti-rañjita-śīta-guḥ*
pada-tala-dyuti-rañjita-vidrumo / *druta-suvarṇa-ruciḥ śanakair vrajan*
3

carāṇa-paṅkaja - lotus feet; *rañjita* - charming; *nūpuraḥ* - anklebells; *vara-nakha* - precious toenails; *dyuti* - light; *rañjita* - delighting; *śīta-guḥ* - moon-light; *pada-tala* - foot-soles; *dyuti-rañjita* - reddish light; *vidrumaḥ* - coral; *druta* - melted; *su-varṇa* - gold; *ruciḥ* - luster; *śanakaiḥ* - gently; *vrajan* - went.

Anklebells rang enchantingly on His lotus feet, and His precious toenails emitted a light that delighted the heart like moonlight. His body had an effulgence like that of molten gold, and as they walked softly, the soles of His feet radiated a ruddy luster like that of coral.

parinanartta lasan-mukha-paṅkajo / *nija-janair nija-nāma-parāyaṇaiḥ*
madhu-ripor madhu-gīta-su-gāyanaiḥ / *sura-gaṇair divi deva-patir*
yathā 4

parinanarta - He danced all around; *lasan* - shining; *mukha-paṅkajaḥ* - lotus face; *nija-janaiḥ* - with His own men; *nija* - His own; *nāma* - names; *parāyaṇaiḥ* - with they who were absorbed; *madhu-ripoḥ* - of the enemy of Madhu, Śrī Kṛṇa; *madhu-gīta* - charming songs; *su-gāyanaiḥ* - by fine singers; *sura-gaṇaiḥ* - by the hosts of gods; *divi* - in heaven; *deva-patiḥ* - the master of the gods; *yathā* - like.

The Lord, whose face appeared like a blossoming lotus flower, danced in all the quarters of the town, accompanied by His dear associates who were absorbed in

singing honeyed songs of the names of the enemy of Madhu. Thus Gaura appeared like Indra, the lord of heaven, surrounded by the host of gods.

*kara-yugāhata-sādhu-su-mandirā- / rava-sudhā vasudhā-tala-vāsinām
mudam adhāt kala-kaṇṭha-ravānvitā / su-manasā aniśa kamalā-pateḥ*

5

kara-yuga - pair of hands; āhata - clapping; sādhu - good beat; su-mandira - fine temple; ārava-sudhā - nectarean sounds; vasudhā-tala - the earth planet; vāsinām - of the residents; mudam - delight; adhāt - awarded; kala-kaṇṭha - melodious voice; rava - sounds; anvitā - filled with; su-manasā - of those of elevated consciousness; aniśam - incessantly; kamalā-pateḥ - of the master of Lakmī.

The great minds dwelling on the earth delighted incessantly in the nectarean vibrations made by the rhythmic hand-clapping of the Lord of Lakṣmī together with the melodious resonance of His voice within the sanctified temple.

*upaviśan nava-kambala-samvte / hari-haro 'tra vicitro rarāma
sura-ghe nija-loka-samāvte / varada āvavdhe nija-tejasā 6*

upaviśan - sitting; nava-kambala-samvte - being surrounded by a new shawl; hari-haraḥ - Lords Viṣṇu and Śiva; atra - then; vicitraḥ - astonishing; rarāma - took pleasure; sura-ghe - in the temple; nija-loka-samāvte - surrounded by His own men; vara-de - the awarder of boons; āvavdhe - flourished; nija-tejasā - with His own splendrous majesty.

Covered by new shawls, Their astonishing Lordships Hari-Hara (Gaura ṭ Advaita) were seated in the temple, surrounded by intimate devotees. They revelled, awarded boons, and flourished with magnificent splendor.

*tataḥ provāca śrīvāsa / madhura madhu-sūdanaḥ
śrī-bhaktir asyā vāsas tvam / ataḥ śrīvāsa ucyate 7*

tataḥ - then; provāca - declared; śrīvāsam - the pure devotee; madhuram - sweet; madhu-sūdanaḥ - slayer of the demon Madhu; śrī-bhaktiḥ - beautiful devotion; asyāḥ - of her; vāsaḥ - dwelling; tvam - you; ataḥ - therefore; ucyate - it is said.

Then in sweet tones the slayer of the Madhu proclaimed to Śrīvāsa, "You are the vāsa (abode) of śrī bhakti, pure devotion. Therefore you are known as Śrīvāsa."

gopīnātham idam prāha / tva me dāsa iti smtam 8

gopīnātham - to Gopīnātha _cārya; idam - this; prāha - He said; tvam - you; me - My; dāsaḥ - servant; iti - thus; smtam - remembered.

To Gopīnātha _cārya, He said, "I have remembered You as My servant."

tataḥ provāca karuṇo / murāri tā paṭha svayam

kavitā bhavataḥ śrutvā / sa papāṭha śubhākaram 9

tataḥ - then; *provāca* - declared; *karuṇa* - the compassionate Lord; *murārim* - Murāri Gupta, the incarnation of Hanumān; *tām* - that; *paṭha* - please recite; *svayam* - of your own accord; *kavitām* - poetry; *bhavataḥ* - by Your honor; *śrutvā* - hearing; *saḥ* - he; *papāṭha* - recited; *śubha-akaram* - pleasing accents.

The compassionate Lord Gaurāṅga commanded Murāri Gupta, "Please recite from your heart that poetry composed by your good self." Hearing this order, Murāri chanted with pleasing accents the following hymn:

Śrī Rāmātakam
by Śrīla Murāri Gupta

*rājat-kirīṭa-maṇi-dīdhiti-dīpitāśam / udyad-bhaspati-kavi-pratime
vahanta
dve kuṇḍale 'ñka-rahitendu-samāna-vaktra / rāma jagat-traya-guru
satata bhajāmi 10*

rājat - shining; *kirīṭa* - crown; *maṇi* - jewels; *dīdhita* - splendor; *dīpita* - illuminated; *āśam* - face; *udyat* - rising; *bhaspati* - Jupiter; *kavi* - Venus; *pratime* - resembling; *vahantam* - bearing; *dve* - two; *kuṇḍale* - earrings; *aṅka-rahita* - free of spots; *indu* - moon; *samāna* - like; *vaktram* - moon; *rāmam* - the reservoir of pleasure; *jagat-traya* - three worlds; *gurum* - spiritual master; *satatam* - perpetually; *bhajāmi* - I worship.

Though His face is like a spotless moon, still it is further brightened by a shining crown of jewels. His earrings resemble Jupiter and Venus rising in the evening sky. I forever worship this Lord Śrī Rāma, guru of the three worlds.

*udyad-vibhākara-marīci-vibodhitābja- / netra su-bimba-daśana-
cchada-cāru-nāsam
śubhrāśu-raśmi-parinirjjita-cāru-hāsa / rāma jagat-traya-guru satata
bhajāmi 11*

udyat - rising; *vibhā-ākara* - the sun; *marīci* - rays; *vibodhita* - awakening; *abja-netram* - lotus eyes; *su-bimba* - beautifully red like the bimba fruit; *daśana-chada* - teeth-covering (the lips); *cāru-nāsam* - graceful nose; *śubhra-aśu* - moon; *raśmi* - rays; *parinirjjita* - defeated; *cāru-hāsam* - sweet smile.

When He awakens and opens His lotus eyes, their luster resembles the early rays of the rising sun. His teeth are enclosed by charming bimba fruit-red lips. His nose is shapely and graceful and seeing the beams of His beautiful smile, the white-rayed moon accepts defeat. I forever worship this Lord Śrī Rāma, guru of the three worlds.

*ta kambu-kaṅṭham ajam ambuja-tulya-rūpa / muktāvalī-kanaka-hāra-
dhata vibhāntam*

*vidyud-balāka-gaṇa-sayutam ambu-da vā / rāma jagat-traya-guru
satata bhajāmi 12*

tam - Him; *kambu-kaṇṭham* - neck like a conch; *ajam* - unborn; *ambu-ja* - a lotus; *tulya* - like; *rūpam* - form; *muktā-avalī* - string; *kanaka* - gold; *hāra* - necklace; *dhtam* - held; *vibhāntam* - shining; *vidyut* - lightning; *balāka* - cranes; *gaṇa* - flocks; *sayutam* - together with; *ambu-dam* - water-giver (cloud); *vā* - or.

The throat of the unborn Lord is like a three-ringed conchshell, and His form is soft as the lotus. He wears a shining necklace of pearls set in gold, and thus He resembles a water-laden cloud accompanied by lightning flashes and a flock of cranes. Such is Śrī Rāma, guru of the three worlds, whom I perpetually adore.

*uttāna-hasta-tala-sastha-sahasra-patra / pañca-cchadādhika-śata
pravarāṅgulibhiḥ
kurvvaty aśīta-kanaka-dyuti yasya sītā / pārśve 'sti ta raghu-vara
satata bhajāmi 13*

uttāna - turned upwards; *hasta-tala* - palms; *sastha* - situated; *sahasra-patram* - thousand-petalled (a lotus flower); *pañca* - five; *cchada* - covered; *adhika* - more; *śatam* - a hundred; *pravara* - excellent; *āṅgulibhiḥ* - by Her fingers; *kurvati* - She does; *aśīta-kanaka* - molten gold; *dyutiḥ* - light; *yasya* - He whose; *sītā* - Sītā Devī; *pārśve* - by His side; *asti* - there is; *tam* - Him; *raghu-varam* - best of the Raghu dynasty; *satatam* - perpetually; *bhajāmi* - I adore.

In Her upraised hand Sītā Devī holds a thousand-petalled lotus flower, and Her five graceful fingers make it appear that the flower's hundred petals are covered by another five petals. I forever worship Rāma, best of the Raghu dynasty, by whose side forever remains this Sītā, whose radiance is like molten gold.

*agre dhanurddhara-varaḥ kanakojjvalāṅgo / jyēṭhānu-sevana-rato
vara-bhūaṇādhyah
śeākhyā-dhāma-vara-lakmaṇa-nāma yasya / rāma jagat-traya-guru
satata bhajāmi 14*

agre - in the front; *dhanuḥ-dhara-varaḥ* - best bow-holder; *kanaka* - gold; *ujjala* - blazing; *aṅgaḥ* - body; *jyēṭha* - elder; *anusevana* - serving; *rataḥ* - attached; *vara-bhūaṇa* - fine ornaments; *ādhyah* - enriched; *śea-ākhyā* - called Śeṣa; *dhāma* - abode; *vara* - enclosing; *lakmaṇa-nāma* - named Lakṣmaṇa; *yasya* - whose.

Before Rāma stands his brother Lakṣmaṇa, deeply attached to His elder brother's service, the most skilled of archers, his body brilliant golden, and enhanced by splendid ornaments. He is also known as Śeṣa, the all-accomodating abode of the worlds. I worship this Lord Śrī Rama guru of the three worlds.

*yo rāghavendra-kula-sindhu-sudhāsu-rūpo / mārīca-rākasa-subāhu-
mukhān nihatya*

*yajña raraka kuśikānvaya-puṇya-rāśi / rāma jagat-traya-guru satata
bhajāmi 15*

yaj - who; *rāghava-indra* - best of the Raghus; *kula-sindhu* - ocean of the dynasty; *sudhā-aśu* - moon; *rūpaḥ* - form; *mārīca-rākasa* - man-eater named Mārīca; *subāhu-mukhān* - headed by Subāhu; *nihatya* - slain; *yajñam* - sacrifice; *raraka* - protected; *kuśika* - Viśvāmitra; *anvaya* - lineage; *puṇya* - pious; *rāśim* - heaps.

Like the nectar-rayed moon shining on the ocean of the Raghu dynasty, He slew the foremost among the man-eating demons, Mārīca and Subāhu, thus protecting the sacrifice performed by the sage Viśvāmitra for the welfare of His ancestors. I worship this Lord Śrī Rāma, guru of the three worlds.

*hatvā khara-triśirasau sa-gaṇau kabandha / śrī-daṇḍa-kānanam
adūaṇam eva ktvā
sugrīva-maitram akarod vinihatya śatru / ta rāghava daśa-mukhānta-
kara bhajāmi 16*

hatvā - having killed; *khara-triśirasau* - the two brothers of Rāvaṇa named Khara and Triśirā; *sa-gaṇau* - with their hordes; *kabandham* - the demon named Kabandha; *śrī-daṇḍa-kānanam* - the sacred forest of Daṇḍa; *adūaṇam* - free of violating; *eva* - surely; *ktvā* - made; *sugrīva* - the monkey king named Sugrīva; *maitram* - friendship; *akarot* - made; *vinihatya* - killing; *śatrum* - the enemy (Bāli); *rāghavam* - best of the Raghu dynasty; *tam* - Him; *daśa-mukha* - the ten-headed one, Rāvaṇa; *antakaram* - the causer of death; *bhajāmi* - I adore.

Slaying the rākṣasas Khara, Triśirā, Kabandha, and their armies, He rendered safe the forest of Daṇḍa-kānana. By killing the monkey-king, Sugrīva's enemy, Bāli, He made alliance with him, I adore Śrī Rāma, best of the Raghu dynasty, the slayer of the ten-headed Rāvaṇa.

*bhaṅktvā pinākam akaroj janakātmajāyā / vaivāhikotsava-vidhi pathi
bhārgavendram
jivā pitur mudam uvāha kakutstha-varyya / rāma jagat-traya-guru
satata bhajāmi 17*

bhaṅktvā - having broken; *pinākam* - bow; *akarot* - He did; *janaka-ātma-jāyāḥ* - of the daughter of Mahārāja Janaka; *vaivāhika* - marriage; *utsava-vidhim* - the rites of marriage; *pathi* - on the path; *bhārgava-indram* - Paraśurāma; *jivā* - having defeated; *pituh* - of His father; *mudam* - happiness; *uvāha* - brought; *kakutstha-varyyam* - the best of the descendants of Kakutstha (a king of the solar dynasty).

After breaking Śiva's bow, He married Sītā, daughter of Janaka-rāja. Then on the path home, He defeated the mighty Paraśurāma, best of Bhrgu's line, bringing pleasure to Mahārāja Daśaratha, His father. I forever worship this Lord Śrī Rāma, the foremost descendant of Kakutstha and guru of the three worlds.

* * * * *

*ittha niśamya raghu-nandana-rāja-siha- / ślokāṭaka sa bhagavān
caraṇa murāreḥ
vaidyasya mūrddhni vinidhāya lilekha bhāle / tva rāma-dāsa iti bho
bhava mat-prasādāt 18*

ittham - thus; *niśamya* - hearing; *raghu-nandana* - the delight of the Raghu dynasty; *rāja-siha* - the lion among kings; *śloka-aṭakam* - eight verses; *saḥ* - He; *bhagavān* - all-opulent Lord; *caraṇam* - feet; *murāreḥ* - of Murāri; *vaidyasya* - of the physician; *mūrddhni* - on the head; *vinidhāya* - placing; *lilekha* - He wrote; *bhāle* - on the forehead; *tvam* - you; *rāma-dāsaḥ* - the servant of Rāma; *iti* - thus; *bho* - Oh!; *bhava* - be; *mat-prasādāt* - by My mercy.

After hearing these eight verses composed by the physician Murāri describing Śrī Rāma, lion among kings and delight of the Raghu dynasty, Placing His foot on the physician's head, Bhagavān Gaura Hari wrote the words "Rāma Dāsa" on his brow and proclaimed, "Bho! By My mercy, be forever Śrī Rāma's servant."

apaṭhad bhagavān eka / śloka tat śṇu me dvija 19

apaṭhat - He recited; *bhagavān* - the Lord; *ekam* - one; *ślokaṃ* - verse; *tat* - that; *śṇu* - hear; *me* - from me; *dvija* - O brāhmaṇa.

Then the Lord recited a śloka brāhmaṇa, hear that from me:

*na sādhayati mā yogo / na sāṅkhya dharmā uddhava
na svādhyāyas tapas tyāgo / yathā bhaktir mamorjjitā 20*

na - not; *sādhayati* - it controls; *mām* - Me; *yogaḥ* - mystic perfections; *na* - not; *sāṅkhyam* - analytical study of the elements; *dharmāḥ* - virtuous behavior; *uddhava* - O Uddhava; *na* - not; *svādhyāyaḥ* - study of the Vedas; *tapas* - penance; *tyāgaḥ* - renunciation; *yathā* - as; *bhaktiḥ* - devotion; *mama* - My; *urjjitā* - powerful.

"O Uddhava, yogic perfection, study of the elements, dharmic ācāra, Vedic study, penance and renunciation can not capture My heart as can mighty bhakti." (Śrīmad Bhāgavatam 11.14.20)

*paṭhitveda punaḥ prāha / sarvvās tatra samāgatān
bhavadbhir eva kartavya / śrīvāsasya vicārane 21*

paṭhitvā - having recited; *idam* - this; *punaḥ* - again; *prāha* - He said; *sarvān* - all; *tatra* - there; *samāgatān* - assembled; *bhavadbhiḥ* - by your good selves; *eva* - surely; *kartavyam* - should be done; *śrīvāsasya* - of Śrīvāsa; *vicārane* - for the examination.

Then He said to the bhakta-vṛnda, "In all that you do, first present it for the consideration of Śrīvāsa.

***yat syāt tad eva nitya vaḥ / kuśala tad bhaviyati
śrī-rāma-pañḍita-jyeṭha-bhrāt-sevā mad-arccanāḥ 22***

yat - what; *syāt* - it may be; *tat* - that; *eva* - surely; *nityam* - always; *vaḥ* - of you; *kuśalam* - proper; *tat* - that; *bhaviyati* - it will be; *śrī-rāma-pañḍita-jyeṭha-bhrāt* - the elder brother of Śrī Rāma Paṇita; *sevā* - services; *mat-arccanāḥ* - My worship.

"In this way, all actions you perform shall be done properly, for service to the elder brother of Śrī Rāma Paṇita, is worship of Myself.

***iti buddhyā viniścitya / kuru śrīvāsa-sevanam
tena te sakala bhādra / sadā nitya bhaviyati 23***

iti - thus; *buddhyā* - by intelligence; *viniścitya* - determining; *kuru* - do; *śrīvāsa-sevanam* - service to Śrīvāsa; *tena* - by that; *te* - your; *sakalam* - all; *bhādrām* - auspicious; *sadā* - always; *nityam* - regularly; *bhaviyati* - it will be.

"Firmly comprehend this with your intelligence and render service to Śrīvāsa. In this way everything will be auspicious for you."

***ity uktvā harayan lokān / reme praṇata-vatsalaḥ
bhakta-vatsalatā tasya / dṭvā sarve sukha yayuḥ 24***

iti - thus; *uktvā* - saying; *harayan* - enlivening; *lokān* - the people; *reme* - He took pleasure; *praṇata-vatsalaḥ* - affectionate to the surrendered; *bhakta-vatsalatām* - the quality of affection to the devotee; *tasya* - His; *dṭvā* - seeing; *sarve* - all; *sukham* - happy; *yayuḥ* - became.

So saying, the Lord who is affectionate to surrendered souls delighted the hearts of the people. Everyone became happy to see the quality of His affection for His bhaktas.

***śrīvāsenārpita dugdha / pūga mālya sa-dhūpakam
bubhuje bhagavās tatra / šeān bhṭyāya dattavān 25***

śrīvāsenā - by Śrīvāsa; *arpitam* - offered; *dugdham* - milk; *pūgam* - betel; *mālyam* - garland; *sa-dhūpakam* - with incense; *bubhuje* - He enjoyed; *bhagavān*; *tatra* - there; *šeān* - the remnants; *bhṭyāya* - to His servant; *dattavān* - gave.

Śrīvāsa offered milk, betel, garlands and fragrant incense to Gaura. After eating and appreciating these items, He gave the remnants to His servant.

***śrīvāsa-bhrāt-tanayābhartkā madhura-dyutiḥ
prāpya hareḥ prasāda ca / rauti nārāyaṇī śubhā 26***

śrīvāsa-bhrāt - of Śrīvāsa's brother; *tanayā* - the daughter; *abhartkā* - without a husband; *madhura-dyutiḥ* - charming effulgence; *prāpya* - obtaining; *hareḥ* - of

Hari; *prasādam* - mercy; *ca* - and; *rauti* - cried aloud; *nārāyaṇī-śubhā* - the virtuous Nārāyaṇī.

Saintly Nārāyaṇī was Śrīvāsa's brother's unmarried daughter. Her skin had a sweet luster. Whenever she obtained the *prasādam* of Śrī Hari she wept loudly.

***iti sakala-niśā nināya devo / nija-jana-manasā mude murāriḥ
kaṇam iva mahad vatsareṇa mene / 'navarata sukham āpur āryya-
varyyāḥ 27***

iti - thus; *sakala* - all; *niśām* - of the nights; *nināya* - passed, guiding; *devaḥ* - Lord; *nija-jana-manasām* - of the minds of His own men; *mude* - enjoyed; *murāri* - the enemy of Murā; *kaṇam iva* - like a moment; *mahat* - great; *vatsareṇa* - like a year; *mene* - thought; *anavaratam* - incessant; *sukham* - happiness; *āpuḥ* - they attained; *āryya-varyyāḥ* - best of noble men.

In this way the Lord joyously passed every night in guiding His people, and those noble souls experienced incessant bliss. A full year passed yet the enemy of Mura thought it only a moment.

Thus ends the Seventh Sarga entitled "Gaura Shows Mercy to His Devotees," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Eighth Sarga
avadhūta-anugrahaḥ
Gaura Hari Shows Mercy to the Avadhūta

***tataḥ prabhāte vimale / natvā ta puruarabham
gatvā nijāśrama sarve / snātvā devārccanādikam 1***

tataḥ - thus; *prabhāte* - in the dawn; *vimale* - pure; *natvā* - having bowed down; *tam* - Him; *purua-abham* - the best of persons; *gatvā* - going; *nija-āśramam* - to His own āśrama; *sarve* - all; *snātvā* - having bathed; *deva-arcana* - worship of the Deity; *ādikam* - headed by.

In the pure light of dawn, after bowing to the feet of their best of lords, all of His bhaktas would return to their respective āśramas and perform their morning duties beginning with worship of the arcana of śrī-vigraha.

***ktvā bhuktvā yathā-nyāyam / ājagmus tat-padāmbujam
tān dṭvā hara-sampūrṇo / bhagavān madhu-sūdanaḥ 2***

ktvā - after preparing; *bhuktvā* - eating; *yathā-nyāyam* - according to the

principles; *ājagmuḥ* - they came; *tat-pada-ambujam* - to the Lord's lotus feet; *tān* - them; *dṭvā* - seeing; *hara-sampūrṇaḥ* - filled with joy; *bhagavān* - the illustrious Lord; *madhu-sūdanaḥ* - the killer of Madhu.

After preparing, offering, and eating foodstuffs in proper accord with *śāstra*, they returned to Gaura's lotus feet. Upon seeing them, Gaura, who slays every demonlike doubt in the mind of His bhakta, became filled with jubilation.

*tataḥ provāca bhagavān / avadhūtaḥ samāgataḥ
nityānanda iti khyāto / mahātmā ta samānaya 3*

tataḥ - then; *provāca* - announced; *bhagavān* - all-opulent Lord; *avadhūtaḥ* - aloof from wordly convention; *samāgataḥ* - come; *nityānandaḥ*; *iti* - thus; *khyātaḥ* - famed; *mahā-ātmā* - great soul; *tam* - Him; *samānaya* - please bring.

Once He announced, "Avadhūta-bhagavān, celebrated by the name Nityānanda has now come. Go, bring that great soul to Me.

*he rāma tva murāre ca / nārāyaṇa-mukundakau
gacchadhva sa-tvarā yūya / yatrāste sa mahā-matiḥ 4*

he rāma - O Rāma; *tvam* - you; *murāre* - O Murāri; *ca* - and; *nārāyaṇa-mukundakau* - Nārāyaṇa and Mukunda; *gacchadhvam* - go; *sa-tvarā* - with speed; *yūyam* - you; *yatra* - where; *aste* - he is staying; *saḥ* - he; *mahā-matiḥ* - of great mind.

"He Rāma and you, Murāri, Nārāyaṇa and Mukunda! Quickly go where that great soul is staying.

*tatas tad-ājñayā sarvve / dakiṇe grāma-sannidhau
vicāryya ta na dṭvā te / samīyus tatra sannidhim 5*

tataḥ - then; *tat* - His; *ājñayā* - by the order; *sarvve* - all; *dakiṇe* - to the south; *grāma-sannidhau* - in the vicinity of the town; *vicārya* - searched; *tam* - Him; *na* - not; *dṭvā* - seeing; *te* - they; *samīyuh* - they returned; *tatra* - there; *sannidhim* - vicinity.

All of them searched for Nityānanda in the southern part of the town according to His order, but being unable to find Him they returned to Gaurāṅga's presence.

*te natvā ta sura-śreṭha / procur nāsmābhir adya saḥ
dta ity abravīt tās ca / punar gacchata sāmpratam 6*

te - they; *natvā* - bowing; *tam* - to Him; *sura-śreṭham* - the best of divinities; *procuḥ* - they declared; *na* - not; *asmābhiḥ* - by us; *adya* - today; *saḥ* - he; *ataḥ* - seen; *iti* - thus; *abravīt* - He said; *tān* - to them; *ca* - but; *punaḥ* - again; *gacchata* - you go; *sāmpratam* - now.

Bowing on the ground before the supreme God, the devotees informed him, "Today we were unable to see Him." But Śacī-nandana commanded, "You must go out again.

*svāśrame sa ca draṭavyaḥ / sāyāhne sa mahā-manāḥ
tat śrutvā te yathā-sthāna / yayur hṭā ktāhnikāḥ 7*

sva-āśrame - in His own āśrama; *saḥ* - He; *ca* - and; *draṭavyaḥ* - can be seen; *sāyāhne* - at evening; *saḥ* - He; *mahā-manāḥ* - great mind; *tat* - that; *śrutvā* - hearing; *te* - they; *yathā-sthānam* - to the proper place; *yayur* - they went; *hṭāḥ* - jolly; *ktāhnikāḥ* - having performed daily duties.

"That great soul can be seen near His āśrama at dusk." Hearing this, the devotees first performed their daily duties (such as bathing and chanting of gāyatrī-mantra), then they proceeded with merry hearts to the correct place.

*tataḥ sāyāhne velāyā / pathi gacchan jagad-guruḥ
murāri prāha dṭvā tam / āgaccha tatra yatra saḥ 8*

tataḥ - then; *sāyāhne* - at dusk; *velāyā* - boundary; *pathi* - on the path; *gacchan* - going; *jagad-guruḥ* - spiritual master of all living beings; *murāri* - to Murāri Gupta; *prāha* - said; *dṭvā* - seeing; *tam* - Him; *āgaccha* - come; *tatra* - there; *yatra* - where; *saḥ* - he.

On the verge of dusk, as the guru of all living beings strolled upon the path, He glimpsed Nityānanda and exclaimed to Murāri, "There He is! Come, let us go to Him.

*samāyāto muni-śreṭho / nandanācāryya-veśmani
tatrāham api gacchāmi / draṭu ta puruarabham 9*

samāyātaḥ - having come; *muni-śreṭhaḥ* - chief of sages; *nandana-ācāryya*; *veśmani* - in the house of; *tatra* - there; *aham* - I; *api* - indeed; *gacchāmi* - I am going; *draṭum* - to see; *tam* - Him; *purua-abham* - the best of persons.

"That chief of sages has entered the house of Nandanācāryya. I must certainly go there to encounter that most eminent of personalities."

*sa-murāri-sthito devo / bhakta-varga-samanvitaḥ
premānanda-rase magno / nandanācāryya-sad-ghe 10
gatvā dadarśa ta deva / nityānanda sukhoitam 11*

sa-murāri - with Murāri; *sthitaḥ* - situated; *devaḥ* - the Divine Personality; *bhakta-varga-samanvitaḥ* - with the group of devotees; *prema-ānanda* - bliss of love; *rase* - in the mellow; *magnaḥ* - merged; *nandana-ācāryya* - of Nandana _cāryya; *sat-ghe* - in the sanctified house; *gatvā* - went; *dadarśa* - He saw; *tam* - Him; *devam* - Lord; *nityānandam*; *sukha-uitam* - resting happily.

Accompanied by Murāri Gupta and the group of bhaktas, the Divine Lord,

immersed in premānanda-rasa, went to the sanctified residence of Nandanācārya, and there He saw Nityānanda happily resting.

***tataḥ praṇamya ta bhaktyā / bhagavān madhurākaram
hari-saṅkīrtana ktvā / nanartta lalita mudā 12***

tataḥ - then; *praṇamya* - bowing to the ground; *tam* - to Him; *bhaktyā* - with devotion; *bhagavān* - the illustrious Lord; *madhura-akaram* - sweet words; *hari-saṅkīrtanam* - congregational chanting of Hari's names; *ktvā* - made; *nanarta* - danced; *lalitam* - lilting; *mudā* - with joy.

The illustrious Gaura bowed devotedly before Nityānanda, and then He began a lilting saṅkīrtana of Hari-nāma while dancing out of joy.

***tato nanartta tam anu / nityānando mahā-yaśāḥ
huṅkāra-hāsya-sampūrṇaḥ / pulakāṅkita-vigrahaḥ 13***

tataḥ - then; *nanarta* - He danced; *tam* - Him; *anu* - following; *nityānandaḥ* - the ever-blissful; *mahā-yaśāḥ* - wide-spread fame; *huṅkāra* - roaring; *hāsya* - laughing; *sampūrṇaḥ* - overbrimming; *pulaka* - thrill-bumps; *āṅkita* - marked; *vigrahaḥ* - form.

Then the very famous Nityānanda followed in Gaura's footsteps, His mouth filled with roaring and laughter, and His body was marked by pulakas.

***ntyāvasāne devas tu / tat-pāda-rajasā punaḥ
bhtyasya mastaka pūtam / akarot kamalā-patiḥ 14***

ntyā - dancing; *avasāne* - at the end; *devaḥ* - the Lord; *tu* - indeed; *tat-pāda-rajasā* - with the dust of Nityānanda's feet; *punaḥ* - further; *bhtyasya* - of His servants; *mastakam* - the head; *pūtam* - purified; *akarot* - did; *kamalā-patiḥ* - Lord of Lakmī.

When the kamalā-pati finished dancing, He collected Nityānanda's footdust and placed it upon the heads of His servants for their purification.

***tataḥ pratasthe sva-gha / kathayan tat-kathāḥ śubhāḥ
aho mahātmā kathayaty / aya kṇa-śubhākaram 15***

***ādau jñāna bhavet pusaḥ / tato bhaktir harau bhavet
tato viraktir bhogeu / bhaved eva kramād iha 16***

tataḥ - then; *pratasthe* - He set forth; *sva-gham* - to His home; *kathayan* - telling; *tat-kathāḥ* - talks about Nityānanda; *śubhāḥ* - auspicious; *aho* - Oh!; *mahā-ātmā* - great soul; *kathayati* - narrates; *ayam* - this; *kṇa* - the all-attractive; *śubha-ākaram* - a mine of auspiciousness; *ādau* - in the beginning; *jñānam* - knowledge; *bhavet* - it may be; *pusaḥ* - of a man; *tataḥ* - then; *bhaktiḥ* - devotion; *harau* - unto Hari; *bhavet* - it may be; *tataḥ* - then; *viraktiḥ* - detachment; *bhogeu* - for sense pleasures; *bhavet* - it may be; *eva* - surely; *kramāt* - in sequence; *iha* - in this world.

Then Śrī Gaurāṅga departed for His home. On the way, He began explaining the exalted topics spoken by Śrī Nityānanda to Him on Kṛṣṇa consciousness, "O how that great soul spoke! He said that initially one should develop knowledge of Kṛṣṇa, which brings auspiciousness; then comes devotion for Śrī Hari, and then detachment from sense pleasures will naturally take place. This is the proper sequence whereby one can advance in spiritual life within this world."

*ity uktvā pathi deveśo / jagāma nija-mandiram
kathayām āsa tat sarvva / sva-mātuḥ caraṇāntike 17*

iti - so; *uktvā* - saying; *pathi* - on the path; *deva-īśaḥ* - Lord of the demigods; *jagāma* - He went; *nija-mandiram* - to His own abode; *kathayām āsa* - He told; *tat* - that; *sarvam* - all; *sva-mātuḥ* - of His mother; *caraṇa-antike* - to the tips of her feet.

So saying, they travelled on the path to Gaurāṅga's home. Upon arrival, the Lord of the devas narrated all that had happened as an offering at His mother's feet.

*athāpara-dine prāpte / nityānandāya dhimate
bhikā dadau candanena / ktvā sarvvāṅga-lepanam 18*

atha - then; *apara-dine* - on the next day; *prāpte* - arrived; *nityānandāya* - to Nityānanda; *dhimate* - to the intelligent; *bhikām* - alms; *dadau* - He gave; *candanena* - with sandalwood pulp; *ktvā* - made; *sarva-aṅga* - the entire body; *lepanam* - anointing.

Then when the next day came, Śrī Gaurāṅga invited the intelligent Nityānanda to accept alms with Him. Thereupon He anointed Nityānanda's entire body with the pulp of sandalwood.

*mālyam arghya ca naivedya / dattvā pūjā cakāra ca
eva sampūjitas tena / nityānanda-mahāprabhuḥ 19*

mālyam - garland; *arghyam* - gift; *ca* - and; *naivedyam* - foods offered to the Lord; *dattvā* - gave; *pūjām* - worship; *cakāra* - performed; *ca* - and; *evam* - thus; *sampūjitaḥ* - fully worshipped; *tena* - by Him; *nityānanda* - the ever blissful Lord; *mahā-prabhuḥ* - great Master.

He made honorable presentations to Him of garlands, valuable gifts, and sanctified foodstuffs. Then He offered āratika. Thus was Nityānanda Mahāprabhu nicely worshipped by Gaura.

*tatra sthitvā para-dine / śrīvāsasyāśrama yayau
avadhūta ca bhikārtha / nimantraṇam athākarot 20*

tatra - there; *sthitvā* - staying; *para-dine* - on the next day; *śrīvāsasya* - of Śrīvāsa; *āśramam* - place for spiritual shelter; *yayau* - he went; *avadhūtam* - aloof from convention; *ca* - and; *bhika-artham* - to take alms; *nimantraṇam* - invitation; *atha* -

then; *akarot* - he made.

Lord Nityānanda stayed there that day, and on the morrow he went to the āsrama of Śrīvāsa, who invited the avadhūta to accept alms from him.

*ta paṇḍitaḥ praṇayena / bhīkā su-sasktā dadau
tato bhuktvā varānna sa / śraddhayā pāvana mahat 21*

tam - Him; *paṇḍitaḥ* - learned in transcendence; *praṇayena* - with love; *bhīkā* - alms; *su-sasktā* - nicely prepared; *dadau* - he offered; *tataḥ* - then; *bhuktvā* - after eating; *vara-annam* - fine foods; *saḥ* - he; *śraddhayā* - with respect; *pāvanam* - sanctifying; *mahat* - great.

That Paṇita lovingly offered Nityānanda nicely prepared foods, whereupon Nityānanda respectfully ate that great quantity of sanctified and excellent food.

*sthitas tatraiva bhagavān / āgatas tat-kaṇena tu
devālaye śubhe deva / upaviśya varāsāne 22*

sthiṭaḥ - situated; *tatra* - there; *eva* - surely; *bhagavān* - the Lord; *āgataḥ* - came; *tat-kaṇena* - in a moment; *tu* - indeed; *deva-alaye* - in the temple; *śubhe* - splendid; *devaḥ* - the Lord; *upaviśya* - sat; *vara-āsāne* - on a fine seat.

While Nityānanda was staying there, suddenly Bhagavān Gaura entered the splendid temple and sat upon an excellent seat.

*pūrva-līlām anusmtya / priyā madhurayā girā
uvāca paśya mā tva hi / mad-artha ktavān śramam 23*

pūrva-līlām - former pastimes (as Kṛṣṇa and Balarāma); *anusmtya* - remembering; *priyām* - very dear; *madhurayā* - with sweet; *girā* - with words; *uvāca* - He said; *paśya* - just see!; *mām* - Me; *tvam* - you; *hi* - certainly; *mat-artham* - for My sake; *ktavān* - have done; *śramam* - toil.

Remembering Their former pastimes (as Kṛṣṇa and Balarāma in Vraja), the Lord addressed Nityānanda in a charming tone, "For the purpose of attaining Me, You have strived so arduously. Now look upon My person!"

*avadhūto mano-vāca / śrutvā tasya mahātmanaḥ
avalokya ca ta bhaktyā / viśea nāvabudhyata 24*

avadhūtaḥ; *mana-vācam* - thoughts; *śrutvā* - heard; *tasya* - His; *mahā-ātmanaḥ* - of the great soul; *avalokya* - glancing; *ca* - and; *tam* - Him; *bhaktyā* - with devotion; *viśeam* - specifically na - not; *avabudhyata* - He was aware.

When he heard the words which hinted at the truth of Mahāprabhu, the avadhūta glanced back at Him with devotion, but He did not clearly understand their meaning.

*taj-jñātvā bhagavān sarvvān / vaiṇavān prāha gacchata
yūya ghād bahiḥ sarvve / tatas te nirayayur ghāt 25*

tat - that; *jñātvā* - knowing; *bhagavān* - the Lord; *sarvvān* - all; *vaiṇavān* - the vaiṣṇavas; *prāha* - announced; *gacchata* - you must go; *yūyam* - you; *ghāt* - from the house; *bahiḥ* - outside; *sarvve* - all; *tataḥ* - then; *te* - they; *nirayayur* - they went; *ghāt* - from the house.

Knowing this, the illustrious Lord announced to all the vaiṣṇavas, "All of you must now leave the house," and they did so.

*tataḥ sandarśayām āsa / nityānandāya sa prabhuḥ
sva-vaibhava sva-mādhurya / kautukāyākhileśvaraḥ 26*

tataḥ - then; *sandarśayām āsa* - He showed; *nityānandāya* - to Nityānanda; *saḥ* - He; *prabhuḥ* - the Master; *sva-vaibhavam* - His glories; *sva-mādhuryam* - His sweetness; *kautukāyā* - to the curious; *akhila-īśvaraḥ* - the supreme controller of all.

Then Gaura Prabhu, the supreme master of all, displayed His opulence and sweetness to the eager and curious Nityānanda.

*sa dadarśa tato rūpa / kṇasya aḍ-bhuja mahat
kaṇāc catur-bhuja rūpa / dvi-bhujaś ca tataḥ kaṇāt 27*

saḥ - He; *dadarśa* - saw; *tataḥ* - then; *rūpam* - a form; *kṇasya* - of Kṛṣṇa; *aḍ-bhujam* - with six arms; *mahat* - great; *kaṇāt* - after a moment; *catur-bhujam* - of four arms; *rūpam* - form; *dvi-bhujah* - of two arms; *ca* - and; *tataḥ* - then; *kaṇāt* - after a moment.

The avadhūta saw a very magnificent form of Gaura Kṛṣṇa displaying six arms. After a moment He saw the Lord's four-armed form, and a moment later His form of two arms.

*aty-adbhuta tato dṭvā / hareṇa vismayena ca
jahāsa ca punar dhīmān / nanartta ca mudā sakt 28*

ati-adbhutam - very wonderful; *tataḥ* - then; *dṭvā* - having seen; *hareṇa* - with jubilation; *vismayena* - with astonishment; *ca* - and; *jahāsa* - He laughed; *ca* - and; *punaḥ* - again; *dhīmān* - sage; *nanarta* - He danced; *ca* - and; *mudā* - with joy; *sakt* - at once.

Upon beholding to his great joy and astonishment those very marvellous forms within the body of Śacī's son, at once laughing and laughing the sage out of gladness began to dance.

*devājñayā nākathayad / romāñcita-tanur bhśam
vndāvana-vinodī tu / bhrātā me tva praharitaḥ 29*

deva-ājñayā - by the order of the Lord; *na* - not; *akathayat* - told; *roma-añcita* - bristling of the hairs; *tanuḥ* - the body; *bhṣam* - profuse; *vndāvana-vinodī* - the enjoyer of Vṛndāvana; *tu* - but; *bhrātā* - brother; *me* - My; *tvam* - You; *praharitaḥ* - extremely thrilled.

By the order of Gaurāṅgadeva, Nityānanda did not reveal this incident to others. But the enjoyer of Vṛndāvana, His hairs thrilling with rapture, jubilantly acclaimed Him, crying, "Indeed, You are My brother!"

*iti yaḥ śṇoti nhareś carita / sakala sa yajña-phalam eva labhet
ramate mukunda-caraṇāmburuhe / hari-nāma tasya niyata sphurati*
30

iti - thus; *yaḥ* - who; *śṇoti* - he hears; *n-hareḥ* - of Hari appearing like a man; *caritam* - behavior; *sakalam* - all; *saḥ* - he; *yajña-phalam* - the fruits of sacrifice; *eva* - surely; *labhet* - he can obtain; *ramate* - he enjoys; *mukunda-caraṇa-amburuhe* - at the lotus feet of Mukunda; *hari-nāma* - the name of Hari; *tasya* - his; *niyatam* - steady devotion; *sphurati* - is manifested.

One who hears these descriptions of Śrī MrHari's deeds while playing a human role attains all benefits of ritualistic fire-yajñas. His mind will undeviatingly delight in Mukunda's lotus feet, and upon his tongue the names of Hari will forever dance.

Thus ends the Eighth Sarga entitled "Gaura Hari Shows Mercy to the Avadhūta," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Ninth Sarga

bhakta-pūjā-upagrahaṇam

The Lord Accepts the Worship of His Devotees

*śrutvā kathām atitarā mudito mahātmā / dāmodaraḥ punar uvāca
murāri-vaidyam
aty-adbhuta vada vibhor vapuaḥ sva-rūpa / svapnena dṭam api yat
puruottamena 1*

śrutvā - having heard; *kathām* - tale; *atitarām* - exceedingly; *muditaḥ* - joyous; *mahā-ātmā* - the great soul; *dāmodaraḥ* - Dāmodara Paṇita; *punaḥ* - again; *uvāca* - said; *murāri-vaidyam* - Murāri, the physician; *ati-adbhutam* - very wonderful; *vada* - tell; *vibhoḥ* - of the all-pervasive Lord; *vapuaḥ* - of the body; *sva-rūpam* - His original form; *svapnena* - by dream; *dṭam* - seen; *api* - even; *yat* - which; *puruottamena* - by the transcendent Personality of Godhead.

Hearing this narration, the great soul Dāmodara became very joyous and furthered inquired from physician Murāri, Kindly tell me whether Mahāprabhu saw in dream the very amazing all-pervasive and original form of Śrī Kṛṣṇa .

*ta prāha puṇya-carita sa punar murāriḥ / kṛṇasya śuddha-manasā
mahad-utsavāya
kṛṇa-svarūpam akhilāmbara-bhūaṇāḍhya / svapne dadarśa punar ea
navīna-kṛṇaḥ 2*

tam - him; *prāha* - he told; *puṇya-caritam* - saintly character; *saḥ* - he; *punaḥ* - further; *murāriḥ*; *kṛṇasya* - of Kṛṣṇa; *śuddha-manasām* - of those with pure hearts; *mahad-utsavāya* - for the great festival; *kṛṇa-svarūpam* - the original form of Kṛṣṇa; *akhila-ambara* - all His apparel; *bhūaṇa-āḍhyam* - enriched by ornaments; *svapne* - while dreaming; *dadarśa* - He saw; *punaḥ* - again and again; *eaḥ* - this; *navīna-kṛṇaḥ* - new Kṛṣṇa.

Murāi Gupta then further narrated the history of Śrī GauraKṛṣṇa to the Paṇita whose saintly personality appears like a great festival for men of pure minds. He said, "On many occasions this new Kṛṣṇa saw in dreams the original form of Kṛṣṇa as He is, completely attired in sublime apparel enriched by ornaments."

*rātrau ruroda bhagavān ati-vihvala sā / vīkyāti-vismita-mukhī tanaya
babhāe
tāta tvam adya kim ala sva-paratvam ei / śrutvā kaṇād dhtim uvāha
śacī babhāe 3*

rātrau - at night; *ruroda* - He wept; *bhagavān* - the Lord; *ati-vihvalam* - completely overwhelmed; *sā* - she; *vīkyā* - seeing; *ati-vismita-mukhī* - very astonished face; *tanayam* - son; *babhāe* - she spoke; *tāta* - dear son; *tvam* - You; *adya* - today; *kim* - what?; *alam* - enough; *sva-paratvam* - Your other world; *ei* - You have gone; *śrutvā* - hearing this; *kṣaṇāt* - after a moment; *dhtim* - equilibrium; *uvāha* - He maintained; *śacīm* - Gaura's mother; *babhāṣe* - He spoke.

At night His heart wholly overwhelmed with love, the illustrious lord wept. Filled with wonder His Śacī Mātā asked him, "Dear son, what's the matter with You? Today You seem to have entered another world." Hearing her, Gaurāṅga took a moment to collect His equilibrium, and replied:

*svapne mayādya nava-nīrada-tulya-kāntir / māyūra-piccha-vara-
hātaka-kaṅkanāḍhyaḥ
bālo lalāṭa-vilasat-kuṭilālakaś ca / vaśī-karo ravi-karojjvala-pīta-
vastraḥ 4*

svapne - in a dream; *mayā* - by Me; *adya* - today; *nava-nīrada* - a new cloud; *tulya* -like; *kāntiḥ* - effulgence; *māyūra* - of a peacock; *piccha* - feathers; *vara* - beautiful; *hātaka* - golden; *kaṅkana* - bracelets; *āḍhyaḥ* - enriched; *bālaḥ* - the boy; *lalāṭa* -

forehead; *vilasat* - shining; *kuṭila* - curling; *alakaḥ* - locks; *ca* - and; *vaśī* - flute; *karaḥ* - in hand; *ravi-kara* - rays of the sun; *ujjala* - brilliant; *pīta-vastraḥ* - yellow garment.

"I dreamt today of a boy. His luster resembled the darkblue-black torrential rain-clouds of the rainy season. On His head a crest of peacock flumes shone. His arms were adorned by excellent golden bangles, and His lustrous brow encircled by curling locks. In His hands He held a bamboo flute, and His yellow garments were brilliant like the sunrays.

*ḍṭo 'ti-vihvalatayā 'śrubhir āvtāngo / rodimy anantaram ananta-sukha
mamābhūt*

*śrutvā śacī-suta-mukhād vacanāmta sā / harānvitā smita-mukhī su-
mukhī babhūva 5*

ḍṭaḥ - seen; *ati-vihvalatayā* - on account of being overwhelmed; *aśrubhiḥ* - by tears; *āvta-aṅgaḥ* - body covered; *rodimi* - I weep; *anantaram* - afterwards; *ananta-sukham* - limitless happiness; *mama* - My; *abhūt* - it was; *śrutvā* - heard; *śacī-suta-mukhāt* - from the mouth of the son of Śacī; *vacana-amtam* - words of nectar; *sā* - she; *hara-anvitā* - filled by thrills; *smita-mukhī* - smiling face; *su-mukhī* - sweet-faced; *babhūva* - she became.

Seen this boy, I am overwhelmed by ecstatic love for Him. I weep, and thus My body is covered by tears. Since that moment I have filled with boundless joy." Hearing her son's ambrosial words, Śacī Devī also became filled with jubilation, and her gentle face was covered by smiles.

*viśvambharo 'ti-pulakāvali-rañjitāṅgaḥ / premāśru-vāridhim uvāha
vilocanābhyām*

*kālēna tāvad acireṇa samāgato 'sau / śrīvāsa-veśmani śubhe śuśubhe
ca pūte 6*

viśvambharaḥ; *ati-pulaka* - thrill-bumps; *āvali* - rows; *rañjita* - delighting; *aṅgaḥ* - body; *prema-aśru* - tears of love; *vāridhim* - ocean; *uvāha* - flowed; *vilocanābhyām* - from His two eyes; *kālēna* - time; *tāvat* - that much; *acireṇa* - not long; *samāgataḥ* - came; *asau* - He; *śrīvāsa-veśmani* - in the house of Śrīvāsa; *śubhe* - auspicious; *śuśubhe* - He shone; *ca* - and; *pūte* - in pure.

Viśvambhara's body erupted with rows of pulakas and His teardrops flowed in rivulets forming lakes of prema. After a short time passed, He strolled, radiating effulgence to the bright and sanctified residence of Paṇita Śrīvāsa.

*tatraiva sarvva-bhuvanaika-sukhābhilāi / premāśru-pūrṇa-vadanaḥ
śuśubhe 'vadhūtaḥ*

*ḍṭvā harer atitarā bhuvī durlabhāṅga / tejo-maya kamala-netram
udāra-veśam 7*

tatra - there; *eva* - indeed; *sarva-bhuvana* - all worlds; *eka-sukha* - only happiness; *abhilāi* - desirer; *prema* - love; *aśru-pūrṇa* - full of tears; *vadanaḥ* - face; *śuśubhe* - He shone; *avadhūtaḥ* - aloof from social constraints; *dtvā* - having seen; *hareḥ* - of Hari; *atitarām* - extremely; *bhuvi* - on earth; *durlabha* - rare; *aṅgam* - body; *teja-mayam* - powerful; *kamala-netram* - lotus eyes; *udāra-veśam* - noble appearance.

There shone the avadhūta, His face covered by tears of prema. His heart burned a single desire that all the people of the worlds should taste the bliss of Kṛṣṇa-bhakti. Then he saw the six-armed form of Śrī Hari, which is very rarely seen on this earth, which is filled with inconceivable potencies, which is endowed with two eyes blossoming like lotuses, and a presence filled with munificence.

*kake gadā-vara-rathāṅga-dara dadhāna / vāme su-veṇu-vara-śārṅga-sahasra-patram
pradhṃāta-kañcana-ruci vara-kaustubhāya / divya-sphuran-makara-kuṇḍala-
gaṇḍa-yugmam 8*

kake - on the (right) side; *gadā-vara* - fine club; *ratha-aṅga* - a discus; *daram* - a conchshell; *dadhānam* - holding; *vāme* - on the left; *su-veṇu* - a sweet flute; *vara-śārṅga* - a fine bow; *sahasra-patram* - a thousand-petalled lotus flower; *pradhṃāta* - molten; *kañcana-rucim* - gold splendor; *vara-kaustubha* - beautiful Kaustubha gem; *ādyam* - original; *divya-sphurat* - divine sparkling; *makara-kuṇḍala* - shark-shaped earrings; *gaṇḍa* - cheeks; *yugmam* - pair.

His right three hands held a splendid club, a cakra, and a conch, and His left three hands held an excellent flute, a beautiful bow, and a thousand-petalled lotus. His form, which had the luster of molten golden, was further enriched by the effulgent Kaustubha gem on His chest, and around His cheeks swung divinely dazzling shark-shaped earrings.

*bhālollasan-maṇi-vara vara-kaṅṭha-sastha- / nīlāmbujābharaṇa-
mārakatāka-hāram
raupyopaklipta-sita-hāra-virājamāna / sūryyāśu-gaura-vasana vivaśo
babhūva 9*

bhāla-ullasat - shining forehead; *maṇi-varam* - lovely jewel; *vara-kaṅṭha* - beautiful neck; *sastha* - situated; *nīla-ambuja* - blue lotus; *ābharaṇa* - ornaments; *mārakata* - emeralds; *aka* - crystals; *hāram* - necklace; *raupya* - silver; *upaklipta* - adapted; *sita* - white; *hāra* - necklace; *virājamāna* - shining; *sūryya-aśu* - sun-rays; *gaura-vasanam* - golden garment; *vivaśaḥ* - helpless; *babhūva* - He became.

Shining on His forehead was a lovely jewel. Around His graceful neck swung a garland of blue lotuses and a necklace of emeralds set in shining white silver. His golden dhotī glittered with the rays of the sun. Seeing all this, Nityānanda Prabhu was helplessly attracted.

*dtvā punar muralikā-varaṅga-hīna / rūpa tathaiva vara-bāhu-
catuṭaya saḥ
harāplutaḥ kaṇam atha dvi-bhuja dadarśa / lokānurūpa-carita ca tato
jahāsa 10*

dṭvā - having seen; *punaḥ* - again; *muralikā* - flute; *varaṇa* - embracing; *aṅga-hīnam* - Cupid; *rūpam* - form; *tathā* - also; *eva* - surely; *vara* - beautiful; *bāhu-catutayam* - with four arms; *saḥ* - He; *hara-āplutaḥ* - overcome by joy; *kaṇam* - a moment; *atha* - then; *dvi-bhujam* - two-armed; *dadarśa* - He saw; *loka-anurūpa* - suitable for the people; *caritam* - character; *ca* - and; *tataḥ* - then; *jahāsa* - He laughed.

Then Nityānanda beheld a form of Kṛṣṇa as the divine Kāmadeva absorbed in playing enchanting melodies upon His muralī, then the excellent four-armed form of Śrī Viṣṇu, and a moment later, He saw Gaura Hari's two-armed form, which is just suitable for the people of this age. His heart flooded with gladness and Nitāi laughed for joy.

*eva harer atitarā divi durllabha yat / dṭvā sva-rūpam acireṇa nanartta
so 'pi
āliṅgya tatra sva-janān nava-toya-rāsau / magno babhūva nitarām
avadhūta-devaḥ 11*

evam - thus; *hareḥ* - of Hari; *atitarām* - exceedingly; *divi* - in heaven; *durllabham* - rare; *yat* - which; *dṭvā* - seeing; *sva-rūpam* - original form; *acireṇa* - instantly; *nanarta* - He danced; *saḥ* - He; *api* - verily; *āliṅgya* - embracing; *tatra* - there; *sva-janān* - His men; *nava-toya-rāsau* - in a flood of fresh tears; *magnaḥ* - immersed; *babhūva* - He became; *nitaram* - intensely; *avadhūta-devaḥ* - the Lord who is aloof from social convention.

Thus seeing this original form of Śrī Hari, which is very difficult to perceive even for the residents of heaven, the avadhūta Lord at once began to dance. Embracing His associates, He became drenched with a fresh shower of tears.

*aṭṭāṭṭa-hāsa-vara-śobhita-gaṇḍa-yugmo / vāruṇya-pāna-mada-
śobhita-locana-śrīḥ
nīlāmbaro muala-lāṅgala-vetra-dhārī / kṇāgrajo jayati gaura-rasena
pūrṇaḥ 12*

aṭṭāṭṭa - extremely loud; *hāsa* - laughter; *vara-śobhita* - very beautiful; *gaṇḍa-yugmaḥ* - both His cheeks; *vāruṇya* - the varuṇī beverage; *pāna* - drinking; *mada* - intoxicated; *śobhita* - beautified; *locana* - eyes; *śrīḥ* - radiant; *nīla-ambarah* - wearing a blue garment; *muala* - club; *lāṅgala* - plow; *vetra-dhārī* - staff-holder; *kṇa-agrajaḥ* - the elder brother of Kṛṣṇa; *jayati* - glories!; *gaura-rasena* - by the mellows of Gaura; *pūrṇaḥ* - filled.

His two cheeks became beautified as He laughed long and loudly, and due to drinking the varuṇī beverage His radiant eyes became intoxicated. He wore a garment of a deep-blue hue, and He held a plow, a club, and a rod for driving cows. All glories to Balarāma, Kṛṣṇa's elder brother as He overflows with Gaura-rasa!

śrīvāsa-rāmau ca bhīṣaṅ-murāri / nārāyaṇa prāha prabhur vrajasva

advaita-vāṭyām avadhūta ea / gamiyati jñāpayitu dvijendram 13

śrīvāsa-rāmau - the brothers; ca - and; bhīśak - physician; murārim - Murāri Gupta; nārāyaṇam - Nārāyaṇa; prāha - He said; prabhuḥ - the master; vrajasva - please go; advaita-vāṭyām - to the house of Advaita; avadhūta - free from social convention; eaḥ - this; gamiyati - He should come; jñāpayitum - to inform; dvija-indram - best of brāhmaṇas.

Prabhu addressed Śrīvāsa, Rāma, the physician Murāri, and Nārāyaṇa, "Go now to Śrī Advaita's residence and inform that best of brāhmaṇas that Nityānanda-avadhūta is here and that he should come to meet with him."

*ittha samākarṇya harer giras te / jagmur mudādvaita-padāravindam
gatvā praṇemur dyu-nadī-taṭe śubhe / ājñā harer āhur ananta-puṇyām*

14

ittham - thus; samākarṇya - hearing; hareḥ - of Hari; giras - the words; te - they; jagmuḥ - went; mudā - with joy; advaita-pada-aravindam - to the lotus feet of Advaita; gatvā - having gone; praṇemuḥ - they bowed down; dyu-nadī-taṭe - on the bank of the Gaṅgā; śubhe - beautiful; ājñā - the order; hareḥ - of Hari; āhuḥ - they told; ananta-puṇyām - unlimited pious benefit.

Hearing Śrī Hari's words the bhaktas set out feeling glad to have the chance to see Advaita's lotus feet. When they arrived in Śāntipura on the beautiful bank of the sky-born river, they bowed down to Advaita and told Him of their order from Śrī Hari, which awards unlimited purificatory benefit.

*śrutvā prabhor adbhuta-vīryam ujvalam / mumoda hareṇa jagau
nanartta ca
ācāryya ānanda-mahāmbudhau muhur / nimajjanonmajjanam ātatāna*

15

śrutvā - having heard; prabhoḥ - from Prabhu; adbhuta-vīryam - the amazing power; ujvalam - brilliant; mumoda - He took pleasure; hareṇa - with joy; jagau - He sang; nanarta - danced; ca - and; ācāryya; ānanda-mahā-ambudhau - in the great ocean of bliss; muhuḥ - repeatedly; nimajjana-unmajjanam - diving and surfacing; ātatāna - He penetrated.

The ācāryya was thrilled and delighted to hear of the astonishing power of Gaura Prabhu. Beginning to sing and dance, he plunged into a vast ocean of joy, and repeatedly dove and surfaced in that ocean.

*sthitvā tatas tatra dina-dvaya te / dhyātvā padābja sva-gha samīyuh
ācāryya-mukhyāś ca hareḥ padābje / nivedya sarvva sahasā nananduḥ*

16

sthitvā - situated; tataḥ - then; tatra - there; dina-dvayam - for two days; te - they;

dhyātvā - having desired; *pada-abjam* - lotus feet; *sva-gham* - His home; *samīyuh* - they went; *ācārya-mukhyāḥ* - headed by the *_cārya*; *ca* - and; *hareḥ* - of Hari; *pada-abje* - at the lotus feet; *nivedya* - offering; *sarvam* - all; *sahasā* - immediately; *nananduh* - rejoiced.

Having rested for two days in Śāntipura, they felt a hankering to see Gaurāṅga's lotus feet, and led by the *_cārya*, the bhaktas set forth for their lord's home in Navadvīpa. Then, sitting at the lotus feet of Gaura Hari they at once told Him all that had happened to them.

*ācāryya āgatya tataḥ pare śubhe / kāle dadarśāmbuja-patra-netram
dṭvā mukha siha-nināda-yuktaḥ / prāpa prapannārtti-hara mukundam*

17

ācāryaḥ - Śrī Advaita; *āgatya* - having arrived; *tataḥ* - then; *pare* - supreme; *śubhe* - auspicious; *kāle* - at the time; *dadarśa* - He saw; *ambuja-patra-netram* - eyes like the lotus petal; *dṭvā* - having seen; *mukham* - face; *siha-nināda* - sound of a lion; *yuktaḥ* - possessed of; *prāpa* - He attained; *prapanna* - surrendered; *arti* - pains; *haram* - taking away; *mukundam* - the giver of liberation.

At an all-auspicious moment the *_cārya* arrived and thus he beheld that face whose eyes are shaped like the elongated petals of the lotus. Seeing that, Advaita roared like a lion having attained the shelter of Mukunda, who removes affliction from the heart of a surrendered soul.

*śrīvāsa-devālaya-madhyago harir / vvarāsana-sthaḥ sahasā rarāja
santapta-cāmī-kara-rociā ravir / yathā prabhāte nayanānurañjanaḥ*

18

śrīvāsa - of Śrīvāsa; *deva-ālaya* - place of God (temple); *madhyagaḥ* - gone in the midst; *hariḥ* - the remover of sin; *vara-āsana* - fine seat; *sthaḥ* - situated; *sahasā* - suddenly; *rarāja* - He shone; *santapta-cāmī* - molten gold; *kara* - rays; *rociā* - with the luster; *raviḥ* - the sun; *yathā* - as; *prabhāte* - in the dawn; *nayana* - eyes; *anurañjanaḥ* - delighting.

Seated on a fine seat in the heart of Śrīvāsa hākura's temple, suddenly Śrī Hari shone with effulgent golden rays like the dawning sun delighting the eyes of all.

*dṭvānanendu muditā mahānta / ācāryya-mukhyā jagur ārdra-cittāḥ
naivedyam arghya ca dadur varāśukān / nemuḥ pthivyā vinipatya
haritāḥ* 19

dṭvā - seeing; *ānana* - face; *indum* - moon; *muditāḥ* - joyous; *mahāntaḥ* - great souls; *ācārya-mukhyāḥ* - headed by the *_cārya*; *jaguḥ* - they sang; *ārdra-cittāḥ* - with melted hearts; *naivedyam* - foodstuffs; *arghyam* - valuable presentations; *ca* - and; *daduḥ* - they gave; *vara-aśukān* - fine cloths; *nemuḥ* - they bowed down; *pthivyām* - on the earth; *vinipatya* - falling down; *haritāḥ* - thrilled.

Seeing that moon-like face, their hearts melted with joy and headed by the _cārya, the great souls began to sing. They presented Lord Gaura with nicely prepared foods, valuable gifts and fine clothing, and fell before Him on the earth bowing in jubilation.

*pūjā ghītvā bhagavān dvijānā / sabhujya teā sahasā prasādam
tebhyo mudādād vasana su-mālya / te tad ghītvāitarā nanarttuḥ 20*

pūjām - worship; *ghītvā* - accepting; *bhagavān* - the Lord; *dvijānām* - of the brāhmaṇas; *sabhujya* - enjoying; *teām* - amongst them; *saahasā* - at once; *prasādam* - mercy; *tebhyah* - to them; *mudā* - with joy; *adāt* - He gave; *vasanam* - garments; *su-mālyam* - nice garlands; *te* - they; *tad* - that; *ghītvā* - taking; *atitarām* - very much; *nanarttuḥ* - they danced.

Accepting that worship, the illustrious Lord took pleasure in their association, at once blissfully returned those garments and exquisite garlands as prasādam. to them. Accepting that mercy, the devotees began to sing and dance in great bliss.

*te 'ti-prahtāḥ pulakācitāṅgā / ānanda-ratnākara-magna-cittāḥ
ātmānam anyā ca vidur gatāsubha / kaivalyam apy alpatara pracakru
21*

te - they; *ati-prahtāḥ* - very jubilant; *pulaka* - thrill-bumps; *acita* - expanded; *āṅgāḥ* - bodies; *ānanda* - joy; *ratna-ākara* - origin of jewels (ocean); *magna* - merged; *cittāḥ* - consciousness; *ātmānam* - self; *anyam* - other; *ca* - and; *viduḥ* - they know; *gata-aśubham* - inauspiciousness gone; *kaivalyam* - oneness; *api* - also; *alpataram* - insignificant; *pracakruḥ* - they made.

Saturated with immense bliss their bodies became covered by pulakas. Their consciousness was drowned in the jewel-churning ocean of bliss, and they felt no separation between themselves and others. Thus all inauspiciousness was dispelled, and the devotees considered the happiness of kaivalya to be insignificant.

*rātrin-diva te na viduḥ sukhena / sūryodaye ntya-parā dināntam
ninyur niśā tā ca punaḥ prabhāte / ntyāvasāne jagadīśvarājñayā 22*

*āgatya gehe dvija-varyya-sattamā / bhiaktamādyā hari-nāma-bhāaṅāḥ
strībhyaś ca sarvve jagadur mmudānvitā / hareś caritra nikhila jagad-
guroḥ 23*

rātrin-divam - night and day; *te* - they; *na* - not; *viduḥ* - they knew; *sukhena* - due to happiness; *sūrya-udaye* - at the rising of the sun; *ntyā-parāḥ* - absorbed in dancing; *dina-antam* - the end of day; *ninyuḥ* - they passed; *niśām* - night; *tām* - her; *ca* - and; *punaḥ* - again; *prabhāte* - at dawn; *ntyā-avasāne* - at the end of dancing; *jagat-īśvara* - the Lord of all sentient beings; *ājñayā* - by the order; *āgatya* - coming; *gehe* - in the home; *dvija-varya-sattamāḥ* - the exalted chiefs of the twice-born; *bhiaktama-ādyāḥ* - headed by the best of physicians; *hari-nāma-bhāaṅāḥ* - uttering the names of Hari; *strībhyaḥ* - to the women; *ca* - and; *sarve* - all; *jagaduḥ* - told; *mudā-anvitāḥ* - filled with joy; *hareḥ* - of Hari; *caritram* - behavior; *nikhilam* - fully;

jagat-guroḥ - of the guru of the material world.

Absorbed from dawn 'til dusk in singing and dancing, they then embraced the night. Out of joy they had become unaware of the passing of day and night. But at dawn, by the order of Gaura Jagadīśvara, and led by the best of physicians, Mukunda Datta, those eminent chiefs of the twice-born, returned home vibrating hari-nāma. They all joyously described in full to their women-folk the behavior of Śrī Hari, who had appeared as a guru to uplift the souls of this world of darkness.

Thus ends the Ninth Sarga entitled "The Lord Accepts the Worship of His Devotees," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Tenth Sarga
ntya-vilāsaḥ
Pastimes of Dance

*snātvā dyu-nadyā jagad-īśa-pūjā / ktvā samīyuh punar eva sannidhau
viśvambharasyāmbuja-locanasya / so 'pi pramodena dadarśa tān
prabhuh 1*

snātvā - having bathed; *dyu-nadyām* - in the sky-river (Gaṅgā); *jagad-īśa* - Lord of the universe; *pūjā* - worship; *ktvā* - made; *samīyuh* - they went together; *punaḥ* - again; *eva* - to be sure; *sannidhau* - in the presence; *viśvambharasya* - of Viśvambhara; *ambuja-locanasya* - who has lotus eyes; *saḥ api* - that very person; *pramodena* - with great delight; *dadarśa* - saw; *tān* - them; *prabhuh* - the Master.

After bathing within the sky-Gaṅgā and performing the daily pūjā of their Deity forms of the Lord of the universe, all of the bhaktas returned to the presence of the lotus-eyed Viśvambhara, who glanced over them with much delight.

*tataḥ para śrī-hari-dāsam uttama / śrī-kṣa-pādāmbuja-matta-ṣaṭ-
padam
su-śītala sādhu-vilocanotsava / navodgatendu-pratima su-maṅgalam 2*

*dṭvā samāliṅgya bhujā-dvayena / dḍha haris ta nija-pāda-bhaktam
samādideśāsanam ugra-kīrtis / tasmai punas ta praṇanāma so 'pi 3*

tataḥ param - thereafter; *śrī-hari-dāsam* - the exemplary teacher of the chanting of the mahā-mantra; *uttamam* - transcendental; *śrī-kṣa* - all-attractive; *pāda-ambuja* - lotus feet; *matta* - maddened; *ṣaṭ-padam* - having six feet (a bee); *su-śītaḥ* - very cooling, completely free from passion; *sādhu-vilocana* - the eyes of saints; *utsavam* - festival; *nava-udgata* - newly arisen; *indu* - moon; *pratimam* - likeness; *su-maṅgalam* - very auspicious; *dṭvā* - upon seeing; *samāliṅgya* - embracing; *bhujā-dvayena* - with

His two arms; *dḍham* - firmly; *hariḥ* - the remover of sin; *tam* - him; *nija-pāda* - of His feet; *bhaktam* - devotee; *samādideśa* - directed; *āsanam* - seat; *ugra-kīrtiḥ* - terrible fame; *tasmai* - to him; *punaḥ* - further; *tam* - him; *praṇanāma* - He bowed down; *saḥ api* - that very person.

Thereafter, Śrī Hari firmly embraced within His two beautiful arms the transcendental bhakta, Śrī Haridāsa, who resembled an intoxicated bee at Śrī Kṛṣṇa's lotus feet. His presence was fully free of passion, and was very cooling like the newly arisen, sublimely auspicious full moon. Indeed, his very sight created a festival for the eyes of sādhus. The Lord, whose fame is terrible (to the wrongdoers), led Haridāsa to a seat, and in addition that very same Supreme Person offered obeisances to him.

*ta candanenāśu vilepayitvā / mālyā ca dattvātha mahā-prasādam
anna rasair yukta anuttama dadau / catuḥ-prakāra bubhuje tad-
ājñayā 4*

tam - him; *candanena* - with sandal-pulp; *āśu* - swiftly; *vilepayitvā* - anointed; *mālyam* - garland; *ca* - and; *dattvā* - gave; *atha* - then; *mahā-prasādam* - food offered to the Deity; *annam* - foods; *rasaiḥ* - with flavors; *yuktam* - possessed of; *anuttamam* - unsurpassed; *dadau* - He offered; *catuḥ-prakāram* - of four kinds; *bubhuje* - he ate; *tat-ājñayā* - by the Lord's order.

Quickly He anointed Haridāsa's brow with the pulp of sandal, placed a flower garland round his neck, and offered him mahā-prasāda. That food was of four kinds, of excellent quality, filled with flavor. By the Lord's order Haridāsa ate those foods.

*so 'pi prasannendu-mukhaḥ sukhoito / harer ghe rājati devavat sudhīḥ
gāyan harer kīrtana-maṅgala muhur / mumoda nityātma-sukhena
dhīraḥ 5*

saḥ api - that very person; *prasanna* - tranquil; *indu-mukhaḥ* - face like the moon; *sukha-uitaḥ* - comfortably seated; *hareḥ* - of Hari; *ghe* - in the home; *rājati* - he shone; *deva-vat* - like a god; *su-dhīḥ* - having refined intelligence; *gāyan* - singing; *hareḥ* - of Hari; *kīrtana-maṅgalam* - auspicious descriptions; *muhur* - again; *mumoda* - he rejoiced; *nitya-ātma* - of the eternal soul; *sukhena* - by the happiness; *dhīraḥ* - sober.

That sober person whose countenance was tranquil like the moon, shone with divine qualities. Sitting peacefully in Gaurāṅga's home, he ceaselessly sang bhajanas depicting the sublime qualities of Śrī Hari, and rejoiced in the eternal happiness of the ātmā.

*tenaiva sārddha bhagavān anādiḥ / krīḍā tathācāryya-sama vidhāya
sapreyām āsa nijālaya tam / advaita-siho 'pi jagāma hṭaḥ 6*

tena - with him; *eva* - certainly; *sārddham* - in company; *bhagavān* - the Lord; *anādiḥ* - beginningless; *krīḍām* - sports; *tathā* - also; *ācāryya-samam* - with the ācāryya; *vidhāya* - performed; *sapreyām āsa* - He sent; *nija-ālayam* - own abode; *tam*

- him; *advaita-sihaḥ* - the lion of Advaita; *api* - also; *jagāma* - he went; *hṭaḥ* - jubilant.

The illustrious Gaura and the *cārya* took pleasure in the company of Haridāsa and sent him back to his home. Then the lion-like Advaita also departed in jubilation.

*tato 'vadhūta vinayena dhīro / gacchann anuvrajya su-dūram īsaḥ
uvāca kaupīnaka-celam eka / dehi tvam ebhyaḥ dvija-sajjanebhyaḥ 7*

tataḥ - then; *avadhūtam* - aloof from social restrictions; *vinayena* - with humility; *dhīraḥ* - sober; *gacchan* - going; *anuvrajya* - following; *su-dūram* - very far; *īsaḥ* - the Lord; *uvāca* - He said; *kaupīnaka-celam* - cloth for undergarments; *ekam* - one; *dehi* - you should give; *tvam* - you; *ebhyaḥ* - to them; *dvija-sajjanebhyaḥ* - for the benefit of the saintly brāhmaṇas.

When the *avadhūta* was leaving Lord Gaura followed him for a long way. Then He humbly and soberly addressed Nityānanda, "Please give Me just one *kaupīna* for the benefit of the saintly brāhmaṇas."

*dadau tadā tad-vacanecchayā sa / kaupīnam eka tad asau ghītvā
svaya prabhur bhṭya-janāya cela / dadau vibhajya pratighya te mudā
8*

dadau - He gave; *tadā* - then; *tad-vacana* - His words; *icchayā* - by the desire; *saḥ* - He; *kaupīnam* - underwear; *ekam* - one; *tad* - that; *asau* - He; *ghītvā* - took; *svayam* - personally; *prabhur* - Master; *bhṭya-janāya* - to the servant; *cela* - cloth; *dadau* - He gave; *vibhajya* - dividing; *pratighya* - accepted; *te* - they; *mudā* - happily.

In accordance with his request, Nityānanda gave Him a *kaupīna* and Prabhū accepted that. He personally divided that cloth into smaller pieces and distributed them to His servants, who eagerly joyously received them.

*vidhāya maulau n-hareḥ prasāda / kṣena sārddha nijam eva
mandiram
āgatya te prema-vibhinna-dhairya / nipatya bhūmau ruruduḥ su-
duḥkhitāḥ 9*

vidhāya - tying; *maulau* - on the śikhā; *n-hareḥ* - of Lord Hari in a human form; *prasādam* - mercy; *kṣena* - with Kṛṣṇa; *sārddham* - in company; *nijam* - own; *eva* - indeed; *mandiram* - home; *āgatya* - coming; *te* - they; *prema-vibhinna-dhairyaḥ* - sobriety fractured by love; *nipatya* - falling; *bhūmau* - on the ground; *ruruduḥ* - they wept; *su-duḥkhitāḥ* - very unhappy.

Tying this *prasādam* from Nṛhari on their śikhās they accompanied him in chanting Śrī Nāma while He returned home. Then due to the arousal of *prema*, their composure was broken and they fell weeping sorrowfully on the ground.

tato nimajyāmbhasi bhūmi-devāḥ / snātvā dyu-nadyā hari-pūjana-

kriyām

cakruḥ punaḥ sāyam upāgatās te / vijahrur āryā hariṇā sama jaguḥ 10

tataḥ - then; *nimajya* - immersing; *ambhasi* - in the water; *bhūmi-devāḥ* - the earth-gods (brāhmaṇas); *snātvā* - after bathing; *dyu-nadyām* - in the sky-born river; *hari-pūjana-kriyām* - worship of Hari; *cakruḥ* - they made; *punaḥ* - again; *sāyam* - evening; *upāgatāḥ* - arrived; *te* - they; *vijahrur* - they enjoyed; *āryāḥ* - noble souls; *hariṇā* - with Hari; *samam* - in company; *jaguḥ* - they sang.

Then those brāhmaṇas bathed, in the sky-Gaṅgā, immersing themselves in her flowing waters, and all of them performed their daily worship of Śrī Hari. As dusk came, they approached Navadvīpa, and those noble souls again delighted in singing with Gaura Hari.

āliṅgya bhṭyān api tān ghṭvā / bhūmau luṭhaty abja-kara-dvayena ānandam aty-artham ananta-kīrtiḥ / samudvahan siha-gatir nanarta

11

āliṅgya - embracing; *bhṭyān* - His servants; *api* - also; *tān* - them; *ghṭvā* - holding; *bhūmau* - on the earth; *luṭhati* - He rolls about; *abja-kara-dvayena* - with His two lotus hands; *ānandam* - bliss; *ati-artham* - excessive; *ananta-kīrtiḥ* - who has limitless fame; *samudvahan* - brought out; *siha-gatiḥ* - a lion's gait; *nanarta* - He danced.

With His two lotus hands Gaurāṅga tightly clasped His servants and embracing them rolled about upon the earth. Then He whose fame is expanded within limitless hearts and worlds, displayed intense ānanda, as he danced with the gait of a lion.

śrīvāsam ādāya bhujā-dvayena / tan-madhyato dūratara nināya tato na dṭvā vivaśā babhūvuḥ / su-vismitās te hari-dāsa-varyyāḥ 12

śrīvāsam - the pure devotee; *ādāya* - seizing; *bhujā-dvayena* - with His two arms; *tat-madhyataḥ* - from the midst of them; *dūrataram* - very far; *nināya* - taking; *tataḥ* - then; *na* - not; *dṭvā* - seeing; *vivaśāḥ* - helpless; *babhūvuḥ* - they became; *su-vismitāḥ* - very mystified; *te* - they; *hari-dāsa-varyyāḥ* - excellent servants of Hari.

Then seizing Śrīvāsa from their midst, Gaurāṅga took him far away from there. Being unable to see Him, those dear servants of Hari felt very helpless and confused.

vicāryya te no dadśur mahāntaḥ / kubdhān viditvā tad ajaḥ samāgataḥ svaya sva-tantrārtha-rataḥ purastāt / te pārśvatas ta parivavrur utsukāḥ 13

vicāryya - searching; *te* - they; *na u* - not indeed; *dadśur* - they saw; *mahāntaḥ* - the great souls; *kubdhān* - agitated; *viditvā* - knowing; *tat* - that; *ajaḥ* - the unborn; *samāgataḥ* - arrived; *svayam* - by his own desire; *sva-tantra-artha* - independent ways; *rataḥ* - attached; *purastāt* - present before Him; *te* - they; *pārśvataḥ* - by His side; *tam* - Him; *parivavrur* - they were surrounding; *utsukāḥ* - anxious.

Although those great souls searched in every quarter, they could not find Him. Then the independent unborn Lord, understanding their anxiety, reappeared by His own sweet will. They anxiously gathered around Him, some standing in front of Him and others by His side.

*gopī-svabhāvāpta-samasta-bhaktyā / paśyaś ca kṇa vana-mālina
prabhum
mad-vallabho 'sau bhagavān yathā bhavet / tathā kṇā me kurutā
maheśvaraḥ 14*

gopī-svabhāva - the moods of the gopīs; *āpta* - attained; *samasta-bhaktyā* - by full absorption in devotion; *paśyan* - seeing; *ca* - and; *kṇam* - the all-attractive Lord; *vana-mālinam* - the forest-garlanded one; *prabhum* - Master; *mat-vallabhaḥ* - my lover; *asau* - He; *bhagavān* - the splendid Lord; *yathā* - as; *bhavet* - He may be; *tathā* - so; *kṇām* - mercy; *me* - on me; *kurutām* - He must do; *mahā-īśvaraḥ* - the great controller.

By their full absorption in bhakti, they had attained the ecstatic moods experienced by the gopīs, and they saw GauraKṇa as the gopīs had seen Vanamālī-Kṛṣṇa in Śrī Vṛndāvana. Thus each of them prayed, "Oh! May the Lord show His mercy to me and become my lover!"

*gopāṅganā-bhāva-vibhāva-niṭhaḥ / śrī-kṇa evātra rasena pūrṇaḥ
gopa-strī-bhāvān prañatān vibhāvya / karoti vastrāharaṇādi-līlām 15*

gopa-aṅganā - the wives of the cowherds; *bhāva* - ecstasy; *vibhāva* - awakening; *niṭhaḥ* - determined; *śrī-kṇaḥ* - the all-attractive; *eva* - surely; *atra* - here; *rasena* - with mellows; *pūrṇaḥ* - filled; *gopa-strī* - the women of the cowherds; *bhāvān* - moods; *prañatān* - surrendered; *vibhāvya* - perceiving; *karoti* - He performs; *vastrāharaṇa* - the stealing of the garments; *ādi* - headed by; *līlām* - pastimes.

Śrī Kṛṣṇa Caitanya, who is the embodiment of all rasa, had a special determination in His avatāra. That was to awaken in the hearts of the jīvas the ecstatic bhāva felt by the wives of the cowherds of Vraja. So when He perceived that these surrendered souls had attained the same mood felt by the wives of the gopas of Vrajabhūmi. He performed with them various līlās beginning with gopī-vastra-haraṇa or stealing the garments of the unmarried gopīs.

*tataḥ kadācid rajanī-mukhe sa / vastrān samākya vinagna-bhāvān
cakre karāmbhoja-yugena cakrī / bhṭyān rasa-jñō rasa-do narāṇām 16*

tataḥ - then; *kadācit* - once; *rajanī-mukhe* - at eventide; *saḥ* - He; *vastrān* - garments, coverings of illusion; *samākya* - He drew out; *vinagna-bhāvān* - mood of nudity; *cakre* - He made; *kara-ambhoja-yugena* - with His two lotus hands; *cakrī* - the wielder of the disc; *bhṭyān* - servants; *rasa-jñō* - the adept of mellows; *rasa-daḥ* - the giver of mellows; *narāṇām* - for men.

Thus once at dusk, that wielder of the cakra, who is the connoisseur of rasa, and who bestowed the sublime science of rasa-tattva upon mankind, with His lotus hands drew out from their hearts the consciousness of spiritual nudity in the form of His servants' garments.

*eva prabhuḥ krīḍanaka sa ktvā / kaṇād dadau vastra-gaṇān samastān
tebhyaḥ punas te paridhāya hṭā / vasāsi sākam jahur murāriṇā 17*

evam - thus; *prabhuḥ* - the Master; *krīḍanakam* - a play; *saḥ* - He; *ktvā* - made; *kaṇāt* - after a moment; *dadau* - He gave; *vastra-gaṇān* - the heap of garments; *samastān* - all; *tebhyaḥ* - to them; *punaḥ* - again; *te* - they; *paridhāya* - put on; *hṭāḥ* - thrilled; *vasāsi* - garments; *sākam* - with; *jahuḥ* - enjoyed; *murā-ariṇā* - with the slayer of the Murā demon.

In the same way as He had done as Vṛndāvanacandra Kṛṇa, Śrī Gaura Hari teased them for some moments, and then returned all their garments to them. Feeling much enlivened, the bhaktas put on those garments and delighted in the company of the enemy of Mura.

*gāyan harer nāma punar nanartta / taiḥ sārddham antaḥ-karaṇair
yathārthaiḥ*

līlā-gatir loka-mala kapan sa / santapta-cāmikara-rociā prabhuḥ 18

gāyan - singing; *hareḥ* - of Hari; *nāma* - the name; *punaḥ* - again; *nanarta* - He danced; *taiḥ* - by them; *sārddham* - accompanied; *antaḥ-karaṇaiḥ* - by their minds; *yathā-arthaiḥ* - as they desired; *līlā-gatiḥ* - the origin of all pleasure-pastimes; *loka-malam* - the contamination of the people; *kapan* - cleansing; *saḥ* - He; *santapta-cāmī-kara* - rays of molten gold; *rociā* - with a luster; *prabhuḥ* - the Master.

Singing the names of Hari, He danced with them in fulfillment of their hearts' desire. Thus did our Prabhu, whose every movement is His pleasure-pastime, by His luster of molten gold cleanse away contamination from the hearts of mankind.

*tato 'vadhūtaḥ punar āgataḥ sukha / reme nanarttāśu jagau harer
guṇān
kṛṇena sārddha halinā yathārbhakāḥ / purā tathaiṅvātra ca vārijeḥkaṇaḥ
19*

tataḥ - then; *avadhūtaḥ* - one who is free from social conventions; *punaḥ* - again; *āgataḥ* - came; *sukham* - happily; *reme* - he enjoyed; *nanarta* - he danced; *āśu* - at once; *jagau* - he sang; *hareḥ* - of Hari; *guṇān* - the qualities; *kṛṇena* - with Gaura Kṛṣṇa; *sārddham* - in company; *halinā* - with the plow-wielder; *yathā* - as; *arbhakāḥ* - boys; *purā* - before; *tathā* - so; *eva* - indeed; *atra* - now; *ca* - and; *vārija-īkaṇaḥ* - lotus-eyes.

Then the avadhūta again happily returned and at once delighted in singing of the qualities of Śrī Hari and dancing. At that time, the bhaktas appeared to be the lotus-eyed cowherd boys who of Vraja who formerly danced in the company of Kṛṣṇa and

plow-wielding Balarāma

*nṛtyāvasāne bhagavān dvijāgryān / uvāca pādāv avadhūtakasya
prakalya ghṇantu jala bhavantaś / cakrus tatas te śirasā tadājñām 20*

*pītvā tu pādodakam eva te mudā / ntyanti gāyanti rasena pūrṇāḥ
śrī-gaura-candreṇa sama vicukruśus / tato 'vadhūtaś ca hasan papāta
21*

nṛtya-avasāne - at the end of dancing; *bhagavān* - the all-opulent Lord; *dvija-agryān* - the chiefs of the brāhmaṇas; *uvāca* - He said; *pādau* - the two feet; *avadhūtakasya* - of the avadhūta; *prakalya* - washing; *ghṇantu* - they should take; *jalam* - water; *bhavantaḥ* - your good selves; *cakruḥ* - they did; *tataḥ* - then; *te* - they; *śirasā* - by the head; *tat-ājñām* - His order; *pītvā* - drinking; *tu* - verily; *pāda-udakam* - foot wash; *eva* - certainly; *te* - they; *mudā* - happily; *ntyanti* - they dance; *gāyanti* - they sing; *rasena* - by mellows; *pūrṇāḥ* - full; *śrī-gaura-candreṇa* - with Śrī Gaura Candra; *samam* - in company; *vicukruśuḥ* - they cried out; *tataḥ* - then; *avadhūtaḥ* - aloof from conventions; *ca* - and; *hasan* - laughing; *papāta* - He fell.

When everyone had finished dancing, the all-opulent Lord instructed those noble brāhmaṇas, "Dear sirs, wash the avadhūta's feet and drink the water." Accepting Gaura's order on their heads, they joyously drank Nitāi's footwash. Then saturated with Nityānanda-rasa, they danced, sang and loudly called out the names of Hari in company with Śrī Gaura Candra. Then the avadhūta tumbled to the ground laughing.

*tato nanandāmta-pūrakeṇa / vācā ca gatyā hasitena cāpi
vilokanenāmbuja-locanasya / dhunvan narāṇā hdayogra-duḥkham 22*

tataḥ - then; *nananda* - enjoyed; *amta-pūrakeṇa* - filled with nectar; *vācā* - by the words; *ca* - and; *gatyā* - by the movements; *hasitena* - by His laughter; *ca* - and; *api* - also; *vilokanena* - by the glancing; *ambuja-locanasya* - of the lotus-eyed; *dhunvan* - cleansing; *narāṇām* - of men; *hdaya* - heart; *ugra* - harsh; *duḥkham* - grievances.

Nityānanda delighted in the words, the movements, the laughter, and the glancing of the lotus-eyed Gaura, all of which were overflowing with nectar. Through all these attributes, Mahāprabhu cleanses the terrible sorrows which lurk in men's hearts.

*tathā ramanta tridaśā veditvā / nabho-gatā nemur amu su-veśam
su-vismitāḥ kīrttanakais tu pūrṇāḥ / stutvāmtās te dadśuḥ praḥṭāḥ 23*

tathā - also; *ramantam* - delighting; *tri-daśāḥ* - the 30 demigods; *viditvā* - knowing; *nabha-gatāḥ* - situated in outer space; *nemuḥ* - bowed down; *amum* - to Him; *su-veśam* - with His charming attire; *vismitāḥ* - astonished; *kīrttanakaiḥ* - with songs; *tu* - indeed; *pūrṇāḥ* - complete; *stutvā* - having praised; *amtāḥ* - the immortals; *te* - they; *dadśuḥ* - they saw; *praḥṭāḥ* - very joyous.

The thirty primary gods and their followers, recognizing the joyous presence of Śrī Śacī-nandana, bowed down to that Lord dressed in charming attire. Their mouths

filled with song as they acclaimed Him, and with great wonder, they gazed upon Him in immense exultation.

*tatrāgataḥ śrī-hari-dāsa-varyo / vakaḥ sthala-sphāṭika-ratna-candraḥ
su-nūpurai rañjita-pāda-yugmo / nanartta devasya samīpato muniḥ 24*

tatra - then; *āgataḥ* - approached; *śrī-hari-dāsa-varyaḥ* - the exalted Haridāsa; *vakaḥ* - chest; *sthala* - mounds; *sphāṭika* - crystals; *ratna* - jewel (tears); *candraḥ* - moons; *su-nūpuraiḥ* - with sweet-sounding anklebells; *rañjita-pāda* - delightful reddish feet; *yugmaḥ* - pair; *nanarta* - he danced; *devasya* - of the Lord; *samīpataḥ* - in the presence of; *muniḥ* - the sage.

Then the glorious Haridāsa approached. The mounds of his chest were covered by crystalline, jewel-like tears that shone like moons. In the Divine Lord's presence the sage danced and sweet-sounding anklebells rang on his two reddish feet.

*advaita-varyyaḥ punar āgataḥ su-dhīḥ / sa ta prabhur bhakta-jana-
priyo hariḥ
pādyārghya-gandhākata-candanādibhiḥ / samarccayitvā tam athādiśat
svayam 25*

advaita-varyaḥ - the eminent Advaita; *punaḥ* - further; *āgataḥ* - came; *su-dhīḥ* - sagacious; *saḥ* - He; *tam* - Him; *prabhuḥ* - the Master; *bhakta-jana-priyaḥ* - who holds dear the devotees; *hariḥ* - the remover of sin; *pādyā* - footwash; *arghya* - auspicious handwash; *gandha* - scents; *akata* - unbroken barley; *candana* - sandalwood pulp; *ādibhiḥ* - headed by; *samarccayitvā* - having fully honored; *tam* - Him; *atha* - then; *adiśat* - ushered; *svayam* - personally.

Afterwards the eminent and wise Advaita entered. Śrī Gaura Hari, whose bhaktas are the most dear of all dear things to His heart, then offered Advaita complete worship together with footwash, handwash, fragrant oils, unhusked barleycorns, sandalwood pulp and so forth, and then He personally showed Advaita to a seat.

*sa sambhrameṇādarato ghītvā / bhuktvā nadanta su-mahat-prasādam
reme hareḥ sārddham udāra-kīrtir / ācāryya-varyo mahat-utsavena
26*

saḥ - He; *sambhrameṇa* - with great awe; *ādarataḥ* - with respect; *ghītvā* - accepting; *bhuktvā* - having enjoyed; *nadantam* - roaring; *su-mahat-prasādam* - very great mercy; *reme* - He enjoyed; *hareḥ* - of Hari; *sārddham* - in company; *udāra-kīrtiḥ* - of widespread fame; *ācāryya-varyaḥ* - the best of teachers; *mahat-utsavena* - with great festivity.

Śrī Advaita accepted that worship but maintained a demeanor of great respect and reverence for Gaura throughout. Then releasing a thunderous roar, he enjoyed a very great display of prasādam, Then that exalted and widely renowned _cārya delighted in a great festival of kīrtana, with Gaura Hari.

*śnoti yaḥ kṣa-kathām imā śubhā / premānvitaḥ syāt sa tu śuddha-
bhāvam
labheta pāṇḍityam akhaṇḍita ca / dehāvasāne ca hareḥ pura vrajet 27*

śnoti - he listens; *yaḥ* - who; *kṣa-kathām* - narration of Kṛṣṇa; *imā* - this; *śubhām* - propitious; *prema-anvitaḥ* - filled by love; *syāt* - it may be; *saḥ* - He; *tu* - indeed; *śuddha-bhāvam* - sanctified mood; *labheta* - he may attain; *pāṇḍityam* - wisdom; *akhaṇḍitam* - unfailing; *ca* - and; *deha-avasāne* - at the termination of the body; *ca* - and; *hareḥ* - of Hari; *puram* - abode; *vrajet* - he can go.

Any person who hears with love the sublime narration of Kṛṣṇa Caitanya attains pure consciousness, unfailing wisdom, and enters the abode of Hari at the end of his material body.

Thus ends the Tenth Sarga entitled "Pastimes of Dance," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Eleventh Sarga
jāhnavī-pātanam
The Lord Throws Himself in the River Jāhnavī

*bhikuḥ kaścīd vanamālī / dvijaḥ tatra samāgataḥ
sa-putro deva-deveśa / dadarśa ca nanarta ca 1*

bhikuḥ - mendicant; *kaścīd* - a certain; *vanamālī* - named Vanamālī; *dvijaḥ* - a brāhmaṇa; *tatra* - there; *samāgataḥ* - arrived; *sa-putraḥ* - with his son; *deva-deva* - of Viṣṇu; *īśam* - the Lord; *dadarśa* - he saw; *ca* - and; *nanarta* - he danced; *ca* - and.

Once a certain mendicant brāhmaṇa named Vanamālī arrived there at the house of Śrīvāsa with his son. When he saw Gaurāṅga Mahāprabhu, who is the supreme master of even Lord Viṣṇu, he began to dance.

*ta dṭvā bhagavān prītyā / tena sārddha hari jagau
hareḥ so 'pi prasādena / sa-putro mumude sukham 2*

tam - him; *dṭvā* - seeing; *bhagavān* - the splendrous Lord; *prītyā* - with love; *tena* - with him; *sārddham* - together; *harim*; *jagau* - He sang; *hareḥ* - of Hari; *saḥ api* - that very person; *prasādena* - by the mercy; *sa-putraḥ* - with his son; *mumude* - rejoiced; *sukham* - happily.

The all-opulent Lord glanced lovingly upon him and sang with him the names of Hari. Thus by the mercy of Gaura Hari that brāhmaṇa and his son happily tasted delight.

*ekadā kīrtana-pare / harau ntyati sa dvijaḥ
dadarśa bālaka kañcit / śyāma pītābarāvtam 3*

ekadā - once; *kīrtana-pare* - absorbed in kīrtana; *harau* - of Hari; *ntyati* - he danced; *saḥ* - he; *dvijaḥ* - the brāhmaṇa; *dadarśa* - saw; *bālaka* - boy; *kañcit* - some; *śyāmam* - blue-blackish; *pīta-ambara* - yellow dress; *avtam* - covered.

One day while the brāhmaṇa was dancing, fully absorbed in hari-kīrtana, he suddenly saw some boy, whose complexion was a lustrous blue-blackish hue dressed in yellow cloth.

*dr̥to dto mayā deva / iti h̥to babhūva ha
sa janma sārthaka mene / bhiku-dharmo dvijottamaḥ 4*

dr̥taḥ - seen; *dr̥taḥ* - seen; *mayā* - by Me; *devaḥ* - the Divine Lord; *iti* - thus; *h̥taḥ* - thrilled; *babhūva* - he became; *ha* - indeed; *saḥ* - he; *janma* - birth; *sa-arthakam* - with purpose; *mene* - considered; *bhiku-dharmah* - whose subsistence was begging; *dvija-uttamaḥ* - elevated brāhmaṇa.

"I have seen! I have seen!" He cried out. Thus that elevated brāhmaṇa who lived by begging became jubilant, considering that his life was now fulfilled.

*putra ghītvā hastābhyām / āgataḥ prabhu-sannidhim
eva bhikuḥ sa h̥tāṅga / pulakāvalim udvahan 5*

putram - son; *ghītvā* - taking; *hastābhyām* - by the hands; *āgataḥ* - came; *prabhu-sannidhim* - to the vicinity of the Master; *evam* - thus; *bhikuḥ* - beggar; *saḥ* - he; *h̥ta-āṅgaḥ* - thrilled body; *pulaka-avalim* - lines of thrilled hairs; *udvahan* - bearing; *prema-aśru* - tears of love; *dhārā* - currents; *sikta* - sprinkled; *āṅgaḥ* - body; *nanarta* - he danced; *saha* - in company; *cakriṇā* - with the holder of the disc; *ekadā* - once; *paitkam* - of his father; *karma* - function; *ktvā* - performed; *śrīvāsa-pañditaḥ*.

That mendicant came before the Master, holding his son by the hand. His whole body became transcendently enlivened, his hairs ecstatically stood erect in rows and His body was wet with streams of prema-tears as he danced with the wielder of the cakra

On another day, Śrīvāsa Paṇita performed a ceremony to honor his departed father.

*śṇvan bhat sahasra sa / nāma kṇasya śuddha-dhīḥ
tatrājagāma bhagavān / śrutvā ca hari-nāmakam 7*

śṇvan - hearing; *bhat* - great; *sahasram* - thousand; *saḥ* - He; *nāma* - names; *kṇasya* - of Kṛṣṇa; *śuddha-dhīḥ* - of pure mind; *tatra* - there; *ājagāma* - came; *bhagavān*;

śrutvā - having heard; ca - and; hari-nāmakam - the chanting of Hari's names.

While the pure-minded Śrīvāsa heard the recitation of the great thousand names of Śrī Kṛṣṇa, Bhagavān Śrī Gaurāṅga arrived at that spot and also listened to hari-nāma.

*nsihāveśa-saṅkrudhho / gadām ādāya sa-tvaraḥ
dhāvati sma tato devo / nsihākāra-vikramaḥ 8*

nsiha - man-lion avatāra; āveśa - overwhelmed; saṅkrudhaḥ - filled with anger; gadām - club; ādāya - taking up; sa-tvaraḥ - quickly; dhāvati - He runs; sma - past; tataḥ - then; devaḥ - the Lord; n-siha - man-lion; ākāra - the appearance; vikramaḥ - prowess.

When Lord Gaura heard Nṛsiha's name He became possessed with great rage and, seizing a club, He ran, exhibiting the appearance and prowess of the Man-lion incarnation.

*eva bhūta ca ta deva / dṭvā sarvve pradudruvuḥ
palāyan aparān dṭvā / tatas tām nhariḥ punaḥ 9*

evam - thus; bhūtam - condition; ca - and; tam - Him; devam - the Divine Lord; dṭvā - seeing; sarve - all; pradudruvuḥ - they fled; palāyan - causing to flee; aparān - the others; dṭvā - seeing; tataḥ - then; tām - them; n-hariḥ - the human-like Lord; punaḥ - again.

When all the people saw the Divine Lord in this condition, they fearfully ran away. Observing that the residents of Navadvīpa were fleeing, after a moment He again resumed His human-like form.

*kaṇād gadā parityajya / sustha āviśad āsane
tadovāca na jāne 'ham / aparādhaḥ kvacin mama 10*

kaṇāt - after a moment; gadām - the club; parityajya - abandoned; su-sthaḥ - very well; āviśat - sat; āsane - on a seat; tadā - then; uvāca - He said; na - not; jāne - I know; aham - I; aparādhaḥ - offense; kvacit - some; mama - My.

He returned to His normal state and put down the club. Taking a seat, He said, "I do not know whether I have committed some offense."

*bhaved iti vacaḥ śrutvā / sarvve procur na te kvacit
aparādho jagannātha / yad darśanam anusmaran 11*

*pāpa-bīja dahed eva / nara-sihākteḥ prabhoh
aparādhas tava bhavet / kadācid api mānada 12*

bhavet - it may be; iti - thus; vacaḥ - words; śrutvā - hearing; sarve - everyone; procur - declared; na - not; te - Your; kvacit - any; aparādhaḥ - offense; jagannātha - O Lord of the universe; yat - which; darśanam - sight; anusmaran - remembering;

pāpa-bījam - the seeds of sin; dahet - it can burn; eva - surely; nara-siha-ākṭeḥ - of the appearance of Narasiha; prabhoḥ - of the Lord; aparādhaḥ - offense; tava - Your; bhavet - it can be; kadācit - at some time; api - even; māna-da - O giver of honor.

Hearing these words, everyone declared, "You have not committed an offense, O Lord of the universe! Indeed, if someone simply remembers Your appearance as Narasiha at any time, all the seeds of his sinful life become burned up. Your nature is to offer respect to all others and accept none for Yourself. Thus how is it possible that You can make an offence of any kind?"

*athāpara-dine kaścid / gāyanaḥ samupāgataḥ
namaskṛtya hari bhaktyā / tatropaviśya bhūtale 13*

atha - then; *apara-dine* - on the following day; *kaścit* - some; *gāyanaḥ* - a singer; *samupāgataḥ* - approached; *nama-kṛtya* - bowed down; *harim* - to the remover of sin; *bhaktyā* - with devotion; *tatra* - there; *upaviśya* - sitting; *bhū-tale* - on the earth.

On the following day, a certain singer approached Gaura Hari, bowed to the Lord with devotion, and then sat upon the ground.

*jagau kala-pada gīta / śivasya madhurākaram
śrutvā sa bhagavān prītaḥ / śivāviṭo nanartta ha 14*

jagau - he sang; *kala-padam* - melodious verse; *gītam* - song; *śivasya* - of Śiva; *madhura* - sweet; *akaram* - accents; *śrutvā* - hearing; *saḥ* - He; *bhagavān*; *prītaḥ* - pleased; *śiva-āviṭaḥ* - absorbed in the mood of Śiva; *nanarta* - danced; *ha* - indeed.

He sang a verse about Śrī Śiva in a melodious voice. Hearing that song, Gaurāṅga became much engaddened. Absorbed in the mood of Śiva, He began to dance.

*tata utthāya tarasā / gāyana-skhandam āruhat
śrīvāsa-pañḍitaḥ tatra / śiva-stotra cakāra ha 15*

tataḥ - then; *utthāya* - jumping up; *tarasā* - swiftly; *gāyana-skhandam* - the shoulders of the singer; *āruhat* - He mounted; *śrīvāsa-pañḍitaḥ* - the pure devotee; *tatra* - then; *śiva* - to Lord Śiva; *stotram* - a hymn; *cakāra* - he composed; *ha* - indeed.

Then swiftly jumping up, Gaura mounted the singer's shoulders. Then Śrīvāsa Paṇita composed a stotram in praise of Śrī Śiva.

*mahoke sa haris tatra / vartulāmbuja-locanaḥ
jaṭilaḥ śṅga-ḍamaru-vādako rāma-gāyakaḥ 16*

mahā-uke - on a large bull; *saḥ* - He; *hariḥ* - Śiva; *tatra* - there; *vartula* - whorl; *ambuja-locanaḥ* - lotus-eyed; *jaṭilaḥ* - matted hair; *śṅga* - crescent moon; *ḍamaru* - drum; *vādakaḥ* - musician; *rāma-gāyakaḥ* - sings about Lord Rāma.

"Lord Śiva, whose eyes resemble the whorls of lotuses, is seated on a great bull. His hair is matted and the crescent moon rests upon his head. He plays upon the damaru drum and sings the praise of Śrī Rāma Candra.

*babhūva jagatā nāthaḥ / sarvva-deva-mayo haraḥ
cakre mahimnaḥ stotra sa / śrī-mukundo 'ti-susvaraḥ*

*avaruhya tataḥ skandhād / gāyanasyāviśad vibhuḥ
sarve te muditās tatra / hari-līlā-rasa-plitāḥ 17*

babhūva - He became; *jagatām* - of all the living beings; *nāthaḥ* - lord; *sarva-deva-mayah* - the sum total of all gods; *haraḥ* - the destroyer; *cakre* - he made; *mahimnaḥ* - of glorification; *stotram* - hymn; *saḥ* - he; *śrī-mukundaḥ* - the physician; *ati-susvaraḥ* - in a very sweet voice; *avaruhya* - descended; *tataḥ* - then; *skandhāt* - from his shoulders; *gāyanasya* - of the singer; *aviśat* - He sat down; *vibhuḥ* - the all-pervasive Lord; *sarve* - all; *te* - they; *muditāḥ* - joyous; *tatra* - there; *hari-līlā* - pastimes of Hari; *rasa-plitāḥ* - immersed in the mellows.

"Thus Hara, the destroyer is the lord of all worlds and living beings, In Hara is the powers of all the devatās." Mukunda sang this song in a very melodious voice. Then the all-pervasive Lord descended from the shoulders of the singer and sat down. All the bhaktas present became very jubilant and immersed in the mellows of Hari-līlā.

*kurvanti kīrtana harāt / taiḥ sahaiva jagad-guruḥ
gāyan reme harer gīta / nanartta ca muhur muhuḥ 18*

*śrīmān viśvambharaḥ devo / bhakti-bhāva-samanvitaḥ
tataḥ para-dine ntyāvasāne daṇḍavat kitau 19*

kurvanti - they performed; *kīrtanam* - chanting of Kṛṣṇa's names; *harāt* - due to their joy; *taiḥ* - with them; *saha* - together; *eva* - indeed; *jagad-guruḥ* - the spiritual teacher of the material worlds; *gāyan* - singing; *reme* - enjoyed; *hareḥ* - of Hari; *gītam* - a song; *nanarta* - He danced; *ca* - and; *muhur muhuḥ* - repeatedly; *śrīmān* - fortunate; *viśvambharaḥ* - maintainer of the cosmos; *devaḥ* - Divine Lord; *bhakti-bhāva-samanvitaḥ* - imbued with devotional mood; *tataḥ* - then; *para-dine* - on the next day; *ntyāvasāne* - at the end of dancing; *daṇḍavat* - bowing flat like a stick; *kitau* - on the earth.

Out of gladness they performed kīrtana and the guru of the three worlds, Viśvambhara-deva His heart filled with bhakti-bhāva, rejoiced in their company, dancing more and more, singing songs of Śrī Hari. Then on the next day, the dancing ended and He fell like a rod to the earth.

*nipatya sasthitasyāsya / devasya pada-paṅkajāt 20
āgatya brāhmaṇī kācit / jaghe raja uttamam
tata utthāya bhagavān / jñātvā tasyā viceṭitam 21*

nipatya - falling; *sasthitasya* - staying; *asya* - of Him; *devasya* - of the Lord; *pada-paṅkajāt* - from His lotus feet; *āgatya* - coming; *brāhmaṇī* - brāhmaṇa lady; *kācit* - a certain; *jaghe* - she took; *rajaḥ* - dust; *uttamam* - transcendental; *tataḥ* - then; *utthāya* - rising; *bhagavān* - the Lord; *jñātvā* - knowing; *tasyāḥ* - her viceṭitam - deed.

As the Lord had fallen down and was resting there, a certain brāhmaṇī approached Him and took the transcendental dust from His lotus feet. Being aware of her deed, the all-opulent Personality of Godhead stood up.

***duḥkhena mahatāvīṭo / 'nutāpī bahudhābhavat
tata utthāya sahasā / vegena jāhnavī-jale 22***

***papāta magnas tatraiva / ta dadhāra mahā-balaḥ
avadhūto mahā-bāhur / dhtvā tīra samāruhat 23***

duḥkhena - due to grief; *mahatā* - great; *āvīṭaḥ* - overwhelmed; *anutāpī* - oppressed by sorrow; *bahudhā* - much; *abhavat* - it was; *tataḥ* - then; *utthāya* - rising; *sahasā* - suddenly; *vegena* - with force; *jāhnavī-jale* - in the water of the Jāhnavī (the Gaṅgā, who was released by the sage Jahnu); *papāta* - He fell; *magnaḥ* - immersed; *tatra* - there; *eva* - indeed; *tam* - Him; *dadhāra* - He held; *mahā-balaḥ* - very strong; *avadhūtaḥ* - who is free from social convention; *mahā-bāhuḥ* - mighty armed; *dhtvā* - held; *tīram* - bank; *samāruhat* - He mounted.

Feeling very sorry because of this, He became overcome by grief. Suddenly He arose and running swiftly, plunged into the waters of the Jāhnavī, and thus became fully immersed in the river water. Then the mighty-armed and very powerful avadhūta seized the Lord and lifted Him out onto the bank.

***śrīvāsa-haridāsādyā / āgatya trāsa-sayutāḥ
udvignāḥ sahasā vavrus / ta deveśa bhayānvitāḥ 24***

śrīvāsa-haridāsa-ādyāḥ - headed by Śrīvāsa and Haridāsa; *āgatya* - arriving; *trāsa-sayutāḥ* - filled with trepidation; *udvignāḥ* - anxious; *sahasā* - suddenly; *vavruḥ* - they surrounded; *tam* - Him; *deva-īśam* - Lord of gods; *bhaya-anvitāḥ* - filled with fear.

All the bhaktas headed by Śrīvāsa and Haridāsa at once surrounded the Lord of the devas, their hearts flooded by anxiety and apprehension.

***premotkaṅṭhās ca ruruduḥ / śuklāmbara-dvijādayaḥ
su-śānta sukhina jñātvā / cakruḥ kṇa-kathā mithaḥ 25***

prema-utkaṅṭhāḥ - hearts troubled by worry; *ca* - and; *ruruduḥ* - they wept; *śuklāmbara-dvija-ādayaḥ* - headed by Śuklāmbara; *su-śāntam* - very tranquil; *sukhinam* - happy; *jñātvā* - knowing; *cakruḥ* - they made; *kṇa-kathāḥ* - topics of Kṛṣṇa; *mithaḥ* - amongst one another.

Headed by the brāhmaṇa Śuklāmbara, they wept as their hearts were troubled by worry. However, when they came to know that Gaura was well and happy, they then engaged in discussing Kṛṣṇa-kathā among themselves.

Thus ends the Eleventh Sarga entitled "The Lord Throws Himself in the River Jāhnavī," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Twelfth Sarga

mahā-prakāśa-abhiekah

Gaurāṅga Reveals His Great Glories and Receives the Sacred Bath

*tato vāṭyā murāres te / jhaṭityāgatya seśvarāḥ
upaviśya kaṇa sthitvā / vijayasyāśrama yayuḥ 1*

tataḥ - then; *vāṭyām* - in the dwelling; *murāreḥ* - of Murāri; *te* - they; *jhaṭityā* - speedily; *āgatya* - came; *sa-iśvarāḥ* - with the Lords; *upaviśya* - sitting; *kaṇam* - a moment; *sthitvā* - staying; *vijayasya* - of Vijaya; *āśramam* - the spiritual shelter; *yayuh* - they went.

Then all the bhaktas together with the Lords Gaura, Nityānanda and Advaita hastily assembled in the home of Murāri Gupta. After sitting down there and resting a short time, they departed for the āśrama of Vijaya.

*uitvā rajanī tatra / prabhāte bhagavān paraḥ
jagāmottaraka kula / sa jāhnavyābhramad drutam 2*

uitvā - resided; *rajanīm* - the night; *tatra* - there; *prabhāte* - at dawn; *bhagavān* - the Lord; *paraḥ* - supreme; *jagāma* - He went; *uttarakam* - northern; *kulam* - bank; *saḥ* - He; *jāhnavyāḥ* - of the Gaṅgā; *abhramat* - He wandered; *drutam* - freely.

After resting there the night, the Supreme Lord got up at dawn and went to the northern bank of the Jāhnavī and wandered about freely.

*brāhmaṇāḥ sādavaḥ śāntā / vinayena dvijottamāḥ
ucuḥ prasīda bhagavan / āgaccha sva-gha punaḥ 3*

brāhmaṇāḥ - those who know brahma (spirit); *sādavaḥ* - saints; *śāntāḥ* - peaceful; *vinayena* - with humility; *dvija-uttamāḥ* - exalted twice-born men; *ucuḥ* - they said; *prasīda* - be merciful; *bhagavan* - O Lord; *āgaccha* - come; *sva-gham* - to Your own home; *punaḥ* - again.

The saintly and peaceful twice-born brāhmaṇas humbly addressed Him, saying,

"Be merciful, O Lord. Kindly return to Your home."

*tat śrutvā vinaya teā / karuṇārdro nyavartata
sva-bhakta-hdayānanda / śrīmān viśvambharaḥ prabhuḥ 4*

tat - that; *śrutvā* - hearing; *vinayam* - humility; *teām* - their; *karuṇā-ārdraḥ* - melting with mercy; *nyavartata* - returned; *sva-bhakta* - of His devotees; *hdaya-ānanda* - joy to the hearts; *śrīmān* - glorious; *viśvambharaḥ*; *prabhuḥ* - Master.

When He heard their mood of humility, the resplendent Viśvambhara Prabhu, who brings delight to the hearts of His devotees, and whose heart melts with compassion for all beings, returned home.

*tatas te hṭa-manasas / tyakta-śokā mudānvitāḥ
ājagmur hariṇā sarve / śrīvāsasyālaya punaḥ 5*

tataḥ - then; *te* - they; *hṭa-manasaḥ* - joyous hearts; *tyakta-śokāḥ* - abandoned lamentation; *mudānvitāḥ* - filled with gladness; *ājagmuḥ* - they came; *hariṇā* - with Hari; *sarve* - all; *śrīvāsasya* - of Śrīvāsa; *ālayam* - abode; *punaḥ* - again.

Then with joyous hearts the bhaktas abandoned lamentation and returned happily with Gaura Hari to the abode of Śrīvāsa.

*provāca bhagavās tatra / sarveām eva sannidhau
śṇudhva vacana mahya / yūya kṇa-rasa-pradāḥ 6*

provāca - declared; *bhagavān* - the Lord; *tatra* - then; *sarveām* - of all; *eva* - surely; *sannidhau* - in the presence; *śṇudhvam* - please hear; *vacanam* - words; *mahyam* - to Me; *yūyam* - you; *kṇa-rasa-pradāḥ* - the bestower of Kṛṣṇa's mellows.

In the presence of them all, the Blessed Lord said, "O bestowers of Kṛṣṇa-rasa, hear My words.

*mātara saparityajya / gate mayi dig-antaram
sarve mā savadiyanti / viruddha ktavān asau 7*

mātaram - mother; *saparityajya* - totally abandoning; *gate* - gone; *mayi* - by Me; *dik-antaram* - another country; *sarve* - everyone; *mām* - Me; *savadiyanti* - they will say; *viruddham* - wrong; *ktavān* - done; *asau* - He.

"If I abandon My mother and depart for another country, everyone will say that I have done wrong."

*murāriḥ prāha ta śrutvā / maiva nātha vadiyati
kaścij jano na śaknoti / jīvo vaktu sanātanam 8*

murāriḥ - the devotee physician; *prāha* - declared; *tam* - to Him; *śrutvā* - hearing; *mā* - not; *evam* - thus; *nātha* - O Lord; *vadiyati* - he will say; *kaścit* - anyone; *janaḥ* -

person; *na* - not; *śaknoti* - he can; *jīvaḥ* - living being; *vaktum* - to say; *sanātanam* - eternal Lord.

Hearing the Lord speak thus, Murāri Gupta declared, "He Nātha! No living being could speak in that way of their eternal Lord."

***tasya tad vacana śrutvā / bhagavās ta murārikam
āliṅgya vara-bāhubhyā / haritaḥ prāviśad gham 9***

tasya - his; *tad-vacanam* - these words; *śrutvā* - hearing; *bhagavān* - the Lord; *tam* - him; *murārikam* - the familiar Murāri; *āliṅgya* - embracing; *vara-bāhubhyām* - with His beautiful arms; *haritaḥ* - with joy; *prāviśat* - He entered; *gham* - the house.

When the illustrious Lord heard those words, He embraced this lowly Murāri with His two beautiful arms and entered the house.

***tataḥ pramudito vaidyaḥ / pulakāvalim udvahan
papāṭha ślokaṁ eka ca / prācīna yat śṇuva tat 10***

tataḥ - then; *pramuditaḥ* - very gladly; *vaidyaḥ* - the physician; *pulaka-āvalim* - rows of thrill bumps; *udvahan* - bore; *papāṭha* - he recited; *ślokaṁ* - verse; *ekam* - one; *ca* - and; *prācīnam* - ancient; *yat* - which; *śṇuva* - please listen; *tat* - that.

Because of his great gladness, that physician's body then bore rows of pulakas and he then recited one ancient verse in the Lord's presence, which you may kindly hear.

***"kvāha daridraḥ pāpīyān / kva kṇaḥ śrī-niketanaḥ
brahma-bandhur iti smāha / bāhubhyā parirambhitaḥ" 11***

kva - whereas; *aham* - I; *daridraḥ* - poverty-stricken; *pāpīyān* - sinner; *kva* - whereas; *kṇaḥ* - the all-attractive Lord; *śrī-niketanaḥ* - the shelter of the goddess of fortune; *brahma-bandhuḥ* - relative of brāhmaṇas (fallen brāhmaṇa); *iti* - thus; *smāha* - verily; *aham* - I; *bāhubhyām* - with His arms; *parirambhitaḥ* - fully embraced.

"Whereas I am but a poverty-stricken sinner, a brāhmaṇa in name only, and whereas Śrī Kṛṣṇa is the shelter of goddess Lakṣmī, still the Lord has embraced me with His two arms."

***tat śrutvāścaryyam akhila / bhāva sandarśayan prabhuḥ
rarāja sahasā devaḥ / sahasrārccih sama-prabhaḥ 12***

tat - that; *śrutvā* - hearing; *āścaryyam* - amazing; *akhilam* - completely; *bhāvam* - ecstasy; *sandarśayan* - displaying; *prabhuḥ* - the Master; *rarāja* - shone; *sahasā* - suddenly; *devaḥ* - the Lord; *sahasra-arcīḥ* - thousand-rayed; *sama* - equal; *prabhaḥ* - effulgence.

Hearing that wonderful śloka, our divine Prabhu displayed sublime bhāva, and suddenly radiated effulgence like the thousand-rayed sun.

*upaviśyāsane devaḥ / provāca madhurākaram
ida deha vijānīhi / sac-cid-ghanam anuttamam 13*

upaviśya - sitting; *āsane* - on a seat; *devaḥ* - the Lord; *provāca* - spoke; *madhura-akaram* - in a sweet tone; *idam* - this; *deham* - body; *vijānīhi* - you should know; *sat-cit-ghanam* - condensed eternity and cognizance; *anuttamam* - transcendental to transcendence.

Seating Himself on an āsana, the Lord spoke sweetly, "You should understand that this body of Mine, which is transcendental to transcendence, is composed of condensed eternity and cognizance."

*tatas te muditāḥ sarvve / babhūvuḥ pulakāñcitāḥ
śrīvāsa-pañḍitas tatra / snāpayām āsa ta prabhum 14*

*svar-nadī-svaccha-salilaiḥ / pūjā cakre yathā-vidhi
nityānando mahā-tejās / chatra śirasy adhārayat 15*

tataḥ - then; *te* - they; *muditāḥ* - glad; *sarve* - all; *babhūvuḥ* - they became; *pulaka-añcitāḥ* - hairs erecting; *śrīvāsa-pañḍitaḥ* - the expansion of Nārada Muni; *tatra* - then; *snāpayām āsa* - he bathed; *tam* - Him; *prabhum* - the Lord; *svaḥ-nadī* - river of heaven; *svaccha-salilaiḥ* - with crystalline waters; *pūjām* - worship; *cakre* - made; *yathā-vidhi* - according to precept; *nitya-ānandaḥ* - the original form of a devotee; *mahā-tejāḥ* - of great power; *chatram* - umbrella; *śirasi* - on the head; *adhārayat* - He held.

Hearing that, all the devotees became immensely blissful and all of their bodies became covered with pulakas. At that time, Śrīvāsa bathed Prabhu with the crystalline waters of the sky-flowing Gaṅgā and worshipped Him according to the vaiṣṇava precept for guru-pūjā. Mighty Nityānanda held an umbrella above Gaura's head.

*gadādharaś ca tāmbūla / dadāti śrī-mukhopari
kecit sevante ta deva / cāmara-vyajana-ādibhiḥ 16*

gadādharaḥ - the energy of a devotee; *ca* - and; *tāmbūlam* - betel; *dadāti* - he offered; *śrī-mukha-upari* - into His sacred mouth; *kecit* - some devotees; *sevante* - served; *tam* - Him; *devam* - the Lord; *cāmara* - yak-tail whisk; *vyajana* - fan; *ādibhiḥ* - headed by.

Gadādhara dropped betel into Gaura's lovely mouth while all the other bhaktas served the divine Lord with various articles such as peacock fans and cāmara whisks.

*saṅkīrtana-rase magnā / hari gāyanti sarvvataḥ
eva kautuka āpannā / vismitā nanttur jaguḥ 17*

saṅkīrtana-rase - in the mellows of congregational chanting; *magnāḥ* - immersed; *harim* - the remover of sin; *gāyanti* - they sing; *sarvvataḥ* - in all directions; *evam* -

thus; *kautukam* - eagerness; *āpannāḥ* - attained; *vismitāḥ* - mystified; *nantuḥ* - they danced; *jaguḥ* - they sang.

Immersed in *saṅkīrtana-rasa*, they broadcast the names of Hari in all directions as they danced and sang, filled with wonder and eagerness.

Thus ends the Twelfth Sarga entitled "Gaurāṅga Reveals His Great Glories and Receives the Sacred Bath," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Thirteenth Sarga
brahma-śāpa-varaḥ
The Brāhmaṇa's Blessing-Curse

atha para-dine devo / bhakti saśikayan svakān
devālaya yayau vipraiḥ / sārddha sammārjjanī kare 1

atha - then; *para-dine* - on the next day; *devaḥ* - the Lord; *bhaktim* - devotion; *saśikayan* - instructing; *svakān* - to His own men; *deva-ālayam* - the abode of the Lord; *yayau* - He went; *vipraiḥ* - with the learned brāhmaṇas; *sārddham* - in company; *sammārjanīm* - broom; *kare* - in hand.

On the following day, accompanied by learned brāhmaṇas the Divine Lord went with broom in hand to the temple of the Lord, in order to teach the process of *bhakti* to his disciples.

kuddāla cāsa-bhāgeu / dhaṭī kaṭi-vare vahan
nūtna-vastra-ktoṇīo / bāla-sūryya-sama-prabhaḥ 2

kuddālam - dust-pan; *ca* - and; *asa-bhāgeu* - on the shoulders; *dhaṭīm* - old cloth; *kaṭi-vare* - on His beautiful hips; *vahan* - carrying; *nūtna-vastra* - new cloth; *kta-ūñīaḥ* - made in a turban; *bāla-sūryya* - a young sun; *sama-prabhaḥ* - equal brilliance.

He carried a dust-pan over His shoulder, and around His beautiful hips He wore an old cloth. A piece of new cloth was wrapped around His head as a turban, and His luster resembled the newly risen sun.

ācāryādyā mahātmānaḥ / kuddāla-mārjjanī-karāḥ
kṇasya haḍḍipā bhūtvā / dvāra devālayasya te 3

ācārya - Advaita _cārya; *ādyāḥ* - headed by; *mahā-ātmānaḥ* - the great souls; *kuddāla-mārjjanī-karāḥ* - dust-pan and broom in hand; *kṇasya* - of Kṛṣṇa; *haḍḍipāḥ* - servants of the lowest class; *bhūtvā* - become; *dvāram* - door; *deva-ālayasya* - of

the temple; *te* - they.

Headed by the *_cārya*, all of the great souls also held dust-pans and brooms in hand. Having become Kṛṣṇa's *haddīpas* (the lowliest of outcaste sweepers), they assembled together at the gate of the temple.

***bhitti sammārjayām āsuḥ / saha kṇena sad-guṇāḥ
eva prakāra n-hareḥ / śikā śata-sahasraśaḥ 4***

bhittim - walls; *sammārjayām āsuḥ* - they cleansed; *saha* - together; *kṇena* - with Kṛṣṇa; *sat-guṇāḥ* - highly qualified men; *evam prakāram* - in this manner; *n-hareḥ* - of the human-like Hari; *śikām* - instructions; *śata-sahasraśaḥ* - hundreds and thousands.

In company with GauraKṛṣṇa, those saints whose hearts were decorated by exalted qualities cleansed the walls. Nṛhari gave hundreds and thousands of commands to His crew as they worked (instructing them how and where they should do the cleaning).

***bhagavān svātma-tantro 'pi / kārūṇyenābhyaśikayat
śrīmān gaura-candra-devo / jagatā kāraṇa param 5***

bhagavān - the all-opulent Lord; *sva-ātma-tantraḥ* - self-sufficient; *api* - although; *kārūṇyena* - by His mercy; *abhyaśikayat* - gave potent lessons; *śrīmān* - illustrious; *gaura-candra-devaḥ* - the golden-moon-like Lord; *jagatām* - of the material worlds; *kāraṇam* - cause; *param* - supreme.

Although Gaura Candra is the abode of all opulence, the original cause for the cosmos and , and completely self-sufficient, He still instructed them out of compassion.

***atha kāle vrajanta ta / pathi dṭvā janārdanam
kaścit kuṭhī namasktya / vinayānata-kandharaḥ 6***

***uvāca bhagavan sarve / vadanti tva sanātanam
puruam deva-deveśa / mā samuddhara pāpinam 7***

atha - then; *kāle* - after some time; *vrajantam* - walking; *tam* - Him; *pathi* - on the path; *dṭvā* - seeing; *jana-ardanam* - one who stirs the hearts of mankind; *kaścit* - a certain; *kuṭhī* - leper; *namasktya* - bowing down; *vinaya* - humbly; *ānataḥ* - bowed; *kandharaḥ* - head; *uvāca* - he said; *bhagavan* - O Lord; *sarve* - everyone; *vadanti* - they say; *tvam* - You; *sanātanam* - the primeval; *puruam* - person; *deva-deva-īśam* - the controller of Lord Viṣṇu; *mām* - me; *samuddhara* - deliver; *pāpinam* - sinner.

Some time later a certain leper saw walking on the path, that very same Janārdana Caitanya whose qualities thrill the hearts of all. With head lowered the leper humbly said to Him, "He! Bhagavān, everyone proclaims You to be the primeval personality of Godhead, the master of even Lord Viṣṇu. Kindly deliver me, a sinner.

*trāhi mā duḥsahān nātha / kuṭha-rogāt su-dāruṇāt
tat śrutvā bhagavān kruddhaḥ / śoṇa-padma-vilocanaḥ 8*

trāhi - rescue; *mām* - me; *duḥsahāt* - difficult to tolerate; *nātha* - O Lord; *kuṭha-rogāt* - from the disease of leprosy; *su-dāruṇāt* - very dangerous; *tat* - that; *śrutvā* - hearing; *bhagavān* - the Lord; *kruddhaḥ* - angered; *śoṇa-padma* - red lotus; *vilocanaḥ* - eyes.

"He Nātha! Kindly free me from this disease of leprosy, for it is very severe and difficult to tolerate." Hearing this, the blessed Lord become so angry that His eyes resembled red lotuses.

*uvāca bho durācāra / vaiṇava-dvea-kāraka
śrīvāsa-pañḍita-dvea / ktvā tva hi katha sukhī 9*

uvāca - He said; *bho* - Oh!; *durācāra* - evil-doer; *vaiṇava-dvea-kāraka* - causer of enmity toward a vaiṣṇava; *śrīvāsa-pañḍita* - the pure devotee; *dveam* - hatred; *ktvā* - having done; *tvam* - you; *hi* - certainly; *katham* - how?; *sukhī* - a happy person.

He said, "O miscreant, you have provoked hatred towards a vaiṣṇava! After behaving viciously to Śrīvāsa Paṇḍita, how now can you expect to be happy?"

*avācya vādam uktvā ta / nināta vaiṇavottamam
śata-janmani kuṭhī tva / vigatāṅgo bhaviyasi 10*

avācya - unspeakable; *vādam* - words; *uktvā* - saying; *tam* - to him; *ninātam* - learned; *vaiṇava-uttamam* - transcendental vaiṣṇava; *śata-janmani* - for one hundred births; *kuṭhī* - leper; *tvam* - you; *vigata-aṅgaḥ* - without a healthy body; *bhaviyasi* - you shall be.

"You have spoken unspeakable words about that great vaiṣṇava and learned scholar. Thus for one hundred births your body shall be consumed by leprosy.

*vaiṇava-dvea-kārtāra / noddharāmi kadācana
bahiḥ-prāṇam ima deham / antaḥ-prāṇa ca vaiṇavam 11*

vaiṇava-dvea - hatred for a devotee; *kārtāram* - the provoker; *na* - not; *uddharāmi* - I shall deliver; *kadācana* - ever; *bahiḥ-prāṇam* - external life; *ima* - this; *deham* - body; *antaḥ-prāṇam* - internal life; *ca* - but; *vaiṇavam* - devotee of Viṣṇu.

"I shall never deliver one who fosters hatred for the vaiṣṇava. This body of Mine constitutes My external life, whereas My internal life is the vaiṣṇava.

*ta dviānti mahā-mohāt / patanti niraye 'śucau
vaiṇaveu natā ye ca / mā dviānti kathaṅcana 12*

tān uddhariye sarvvatra / mahā-pātaka-sañcayāt

evam uktvā yayau devaḥ / śrīvāsasyālaye śubhe 13

tam - him; *dviānti* - they hate; *mahā-mohāt* - out of great delusion; *patanti* - they fall; *niraye* - into hell; *aśucau* - unclean; *vaiṣṇaveu* - unto the vaiṣṇavas; *natā* - bowed; *ye* - who; *ca* - but; *mām* - Me; *dviānti* - they hate; *kathañcana* - somehow; *tān* - them; *uddhariye* - I shall deliver; *sarvatra* - in all situations; *mahā-pātaka* - of great sins; *sañcayāt* - from the accumulation; *evam* - thus; *uktvā* - having spoken; *yayau* - He went; *devaḥ* - the Lord; *śrīvāsasya* - of Śrīvāsa; *ālaye* - to the abode; *śubhe* - auspicious.

"Those who bow to the vaiṣṇavas, but for some reason are inimical to Me, I shall deliver in all circumstances from great accumulations of sins. But those who out of great delusion are inimical to the vaiṣṇava, descend into an unclean hell." So saying, the Lord departed for the sanctified dwelling of Śrīvāsa hākura.

*upaviśya sukha reme / bhagavān sva-janaiḥ saha
śrīvāsa-pañḍita prāha / karuṇārdro jagad-guruḥ 14*

upaviśya - sitting; *sukham* - comfortably; *reme* - He took pleasure; *bhagavān* - the Lord; *sva-janaiḥ* - with His people; *saha* - together; *śrīvāsa-pañḍitam* - the pure devotee; *prāha* - He said; *karuṇā-ārdraḥ* - melting with compassion; *jagad-guruḥ* - the guru of all living beings.

There the Lord sat and happily delighted in the His bhaktas' company. Then the spiritual master of all worlds, His heart melting out of mercy, spoke to Śrīvāsa Pañita as follows:

*pathī kaścit kuṭha-rogi / duṭas tvad-aparādhataḥ
bhunkte sa naraka sarvvaṃ / uddhāro naiva dśyate 15*

pathī - on the path; *kuṭha-rogi* - a leper; *duṭaḥ* - rogue; *tvad-aparādhataḥ* - because of offenses to you; *bhunkte* - he experiences; *saḥ* - he; *narakaṃ* - hell; *sarvvaṃ* - all; *uddhāraḥ* - deliverance; *na* - not; *eva* - surely; *dśyate* - it will be seen.

"On the path I met a wicked man. Due to an offense he made to you, He is suffering from leprosy. He will suffer the tortures of all the hells, yet still he will not attain deliverance."

*sa prāha yo 'parādha me / karoti hi samāsataḥ
uddhāra kuru ta deva / varam etat sadā mama 16*

saḥ - he; *prāha* - said; *yaḥ* - who; *aparādham* - offense; *me* - to me; *karoti* - he does; *hi* - certainly; *samāsataḥ* - in general; *uddhāram* - deliverance; *kuru* - make; *tam* - him; *deva* - O Lord; *varam* - boon; *etat* - this; *sadā* - perpetual; *mama* - my.

Śrīvāsa said, "O Lord, for eternity kindly grant me this boon. Deliver any person who commits an offense to me.

*pāpa-pūrṇān jagannātha / mādhavādīn samuddhara
om ity āha sa bhagavān / sarvva-pātaka-mūla-ht 17*

pāpa-pūrṇān - filled with sin; *jagannātha* - Jagāi; *mādhava* - Mādhāi; *ādīn* - and all others; *samuddhara* - please deliver; *om* - so let it be; *iti* - thus; *āha* - said; *saḥ* - He; *bhagavān* - the Lord; *sarva-pātaka* - all sin; *mūla* - root; *ht* - remover.

"O Lord, please award complete deliverance to those souls utterly pervaded by sin known as Jagannātha and Mādhava (Jagāi and Mādhāi), as well as all others." Then the all-opulent Lord, who can remove the very root of all sin from the sinner's heart, replied, "Om," consenting to Śrīvāsa's request.

*ekadā brāhmaṇaḥ kaścīn / ntyanta puruottamam
daṭu gatvā na dṭvā ca / bahir-dvāḥ-sthena vāritaḥ 18*

*ruṭaḥ para-dine dṭvā / gaṅgā-tīre jagad-gurum
su-durmukho ruitvā ta / śāpa dāsyann uvāca ha 19*

ekadā - one day; *brāhmaṇaḥ* - a brāhmaṇa; *kaścīn* - a certain; *ntyantam* - dancing; *puruottamam* - the transcendental person; *daṭu* - to see; *gatvā* - having gone; *na* - not; *dṭvā* - seeing; *ca* - and; *bahir-dvāḥ-sthena* - by the doorkeeper; *vārita* - forbidden; *ruṭaḥ* - angry; *para-dine* - on the next day; *dṭvā* - seeing; *gaṅgā-tīre* - on the bank of the Gaṅgā; *jagad-gurum* - the guru of the cosmos; *su-durmukhaḥ* - with an evil countenance; *ruitvā* - being angry; *ta* - him; *śāpam* - curse; *dāsyann* - injuring; *uvāca* - pronounced; *ha* - indeed.

Once a certain brāhmaṇa came to see the dancing of the Supreme Personality of Godhead, but he was forbidden entry by the doorman. Thus being unable to see the Lord, the man became angered. On the following day seeing the guru of the three worlds upon the bank of the Gaṅgā, his face became consumed with fury and he cursed the Lord, seeking to injure Him.

*yajñopavīta vakaḥ-stha / chittvā śāpa dadau krudhā
yasmāt tvan-ntyā-samaye / tatra gacchan nivāritaḥ 20*

*dvāḥ-sthena te tato 'dya tva / sasārād bahir āvraja
tat śrutvā brāhmaṇa-vacaḥ / mumoda bhagavān paraḥ 21*

yajña-upavītam - sacrificial thread; *vakaḥ-stham* - upon his chest; *chitvā* - having broken; *śāpam* - curse; *dadau* - he delivered; *krudhā* - angrily; *yasmāt* - on account of which; *tvan-ntyā-samaye* - at the time You were dancing; *tatra* - there; *gacchan* - going; *nivāritaḥ* - prohibited; *dvāḥ-sthena* - by the door-keeper; *te* - Your; *tataḥ* - therefore; *adya* - now; *tvam* - You; *sasārāt* - from family life; *bahiḥ* - outside; *āvraja* - leave; *tat* - that; *śrutvā* - hearing; *brāhmaṇa-vacaḥ* - the words of the brāhmaṇa; *mumoda* - rejoiced; *bhagavān* - the Lord; *paraḥ* - Supreme.

Breaking the sacred thread draped over his chest, the brāhmaṇa wrathfully delivered this curse: "Because I was forbidden entry by the door-keeper when I came at

the time You were dancing, therefore You must now leave all the happiness of Your family life." When the Supreme Lord heard these words uttered by the brāhmaṇa, He felt very happy and thought:

*kruddha-brāhmaṇa-śāpo vai / vara evābhavan mama
uddharāmi janān sarvān / sannyāsāśramam āśritaḥ 22*

kruddha - angered; *brāhmaṇa* - one who understands brahman; *śāpaḥ* - curse; *vai* - certainly; *varaḥ* - excellent; *eva* - surely; *abhavat* - it has become; *mama* - My; *uddharāmi* - I am delivering; *janān* - people; *sarvān* - all; *sannyāsa* - renunciation; *āśramam* - the spiritual order; *āśritaḥ* - taking shelter.

"This angry brāhmaṇa's curse is actually his blessing on me. By this means I shall deliver all living people. Accepting the āśrama of sannyāsa I shall depart from my home!"

*iti śrutvā hareḥ śāpa / śraddhayā parayā saha
brahma-śāpād vimucyeta / nava sukham avāpnuyāt 23*

iti - thus; *śrutvā* - hearing; *hareḥ* - of Hari; *śāpam* - curse; *śraddhayā* - with faith; *parayā* - with intense; *saha* - with; *brahma-śāpāt* - from brāhmaṇa's curses; *vimucyeta* - he is released; *navam* - ever new; *sukham* - happiness; *avāpnuyāt* - he can obtain.

A person who hears with transcendental faith of this curse upon Śrī Gaura Hari faith becomes released from all curses made by brāhmaṇas, and he feels a new and ever-expanding bliss within his life.

Thus ends the Thirteenth Sarga entitled "The Brāhmaṇa's Blessing-Curse," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Fourteenth Sarga

śrī-balabhadra-āveśaḥ

Gaura Becomes Absorbed in the Mood of Balabhadra

*atha prabhāte vimale dyu-nāthe smaran / muni-brāhmaṇa-sajjanān
bahūn
sa pāṭhayan daivata-gaura-candro / babhūva nīlāmbara-bhāva-
bhāvitaḥ 1*

atha - then; *prabhāte* - at dawn; *vimale* - pure; *dyu-nāthe* - lord of light (the sun); *smaran* - remembering; *muni* - sages; *brāhmaṇa* - knowers of spirit; *sajjanān* - saintly men; *bahūn* - men; *saḥ* - He; *pāṭhayan* - reciting; *daivata-gaura-candraḥ* - the

divine golden-moonlike person; *babhūva* - He became; *nīla-ambara* - the wearer of blue-garment (Balarāma); *bhāva* - mood; *bhāvitaḥ* - feeling.

One day, as the lord of light arose in the pure dawn, Lord Gaura Candra first remembered the mantra awarded to Him by Śrī I-śvara Purī, and then He recited from the scriptures before many sages, brāhmaṇas and saintly persons. At that time, He became absorbed in the mood of Lord Balarāma, who dresses in blue.

*sa hāsayan dehi madhūni sāmpratas / tv atīva ta megha-sama svana
punaḥ
śuśrāva tasmin samaye halāyudha / nīlāmbara śveta-mahīdhara
prabhum 2*

*saunanda-pāṇi vara-padma-locana / dṭvādbhuta hṭa-manāḥ
praharayan
lokān nanarttākhila-loka-pālakaḥ / svaya haris tair munibhiḥ su-veśa-
dhk 3*

saḥ - He; *hāsayan* - causing to laugh; *dehi* - give; *madhūni* - honeys; *sāmprataḥ* - now; *tu* - but; *atīva* - very; *tam* - Him; *megha-samam* - like a cloud; *svanam* - a sound; *punaḥ* - again; *śuśrāva* - He heard; *tasmin* - at that; *samaye* - time; *halā-āyudham* - bearing a plow-weapon; *nīla-ambaram* - blue-garment; *śveta* - silver; *mahīdharam* - mountain; *prabhum* - the Master; *saunanda-pāṇim* - the wielder of the club Sunanda; *vara-padma-locanam* - who has beautiful lotus eyes; *dṭvā* - seeing; *adbhutam* - wonderful; *hṭa-manāḥ* - with jubilant heart; *praharayan* - engladdening; *lokān* - the people; *nanarta* - danced; *akhila-loka-pālakaḥ* - the protector of all people; *svayam* - personally; *hariḥ* - the remover of inebrieties; *tai munibhiḥ* - with the sages; *su-veśa-dhk* - wearing a very attractive attire.

In a voice reverberating like a thundercloud, He ordered again and again, "At once bring my honey-wine " This made all the people laugh. At that time he saw the beautiful form of Lord Balarāma in this way: Halāyudha (the Plow-Warrior), Nīlāmbara (the Wearer of Blue Garments), Śveta-mahīdhara (the Mountain of Silver), Prabhu (the Master), Saunanda-pāṇi (the Wielder of the club named Sunanda), Vara-padma-locana (Beautiful Lotus-Eyes)." As Mahāprabhu beheld with a joyous heart the wonderful vision of Śrī Baladeva, He also engladdened the peoples' hearts. Then the protector of all people, the original Personality of Godhead, Śrī Hari, clad in the most charming of attire, danced amidst the three groups of sages.

*viprair upeto hari-nāma-gāyanair / hṭo 'gamad vaidya-murāri-veśmani
tatrāvadaḥ dehi sudhā madhūtkatā / prācī-divā-nātha ivāti-lohitaḥ 4*

vipraiḥ - with the learned brāhmaṇas; *upetaḥ* - with; *hari-nāma-gāyanaiḥ* - who were singing the names of Hari; *hṭaḥ* - thrilled; *agamat* - He went; *vaidya-murāri-veśmani* - in the house of Murāri, the physician; *tatra* - there; *avadaḥ* - He said; *dehi* - give; *sudhām* - ambrosia; *madhu-utkatām* - strong honey wine; *prācī* - east; *divā-nātha* - lord of the sky; *iva* - like; *ati-lohitaḥ* - very red.

Enlivened with joy, Gaura entered the house of the physician Murāri, accompanied by the vipras who chanted the names of Hari. He appeared like the bright sky-lord rising in the east. Then He again said, "Bring Me very strong and ambrosial honey wine!"

*jīnuḥ svaya toya-su-pūrṇa-bhājana / hastena dhtvāpibad ambu
pāvanam
nanarta matto 'ti-hasan luṭhan kitau / tadā 'stuvās te halina
dvijottamāḥ 5*

jīnuḥ - the victorious; *svayam* - by His own desire; *toya-su-pūrṇa-bhājanam* - pot brimming with water; *hastena* - with a hand; *dhtvā* - holding; *apibat* - He drank; *ambu* - water; *pāvanam* - sanctified; *nanarta* - He danced; *mattaḥ* - intoxicated; *ati-hasan* - laughing loudly; *luṭhan* - rolling; *kitau* - on the earth; *tadā* - then; *astuvan* - they praised; *te* - they; *halinam* - the wielder of the plow; *dvija-uttamāḥ* - the exalted brāhmaṇas.

The ever-victorious Viṣṇu held aloft a brimming pot of pure water and drank from it. Then the Lord danced in an intoxicated fashion, loudly laughing and rolling about on the ground, while the exalted brāhmaṇas offered prayers to the Lord as the Plow-Warrior.

*petuḥ pthivyā caraṇāmbuja-dvaye / mumoda cātīva muhur muhur
janaḥ
eva sa devo baladeva-līlayā / nanarta covāca ca sāma-nisvanaḥ 6*

petuḥ - they fell; *pthivyām* - on the earth; *caraṇa-ambuja-dvaye* - at His two lotus feet; *mumoda* - He enjoyed; *ca* - and; *atīva* - intensely; *muhur muhur* - repeatedly; *janaḥ* - the person; *evam* - thus; *saḥ* - He; *devaḥ* - the Lord; *baladeva-līlayā* - through the pastime of Baladeva; *nanarta* - He danced; *ca* - and; *uvāca* - He said; *ca* - and; *sāma-nisvanaḥ* - in gentle tones.

They fell on the earth at His two lotus feet, while the Personality of Godhead delighted profoundly and repeatedly in the pleasure-pastimes of Baladeva. He danced and spoke in a gentle tone:

*nāha sa kṇo vacasā sukhī bhaved / yo me prayacchantu su-peyam
adbhutam
mallo 'yam ity aṅgulinā dvijaika / kipan su-dūre prāhiṇot pthivyām 7
papāta so 'py āgata-sādhvaso 'bhūd / eva vijahre bhagavān sva-līlayā
prātaḥ samārabhya divāvasāna / yāvat sa devo baladeva-līlayā 8*

na - not; *aham* - I; *saḥ* - He; *kṇaḥ* - the all attractive Lord; *vacasā* - by words; *sukhī* - happy; *bhavet* - I may be; *yaḥ* - who; *me* - to me; *prayacchantu* - he must give; *su-peyam* - fine drink; *adbhutam* - wonderful; *mallaḥ* - wrestler; *ayam* - this; *iti* - thus; *aṅgulinā* - by a finger; *dvija-ekam* - one brāhmaṇa; *kipan* - throwing down; *su-dūre* -

at a great distance; *prāhiṇot* - He sent; *pṭhivyām* - on the earth; *papāta* - he fell; *saḥ* - He; *api* - also; *āgata-sādhvasaḥ* - becoming perturbed; *bhū-devam* - the brāhmaṇa; *vijahre* - He enjoyed; *bhagavān* - the Lord; *sva-līlayā* - by His pastimes; *prātaḥ* - early; *samārabhya* - beginning; *diva-avasānam* - to the end of the day; *yāvat* - until; *saḥ* - He; *devaḥ* - the Divinity; *bala-deva-līlayā* - with his pastime of Baladeva.

"I am not like Kṛṣṇa; He may become pleased by mere words. This wrestler should give Me some of that sublime and wondrous beverage." Saying this in the mood of Balarāma, Lord Gaura touched a brāhmaṇa with His mere finger and sent him flying a great distance. That brāhmaṇa finally fell upon the earth greatly disturbed. Thus, as His pleasure-pastime the all-opulent Lord enjoyed Himself from dawn until dusk as He enacted the pastimes of Baladeva.

*krīḍā vidhatte 'dbhuta-rūpa-veśaḥ / svaya kta-snāna-vidhir yayau
gham
bhunkte sva-vargaiḥ pariveṭitaḥ svaya / śrī-gaura-candro jagatā patīḥ
prabhuḥ 9*

krīḍām - sport; *vidhatte* - He enacted; *adbhuta-rūpa-veśaḥ* - astonishing beauty and attire; *svayam* - of His own accord; *cta-snāna-vidhiḥ* - practiced the bathing principle; *yayau* - He went; *gham* - home; *bhunkte* - He enjoyed; *sva-vargaiḥ* - with His groups; *pariveṭitaḥ* - surrounded; *svayam* - Himself; *śrī-gaura-candraḥ* - the Golden Moon; *jagatā patīḥ* - protector of the material worlds; *prabhuḥ* - Master.

Dressed in stunningly attractive attire, Śrī Gaura Candra, master and protector of all people by His sweet desire, enjoyed bathing and playing water sports in the Gaṅgā and eating surrounded by his dear associates. Then He returned home.

*athāpare 'hni paritapta-deho / muhur muhur moham avāpa devaḥ
smaran vane ta parikīrṇa-mūrdha-jās / tadā dvijās ta salilair
asiñcayan 10*

atha - then; *apare* - on another; *ahni* - on a day; *paritapta-dehaḥ* - very hot body; *muhuh muhuh* - repeatedly; *moham* - delusion; *avāpa* - He got; *devaḥ* - the Lord; *smaran* - remembering; *vane* - in the forest of Vṛndāvana; *tam* - Him; *parikīrṇa-mūrdha-jāḥ* - scattered hair; *tadā* - then; *dvijāḥ* - brāhmaṇas; *tam* - Him; *salilaiḥ* - with waters; *asiñcayan* - they sprinkled.

On the next day, the Lord's body became very feverish. His hair became scattered and again and again He experienced transcendental delusions recalling the pastimes of Balarāma in the forest-bowers of Vṛja. The brāhmaṇas sprinkled Him with water.

*gadādhara samprati labdha-sañjñāḥ / provāca vaikalya-girā svaya
prabhuḥ
samānayāsādyā samasta-bandhūn / sad-vaiṇavās tān pratilokayāmi 11*

gadādharam; *samprati* - immediately; *labdha* - regained; *sañjñāḥ* - consciousness; *provāca* - He spoke; *vaikalya-girā* - with faltering words; *svayam* - spontaneously;

prabhuḥ - the Master; *samānaya* - bring together; *āsādyā* - going to; *samasta-bandhūn* - all my friends; *sat-vaiṣṇavān* - pure vaiṣṇavas; *tān* - them; *pratilokayāmi* - I can see.

Immediately Prabhu regained consciousness and spoke in a faltering voice to Gadādhara, "Go to all My friends and bring them together, so that I may look upon those saintly vaiṣṇavas."

*tadājñayā te muditāḥ samāgatā / ācāryya-ratna-pramukhā
mahattamāḥ
dṭvā hari vihvalita sa-gadgada- / svara vimūḍhā iva te bhśārdditāḥ 12*

tadā - then; *ājñayā* - by His order; *te* - they; *muditāḥ* - joyously; *samāgatāḥ* - assembled; *ācāryya-ratna* - the jewel among teachers; *pramukhāḥ* - headed by; *mahattamāḥ* - the greatest souls; *dṭvā* - seeing; *harim* - the remover of sin; *vihvalitam* - overwhelmed; *sa-gadgada-svaram* - with a choked sound; *vimūḍhāḥ* - perplexed; *iva* - as indeed; *te* - they; *bhśa* - extremely; *arditāḥ* - tormented.

Thus, upon His order those very great souls headed by _cārya Ratna joyously assembled. But when they saw Gaura Hari completely overwhelmed, and uttering sounds with a voice choked by emotion, they became very anguished and perplexed.

*babhūvur ūcuś ca kim atra kāraṇa / vadasva tāta svayam eva
sāmpratam
śrutvāvadat tān n-hariḥ su-vihvalo / dṭo mayā śveta-girir halāyudhaḥ
13*

babhūvuḥ - they were; *ūcuḥ* - they said; *ca* - and; *kim* - what? *atra* - here; *kāraṇam* - the cause; *vadasva* - please tell; *tāta* - dear one; *svayam* - of your own accord; *eva* - surely; *sāmpratam* - now; *śrutvā* - hearing; *avadat* - He said; *tān* - to them; *n-hariḥ* - Hari in a human-like form; *su-vihvalaḥ* - very overwhelmed; *dṭaḥ* - seen; *mayā* - by Me; *śveta-giriḥ* - the silver mountain; *hala-āyudhaḥ* - whose weapon is a plow.

They inquired, "Dear Lord, if You wish, please tell us the cause for Your present state." Hearing them, Nṛhari replied with intense absorption, "I have seen the Silver Mountain, the Wielder of the Plow.

*su-varṇa-saunanda-karaḥ sahasra-gur / yathā prabhāte vara-hema-
bhūaṇaḥ
śrutvā tadā śrī-yuta-candra-śekharā- / cāryo 'tha ta prāha vadasva tat
prabho 14*

*dṭas tvayā yat sahasā tadā haris / tatraiva gatvā halina dadarśa
tatas tad-āveśatayā punar vibhur / nanartta tad-veśa-dharo
mudānvitaiḥ 15*

su-varṇa - fine color (gold); *saunanda-karaḥ* - whose hand wields the club

Sunanda; *sahasra-guḥ* - thousand-rayed (sun); *yathā* - like; *prabhāte* - at dawn; *vara-hema-bhūaṇaḥ* - wearing fine gold ornaments; *śrutvā* - hearing; *tadā* - then; *śrī-yuta* - blessed by Śrī (Lakmī); *candra-śekhara-ācāryaḥ*; *tam* - Him; *prāha* - he said; *vadasva* - please say; *tat* - Him; *prabho* - O Master; *ḍṭaḥ* - seen; *tvayā* - by You; *yat* - who; *sahasā* - suddenly; *tadā* - then; *hariḥ*; *tatra* - there; *eva* - indeed; *gatvā* - went; *halinam* - the plow-holder; *dadarśa* - He saw; *tataḥ* - then; *tat* - that; *āveśatayā* - by His absorption; *punaḥ* - again; *vibhuḥ* - the all-pervading; *nanarta* - He danced; *tat-veśa-dharaḥ* - putting on the dress of Balarāma; *mudā-anvitaiḥ* - with them who were filled with joy.

"In His hand He holds the golden club Sunanda. He appears like the thousand-rayed sun as it rises at dawn, and He wears fine gold ornaments." Hearing this, Candra Śekhara _cārya then said, "O Prabhu, please speak further of the person You saw." Then Gaura Hari suddenly went to the bearer of the plow and looked upon Him. Then on account of being immersed in the mood of Balarāma, the all-pervasive Lord donned Lord Balarāma's attire and danced again in the company of His devotees, whose hearts were filled with gladness.

*hṭo hariḥ kautuka-ntya-jalpitaḥ / ānanditātmā kara-bhaṅga-saṅgataiḥ
sad-vaiṇavaiḥ puṇya-mahī-dharorjitaḥ / krāntaiḥ vidhuḥ svarga-
sukha pada-kramaiḥ 16*

hṭaḥ - thrilled; *hariḥ* - the dispeller of evil; *kautuka* - eagerness; *ntya* - dancing; *jalpitaḥ* - by their skillful use of words; *ānandita-ātmā* - delighted at heart; *kara-bhaṅga* - dancing of hands; *saṅgataiḥ* - appropriate; *sat-vaiṇavaiḥ* - with the pure vaiṣṇavas; *puṇya-mahīdhara* - mountains; *ūrjitaḥ* - powerful; *krāntaiḥ* - surpassing; *vidhuḥ* - the moon; *svarga-sukham* - heavenly happiness; *pada-kramaiḥ* - with the footsteps.

The moon of Hari was thrilled and delighted at heart by the pure vaiṣṇavas. By their expressive use of words, they described the attributes of the Lord in song, and by appropriate hand-gestures they praised Him while dancing. As they danced, they appeared like very pious and mighty mountains, and the movements of their dancing feet surpassed heavenly happiness.

*eva dinānta sa nināya yajña-bhuk / yajñaiḥ su-saṅkīrtanakair jagad-
dhitaiḥ
tato 'parāhne punar eva deve / ntyonmukhe vāruṇī-divya-gandhaiḥ 17*

*apūri sarvvāni diśā mukhāni / tadā samāghrāya janā nananduḥ
śrī-rāma-nāma-dvija-varyya-sattamo / 'paśyat tadā tatra samāgatān
bahūn 18*

evam - thus; *dina-antam* - the day's end; *saḥ* - He; *nināya* - passed; *yajña-bhuk* - the enjoyer of sacrifice; *yajñaiḥ* - by sacrifices; *su-saṅkīrtanakaiḥ* - by pure group-chanting; *jagat* - for the living entities; *hitaiḥ* - by the benefit; *tataḥ* - then; *apara-ahne* - on the next day; *punaḥ* - again; *eva* - surely; *deve* - the Lord; *ntya* - in dancing; *unmukhe* - the face raised; *vāruṇī-divya-gandhaiḥ* - by the divine fragrance

of honey wine; *apūri* - filled; *sarvāni* - all; *diśām* - of directions; *mukhāni* - principal; *tadā* - then; *samāghrāya* - smelling; *janāḥ* - the people; *nananduḥ* - took pleasure; *śrī-rāma-nāma* - of the name Śrī Rāma; *dvija-varya-sattamaḥ* - the exalted best of the twice-born; *apaśyat* - he saw; *tadā* - then; *tatra* - there; *samāgatān* - assembled; *bahūn* - many.

Thus did the Lord, the enjoyer of all sacrifice, pass His time until the day's end in the sublime sacrifice of *sankīrtana*, for the benefit of all living entities. Then on the following day, as the Lord again raised His face in dancing, the divine fragrance of *Vāruṇī* filled all directions, and when the people smelled it, they felt pleasure. The eminent *brāhmaṇa* of the name Śrī Rāma then noticed that there were many great souls assembled in that place.

karṇaika-padmān kamalāyatekaṇān / śrotraika-vinyasta-su-
kuṇḍalārcciā
vidyotamānān sita-vastra-mastakān / śrutvā tato 'nye nantuḥ
praharitāḥ 19

karṇa-eka-padmān - lotus on one ear; *kamala* - lotus; *āyata* - spread; *ikaṇān* - eyes; *śrotra-eka-vinyasta* - placed on one ear; *su-kuṇḍala* - fine earring; *arcciā* - brilliant; *vidyotamānān* - illuminating; *sita-vastra* - white cloths; *mastakān* - heads; *śrutvā* - heard; *tataḥ* - then; *anye* - other; *nantuḥ* - they danced; *praharitāḥ* - very jubilantly.

Each of them had a lotus pushed over one of their ears, and a glittering earring upon the other. Their eyes were wide-spread like lotus petals, their heads were wrapped in white turbans, and their presence was very illuminating. After Gaura Hari's bhaktas heard these topics of *Kṛṣṇa-kathā* from Śrī Rāma, they sang and danced very jubilantly.

tatraiva kaścid vana-māli-nāmā / paśyaty ala kāñcana-nirmita kitau
saunandana sūryya-kara-prakāśaka / saḥṭa-romāśrubhir ārdra-
vigrahaḥ 20

tatra - there; *eva* - surely; *kaścit* - a certain; *vana-māli-nāmā* - named Vana-māli; *paśyati alam* - he saw; *kāñcana-nirmitam* - made of gold; *kitau* - on the earth; *saunandanam* - the club called Sunanda (Balarāma's club); *sūryya-kara-prakāśakam* - radiant like the sunshine; *saḥṭa-roma* - hairs bristling; *aśrubhiḥ* - with tears; *ārdra-vigrahaḥ* - wet body.

There was also a certain bhakta of the name *Vanamāli*, who saw on the ground the golden club of Lord *Balarāma* named *Saunanda*, radiant as the sunshine. Thus all his hairs thrilled with ecstasy and his whole body became wet as tears of joy flooded from his eyes.

tato nanarttākhila-loka-nātho / halāyudhāveśa-rasena mattaḥ
dṭvāvdhūtaś ca nināya vakasi / ta gaura-candra ca rasena tena 21

tataḥ - then; *nanarta* - he danced; *akhila-loka-nāthaḥ* - the Lord of all worlds;

hala-āyudha - plow fighter (Balarāma); *āveśa* - absorbed; *rasena* - by the mellow; *mattaḥ* - delighted; *dtvā* - seeing; *avadhūtaḥ* - Nityānanda; *ca* - and; *nināya* - bringing; *vakasi* - on the chest; *tam* - Him; *gaura-candram* - the golden-moon-like Lord; *ca* - and; *rasena* - by the mellow; *tena* - by that.

Then the Lord of all worlds danced, intoxicated by absorption in the rasa of the Plow-Warrior. Observing this, the avadhūta held Gaura Candra to His chest in order to savor that rasa.

***nabho-gatā nemur anuttamena / bhāvena tptā divi-jāḥ saheśāḥ
premāśru-pūrṇāḥ pulakākulāvtāḥ / śrī-rāma-nārāyaṇa-kṇa-jalpinaḥ***

22

nabhaḥ-gatāḥ - taken to the skies; *nemuḥ* - they bowed down; *anuttamena* - incomparable; *bhāvena* - ecstatic mood; *tptāḥ* - satisfied; *divi-jāḥ* - the residents of heaven; *saha-īśāḥ* - with Śiva; *prema-aśru-pūrṇāḥ* - filled with tears of love; *pulaka* - erections of the hairs; *akula* - eagerly absorbed; *avtāḥ* - covered; *śrī-rāma-nārāyaṇa-kṇa* - names of the Lord; *jalpinaḥ* - chanting.

In the skies the residents of heaven as well as Śiva, offered their prostrated obeisances, delighted by Lord Gaura's unparalleled ecstatic mood. Tears filled their eyes, and due to eagerness their bodies became covered by pulakas as they chanted the names, "Śrī Rāma! Nārāyaṇa! Kṛṣṇa!"

***eva niśā tā sa nināya devas / tato yayau svaḥ-sarid-ambu-madhye
vigāhya tasmin sva-janaiḥ sameto / hasan śanaiḥ krīḍanaka cakāra*** 23

evam - thus; *niśām* - night; *tām* - that; *saḥ* - He; *nināya* - passing; *devaḥ* - the Divine Lord; *tataḥ* - then; *yayau* - He went; *svaḥ-sarid* - of the celestial river; *ambu-madhye* - in the midst of the water; *vigāhya* - diving; *tasmin* - in that; *sva-janaiḥ* - with His own men; *sametaḥ* - together; *hasan* - laughing; *śanaiḥ* - gradually; *krīḍanakam* - play; *cakāra* - He made.

Thus the divine Lord passed that night. In the early dawn He went into the middle of the waters of the skyGaṅgā. There He bathed, dived and created sports in the company of His associates.

***tato 'gamad veśma nija jītārīr / janā namasktya hari nijāśramam
yayauḥ prabhāte punar eva sarvve / samāgatā draṭu ajāṅghri-pankajam***

24

tataḥ - then; *agamat* - He walked; *veśma* - abode; *nijam* - own; *jita-ariḥ* - the conqueror of the foe (mind); *janāḥ* - the people; *namasktya* - bowing down; *harim* - the remover of sin; *nija-āśramam* - His hermitage; *yayauḥ* - they walked; *prabhāte* - in the bright morning; *punaḥ* - again; *eva* - again; *sarve* - all; *samāgatāḥ* - assembled; *draṭum* - to see; *aja* - the unborn; *aṅghri* - feet; *pankajam* - mud-born (lotus).

Then in the light of dawn the conqueror of the mind walked to His home, and the

bhakta-janas after offering praṇāma to Śrī Hari, went to their own respective āśramas and after they had completing their morning duties, all of them returned, eager to have a sight of the unborn Lord's lotus feet.

*eva prakārāṇi bahūni cakre / halāyudhāveśa-dharo mukundaḥ
sva-bhakti-pūrṇo jagatā hitārthī / śrī-kṣa-caitanya-prabhuḥ svaya
hariḥ 25*

evam - thus; *prakārāṇi* - kinds; *bahūni* - many; *cakre* - He made; *halā-āyudhā* - the plow-fighter; *āveśa-dharaḥ* - held absorption; *mukundaḥ* - the giver of liberation; *sva-bhakti-pūrṇaḥ* - full with devotion for Himself; *jagatām* - of all sentient beings; *hita-arthī* - who desires the welfare; *śrī-kṣa-caitanya-prabhuḥ* - the master, yuga-avatāra; *svayam* - Himself; *hariḥ* - the remover of evils.

Thus absorbed in the mood of Halāyudha, Lord Mukunda enact many varieties of pleasure-pastimes. He is the original Personality of Godhead, Śrī Hari. Now He has appearing as Śrī Kṛṣṇa Caitanya Prabhu, who is overflowing with devotion for his inner self for the benefit of all living entities.

*śṇoti yaḥ śrī-halinaś caritra / vicitra-veśair yad akāri sa prabhuḥ
bhavet sadā bhakti-rasābhimatto / mto 'śnute śrī-puruottamāmtam 26*

śṇoti - he hears; *yaḥ* - who; *śrī-halinaḥ* - of the splendid wielder of the plow; *caritram* - behavior; *vicitra-veśaiḥ* - astonishing garb; *yad* - which; *akāri* - made; *saḥ* - He; *prabhuḥ* - the Master; *bhavet* - it can be; *sadā* - always; *bhakti-rasa* - the mellows of devotion; *abhimattaḥ* - intoxicated; *mto* - dead; *śnute* - he obtains; *śrī-puruottama* - the Transcendental Person; *amtam* - immortal.

One who hears of these activities performed by Mahāprabhu as He wore the astonishing attire of the Plow-Warrior, can obtain perpetual intoxication in bhakti-rasa, and at the time of death, enter the deathless nectaeon abode of the Ultimate Person.

Thus ends the Fourteenth Sarga entitled "Gaurāṅga Becomes Absorbed in the Mood of Balabhadra," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Fifteenth Sarga

gopī-bhāva-varṇana-bhakti-yogaḥ
A Description of the Ecstatic Moods of the Gopīs as Bhakti-Yoga

*uvāca kṣaḥ kala-nāda-ramya / vaco 'mta ślāghya-sa-gadgada-svaram
varāha-devo bhagavān dadau mām / āliṅgana yajña-vapur
mahīdharah 1*

uvāca - He said; *kṇaḥ* - ender of the cycle of birth and death (*śasāra*); *kala-nāda* - sweet-sounding; *ramyam* - charming; *vacaḥ* - words; *amtam* - nectar; *ślāghya* - praiseworthy; *sa-gadgada-svaram* - sounds of choking; *varāha-devaḥ* - the boar avatāra; *bhagavān* - the all-opulent Lord; *dadau* - He gave; *mām* - to Me; *āliṅgam* - an embrace; *yajña-vapuḥ* - the form of sacrifice; *mahī-dharaḥ* - mountain.

In a delightful and melodious tone, Gaura Kṛṣṇa falteringly uttered some glorious words of nectar, "Bhagavān Varāha-deva, whose form is personified sacrifice and who resembles a great mountain, has embraced Me.

*halāyudho me hdi sanniviṭaḥ / sa veṇu-pāṇir nayanāñjano 'bhūt
itīrita tasya niśamya viprā / ḥṭā nanandur nantur mahāntaḥ 2*

hala-āyudhaḥ - the plow-warrior, Balarāma; *me* - My; *hdi* - in the heart; *sanniviṭaḥ* - situated; *saḥ* - He; *veṇu-pāṇiḥ* - holding a flute; *nayana-añjanaḥ* - eyes blacked by eye-ointment; *abhūt* - He was; *iti* - thus; *īritam* - uttered; *tasya* - His; *niśamya* - listening; *viprāḥ* - the learned brāhmaṇas; *ḥṭāḥ* - thrilled; *nananduḥ* - rejoiced; *nantuḥ* - they danced; *mahāntaḥ* - the great souls.

"In My heart Halāyudha resides. In His hand He holds a flute, and the edges of His eyes are black with collyrium." Hearing the Lord speak in this way, the hearts of the learned and great-hearted brāhmaṇas became inspired, and in exultation they danced.

*śrīvāsam āha prahasan sa kṇo / veṇu prayacchādya madīyam uttamam
tadāvadat so 'pi tavālaye vibho / bhīmātmajāyāḥ parirakito 'sti saḥ 3*

śrīvāsa - the pure devotee; *āha* - He said; *prahasan* - laughing; *saḥ* - He; *kṇaḥ*; *veṇum* - the flute; *prayaccha* - bestow; *adya* - now; *madīyam* - My; *uttamam* - transcendental; *tadā* - then; *avadat* - He said; *saḥ api* - that very person; *tava* - Your; *ālaye* - in Your abode; *vibho* - great Lord; *bhīma-ātmajāyāḥ* - of the daughter of Bhīsmaka (Rukmiṇī); *parirakitaḥ* - protected; *asti* - He; *saḥ* - He.

Then Lord Kṛṣṇa laughingly spoke to Śrīvāsa, "Now bring Me My transcendental flute." Then that Paṇita replied, "Great Lord, that flute is within Your dwelling, carefully guarded by the daughter of Bhīmaka.

*veṇus tad asmin samaye na labhyate / rātrau kavāṭāpihite ghāntare
eva niśamya prahasan niśā tā / bhaktaiḥ sama loka-gurur nināya 4*

veṇuḥ - the flute; *tat* - that; *asmin* - at this; *samaye* - time; *na* - not; *labhyate* - it is available; *rātrau* - at night; *kavāṭa* - in a cabinet; *apihite* - concealed; *gha-antare* - in the house; *evam* - thus; *niśamya* - hearing; *prahasan* - laughing; *niśam* - night; *tām* - that; *bhaktaiḥ* - with the devotees; *samam* - together; *loka-guruḥ* - the spiritual guide for the people; *nināya* - passing.

"At this time Your Lordship's flute is not available, for it is night and the flute is

kept within a cabinet within the house." Hearing this, the guru of the people laughed loudly. Thus He passed the night with His bhaktas.

***prātar yayus te muditā dvijeśā / natvā hari svaḥ-sarid-ambu-madhye
snātvā sukhenaiiva hari samarcya / bhuktvā prasāda paramā muda
yayuḥ 5***

prātaḥ - early morning; *yayuḥ* - they walked; *te* - they; *muditāḥ* - joyously; *dvija-īśāḥ* - the chiefs of the twice-born; *natvā* - bowing; *harim* - the remover of evils; *svaḥ-sarid* - the sky-river (Gaṅgā); *ambu-madhye* - in the middle of the water; *snātvā* - having bathed; *sukhena* - gladly; *eva* - surely; *harim* - the remover of sin; *samarcya* - worshipping; *bhuktvā* - having enjoyed; *prasādam* - foods offered and accepted by the Lord; *paramām* - supreme; *mudam* - delight; *yayuḥ* - they felt.

In the early morning, after bowing before Śrī Hari, those leaders of the twice-born joyously walked to take bath in the midst of the sky-river. Then after offering their daily worship to the mūrti of Śrī Hari, they accepted His prasādam and thereby felt supreme delight.

***eva mahā-kṛīḍanaka murāreḥ / śrutvā vimucyeta bhavārṇavān naraḥ
paṭhel labhet tad pada-paṅkaje rati / druta mahā-roga-gaṇād
vimucyate 6***

evam - thus; *mahā-kṛīḍanakam* - great sporting; *mura-areḥ* - of the enemy of Mura; *śrutvā* - hearing; *vimucyeta* - he may be delivered; *bhava-arṇavāt* - from the ocean of material existence; *naraḥ* - a man; *paṭhet* - he can recite; *labhet* - he can obtain; *tat* - that; *pada-paṅkaje* - at the lotus feet; *ratim* - affection; *drutam* - fluid; *mahā-roga-gaṇāt* - from a host of diseases; *vimucyate* - he is liberated.

A man who hears of these very playful pastimes of the enemy of Murā becomes fully delivered out of the ocean of birth and death which is filled a host of material maladies and one who recites them swiftly attains affectionate attachment for His lotus feet.

***yasya pāda-kamale kamalāyāḥ / prīta-sāgara-varo muhur babhau
tasya kṇa-pada-paṅkajāśraye / gopa-yauvana-vaśe 'bhavan manaḥ 7***

yasya - whose; *pāda-kamale* - at the lotus feet; *kamalāyāḥ* - of the goddess of fortune; *prīta-sāgara* - ocean of love; *varaḥ* - excellent; *muhur* - again; *babhau* - He shone; *tasya* - His; *kṇa* - the all-attractive Lord; *pada-paṅkaja* - the lotus feet of; *āśraye* - at the shelter; *gopa-yauvana* - the young cowherd; *vaśe* - controlled; *abhavat* - it became; *manaḥ* - mind.

For a man thus absorbed in contemplating Śrī Gaurāṅga's lotus feet which are tended by Kamalā, the splendid ocean of love shines ever more brightly, and his mind becomes captivated by that youthful gopa of the name Kṛṣṇa, having taken shelter at His feet.

*ekadā samabhidhāya su-veśa / yoitā smita-sudhā-mukha-candraḥ
candra-śekhara-ghāṅgane vibhur / narttanam nija-janaiḥ sa cakāra 8*

ekadā - once; *samabhidhāya* - dressing; *su-veśam* - in a sublime attire; *yoitām* - of the women; *smita-sudhā* - smile of nectar; *mukha-candraḥ* - moon-like face; *candra-śekhara* - expansion of the moon-god; *gha* - the house; *aṅgane* - in the courtyard; *vibhuḥ* - all-pervading one; *narttanam* - drama; *nija-janaiḥ* - with His own men; *saḥ* - He; *cakāra* - performed.

Once the sense-controlled great Lord with His moon-like face and smile of nectar dressed Himself in sublime women's attire and performed a drama with His associates in the courtyard of Candra-Śekharācārya.

*tatra nārada ivābabhau mahān / śrī-pateḥ prathama-jo dvijottamaḥ
daṇḍavad bhuvi nipatya surariḥ / prāṇaman munir ajātma-jo 'jitam 9*

tatra - then; *nāra-daḥ* - the giver of Nāra (Hari); *iva* - like; *ābabhau* - radiantly appeared; *mahān* - the great; *śrī-pateḥ* - of the protector of Lakmī, Nārāyaṇa; *prathama-jaḥ* - the first-born dvija-uttamaḥ - the transcendental brāhmaṇa; *daṇḍavat* - like a rod; *bhuvi* - on the earth; *nipatya* - falling; *sura-iḥ* - the sage amongst the gods; *prāṇaman* - bowing down; *munir* - the sage; *aja* - of the unborn Brahmā; *ātma-jaḥ* - the son; *ajitam* - to the unconquerable Lord

First the great brāhmaṇa, Śrīvāsa Paṇḍita, the elder brother of Śrīpati Paṇḍita, radiantly appeared on stage as the great Nārada, sage amongst the gods, and son of the unborn Lord Brahmā. Falling down like a rod on the ground before the unconquerable son of Śacī, he offered obeisances in surrender.

*mā pratihi śanakair idam ukvā / śrī-gadādhara-mahisuram āha
gopike 'vadaḥ surari-pade tva / sampraṇamya nata-kandhara-cittā 10*

*tāta-māt-caraṇa parihtya / kṇa-pāda-kamalasya su-sevām
karttum īsa iha tat-karuṇābdheḥ / pāda-padma-karuṇā mayi te syāt 11*

mām - Me; *pratihi* - please accept; *śanakaiḥ* - gently; *idam* - this; *ukvā* - saying; *śrī-gadādhara* - the energy of a devotee; *mahī-suram* - earth-god (a brāhmaṇa); *āha* - he said; *gopike* - O gopikā; *avadaḥ* - you said; *sura-i-pade* - at the feet of the sage-gods; *tvam* - you; *sampraṇamya* - bowing down fully; *nata-kandhara-cittā* - with bowed head and humble mind; *tāta-māt-caraṇam* - the feet of father and mother; *parihtya* - giving up; *kṇa* - of Kṛṣṇa; *pāda-kamalasya* - of the lotus feet; *su-sevām* - fine service; *karttum* - to do; *īse* - unto the Lord; *iha* - in this world; *tat* - Kṛṣṇa; *karuṇā-abdheḥ* - of the ocean of mercy; *pāda-padma* - the lotus feet; *karuṇā* - mercy; *mayi* - unto me; *te* - Your; *syāt* - may it be.

Then Lord Gaura said gently to the brāhmaṇa, Gadādhara, "Please have faith in this story of mine, O Gopikā! Once in ancient times you bowed down your body and humbled your heart at the feet of this Nārada, sage amongst the gods. You said to him `Master, I have abandoned the service of the feet of my father and mother just to render

unalloyed service to Śrī Śyāmasundara Kṛṣṇa's lotus feet. Kindly bless me. Let the mercy flowing from the lotus feet of that ocean of mercy descend on me.'

*evam āpta-vacasā sa munis tā / sampraṭṭa-vadanaḥ punar āha
apsare sura-nadī-payasi tva / māgha-māsa-śatakaiḥ sadā kuru 12*

evam - thus; *āpta-vacasā* - with words of trust; *saḥ* - he; *munis* - the sage; *tām* - her; *sampraṭṭa-vadanaḥ* - very jubilant face; *punaḥ* - again; *āha* - he said; *apsare* - O heavenly dancing girl; *sura-nadī* - of the river of the sages; *payasi* - in the water; *tvam* - you; *māgha-māsa* - the month of mid-February to mid-March; *śatakaiḥ* - by hundreds; *sadā* - always; *kuru* - do.

"After you uttered such trusting words to him, Nārada replied with a jubilant countenance, 'O apsara, bathe with fixed attention for one hundred times a hundred months of Māgha within the waters of the river of the sages.

*snānam eka-manasā tadā bhavet / kṣa-pāda-kamalasya su-sevā
tat kta muni-vaco hi bhavatyā / tena gokula ihābhavaj janiḥ 13*

snānam - bath; *eka-manasā* - with one-pointed attention; *tadā* - then; *bhavet* - it can be; *kṣa-pāda-kamalasya* - of Kṛṣṇa's lotus feet; *su-sevā* - the sublime service; *tat* - that; *ktam* - done; *muni-vacaḥ* - the words of the sage; *hi* - indeed; *bhavatyā* - by your honor; *tena* - by that; *gokule* - in Gokula; *iha* - in this world; *abhavat* - it became; *janiḥ* - birth.

"Then it will be possible to render pure service to Kṛṣṇa's lotus feet.' Because your grace strictly followed the muni's instructions, you have presently taken birth in the land of Gokula within this world.

*uttamām atitarā hari-bhakti / prema-nirbhara-rasormmibhir ārdra
durlabhā tri-jagato munir āpa / yā pragāyati mudā śukadevaḥ 14*

uttamām - transcendental; *atitarām* - excellent; *hari-bhaktim* - devotion to Hari; *prema* - love; *nirbhara* - ardent; *rasa* - of flavor; *urmibhiḥ* - by the waves; *ārdra* - wet; *durlabhām* - rare; *tri-jagataḥ* - from the three worlds; *munis* - the sage; *āpa* - he obtained; *yām* - which; *pragāyati* - he extols; *mudā* - with joy; *śuka-devaḥ* - the parrot divinity, son of Veda-Vyāsa.

"The sage Nārada has attained a superexcellence of Hari-bhakti which is very rarely attained throughout the length and breadth of the three worlds. He has become wet from bathing in the myriad waves of the ocean of spontaneous prema-rasa. It is such bhakti as this which Śukadeva extols with joy.

*tathā ca (10.47.63)
vande nanda-vraja-strīṇā / pada-reṇum abhikṣaśaḥ
yāsā hari-kathodgīta / punāti bhuvana-trayam 15*

vande - I praise; *nanda* - where Nanda ruled; *vraja-strīṇām* - of the milkmaids of

Vraja; *pada-reṇum* - the dust of the feet; *abhīkṣaṣaḥ* - incessantly; *yāsām* - whose; *hari-kathā* - topics of Hari; *udgītam* - celebrated; *punāti* - it purifies; *bhuvana-trayam* - the three worlds.

[Here follows verse 63 from the Forty-Seventh Chapter of the Tenth Canto of Śrīmad Bhāgavatam:]

"Śrī Śukadeva Gosvāmī said, 'I forever praise the foot-dust falling from the feet of the milkmaids who dwell in the land of Vraja where Nanda is king, because their songs describing the pastimes of Śrī Hari purify the three worlds.'

*ki vadāmi hari-bhakti-mahattva / sarvva-pāpa-gaṇavān dvija-sūnuḥ
duḥkha-pālibhir ajāmila-nāmā / putra-mātram anucintya jagāma 16*

kim - what?; *vadāmi* - I say; *hari-bhakti-mahattvam* - the glories of devotional service to Hari; *sarva-pāpa-gaṇavān* - a person in whom there was a host of all sins; *dvija-sūnuḥ* - the son of a brāhmaṇa; *duḥkha-pālibhiḥ* - from heaps of miseries; *ajāmila-nāmā* - named Ajāmila; *putra-mātram* - merely his son; *anucintya* - thinking; *jagāma* - He went.

"How can I praise adequately the glories of Hari-bhakti? There was once a brāhmaṇa's son named Ajāmila, in whose character every variety of vice was abundantly present, and who was thus awaiting immense suffering in his future lives. However, simply by uttering the name of 'Nārāyaṇa,' although he was thinking only of his son, he departed from that hellish fate.

*nāma-mātra-vibhavana bhavābdheḥ / pāram eva para-dustarasya ca
gacchatu sa-gaṇa eva kpābdher / dhāma ki punar ajasya su-sevā 17*

nāma-mātra - simply the holy name; *vibhavana* - by the potency; *bhava-abdheḥ* - from the ocean of birth and death; *pāram* - beyond; *eva* - surely; *para-dustarasya* - very difficult to cross over; *ca* - and; *gacchatu* - he must go; *sa-gaṇaḥ* - with his associates; *eva* - surely; *kpā-abdheḥ* - of the ocean of mercy; *dhāma* - the abode; *kim punaḥ* - how much more?; *ajasya* - of the unborn; *su-sevā* - pure service.

"By the power of the holy name of the Lord, Ajāmila and all those associated with him could surmount the insurmountable ocean of birth and death to attain the abode of the ocean of mercy, Lord Nārāyaṇa. And how much more is liberation assured for one who renders favorable service to the unborn Lord?"

*evam uktavati bhū-sura-varye / prema-sāgara-rasormmibhir ārdrāḥ
sambabhūvur ati te rasa-pūrṇās / tūrṇam eva muditā dvija-varyāḥ 18*

evam - thus; *uktavati* - saying; *bhū-sura-varye* - the best of brāhmaṇas; *prema-sāgara* - the ocean of love; *rasa-urmibhiḥ* - the waves of rasa; *ārdrāḥ* - wet; *sambabhūvuḥ* - they became; *ati* - very; *te* - they; *rasa-pūrṇāḥ* - full of mellows; *tūrṇam* - quickly; *eva* - surely; *muditāḥ* - englanded; *dvija-varyāḥ* - the eminent twice-born men.

After Śrī Gaura, the jewel of the brāhmaṇa community, had thus spoken, the hearts of those eminent twice-born men became greatly enlivened until they overflowed with rasa and quickly became drenched by the waves of the prema-sāgara.

*yad aṅghri-nakha-candrikā-kiraṇa-mātram etat vta
surendra-muni-puṅgavaiḥ saha-caraiḥ hi brahmādibhiḥ
kta sakala-nirmala gopa-gopī-nāmāmtais
tad apsara kathādika manuja-bhāvam eva sphuṭam 19*

yat - which; *aṅghri-nakha* - toenails; *candrikā-kiraṇa* - moon-beam; *mātram* - simply; *etat* - this; *vtam* - sought after; *sura-indra* - and the best of the gods; *muni-puṅgavaiḥ* - by the powerful sages; *saha-caraiḥ* - with their companions; *hi* - indeed; *brahmā-ādibhiḥ* - headed by Brahmā; *ktam* - done; *sakala-nirmalam* - fully spotless; *gopa-gopī* - the cowherds and milkmaids; *nāma-amtaiḥ* - by the nectarean names; *tat* - that; *apsara* - of the heavenly dancing girl; *kathā* - story; *ādikam* - headed by; *manuja-bhāvam* - human mood; *eva* - certainly; *sphuṭam* - manifest.

A single ray of Gaurāṅga's moon-like toenails is sought after by the foremost of sages and the gods headed by Brahmā. Accepting the role of a human being, He performed fully spotless pastimes while chanting the nectarean names of the Vraja-gopas and gopīs. Therein histories such as Śrī Gadādhara's former life as an apsara were revealed.

Thus ends the Fifteenth Sarga entitled "A Description of the Ecstatic Moods of the Gopīs as Bhakti-Yoga," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Sixteenth Sarga

sarvva-śakti-prakāśaḥ
Lord Gaura Reveals All Potencies

*prāviśat tad anu daṇḍa-dharo 'grataḥ / pūrṇa-candra-sadśo hari-dāsaḥ
kīrtana kuru harer iti vādi / bodhayas tri-jagatī paritaptām 1*

prāviśat - he entered; *tat anu* - after that; *daṇḍa-dharaḥ* - holding a staff; *agrataḥ* - before; *pūrṇa-candra-sadśaḥ* - like the full moon; *hari-dāsaḥ* - the exemplary teacher of the holy names; *kīrtanam* - chanting; *kuru* - please make; *hareḥ* - of Hari; *iti* - thus; *vādi* - speaking; *bodhayan* - enlightening; *tri-jagatīm* - the three worlds; *paritaptām* - suffering much.

(The drama performance continued:) Haridāsa, then appeared like the full moon before the assembly of the Lord and His bhaktas. Bearing a staff, he addressed them as follows, Perform Śrī Hari-kīrtana and thus enlighten the living beings of the three

worlds, who are now burning in the fire of sense enjoyment.

***tasya tad-vacanam abja-mukhasya / sannipiya hitāṅga-ruhās te
vaiṇavā nantur udgata-netra- / vāribhis timita-vigraha-bhājaḥ 2***

tasya - his; *tad-vacanam* - his words; *abja-mukhasya* - of the lotus-faced; *sannipiya* - drinking intensely; *hita* - thrilled; *aṅga-ruhāḥ* - hairs; *te* - they; *vaiṇavāḥ* - the devotees of Viṣṇu; *nantuḥ* - they (sang) and danced; *udgata* - coming forcefully out; *netra* - eyes; *vāribhiḥ* - by the waters; *timita* - wet; *vigraha* - body; *bhājaḥ* - experiencing.

After drinking through their thirsty ears the words of Haridāsa, whose face resembled a blossoming lotus, the vaiṣṇavas began to sing and dance, their hairs thrilled with rapture, and their bodies became wet from tears which spurted forcefully from their eyes.

***prāviśat tad anu vaiṇava-rājo / rājamāna iva tigma-marīciḥ
ākipann iva sudhā iva kāntim / abja-cāru-vadanaḥ sa mahātmā 3***

prāviśat - he entered; *tad anu* - afterwards; *vaiṇava-rāja* - the king of vaiṣṇavas; *rājamānaḥ* - shining; *iva* - like; *tigma-marīciḥ* - the sun; *ākipan* - casting; *iva* - like; *sudhām* - nectar; *iva* - like; *kāntim* - luster; *abja* - lotus; *cāru* - beauty; *vadanaḥ* - face; *sah* - he; *mahā-ātmā* - great soul.

Then the great soul and king of the vaiṣṇavas Advaita _cārya entered . He shone with fierce brilliance like the sun, His attractive lotus face radiating nectar and splendor.

***īśvarasya kalayā tu vijāto / 'dvaita-varyya itarair anugaiḥ saḥ
ānanarta hari-pāda-rasārdro / matta-siha iva durddamanāntaḥ 4***

īśvarasya - of the Supreme Lord; *kalayā* - by a plenary portion; *tu* - indeed; *vijāto* - originated; *advaita-varyya* - the avatāra of a devotee; *itarai* - by the subordinate; *anugaiḥ* - by the followers; *saḥ* - he; *ānanarta* - He danced towards; *hari-pāda* - the feet of Hari; *rasa* - mellows; *ārdra* - tender; *matta-siha* - maddened lion; *iva* - like; *durdamana* - indomitable; *antaḥ* - death.

He is a plenary portion of the Supreme Personality of Godhead, and His heart is soft because of absorption in the flavors of Śrī Hari's feet. Together with His servants and disciples, He danced towards them like a maddened lion or indomitable death.

***ta vilokya muditair nayanābjaiḥ / sādhaveḥ sadasi tasya mukhendum
adbhuta papur avaśya hda te / prema-sāgara-raseu nimagnāḥ 5***

tam - Him; *vilokya* - glancing; *muditaiḥ* - with glad; *nayana-abjaiḥ* - with lotus eyes; *sādhaveḥ* - the saints; *sadasi* - in the assembly; *tasya* - his; *mukha-indum* - moon-like face; *adbhutam* - wonderful; *papu* - they drank; *avaśya* - spontaneously; *hda* - hearts; *te* - they; *prema-sāgara* - ocean of love; *raseu* - in the mellows;

nimagnāḥ - immersed.

The saints of that assembly gladly gazed upon Him, and drinking deeply of His marvellous moon-like face with its lotus-petal eyes, their hearts became spontaneously immersed in the manifold mellows of the prema-sāgara.

*gopī-veśa-dharako baladevaḥ / prāviśad rasa-viśea-vinodī
prāṇa-nātha-kara-pallava-pradhto / nayana-vāri-paripūrṇa-su-dehaḥ*

6

gopī-veśa-dharaka - wearing the attire of an elderly milkmaid; *baladevaḥ* - the mighty Lord; *prāviśat* - entered; *rasa-viśea* - specific mellow; *vinodī* - enjoyer; *prāṇa-nātha* - Lord of the life; *kara-pallava* - petal-like fingers; *pradhta* - clasped; *nayana-vāri* - tears; *paripūrṇa* - overbrimming; *su-dehaḥ* - excellent body.

Nityānanda Baladeva, who takes especial delight in rasa, then entered the stage, attired as an elderly gopī. In His hand He held the petal-like fingers of the Lord of His life, and His beautiful body was fully flooded by tears.

*vāsudeva-cta-veśa-viśeaḥ / prāviśat sa bhagavān amtāsuḥ
tapta-kāñcana-vapuḥ kanakādri- / śṅga-rāja iva jaṅgama-veśaḥ 7*

vāsudeva - the son of Vasudeva; *cta* - made; *veśa* - attire; *viśeaḥ* - specific; *prāviśat* - entered; *sa* - He; *bhagavān* - the all-opulent Lord; *amta-āsuḥ* - He whose rays are like nectar; *tapta-kāñcana-vapuḥ* - a body colored like molten gold; *kanaka-adri* - golden mountain; *śṅga-rāja* - the king of mountains; *iva* - like; *jaṅgama-veśaḥ* - in the dress of a traveller.

Then entered Bhagavān Caitanya Vāsudeva. With his body complexion like molten gold and his effulgence like the nectar-radiating moon, it appeared as if Meru, the king of mountains, was somehow walking. He was suitably attired for His special mission of teaching the ecstasy of gopī-rasa.

*gopikeva vara-kañculi-vakā / śaṅkha-kañkaṇa-dharo 'ruṇa-vastraḥ
nūpureṇa nuta-pāda-su-padmaḥ / sūkma-madhya-vapuā sa nanarta 8*

gopikā - a milkmaid; *iva* - like; *vara-kañculi* - beautiful bodice; *vakāḥ* - chest; *śaṅkha* - conch; *kañkaṇa* - bracelets; *dhara* - wearing; *aruṇa-vastraḥ* - saffron garment; *nūpureṇa* - with anklebells; *nuta* - praised; *pāda-su-padmaḥ* - sweet lotus feet; *sūkma* - slender; *madhya* - middle; *vapuā* - with His body; *sa* - He; *nanarta* - danced.

Like a gopī He wore a beautiful bodice on His chest, bracelets made of tiny conchells, and a saffron dress around His very slender waist. He danced with sweet lotus feet celebrated by tinkling anklebells.

*jyotiātimilite bhavas tale / dehajena n-hareḥ kte tadā
divya-gandha-pavanaḥ sa kampayan / mālatī malayajo vavau muhuḥ 9*

jyotiā - by the light; *atimilite* - covered; *bhuva tale* - on the planet earth; *deha-jena* - from the body; *n-hareḥ* - of Hari in human form; *kte* - done; *tadā* - then; *divya-gandha-pavanaḥ* - the divinely perfumed breeze; *sa* - He; *kampayan* - caused to shake; *mālatīm* - jasmine; *malaya-ja* - born in the Malaya Hill; *vavau* - blew; *muhuḥ* - repeatedly.

The earth became immersed in the luster from Nṛhari's body, and a divinely perfumed breeze blew from the Malaya Hill again and again, causing the mālati flowers to tremble.

***kheda-śoka-kalayāvidito 'pi / pūrṇa-maṇḍala iva pracakāṣe
candramā divi sureśa-maheśa- / loka-pāla-sa-gaṇāvta-mārgē 10***

kheda - depression; *śoka* - grief; *kalayā* - by parts of; *avidita* - unknown; *api* - although; *pūrṇa-maṇḍala* - the complete moon; *iva* - like; *pracakāṣe* - He revealed; *candramā* - by the moon; *divi* - in the heavens; *sura-īśa* - Indra; *mahā-īśa* - Śiva; *loka-pāla* - deities of the planets; *sa-gaṇa* - with their hosts; *āvta* - overcast; *mārgē* - on the path.

As the full moon shines to illuminate the paths of the heavens for Indra, Śiva and the various planetary deities, the moon of Gaura shone and dispelled any trace of depression or grief.

***kīrttana sa bhagavān ati-tejā / narttana ca muditaḥ pracakāra
bhāvam āśu vidadhe kamalāyāḥ / kānti-bhāva-bhd vapuo 'syāḥ 11***

kīrtanam - chanting; *sa* - He; *bhagavān* - the illustrious Lord; *ati-tejā* - having great potency; *nartanam* - dancing; *ca* - and; *muditaḥ* - joyous; *pracakāra* - performed; *bhāvam* - ecstasy; *āśu* - suddenly; *vidadhe* - enacted; *kamalāyāḥ* - of the goddess of fortune; *kānti* - beauty; *bhāva* - ecstasy; *bhd* - bearing; *vapua* - of the beautiful body; *asyāḥ* - of Her.

The Lord began to blissfully sing and dance with much energy. Then, replete with ecstasy and loveliness, He played the part of the goddess of fortune.

***tatra deva-gha-madhya-gatāyāḥ / kṇa-divya-vapuaḥ pratimāyāḥ
sannikaram upastya vinīto / navya-vastra-daśayā kusumāni 12***

***vigrahād apanayan punar eva / tatra tāni nidadhe su-manāsi
prema-bhakti-rasa-pūrīta-koṭi- / māt-sneha-paripūrīto 'bhavat 13***

tatra - there; *deva-gha-madhya* - in the midst of the temple; *gatāyāḥ* - of her who had gone; *kṇa*; *divya-vapuaḥ* - the divine form; *pratimāyāḥ* - of the Deity; *sannikaram* - drawing close; *upastya* - approaching; *vinīta* - humbly; *navya* - new; *vastra* - a cloth; *daśayā* - with the hem; *kusumāni* - flowers; *vigrahāt* - from the sacred form; *apanayan* - taking back; *puna* - again; *eva* - alone; *tatra* - there; *tāni* - them; *nidadhe* - she accepted; *su-manāsi* - jasmine; *prema-bhakti* - devotional love;

rasa-pūrita - filled with mellows; *koṭi* - millions; *māt* - mothers; *sneha* - affection; *paripūrita* - completely full; *abhavat* - it became.

The goddess humbly approached the Deity form of Kṛṣṇa in the middle of the temple. She took some jasmine flowers from the Deity with the hem of her new sārī, and as she offered them again to Him, Her heart became filled to overflowing with prema-bhakti-rasa, like the affection of ten million mothers.

***tā striya pramuditāḥ parinemuḥ / sastavena śrutibhiḥ pratūvuh
ājñayā sakala-deva-mayasya / tasya hṛta-manaso dvija-mukhyāḥ 14***

tām - that; *striyam* - woman; *pramuditāḥ* - very jubilant; *parinemuḥ* - they bowed down very low; *sastavena* - with a hymn; *śrutibhiḥ* - from the śruti śāstras (Vedas); *pratūvuh* - they praised; *ājñayā* - by the order; *sakala-deva-mayasya* - who is the sum total of all gods; *tasya* - His; *hṛta-manasa* - exultant hearts; *dvija-mukhyāḥ* - eminent brāhmaṇas.

Then, by the order of the Lord, who is the sum total of all the gods, the eminent brāhmaṇas very jubilantly offered their homage to that lady. They praised her with exultant hearts, singing a hymn from the Vedas.

***tat-kaṇāt punar abhūt bhagavatyāḥ / sarva-śakti-mayatā tu vahatyāḥ
bhāvam eva su-janā mudam āpus / tuṭuvuh sura-ktaiḥ stava-rājaiḥ 15***

tat-kaṇāt - at that moment; *puna* - later; *abhūt* - it was; *bhagavatyāḥ* - of the goddess Durgā; *sarva-śakti-mayatām* - the quality of having all potencies; *tu* - indeed; *vahatyāḥ* - who conveyed; *bhāvam* - ecstasy; *eva* - indeed; *su-janā* - the good people; *mudam* - happiness; *āpu* - they attained; *tuṭuvuh* - they praised; *sura-ktaiḥ* - composed by the saints; *stava-rājaiḥ* - with exalted hymns.

A moment later, the Lord entered into the all-powerful mood of goddess Durgā. The people became enlivened and offered praises by chanting excellent hymns composed by the saints.

***āsane samupaviśya su-klipte / devatā-pratiktī punar āha
prāviśan naṭana-vīkaṇa-kāmā / 'trāgatāsmi bhavatā kutukena 16***

āsane - on a seat; *samupaviśya* - sitting down; *su-klipte* - nicely carved; *devatā-pratiktī* - Personality of Godhead; *puna* - again; *āha* - He said; *prāviśan* - entered; *naṭana-vīkaṇa-kāmā* - desiring to see a dance; *atra* - here; *āgatā* - come; *asmi* - I have; *bhavatām* - of your honors; *kutukena* - because of eagerness.

Then seating Himself on a fine āsana, the Personality of Godhead in the form of the goddess again spoke, "I have come here eager to see a dance performed by your good selves."

***dehi devi tava pāda-yugābje / prema-bhaktim iti te punar ucuḥ
abravīc ca mayi te yadi bhaktir / jāyate yadi vadiyati lokaḥ 17***

*cāṇḍa ea iti su-smita-vaktrā / tān uvāca tarhi te bhuvi nemuḥ
brāhmaṇās tam anu sā hari-dāsam / arka indu-sadśa samagrahīt 18*

dehi - You must give; *devi* - O goddess; *tava* - your; *pāda-yuga-abje* - at your two feet; *prema-bhaktim* - devotional love; *iti* - thus; *te* - your; *puna* - again; *ūcuḥ* - they said; *abravīt* - He said; *ca* - and; *mayi* - unto you; *te* - your; *yadi* - if; *bhakti* - devotion; *jāyate* - it is born; *yadi* - if; *vadiyati* - it will say; *lokaḥ* - the world; *cāṇḍa* - follower of Caṇī (Durgā); *ea* - this; *iti* - thus; *su-smita-vaktrā* - brightly smiling face; *tān* - to them; *uvāca* - He said; *tarhi* - then; *te* - they; *bhuvi* - on the earth; *nemuḥ* - they bowed down; *brāhmaṇā* - those conversant with spirit; *tam* - Him; *anu* - after; *sā* - she; *hari-dāsam*; *arka* - sun; *indu-sadśam* - like the moon; *samagrahīt* - embraced.

The devotees again prayed, "O goddess, just bestow on us loving devotion to Your lotus feet." With a laughing face, Mahāprabhu replied, "If love should awaken in your hearts for Me, then all the people will say of you, 'These are devotees of goddess Caṇī.'" Then the brāhmaṇas bowed down on the earth before Him as the sun of Gaura embraced the moon of Haridāsa.

*pañca-hāyena ivābhavat tadā / so 'pi tatra tad abhūd ati-citram
tatra ko 'pi samuvāca murāri / dīnam enam avalokaya devi 19*

pañca-hāyena - five years old; *iva* - like; *abhavat* - he became; *tadā* - then; *sa api* - that same person; *tatra* - there; *tat* - that; *abhūt* - it was; *ati-citram* - very wonderful; *tatra* - then; *ka api* - anyone; *samuvāca* - addressed; *murārim* - the enemy of Mura; *dīnam* - lowly; *enam* - him; *avalokaya* - please look; *devi* - O goddess.

Then a most amazing thing occurred. Haridāsa became like a little boy of five years, and he addressed Caitnya Murāri, "O goddess, kindly cast Your glance of mercy upon this lowly fellow."

*tan niśamya nayanābja-yugena / prema-toyam asjat karuṇārdrā
tat-kaṇāt samanubhūya ca sā tat- / pūjana nija-janasya su-veśā 20*

tat - that; *niśamya* - hearing; *nayana-abja-yugena* - by His two lotus eyes; *prema-toyam* - water of love; *asjat* - He released; *karuṇā-ārdrā* - tender with mercy; *tat-kaṇāt* - at that moment; *samanubhūya* - perceiving; *ca* - and; *sā* - She; *tat-pūjanam* - the worship of the Lord; *nija-janasya* - of His own man; *su-veśā* - in fine dress.

The moment He heard this, the Lord who was attired in the attractive dress of the goddess of fortune, His heart softened with compassion, considered all the devotional service which His dear devotee had performed, and tears of love fell from His lotus eyes.

*stanyam āśu vidadhe sura-varyān / pāyayann asura-vāhini-ripuḥ
ta vilokya karuṇārdra-su-netrām / īśvara nija-janā mudam āpuḥ 21*

stanyam - breast milk; *āśu* - quickly; *vidadhe* - bestowed; *sura-varyān* - to the godly men; *pāyayan* - made drink; *asura-vāhini-ripuḥ* - the enemy of the demoniac armies; *tam* - Him; *vilokya* - glancing; *karuṇā* - mercy; *ārdra* - tender; *su-netrām* - fine eyes; *īśvaram* - the Supreme Lord; *nija-janā* - His personal associates; *mudam* - happiness; *āpuḥ* - attained.

Then the Lord, who is known as the annihilator of the armies of the demons, gave breast milk to those most exalted of godly men. And as they gazed upon the Supreme Lord, whose beautiful eyes were filled with tender compassion, His associates felt joy.

*tat-kāṇād bhagavataḥ punar eva / bhāva īsitur abhūd avalokya
nemur ārdra-nayanā jagad-īśa / tuṭuvuś ca muditā dvija-varyāḥ 22*

tat-kāṇāt - at that moment; *bhagavataḥ* - of the Lord; *puna* - again; *eva* - indeed; *bhāva* - ecstasy; *īśitu* - of the master; *abhūt* - it became; *avalokya* - beholding; *nemu* - they bowed down; *ārdra-nayanā* - having moist eyes; *jagat-īśam* - the controller of the material worlds; *tuṭuvu* - they praised; *ca* - and; *muditā* - enlivened; *dvija-varyāḥ* - the eminent twice-born men.

At that moment, Gaura's mood as the reservoir of all opulence and the Supreme Master arose once more. Perceiving this, those eminent twice-born men bowed down and offered praises with moistened eyes and enlivened hearts to the Lord of the cosmic manifestation.

*eva nināya bhagavān sakalā niśā sa / prātar jagāma nija-mandiram
indu-vaktraḥ
hasta-ghīta-vara-daṇḍa ivāti-caṇḍa- / raśmeh śikheva n-harir dadśe
janena 23*

evam - thus; *nināya* - passing; *bhagavān* - the all-opulent Lord; *sakalām* - all; *niśām* - night; *sa* - He; *prāta* - at dawn; *jagāma* - He went; *nija-mandiram* - to His own home; *indu-vaktraḥ* - face like the moon; *hasta-ghīta* - taking in the hand; *vara-daṇḍa* - a fine staff; *iva* - like; *ati-caṇḍa* - very fierce; *raśmeh* - having rays; *śikhā* - flame; *iva* - like; *n-hari* - Śrī Hari in His human-like form; *dadśe* - He was seen; *janena* - by the people.

Thus He passed the whole night, and at dawn the Lord whose face was lustrous like the moon went to His home, holding a fine staff in His hand. The people saw Nṛhari like a brilliant flame.

Thus ends the Sixteenth Sarga entitled "Lord Gaura Reveals All Potencies," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Seventeenth Sarga
śrī-murāri-gupta-anuśāsanam
Murāri Gupta Advises Gaura Hari

**śrī-candra-śekhara-ācārya-ratna-vātyā mahā-prabhuḥ
nanarta yatra tatrāsīt / tejas tattva-vad adbhutam 1**

śrī-candra-śekhara-ācārya-ratna - the expansion of the moon-god; vātyām - in the home; mahā-prabhuḥ - the great Master; nanarta - He danced; yatra - where; tatra - then; asīt - it was; teja - power; tattva-vat - practically adbhutam - wonderful.

Thereafter Mahāprabhu danced in saṅkīrtana at the home of Candra Śekhara, the jewel among ācāryas, and there He factually exhibited amazing powers.

**saptāha śītala candra-tejasā sadśa hareḥ
cañcaleva su-duprekya / cittāhlāda-kara śuci 2**

sapta-aham - for seven days; śītalam - cool; candra-tejasā - by the power of the moon; sadśam - like; hareḥ - of Hari; cañcala - lightning; iva - like; su-duprekya - difficult to see; citta - heart; āhlāda-karam - enlivening; śuci - pure.

For one week, Hari created a coolness like the full moon. His form like lightning was difficult to look upon, but He was pure and enlivening to the heart.

**ye ye tatrāgatā lokā / ūcus tatra katha dśoḥ
unmīlane na śaktā sma / vidyud-vat prekya bhūtale 3**

ye ye - all who; tatra - there; āgatā - came; lokā - the people; ūcu - they said; tatra - there; katham - how; dśoḥ - of the eyes; unmīlane - opening; na - not; śaktā - able; sma - indeed; vidyud-vat - like lightning; prekya - looking; bhū-tale - on the earth.

Everyone who came there declared, "How is it that we are unable to open our eyes? Indeed, when we look at the world around us, it appears that there is lightning flashing everywhere."

**tat śrutvā vaiṣṇavāḥ sarvve / harād ūcur na kiñcana
jānanto 'pi mahā-bhāgā / bahir-mukha-janān prati 4**

tat - they; śrutvā - hearing; vaiṣṇavāḥ - the servants of Viṣṇu; sarvve - all; harāt - out of joy; ūcu - they said; na - not; kiñcana - any; jānanta - knowing; api - although; mahā-bhāgā - very fortunate; bahir-mukha - outside-faced, materialistic; janān - people; prati - towards.

When they heard these statements, all the fortunate vaiṣṇavas felt joy, and although they knew the reality of the situation, they said nothing to the materialistic people.

*atha papraccha śrīvāso / bhagavanta jagad-gurum
kalāv eva harer nāma-kīrtana samudāhtam 5*

atha - then; *papraccha* - he inquired; *śrīvāso* - the pure devotee; *bhagavantam* - the Lord; *jagad-gurum* - the guru of the all sentient beings; *kalau* - in the age of Kali; *eva* - only; *hare* - of Hari; *nāma-kīrtanam* - celebration of the names; *samudāhtam* - told.

Then Śrīvāso inquired from the illustrious guru of all beings, "You say that the chanting of hari-nāma-saṅkīrtana is the sole means for self-realization in kali-yuga?"

*ki satyādi-yugasyāsti / phala nyūna kathaṅcana
tat śrutvā bhagavān prāha / śrūyatā kathayāmi te 6*

kim - is?; *satya-ādi* - the age of truth and so on; *yugasya* - of the age; *asti* - there is; *phalam* - the benefit; *nyūnam* - inferior; *kathaṅcana* - in any way; *tat* - that; *śrutvā* - hearing; *bhagavān* - the Lord; *prāha* - He said; *śrūyatām* - now hear; *kathayāmi* - I shall tell; *te* - to you.

"Are the benefits achieved through hari-nāma inferior in any way to those of the other ages such as the age of Satya?" Hearing this, the Lord replied, "Listen attentively as I tell you.

*satye dharmasya pūrṇatvād / dhyānenaivopasādhyate
tat-phala yajña-mātreṇa / tretāyā dvāpare yuge 7*

*pūjanena kalau pāpāir / na śaktās te hariḥ svayam
nāma-svarūpo bhagavān / āgatya śuśubhe prabhuḥ 8*

satye - in the age of truth; *dharmasya* - of virtue; *pūrṇatvāt* - because of completeness; *dhyānena* - by meditation; *eva* - indeed; *upasādhyate* - it is attained; *tat-phalam* - the fruit of self-realization; *yajña-mātreṇa* - simply by ritualistic sacrifice; *tretāyām* - in the age named Tretā; *dvāpare yuge* - in the Dvāpara age; *pūjanena* - by Deity worship; *kalau* - in the age of Kali; *pāpāir* - by sinners; *na* - not; *śaktā* - capable; *te* - they; *hariḥ* - the remover of sin; *svayam* - in person; *nāma-svarūpa* - original form of the name; *bhagavān* - the Lord; *āgatya* - coming; *śuśubhe* - shines; *prabhuḥ* - the Master.

"In Satya-yuga, when all men followed all the principles of dharma, realization of one's self and one's relationship with the Supreme Lord could be achieved through contemplative yoga. That me benefit was achieved in the Tretā age simply through yaj In the age of Dvāpara, self-realization was achieved through worship of the Lord in His Deity incarnation. In the age of Kali, the people are very sinful and are unable to practice these other processes, therefore the illustrious Lord Hari, Master of the cosmic manifestation, has personally advented in the brilliant form of Śrī Nāma.

*ktādiu trayāḥ śaktyā / dhyāna-yajñārccanādayaḥ
dāruṇe ca kalau pāpe / svayam evānupadyate 9*

kta-ādiu - in the ages of Satya and so on; *trayaḥ* - three; *śaktyā* - practicable; *dhyāna-yajña-arcana-ādayaḥ* - meditation, sacrifice, Deity worship and so on; *dāruṇe* - terrible; *ca* - but; *kalau* - in the age of quarrel; *pāpe* - bad; *svayam* - Himself; *eva* - indeed; *anupadyate* - attends.

"In the other ages headed by Satya, the three processes of meditation, fire sacrifice and Deity worship were feasible. But in this terrible age of Kali, when all bad qualities are in ascendance, Kṛṣṇa Himself attends to the spiritual needs of the conditioned souls."

tat śrutvā harito vipraḥ / śrīvāsaḥ paṇḍitottamaḥ
mene sarvva-puruārtha-sāra śrī-nāma-maṅgalaṁ 10

tat - that; *śrutvā* - hearing; *harita* - thrilled; *vipraḥ* - learned brāhmaṇa; *śrīvāsaḥ* - the residence of Śrī Bhakti; *paṇḍita-uttamaḥ* - transcendental scholar; *mene* - he considered; *sarva* - all; *puruā-ārtha* - goal of life for the embodied being; *sāraṁ* - essential; *śrī-nāma-maṅgalaṁ* - the resplendent and auspicious holy name.

Hearing that with great gladness, Śrīvāsa, the transcendental scholar and enlightened brāhmaṇa, understood that auspicious Śrī Nāma is the essential need and goal of life for all beings.

hari-saṅkīrtanaḥ ktvā / nagare nagare prabhuḥ
mlecchādīn uddadhārāsau / jagatām īśvaro hariḥ 11

hari-saṅkīrtanam - the congregational chanting of the names of Hari; *ktvā* - performed; *nagare nagare* - from town to town; *prabhuḥ* - the Master; *mleccha* - those fallen from Vedic culture, Muslims and so forth; *ādīn* - and so on; *uddadhāra* - delivered; *asau* - He; *jagatām* - of the worlds; *īśvara* - Supreme Lord; *hariḥ* - the remover of evil.

From town to town, Gaura Hari, the lord of all beings performed hari-saṅkīrtana. Thus he delivered all people including the mlecchas.

ekadā bhagavān āha / netra-vāribhir āplutaḥ
sthātu nāha samartha 'smi / gacchāmi mathurā purīm 12

ekadā - once; *bhagavān* - the Lord; *āha* - said; *netra-vāribhi* - by tears; *āplutaḥ* - bathed; *sthātum* - to stay; *na* - not; *aham* - I; *samartha* - able; *asmi* - I am; *gacchāmi* - I am going; *mathurā purīm* - to the city of Mathurā.

Once Bhagavān Gaura, His body bathed by tears, declared, "I am unable to remain at home. I shall depart for the city of Mathurā."

chittvā yajñopavītaḥ sva / kṣa-viślea-kātarāḥ
śrutvā tad-vacanaḥ tasya / prāha vaidyo murārikaḥ 13

chitvā - breaking; *yajña-upavītam* - sacred thread; *svam* - His; *kṣa-viślea-kātarah* - afflicted by separation from Kṛṣṇa; *śrutvā* - hearing; *tat-vacanam* - these words; *tasya* - His; *prāha* - he said; *vaidya* - the physician; *murārikaḥ* - lowly Murāri.

The Lord then broke His sacred thread, feeling torment out of separation from Kṛṣṇa. Hearing Gaurāṅga's words, this lowly physician Murāri spoke as follows:

***bhagavan sakala karttu / śākto 'si sarvva-tattva-vit
gantu sthātu tvam āryeṇa / tathāpi nārhasi dhruvam 14***

bhagavan - O Lord; *sakalam* - all; *kartum-* to do; *sākta* - able; *asi* - You are; *sarva-tattva-vit* - the knower of all truths; *gantum* - to go; *sthātum* - to stay; *tvam* - You; *āryeṇa* - by godly principles; *tathā api* - still; *na* - not; *arhasi* - You should; *dhruvam* - factually.

"O Lord, You know all truths and can do whatever You desire. You can go or You can stay. However according to the _ryan principles you should not leave Your home.

***tvayā cet kriyate nātha / svātantryāt sakalā janāḥ
svātantryeṇa kariyanti / patiyanty aśucau punaḥ 15***

tvayā - by You; *cet* - if; *kriyate* - it is done; *nātha* - O Lord; *svātantryāt* - by Your independent nature; *sakalā* - all; *janāḥ* - people; *svātantryeṇa* - in an independent way; *kariyanti* - they will act; *patiyanti* - they will fall; *aśucau* - in an unclean state; *punaḥ* - again.

"He Nātha! If You act in this way due to your fully independent nature, all people will follow Your example and by acting independently they will fall into an impure condition.

***etan matvā svaya tāta / svāśramād āśramāntaram
kartavya tu tvayā te ke / kathayantu mahattamāḥ 16***

etat - this; *matvā* - considering; *svayam-* of Your own accord; *tāta* - dear one; *sva-āśramāt* - from Your āśrama; *āśrama-antaram* - another āśrama; *kartavyam* - it should be done; *tu* - indeed; *tvayā* - by You; *te* - they; *ke* - who; *kathayantu* - they must speak; *mahattamāḥ* - the greatest souls.

"Dear Lord, You may consider that by Your self-sufficient nature You should change from Your present āśrama to another one, but what will the great transcendentalists say ?

***kṛtvaiva gamana te 'dya / kta syāt sarvva-dehinām
caitanya-rahitānā ca / ki tāvat kathayāmi te 17***

ktvā - having done; *eva* - surely; *gamanam* - going; *te* - of You; *adya* - today; *ktam* - done; *syāt* - it may be; *sarva-dehinām* - of all embodied beings; *caitanya-rahitānām* - who are devoid of consciousness; *ca* - and; *kim* - what?; *tāvat* - so long; *kathayāmi* -

I tell; *te* - to You.

"O Kṛṣṇa, if You leave today, all embodied beings may become bereft of consciousness. What more can I say to You?"

*bhaktaiḥ saveṭito nitya / nityānanda-samanvitaḥ
gadādhareṇa gandhādyaiḥ / sevito bhakta-go hariḥ 18*

*tat śrutvā bhagavās tūṇī / bhūtvāsīt prema-vihvalaḥ
kṣa-saṅkīrtanānanda-pūrṇa-manorathaḥ svayam 19*

bhaktaiḥ - by the devotees; *samveṭita* - surrounded; *nityam* - always; *nityānanda-samanvitaḥ* - with Nityānanda; *gadādhareṇa* - with Gadādhara; *gandha* - fragrance; *ādyaiḥ* - headed by; *sevita* - served; *bhakta-ga* - going with His devotees; *hariḥ* - the remover of evil; *tat* - that; *śrutvā* - hearing; *bhagavān* - the Lord; *tūṇīm* - silent; *bhūtvā* - being; *asīt* - was; *prema-vihvalaḥ* - overwhelmed by love; *kṣa-saṅkīrtana* - the congregational chanting of Kṛṣṇa's names; *ānanda-pūrṇa* - full of bliss; *manorathaḥ* - desire; *svayam* - spontaneous.

The Lord heard this, but because His heart was overwhelmed by love, He remained silent, filled by spontaneous desires for the joys of Kṛṣṇa-saṅkīrtana. Continuously surrounded by His devotees, and accompanied by Nityānanda, being served offerings of scented oils and other pleasing articles by Gadādhara, Śrī Hari was known as *bhakta-ga*, one who is always connected with His devotees.

Thus ends the Seventeenth Sarga entitled "Murāri Gupta Advises Gaura Hari," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Eighteenth Sarga
sannyāsa-sūtram
The Sannyāsa Mantra

*tataḥ kiyat dine prāha / bhagavān kāryya-māṇuaḥ
svapne dṭo mayā kaścīd / āgatyā brāhmaṇottamaḥ 1*

tataḥ - then; *kiyat dine* - after a few days; *prāha* - He said; *bhagavān* - the Lord; *kāryya-māṇuaḥ* - the duties of a man; *svapne* - in a dream; *dṭo* - seen; *mayā* - by Me; *kaścīd* - a certain; *āgatyā* - coming; *brāhmaṇa-uttamaḥ* - elevated brāhmaṇa.

After a few days, Bhagavān, who had accepted the duties of a human being, said, "In a dream, I saw a certain exalted brāhmaṇa come to Me.

sannyāsa-mantra mat-karṇe / kathayām āsa su-smitaḥ

tat śrutvā vyathito rātrau / divā cāha virodimi 2

sannyāsa-mantram - the mantra for acceptance of sannyāsa; *mat-karṇe* - in my ear; *kathayām āsa* - he spoke; *su-smitaḥ* - nicely smiling; *tat* - that; *śrutvā* - hearing; *vyathita* - troubled; *rātrau* - at night; *divā* - by day; *ca* - and; *aham virodimi* - I weep.

"Brightly smiling, he spoke the sannyāsa mantra into My ear. After hearing it I became troubled, and thus I weep by day and night.

*katha priya hari nātha / tyaktvānyad ucita mama
murāriḥ prāha tat śrutvā / tan-mantre bhagavan svayam 3*

aṭī-samāsa manasā / vicintya tva sukhī bhava 4

katham - how; *priyam* - dear; *harim* - Hari; *nātham* - Lord; *tyaktvā* - having given up; *anyat* - other; *ucitam* - suitable; *mama* - My; *murāriḥ* - the enemy of Murā; *prāha* - said; *tat* - that; *śrutvā* - hearing; *tan-mantre* - in the sannyāsa mantra, *tat tvam asi*; *bhagavan* - O Lord; *svayam* - by spontaneous nature; *aṭī-samāsam* - the sixth form of samāsa (joining of nouns in Sanskrit grammar) in this case referring to the Māyāvāda sannyāsa-mantra, *tat tvam asi*); *manasā* - in mind; *vicintya* - pondering; *tvam* - You; *sukhī* - happy; *bhava* - be.

"How can I abandon Śrī Hari, the Lord of My life? No one else is suitable for Me?" Hearing this, Murāri replied, "He Bhagavān, You are Yourself the original Supreme Lord, You can contemplate the sannyāsa-mantra - 'tat tvam asi' - in terms of the sixth form of Sanskrit compound words. Thus the meaning will become, 'You are His (Kṛṣṇa's),' Be happy!"

*tatrovāca prabhur vāca / tathāpi khidyate manaḥ
śabda-śaktyā kariyāmi / kim ity uktvā ruroda saḥ 5*

tatra - there; *uvāca* - He said; *prabhu* - Master; *vācam* - words; *tathā api* - still; *khidyate* - it is depressed; *manaḥ* - mind; *śabda-śaktyā* - by the power of transcendental sound; *kariyāmi* - I shall do; *kim* - what?; *ity* - thus; *uktvā* - saying; *ruroda* - He wept; *saḥ* - He.

Then the Master spoke, "My mind is still depressed. What shall I accomplish by the power of sound?" So saying, He wept.

*tat śrutvā vyathitāḥ sarvve / kṇa-viślea-kātarāḥ
yathā bhāvini māthure / viklavā vraja-su-bhrūvaḥ 6*

tat - that; *śrutvā* - hearing; *vyathitāḥ* - disturbed; *sarvve* - all; *kṇa-viślea* - separation from Kṛṣṇa; *kātarāḥ* - agitated; *yathā* - as; *bhāvini* - being; *māthure* - in Mathurā; *viklavā* - distressed; *vraja-su-bhrūvaḥ* - the ladies of Vraja whose eyebrows were moving.

Hearing this, all the bhaktas were perturbed. Their hearts felt anguish at the

thought of separation from Kṛṣṇa Caitanya, like the enchanting-eyebrowed gopīs of Vraja when their beloved Kṛṣṇa departed for Māthurā.

*tataḥ kiyat dine tatra / śrīmat-keśava-bhāratī
nyāsi-śreṭho mahā-tejā / dīpyamāno yathā raviḥ 7*

*pūrva-janmārjjitaiḥ puṇyaiḥ / sarvvais tair āgataḥ svayam
tatra bhāgya-vaśāt kṇa / tapta-cāmīkara-prabham 8*

tataḥ - then; *kiyat dine* - after a few days; *tatra* - then; *śrīmat-keśava-bhāratī* - the monk of the name Keśava Bhāratī; *nyāsi-śreṭha* - the best of renunciants; *mahā-tejā* - very powerful; *dīpyamāna* - brilliant; *yathā* - like; *raviḥ* - sun; *pūrva-janma* - in a previous birth; *arjjitaiḥ* - earned; *puṇyaiḥ* - by pious deeds; *sarvai* - all; *tai* - by those; *āgataḥ* - came; *svayam* - in person; *tatra* - there; *bhāgya-vaśāt* - by the influence of good fortune; *kṇam* - the all-attractive; *tapta-cāmī* - molten gold; *kara* - rays; *prabham* - luster.

Then, after several days, the very powerful sādhu Keśava Bhāratī arrived in Navadvīpa. Due to great renunciation, his person was brilliant like the sun. Due to the pious credits earned by him in previous births, he could see Gaura Kṛṣṇa, whose bodily luster glittered like molten gold.

*dadarśa puṇḍarīkāka / prema-vihvalita harim
dṭvā cānanda-pūrṇo 'sau / babhūva nyāsi-sattamaḥ 9*

dadarśa - he saw; *puṇḍarīka-akam* - lotus eyes; *prema-vihvalitam* - overwhelmed by love; *harim* - the dispeller of evil; *dṭvā* - seeing; *ca* - and; *ānanda-pūrṇa* - filled with bliss; *asau* - he; *babhūva* - he was; *nyāsi-sattamaḥ* - the best of renunciants.

Seeing the lotus-eyed Gaura Hari, whose heart was immersed in Kṛṣṇa-prema, that venerable renunciant became filled with joy.

*nyāsiśvara puro dṭvā / bhagavān īśvaraḥ svayam
premānanda-paripūrṇaḥ / samutthāya nanāma tam 10*

nyāsi-īśvaram - the supreme master of renunciants; *pura* - before; *dṭvā* - seeing; *bhagavān* - the Lord; *īśvaraḥ* - the Supreme Controller; *svayam* - Himself; *prema-ānanda* - joy of love; *paripūrṇaḥ* - utterly full; *samutthāya* - rising; *nanāma* - He bowed; *tam* - to him.

When the Supreme Lord, whose entire being was fully saturated with premānanda, observed that perfect master of renunciation in His presence. He rose from His seat and bowed down before him.

*kṇa-premāmbu-dhārābhiḥ / parīta ta vilokya saḥ
prāha tuṭo mahā-buddhiḥ / śrīmat-keśava-bhāratī 11*

kṇa-prema-ambu - of tears of love for Kṛṣṇa; *dhārābhiḥ* - by streams; *parītam* -

covered; *tam* - Him; *vilokya* - looking; *saḥ* - He; *prāha* - said; *tuṭa* - satisfied; *mahā-buddhiḥ* - very intelligent; *śrīmat-keśava-bhāratī*.

When the highly perceptive Keśava Bhāratī saw that Gaura's form was flooded by streams of tears of prema, his heart felt satisfied and he addressed the Lord as follows:

***tva śuko vātha prahlāda / iti me niścītā matiḥ
ki vā tva bhagavān sākād / īśvaraḥ sarvva-kāraṇam 12***

tvam - You; *śuka* - Śukadeva Gosvāmī, the speaker of Śrīmad Bhāgavatam; *vā* - or; *atha* - else; *pra-hlāda* - the highly joyful, the child-saint; *iti* - thus; *me* - my; *niścītā* - determined; *matiḥ* - opinion; *kim vā* - or whether?; *bhagavān* - the Supreme Lord; *sākāt* - directly; *īśvaraḥ* - the Supreme Controller; *sarva-kāraṇam* - the cause of everything.

"Either You are Śukadeva or else Prahlāda - this is my determined opinion. Or, can You be the all-opulent Personality of Godhead, the Supreme Lord and cause of all causes?"

***tat śrutvā vyathito nāthaḥ / praśasā svā mahā-matiḥ
ruroda dvi-guṇa prema-vāri-dhārā-pariplutaḥ 13***

tat - that; *śrutvā* - hearing; *vyathita* - disturbed; *nāthaḥ* - the Lord; *praśasām* - praise; *svām* - Himself; *mahā-matiḥ* - great intellect; *ruroda* - He cried; *dvi-guṇam* - twice as powerfully; *prema-vāri-dhārā* - showers of the water of love; *pariplutaḥ* - soaked.

Hearing such high praise offered to Himself, the Lord became agitated, and weeping with redoubled strength He became drenched by currents of tears of prema.

***tataḥ provāca ta dṭvā / vismito nyāsi-sattamaḥ
bhagavanta bhavān kṇa / īśvaro nātra saśayaḥ 14***

tataḥ - then; *provāca* - he said; *tam* - Him; *dṭvā* - seeing; *vismita* - mystified; *nyāsi-sattamaḥ* - exalted renunciant; *bhagavantam* - the Lord; *bhavān* - Your grace; *kṇa*; *īśvara* - the Supreme Master; *na* - not; *atra* - here; *saśayaḥ* - doubt.

Observing these extraordinary devotional symptoms, that exalted renunciant was astonished, and he asserted, "Your grace, You are Śrī Kṛṣṇa, the supreme Master of this cosmic manifestation. Of this there can be no doubt."

***ātma-praśasā mahatī / śrutvā vaiklavyam āvahan
natvā ta nyāsinā śreṭha / jagāma nija-mandiram 15***

ātma-praśasām - self-glorification; *mahatīm* - great; *śrutvā* - hearing; *vaiklavyam* - despondency; *āvahan* - feeling; *natvā* - bowing down; *tam* - to that; *nyāsinam* - renunciant; *śreṭham* - best; *jagāma* - He went; *nija-mandiram* - to His own home.

Śrī Śacinandana felt despondent when he heard himself so greatly glorified, , and after offering obeisances to the great sannyāsī, He departed for His own home.

*nyāsa karttu manaś cakre / tyaktvā sva-gr̥ham ddhimat
bhagavān sarvva-bhūtānā / pāvanaḥ śrī-niketanaḥ 16*

nyāsam - renunciation; *kartum* - to do; *mana cakre* - He made His mind up; *tyaktvā* - giving up; *sva-gr̥ham* - His home; *ddhimat* - prosperous; *bhagavān* - the Lord; *sarvva-bhūtānām* - of all beings; *pāvanaḥ* - the purifier; *śrī-niketanaḥ* - the shelter of the goddess of fortune.

Then that person who purifies the hearts of all-living beings, who is the reservoir of all opulence, of limitless beauty, wealth, knowledge, strength, fame, and renunciation, and who is the shelter for the goddess of fortune, determined to renounce His prosperous home.

*tata mukundaḥ provāca / vaiṣṇavān bho dvijottamāḥ
paśya nātha jagad-yoni / yāvad atrāvatīṭhate 17*

tata - then; *mukundaḥ* - Mukunda Datta; *provāca* - declared; *vaiṣṇavān* - to the vaiṣṇavas; *bho* - Oh!; *dvija-uttamāḥ* - O eminent twice-born men; *paśya* - please look; *nātham* - at the Lord; *jagad-yonim* - the cause of the cosmic manifestation; *yāvat* - so long; *atra* - here; *avatīṭhate* - He remains.

Then Mukunda Datta announced to the vaiṣṇavas, "Noble twice-born men! For as long as He remains here, look to your full satisfaction upon Śrī Nātha, the source of this cosmic manifestation.

*gamiyati kiyat kāle / tyaktvā geḥa jagad-guruḥ
sarvve te vyathitāḥ śrutvā / vacana tasya dhī-mataḥ 18*

gamiyati - He will go; *kiyat kāle* - after a brief time; *tyaktvā* - having given up; *geḥam* - home; *jagad-guruḥ* - the spiritual guide for the cosmos; *sarve* - all; *te* - they; *vyathitāḥ* - distressed; *śrutvā* - hearing; *vacanam* - statement; *tasya* - his; *dhī-mataḥ* - of that intelligent person.

"After a short time the jagad-guru will give up His home and depart." When they heard this statement from that discerning person, the hearts of all the Gaura-bhaktas became very agitated.

*tataḥ provāca bhagavān / śrīvāsa dvija-puṅgavam
bhavatām eva premārthe / gamiyāmi dig-antaram 19*

tataḥ - then; *provāca* - spoke; *bhagavān* - the Lord; *śrīvāsa* - the pure devotee; *dvija-puṅgavam* - chief of the twice-born; *bhavatām* - of your good selves; *eva* - surely; *prema-arthe* - for the sake of love; *gamiyāmi* - I shall go; *dik-antaram* - to another country.

Then the Lord spoke to Śrīvāsa, the bull among the twice-born, "In order to increase the love that all you great souls bear for Me, I am now leaving for another country.

*sādhubhir nāvam āruhya / yathā gatvā dig-antaram
artham ānīya bandhubhyo / dīyate tad aha punaḥ 20*

sādhubhi - by good men; *nāvam* - boat; *āruhya* - mounting; *yathā* - as; *gatvā* - going; *dik-antaram* - another country; *artham* - wealth; *ānīya* - bringing; *bandhubhya* - to the friends; *dīyate* - is given; *tad* - that; *aham* - I; *punaḥ* - also.

"In the same way that gentlemen sometimes board a boat and journey to another country, later bringing wealth back for their friends, so shall I.

*dig-antarāt samānīya / dāsyāmi prema-santatim
yayā sarvva-surārādhyā / śrī-kṣṇa paripaśyasi 21*

dik-antarāt - from another country; *samānīya* - bringing; *dāsyāmi* - I shall give; *prema-santatim* - uninterrupted flow of prema; *yayā* - by which; *sarva-sura* - all the gods; *ārādhyam* - worshipable; *śrī-kṣṇam* - the all-attractive; *paripaśyasi* - you fully behold.

"From that other country I shall send an uninterrupted flow of prema so that you may fully behold Śrī Kṣṇa, the worshipable Deity of all gods."

*punaḥ provāca ta śrutvā / śrīvāsaḥ śrī-hari prabhum
tvayā virahito nātha / katha sthāsyāmi jīvitaḥ 22*

punaḥ - again; *provāca* - he said; *tam* - to Him; *śrutvā* - hearing; *śrīvāsaḥ*; *śrī-harim* - the dispeller of sin; *prabhum* - the Master; *tvayā* - by You; *virahita* - separation; *nātha* - O Lord; *katham* - how?; *sthāsyāmi* - shall I remain; *jīvitaḥ* - alive.

After listening to the words of Śrī Hari, Śrīvāsa replied to , "He Nātha! How shall I continue to live in Your separation?"

*tat śrutvā bhagavān prāha / tava devālaye svayam
nitya tiṭhāmi viprendra / na citte vismaya kuru 23*

tat - that; *śrutvā* - hearing; *bhagavān* - the Lord; *prāha* - He said; *tava* - your; *deva-ālaye* - in the temple; *svayam* - in person; *nityam* - eternally; *tiṭhāmi* - I stay; *vipra-indra* - best of enlightened persons; *na* - not; *citte* - in your mind; *vismayam* - bewilderment; *kuru* - make.

Hearing this, Bhagavān said, "O best of enlightened men, I reside eternally within your temple. Do not create some perplexity in your mind."

*tasya tad-vacana śrutvā / vismito 'bhūd dvijarabhaḥ
īśvaraḥ sarvva-savyāpī / kasyāya varttate vaśe 24*

tasya - His; *tat-vacanam* - words of Hari; *śrutvā* - hearing; *vismita* - wonder; *abhūt* - there was; *dvija-rabhaḥ* - the best of brāhmaṇas; *īśvaraḥ* - the Supreme Lord; *sarva-savyāpī* - all-pervading; *kasya* - of whom?; *ayam* - this; *vartate* - exists; *vaśe* - in control.

Hearing these words from Gaura Hari, that best of the twice-born felt baffled, and he thought, "He is the all-pervasive Supreme Lord. Who is capable of controlling him?"

tatra śrī-haridāsenā / sārddha sāya gato hariḥ
murāri-veśma kārūṇyāt / so 'bhyagacchad dhareḥ padam 25

tatra - then; *śrī-haridāsenā* - with Haridāsa; *sārddham* - in the company of; *sāyam* - at eventide; *gata* - went; *hariḥ*; *murāri-veśma* - to the house of Murāri; *kārūṇyāt* - out of mercy; *sa* - He; *abhyagacchat* - he went; *hareḥ* - of Hari; *padam* - to the feet.

Then at dusk, out of kindness Śrī Hari accompanied by Haridāsa went to Murāri's home. At once Murāri fell at the Lord's feet.

natvāsanam upānīya / dattvā santuṭa-mānasaḥ
haridāsa praṇamyātha / sannikare sthitaḥ svayam 26

natvā - after bowing down; *āsanam* - seat; *upānīya* - leading; *dattvā* - giving; *santuṭa-mānasaḥ* - with a satisfied mind; *hari-dāsam* - the teacher of the process for chanting the names of Hari; *praṇamya* - bowing down; *atha* - then; *sannikare* - nearby; *sthitaḥ* - situated; *svayam* - himself.

After offering respectful obeisances to the Lord. With a satisfied mind, Murāri led Him to a seat. He also bowed to the feet of Haridāsa and then situated himself nearby Śrī Gaurāṅga.

tam uvāca dayāmbhodhir / murāri śṇu mad-vacaḥ
yad udāsse sadā nitya / tad ittha kuru mad-vacaḥ 27

tam - him; *uvāca* - He said; *dayā-ambhodhi* - the ocean of compassion; *murāri* - to Murāri; *śṇu* - please listen; *mat-vacaḥ* - My words; *yad* - whereby; *udāsse* - you are detached; *sadā* - always; *nityam* - regularly; *tad* - that; *ittham* - thus; *kuru* - please do; *mat-vacaḥ* - My instructions.

That ocean of compassion said to Murāri, "Hear Me. Because you are always detached, therefore you must strictly follow My instruction.

sāvadhānena bhavatā / śrotavya vacana mama
upadeśa dadāmy adya / tava tat sampradhāryatām 28

sāvadhānena - carefully; *bhavatā* - by yourself; *śrotavyam* - should be heard; *vacanam* - words; *mama* - My; *upadeśam* - instruction; *dadāmi* - I give; *adya* - today; *tava* - of you; *tat* - that; *sampradhāryatām* - fix your mind on.

"With great attention hear My words. Today I am giving you instructions. Just fix your mind upon them.

*advaitācāryya-varyo 'sau / mahān vai sad-guṇāśrayaḥ
īśvaraśo 'sya sevā ca / kuru yatnena sādaram 29*

advaita-ācārya; varya - the noble; asau - He; mahān - great; vai - certainly; sat-guṇa-āśrayaḥ - the abode of pure qualities; īśvara-āśa - the plenary portion of the Supreme Lord; asya - His; sevām - service; ca - and; kuru - perform; yatnena - with endeavor; sa-ādaram - with respect.

"The great and noble Advaita _cārya is the plenary portion of Mahā Viṇu, and the shelter of all pure qualities. Therefore respectfully render Him assistance with full endeavor.

*ity eva jñāpito guhyo / mayā tvat-sukha-siddhaye
ity uktvā sa yayau devaḥ / svā purī bhakta-vatsalaḥ 30*

iti - so; evam - thus; jñāpita - informed; guhya - confidential; mayā - by Me; tvat-sukha-siddhaye - for the perfection of Your happiness; iti - thus; uktvā - saying; sa - He; yayau - left; devaḥ - the Lord; svām - own; purīm - abode; bhakta-vatsalaḥ - affectionate to His devotees.

"Thus have I made known to you this most confidential information, whereby you can realize the perfectional stage of transcendental happiness." So saying, the Lord, who is always affectionate to His bhaktas, departed for His home.

*athāparā-dine gatvā / kaṇṭaka-grāmam uttamam
sannyāsa ktavān kṇaḥ / śrīmat-keśava-bhāratīm 31*

atha - then; aparā-dine - on the next day; gatvā - going; kaṇṭaka-grāmam - to the town of Kaṇṭaka; uttamam - peerless; sannyāsam - complete renunciation; ktavān - accomplished; kṇaḥ - Śrī Caitanya; śrīmat-keśava-bhāratīm.

On the next day, GauraKṛṣṇa went to the peerless town of Kaṇṭaka and awarded sannyāsa to Śrīman Keśava Bhāratī.

kṛtārthayan guru ktvā / ta brahma-pāragottamam 32

kṛta-arthayan - fulfilling; gurum - His guru; ktvā - making; tam - him; brahma-pāraga - attaining the ultimate message of the Vedas; uttamam - transcendental.

Accepting as His guru, He gave complete fulfillment to that person who was conversant with all the Vedas.

*iti hareś carita saśrṇoti yaḥ / sapadi pāpa-gaṇa parihāya saḥ
viśati pāda-tale n-harer labhed / atula-bhaktim asaṅgam anāryyataḥ*

iti - thus; *hare* - of Hari; *caritam* - character; *saśṛṇoti* - attentively hears; *yaḥ* - who; *śapadi* - instantly; *pāpa-gaṇam* - a host of sins; *parihāya* - completely gives up; *saḥ* - he; *viśati* - he enters; *pāda-tale* - at the soles of the feet; *n-hare* - of Hari in His human-like form; *labhet* - he can attain; *atula-bhaktim* - incomparable devotional service; *asaṅgam* - detachment; *anāryataḥ* - from the ignoble.

He who hears attentively this narration of Śrī Hari at once gives up the legion of sins residing in the heart. Then accepting shelter at the soles of Śrī Nṛhari's feet, that soul thus attains the incomparable boon of Hari-bhakti and detachment from all that does not lead to Śrī Hari's noble shelter.

Thus ends the Eighteenth Sarga entitled "The Sannyāsa Mantra," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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THIRD PRAKRAMA

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First Sarga

kaṅṭaka-nagara-nāgarī-vacanam

Words of the Intelligent Ladies of Kaṅṭaka Town

*śrutvā hareḥ kathanam adbhutam aprapañca / dāmodaraḥ punar
uvāca vara murārim
tat kathyatā katham asau bhagavāś cakāra / nyāsa videśa-gamana
puruottama ca 1*

śrutvā - hearing; *hareḥ* - of Hari; *kathanam* - narrative; *adbhutam* - wonderful; *aprapañcam* - non-material; *dāmodaraḥ* - Dāmodara Paṇita; *puna* - again; *uvāca* - said; *varam* - a boon; *murārim* - of Murāri Gupta; *tat* - that; *kathyatām* - relate; *katham* - how?; *asau* - He; *bhagavān* - the Lord; *cakāra* - took; *nyāsam* - the renounced order; *videśa-gamanam* - going to foreign countries; *puruottamam* - the city of the Supreme Person, Jagannātha Purī; *ca* - and.

After hearing the wonderful narrative of these transcendental pastimes of Śrī Hari, Dāmodara requested further Murāri Gupta, "Please narrate how our all-opulent Lord accepted the renounced order of life, and how He travelled to other lands as well as the city of Puruṣottama-deva.

dṭvā jagāma muni-saṅga-nievitāni / tīrthāni kāni ca manojña-kpaḥ

purāṇaḥ
śrutvā vaco dvija-varasya jagāda vaidyo / hdyā kathā śṇu hareḥ
kathayāmi tubhyam 2

ḍtvā - seeing; *jagāma* - He went; *muni-saṅga-nievitāni* - frequented by groups of sages; *tīrthāni* - holy bathing places; *kāni* - which?; *ca* - and; *mana-jña-kpaḥ* - whose mercy enchants the mind; *purāṇaḥ* - primordial; *śrutvā* - hearing; *vaca* - the words; *dvija-varasya* - of the best of the twice-born; *jagāda* - he spoke; *vaidya* - the physician; *hdyām* - enheartening; *kathām* - tale; *śṇu* - please hear; *hareḥ* - of Hari; *kathayāmi* - I am telling; *tubhyam* - to you.

"There are many tīrthas frequented and rendered service by sages. After that primeval Personality, whose mercy enchants my mind, saw the city of Puruṣottama, which of them did He visit?" Hearing these requests from that best of the twice-born, the physician replied, "Listen to me attentively as I narrate to you that history which is enlivening to the heart."

tatrāśu śaktim atulā bhagavān dadātu / vaktu yathā mama bhavet
kuśalā suvāṇī
yasyādbhutā-śruti-sudhā-rasanaiḥ suvāṇī / yan-nāma-sasmti-rasād
vivaśā vimuktiḥ 3

tatra - therefore; *āśu* - instantly; *śaktim* - ability; *atulām* - incomparable; *bhagavān* - the illustrious Lord; *dadātu* - may He give; *vaktum* - to speak; *yathā* - so; *mama* - my; *bhavet* - it may be; *kuśalā* - suitable; *su-vāṇī* - sublime words; *yasya* - of whom; *adbhutā* - wonderful; *śruti* - ear; *sudhā* - nectar; *rasanaiḥ* - by the tongues; *su-vāṇī* - fine words; *yat* - by whom; *nāma* - name; *sasmti* - full remembrance; *rasāt* - from the taste; *vivaśā* - helplessly; *vimuktiḥ* - total freedom.

May Bhagavān now endow me with unparalleled ability so that my words delineating His glories may be very suitable and pleasing. May He give such sublime words that award nectar to the tongues of those who recite and astound the ears of those who hear. Words about Him are fully enriched by His names, and he who remembers and relishes their sublime meaning automatically receives total freedom from material bondage.

ta nitya-vigraham aja vara-hema-gaura / caitanya-devam amala purua
bhajāmi
yat-pāda-padma-nakhara-dyuti-rañjitena / cittena śuddha-manasaḥ
sahasā vidus tat 4

tam - Him; *nitya-vigraham* - eternal form; *a-jam* - unborn; *vara* - excellent; *hema* - gold; *gauram* - radiant; *caitanya* - conscious Person; *devam* - the Divine; *amalam* - flawless; *purua* - Person; *bhajāmi* - I adore; *yat* - by which; *pāda-padma* - lotus feet; *nakhara* - nails; *dyuti* - light; *rañjitena* - pleasing; *cittena* - by the mind; *śuddha-manasaḥ* - of pure hearts; *sahasā* - at once; *vidu* - they know; *tat* - that Absolute Truth.

I adore that unborn, eternal form of radiant pure golden hue, the faultless personality of Śrī Caitanya-deva. Those souls whose hearts are cleansed of material desire and thus come to know that Supreme Truth at once are delighted within their minds by the lustrous nails of His lotus feet.

*brahma-svabhāva-bhagavad-bhajanāmta ca / ta deva-vnda-
parivandita-pādam īde
yat-pāda-padma-makarandam ajasra pītvā / śrī-śaṅkaro 'pi bhagavān
anurāga-pūrṇaḥ 5*

brahma-svabhāva - the nature of the Absolute Truth; *bhagavat-bhajana* - worship of the Supreme Lord; *amtam* - immortal nectar; *ca* - and; *tam* - Him; *deva-vnda* - the multitude of gods; *parivandita-pādam* - feet that are worshipped; *īde* - I worship; *yat* - from which; *pāda-padma* - lotus feet; *makarandam* - flower honey; *ajasram* - incessantly; *pītvā* - after drinking; *śrī-śam-kara* - the causer of peace (Śiva); *api* - even; *bhagavān* - all-opulent lord; *anurāga-pūrṇaḥ* - filled with affection.

The Lord's feet are by nature transcendental and imbued with the immortal nectar of His devotional service. I offer my prayers unto those feet, which are offered elaborate worship by the host of devas. Even Bhagavān Śrī Śaṅkara incessantly sips that flower-honey of His lotus feet and thus becomes ever more complete in affectionate attachment for Śrī Hari's service.

*eva ca vaidyam upadiśya nijāśraya sa / gatvā sva-bhakta-gaṇa-
sevanajānuśaktyā
śāntaś ca sarva-rasikeśvara-gaura-candro / mugdhā nināya rajanī ca
tad utthito 'gāt 6*

evam - thus; *ca* - and; *vaidyam* - the physician; *upadiśya* - instructing; *nija* - His own; *āśrayam* - shelter; *sa* - He; *gatvā* - going; *sva-bhakta-gaṇa* - the group of His devotees; *sevana-ja* - born of service; *anuśaktyā* - with His accompanying potency; *śānta* - peaceful; *ca* - and; *sarva-rasika-īśvara* - the Lord of all transcendental relishers; *gaura-candra* - one like a golden moon; *mugdhām* - bemused; *nināya* - spent; *rajanīm* - the night; *ca* - and; *tad* - that; *utthita* - arose; *agāt* - He went.

After the tranquil Lord Gaura Candra, the emperor of rasikas, had instructed the physician whom he should accept as shelter, He returned to His home accompanied by His potencies, who had accepted the form of His devoted servitors. Then after passing that night in bemusement He rose up and departed.

*uttīryya divya-taṭinī bhagavān jagāma / jñātvātha khinna-manaso
dvija-varya-mukhyāḥ
vaiklavyam āpur atula ruruduś ca taptāḥ / śokārdditā vimanaso 'ti-
kleśa babhūvuḥ 7*

uttīrya - crossing; *divya-taṭinīm* - the divine river, Gaṅgā; *bhagavān* - the Lord; *jagāma* - He went; *jñātvā* - knowing; *atha* - then; *khinna-manasa* - dejected hearts; *dvija-varya-mukhyāḥ* - chiefs of elevated brāhmaṇas; *vaiklavyam* - perplexity; *āpu* -

they attained; *atulam* - unparalleled; *rurudu* - they wept; *ca* - and; *taptāḥ* - burned; *śoka-ārditā* - afflicted by grief; *vimanasa* - bereft of sense; *ati-kleśa* - very pained; *babhūvuḥ* - they were.

The illustrious Lord crossed the banks of the divine river and set forth. When the chiefs of the twice-born heard this, their hearts sank as they felt unlimited perplexity. Their minds became bereft of sense, and agitated by a burning sorrow, they wept.

*tān saptame 'hni parinata-tviān hy avāpa / śrī-candra-śekhara-
guṇākara-ratna-vāryaḥ
ācāryya-ratna-vara-tapta-suvarṇa-gauraḥ / kāntyā kipann iva
sudhākara-pūrṇa-śobhām 8*

tān - them; *saptame ahni* - on the seventh day; *parinata-tviān* - luster wholly lost; *hi* - indeed; *avāpa* - he attained; *śrī-candra-śekhara*; *guṇa-ākara-ratna* - a reservoir of all jewel-like good qualities; *vāryaḥ* - best; *ācāryya-ratna* - the jewel teacher; *vara* - excellent; *tapta* - molten; *su-varṇa* - fine color; *gauraḥ* - golden; *kāntyā* - by his luster; *kṣīpan* - casting; *iva* - like; *sudhā-kara* - nectar-maker (the moon); *pūrṇa-śobhām* - full of beauty.

After a week had passed, Śrī Candra Śekhara _cārya-Ratna, whose luster was like the hue of molten gold, returned to Navadvīpa. There he met the devotees, whose luster had wholly dissipated. By his effulgence, he appeared to cast even the beautiful full moon into oblivion.

*papracchur abja-nayanasya kathā-sudhā te / ta tān uvāca tat kathayāmi sarvvaṃ
brūte sa gadgada-girā dvija-vāryya-mukhyān / śrī-candra-śekhara-dharāmarā-
vāryya-mukhyaḥ 9*

papracchu - they inquired; *abja-nayanasya* - of the lotus-eyed Lord; *kathā-sudhām* - topic-nectar; *te* - they; *tam* - of Him; *tān* - them; *uvāca* - he said; *tat* - that; *kathayāmi* - I am telling; *sarvvaṃ* - all; *brūte* - he said; *sa* - he; *gadgada-girā* - with faltering words; *dvija-vāryya-mukhyān* - to the chiefs of the exalted brāhmaṇas; *śrī-candra-śekhara-dhara* - the holder of the moon crest; *amara-vāryya-mukhyaḥ* - the chief amongst the immortals.

All the bhaktas requested him to tell the nectar-topics of the lotus-eyed Lord. Śrī Candra Śekhara replied, "Yes, I shall tell you all about Him." Then that best of the immortals addressed those illustrious heads of the brāhmaṇa community with a choked voice.

*gacchad vibhoḥ pathi narā vadana nirīkya / netraiḥ papuḥ purua-
bhūaṇa-gātra-śobhām
nyāsāya tasya gamana ca punar viditvā / hṭā praṇemur amum ambuja-
pāda-yugmam 10*

gacchan - going; *vibhoḥ* - of the great, sense-controlled; *pathi* - on the path; *narā* - men; *vadanam* - face; *nirīkya* - seeing; *netraiḥ* - with their eyes; *papuḥ* - they drank;

purua-bhūaṇa - ornament of males; *gātra-śobhām* - beautiful body; *nyāsāya* - for renunciation; *tasya* - His; *gamanam* - going; *ca* - and; *puna* - further; *viditvā* - knowing; *hṭā* - thrilled; *praṇemu* - they bowed down; *amum* - to Him; *ambuja-pāda-yugmam* - pair of lotus feet.

"As the great and sense-controlled Lord walked the path, all of the people glanced upon His countenance and through their eyes drank the beauty of His body, which is the ornament of all male forms. When they learned that He was on His way to accept the sannyāsa order, they joyously offered their obeisances unto His lotus feet.

*nanartta tasmin bhagavān mukundaḥ / premārdravakāḥ
pula-kācitāṅgaḥ
hṭā jaguḥ kṇa-padābja-gīta / ācārya-ratna-pramukhā mahattamāḥ 11*

nanarta - He danced; *tasmin* - in that; *bhagavān* - the blessed Lord; *mukundaḥ* - giver of liberation; *prema-ārdravakāḥ* - chest wet with tears of love; *pulaka-acitāṅgaḥ* - body hairs thrilled; *hṭā* - joyous; *jaguḥ* - they sang; *kṇa-pada-abja* - Kṛṣṇa's lotus feet; *gītam* - song; *ācārya-ratna-pramukhā* - headed by _cārya Ratna; *mahattamāḥ* - greatest of the great.

Then while the great souls led by _cārya Ratna sang songs of Kṛṣṇa's lotus feet, Gaura Mukunda began to dance. His chest became wet with tears of prema and His hairs thrilled out of rapture.

*tasmin kaṇe kaṇṭaka-nāma-puryā / samāgatā brāhmaṇa-
sajjanottamāḥ
nāryyaś ca bālās ca suhṭa-vddhā / ghīta-hastā badhirāndha-kubjāḥ 12*

tasmin - at that; *kaṇe* - moment; *kaṇṭaka-nāma* - named Kaṇṭaka; *puryā* - in the town; *samāgatā* - assembled; *brāhmaṇa* - learned in spirit; *sat-jana* - godly people; *uttamāḥ* - transcendentalists; *nārya* - women; *ca* - and; *bālā* - boys; *ca* - and; *suhṭa-vddhā* - very joyous elders; *ghīta-hastā* - holding hands; *badhira* - deaf; *andha* - blind; *kubjāḥ* - hunch-backed.

Meanwhile, in the town of Kaṇṭaka, many exalted saintly transcendentalists and brāhmaṇas were assembled, as also were women, boys, very joyful elders, as well as the deaf, the blind, and the hunch-backed, who arrived while holding the hands of others.

*striyaś ca kāścit dhṭa-pūrṇa-kumbhā / dhṭārccanāḥ kaka-tateu kāścit
kāścit vayasyā-dhṭa-bāhu-yugmāḥ / sampūrṇa-garbhās tvarita
samīyuh 13*

striya - women; *ca* - and; *kāścit* - some; *dhṭa-pūrṇa-kumbhā* - bearing full waterpots; *dhṭa-arcanāḥ* - holding paraphernalia for worship; *kaka-tateu* - on the edge of their hips; *kāścit* - some; *kāścit* - some; *vayasyā* - friends; *ādṭa* - held; *bāhu-yugmāḥ* - both arms; *sampūrṇa-garbhā* - fully pregnant; *tvaritam* - swiftly; *samīyuh* - went together.

Some women held full waterpots on their heads, some held ingredients for worship on the side of their hips, others who were fully pregnant walked swiftly arm-in-arm with their companions.

*papur hi santapta-hdas tu sarvvā / janārdanasyāmbuja-vaktra-
sīdhum*

bālārka-miśra hi suvarṇa-padmam / ivāparā vīkya suvismitās tāḥ 14

papu - they drank; *hi* - indeed; *santapta-hda* - with melting hearts; *tu* - verily; *sarvvā* - all; *janārdanasya* - of Jana-ārdana (one who inspires devotion in mankind); *ambuja-vaktra* - lotus face; *sīdhum* - nectar; *bāla-arka* - newly rising sun; *miśram* - son of Jagannātha Miśra; *hi* - surely; *su-varṇa-padmam* - a golden lotus; *iva* - like; *aparā* - with no other object; *vīkya* - looking; *su-vismitā* - very astonished; *tāḥ* - they.

All of them drank the elixir of Janārdana's lotus face with melting hearts. They gazed with full absorption and great astonishment at that brāhmaṇa who resembled the newly rising sun, as if He were some mystic golden lotus.

*ūcuś ca kasyāyam apūrvva-darśanaḥ / samudyad-indu-
pratimānanābhah*

śubhāya lokasya bhavāya jāto / mātṛasya puṇyena dhataḥ sva-garbhe

15

ūcu - said; *ca* - and; *kasya* - whose?; *ayam* - this; *apūrvva-darśanaḥ* - never before seen; *samudyat* - fully rising; *indu* - moon; *pratima* - like; *ānana* - face; *ābhah* - luster; *śubhāya* - for the auspiciousness; *lokasya* - of the world; *bhavāya* - for the cycle of birth and death; *jāto* - born; *mātṛā* - by the mother; *asya* - of this; *puṇyena* - by pious; *dhataḥ* - held; *sva-garbhe* - in her womb.

Talking among themselves, the people said, "O, who can be the father of this Person, whom we have never seen before, the luster of whose face resembles the rising full moon? In order that He might take birth and benefit souls entangled in the cycle of birth and death, surely a saintly mother must have carried Him within her womb."

*asau kumāro jita-kāmadevaḥ / kāntyā girā nirjita-vāk-patiḥ śubhaḥ
bhāryāsya kenāpi sukarmaṇābhūt / kenāpi kā vā virahātur āsphuṭam*

16

asau - this; *kumāra* - boy; *jita-kāma-devaḥ* - Cupid is defeated; *kāntyā* - by His effulgence; *girā* - by His words; *nirjita-vāk-patiḥ* - the eloquent Bṛhaspati is defeated; *śubhaḥ* - virtuous; *bhāryā* - by the wife; *asya* - of Him; *kenāpi* - by some way; *su-karmaṇā* - by good works; *abhūt* - it has become; *kenāpi* - by some means; *kā vā* - somehow; *virahātu* - of the separated party; *āsphuṭam* - agitation.

"By His beauty this virtuous and heroic boy has defeated Kāmadeva, and by His speech even the eloquent Bṛhaspati lies vanquished. By some devout deed a woman

became His wife, but now by some ill-fated deed she is agitated by His separation!"

*mātāsya putrasya mukha na dṭvā / jīvaty ajīvā bahu-duḥkha-taptā
yathā hi kṇo mathurā didkur / gato vraja-sthās ca babhūvur ārttāḥ 17*

mātā - by a mother; *asya* - of this; *putrasya* - of the son; *mukham* - the face; *na* - not; *dṭvā* - seeing; *jīvati* - she lives; *ajīvā* - not living; *bahu-duḥkha-taptā* - burned by many sorrows; *yathā* - as; *hi* - indeed; *kṇa* - all-attractive; *mathurām* - to Mathurā; *didku* - desiring to see; *gata* - went; *vraja-sthā* - staying in Vraja; *ca* - and; *babhūvu* - became; *ārttāḥ* - afflicted.

"Not seeing any more the face of her son, His mother must live as if in death, burned by many sorrows, like the residents of Vraja who felt pain, when Śrī Kṛṣṇa departed from Vṛndāvana, desiring to see Mathurā."

*kāścīd vidagdhāḥ sphuṭam eva cāhur / gopāṅganā-bhāva-vibhāvito
'sau
śrī-nanda-putraḥ svayam āvirāsīt / sannyāsa-veśena svakāryya-
sādhakaḥ 18*

kāścīd - some women; *vidagdhāḥ* - intelligent; *sphuṭam* - clear; *eva* - indeed; *ca* - and; *āhu* - they said; *gopa-āṅganā* - wives of the cowherds; *bhāva* - ecstatic mood; *vibhāvito* - feeling; *asau* - He; *śrī-nanda-putraḥ* - the son of Nanda; *svayam* - in Person; *āvirāsīt* - He has appeared; *sannyāsa-veśena* - in the garb of a renunciant; *svakāryya-sādhakaḥ* - executor of His own mission.

Certain intelligent women said, "It is clear that He is experiencing the ecstatic moods experienced by the Vraja-gopīs. Undoubtedly He is Nanda's son, who has appeared to execute His mission in the garb of a sannyāsī."

*eva vidhānyā bahudhā suvāco / babhūvur anyonya-kathā prasaṅgaiḥ
mukha pibantyo na viduḥ sva-deha / viśvambharasyāmbuja-locanasya
19*

evam vidhā - in this way; *anyā* - other; *bahudhā* - many; *su-vāca* - sweet words; *babhūvu* - they were; *anyonya-kathā* - discussion amongst one another; *prasaṅgaiḥ* - by the groups; *mukham* - face; *pibantya* - drinking; *na* - not; *viduḥ* - they knew; *sva-deham* - own body; *viśvambharasya* - of Viśvambhara; *ambuja-locanasya* - of the lotus-eyed.

Many other sweet words of this nature were spoken amongst those groups of women, and as they drank the nectar of Viśvambhara's lotus face, they became entirely forgetful of their own bodies.

Thus ends the First Sarga entitled "Words of the Intelligent Ladies of Kaṅṭaka Town," in the Third Prakrama of the great poem Śrī Caitanya Carita.



Second Sarga

sannyāsa-āśrama-pāvanam
Śrī Gaurāṅga Purifies the Sannyāsa _śrama

***ntyāvasāne bhagavān ruroda / premnā hareḥ so'pi vibhinna-dhairyyaḥ
dṭvā tadā tatra samāgatā vai / rudanti te prema-jalāvilākāḥ 1***

ntyā-avasāne - at the end of dancing; *bhagavān* - the Lord; *ruroda* - wept; *premnā* - out of love; *hareḥ* - of Hari; *sa api* - that same Person; *vibhinna-dhairyyaḥ* - composure shattered; *dṭvā* - seeing; *tadā* - then; *tatra* - there; *samāgatā* - assembled; *vai* - truly; *rudanti* - they wept; *te* - they; *prema-jala* - the water of love; *avila-akāḥ* - imperceptibly.

At the culmination of His dancing the splendid Lord wept, His composure shattered by love for Śrī Hari. And all those who gathered there to observe the scene also imperceptibly shed tears of love.

***tataḥ samutthāya hariḥ sagadgada- / svareṇa tāt prāha samāgatān
janān
mā tāta mātāś ca vidhehi sāmpratā / śubhāśio yena hari-smtiḥ syāt 2***

tataḥ - then; *samutthāya* - rising up; *hariḥ* - the dispeller of inauspiciousness; *sagadgada-svareṇa* - with choked voice; *tāt* - them; *prāha* - He said; *samāgatān* - assembled; *janān* - people; *mām* - Me; *tāta* - dear father; *mātā* - mother; *ca* - and; *vidhehi* - may you bestow; *sāmpratā* - now; *śubha-āśia* - auspicious blessings; *yena* - whereby; *hari-smtiḥ* - remembrance of Hari; *syāt* - it may be.

Then standing up, in a faltering voice Gaura Hari spoke to the assembled people , "Dear fathers and mothers, now kindly give Me your auspicious blessings, so that I have remembrance of Śrī Hari."

***śrutvābhilajjākulitā vivastrā / gatās tatas te prarudanta eva
śrī-kṣa-premā-paripūrṇa-dehā / babhūvuḥ sad-bhakti-rasena pūrṇāḥ***

3

śrutvā - hearing; *abhilajjā* - very ashamed; *ākulitā* - confounded; *vivastrā* - denuded; *gatā* - went; *tata* - then; *te* - they; *prarudanta* - weeping profusely; *eva* - indeed; *śrī-kṣa-premā* - love for Śrī Kṛṣṇa; *paripūrṇa* - overbrimming; *dehā* - bodies; *babhūvuḥ* - they became; *sat-bhakti* - pure devotion; *rasena* - by the mellow; *pūrṇāḥ* - filled.

When the people heard these words, they sensed that their hearts had been stripped naked and thus feeling ashamed and confounded, they wept profusely. Then

their hearts filled with sad-bhakti-rasa, and their bodies became overwhelmed by the symptoms of Śrī Kṛṣṇa-prema

*tān sāntvayitvā nija-darśanāmtaiḥ / sa gaura-candro bhagavān
jagāma
guror nivāsa saha-vaiṇavāgraiḥ / śrī-keśavākhyasya mahānubhāvaḥ 4*

tān - them; *sāntvayitvā* - pacified; *nija-darśana* - the sight of His Person; *amtaiḥ* - by the deathless nectar; *sa* - He; *gaura-candra* - the golden moon; *bhagavān* - the all-opulent Lord; *jagāma* - He went; *guro* - of His guru; *nivāsam* - the residence; *saha-vaiṇava-agraiḥ* - with the advanced vaiṣṇavas; *śrī-keśava-ākhyasya* - named Śrī Keśava; *mahā-anubhāvaḥ* - munificent.

After pacifying their hearts with the nectarean vision of His Person, the munificent Lord, Bhagavān Śrī Gaura Candra accompanied by the foremost vaiṣṇavas, proceeded onwards to the residence of His guru, the great soul, Śrī Keśava.

*natvā guroḥ pāda-yuga nivāsa / tasmin sa cakre karuṇāmbudhir hariḥ
śrī-rāma-nārāyaṇa-nāma-maṅgala / gāyan guṇān prema-vibhinna-
dhairyyaḥ 5*

natvā - after bowing; *guroḥ* - of His guru; *pāda-yugam* - pair of feet; *nivāsam* - dwelling; *tasmin* - in that place; *sa* - He; *cakre* - made; *karuṇā-ambudhi* - the ocean of mercy; *hariḥ*; *śrī-rāma-nārāyaṇa-nāma-maṅgalam* - auspicious names Śrī Rāma and Nārāyaṇa; *gāyan* - singing; *guṇān* - the qualities; *prema-vibhinna-dhairyyaḥ* - composure dissolved by love.

Arriving there, the ocean of mercy bowed down to the feet of His guru. Then He took up His residence in that place, and so doing, He continuously sang auspicious songs of the names and qualities of Śrī Rāma, Nārāyaṇa, until His composure dissolved in prema.

*tathāparāhne nṛ-harer avāptyai / nyāsokta-karmmāṇi cakāra śuddha
ācāryya-ratno bhagavās cakāra / kṛṣṇasya pūjā vidhivad vidhi-jña 6*

tathā - so; *aparāhne* - in the afternoon; *nṛ-hare* - of the human-like form of Hari; *avāptyai* - for obtaining; *nyāsa* - renunciation; *ukta* - spoken; *karmmāṇi* - functions; *cakāra* - He performed; *śuddha* - pure; *ācāryya-ratna* - the Jewel Teacher; *bhagavān* - the Lord; *cakāra* - did; *kṛṣṇasya* - of Kṛṣṇa Caitanya; *pūjām* - worship; *vidhi-vat* - according to etiquette; *vidhi-jña* - learned in procedure.

In the afternoon the great personality ācāryya Ratna, who was learned in Vedic vidhi, in a purified state worshipped Śrī Kṛṣṇa, and performed the ceremony for the consecration of sannyāsa .

*tataḥ samīpa sa guror hitārthī / gatvāvadat karṇa-samīpa īśaḥ
svapne mayā mantra-varo hi labdhaḥ / śṇuva tat ki tava sammata syāt*

tataḥ - then; *samīpam* - nearby; *sa* - He; *guro* - of the guru; *hita-arthī* - desiring the welfare; *gatvā* - went; *avadat* - He said; *karṇa-samīpe* - in the ear; *īśaḥ* - the Lord; *svapne* - in a dream; *mayā* - by Me; *mantra-vara* - excellent mantra; *hi* - truly; *labdhaḥ* - obtained; *śṇuva* - hear; *tat* - that; *kim* - whether?; *tava* - your; *sammatam* - approved; *syāt* - it may be.

Then desiring His guru's welfare, Śrī Viśvambhara approached him and murmured in his ear, "Within a dream I received an excellent mantra. Please hear it from Me and tell Me if you approve."

*vara-traya tat-śravaṇāntika svaya / provāca nyāsokta-manu
viśuddham
śrutvāvadat so 'pi harer ida syāt / sannyāsa-mantra parama pavitram*
8

vara-trayam - three times; *tat-śravaṇa-antika* - near his ear; *svayam* - Himself; *provāca* - uttered; *nyāsa-ukta* - recited for renunciation; *manum* - mantra; *viśuddham* - transcendently pure; *śrutvā* - hearing; *avadat* - He said; *sa api* - that very mantra; *hare* - of Hari; *idam* - this; *syāt* - this may be; *sannyāsa-mantram* - the mantra for accepting sannyāsa; *paramam* - highest; *pavitram* - pure.

He uttered that transcendently pure mantra which is chanted by sannyāsīs. three times in his ear. Hearing it, Śrī Keśava replied, "Indeed, this is the supremely purifying mantra of Śrī Hari."

*vyājena dīkā gurave sa dattvā / lokaika-nātho gurur avyayātmā
guro dadasvādyā manīita me / sannyāsam ity āha puṭaṅjaliḥ prabhuḥ*
9

vyājena - by pretense; *dīkā* - initiation; *gurave* - to his guru; *sa* - He; *dattvā* - gave; *loka* - of the worlds; *eka-nātha* - the one Lord; *guru* - spiritual master; *avyaya-ātmā* - whose body is imperishable; *guro* - O guru; *dadasva* - please give; *adya* - today; *manīitam* - desired; *me* - to Me; *sannyāsam* - renunciation; *iti* - thus; *āha* - He said; *puṭa-aṅjaliḥ* - hollowed hands; *prabhuḥ* - the Master.

Thus by a pretense the one supreme and changeless guru, who is the Master of all worlds, initiated His guru. Then with hands folded in supplication, Prabhu said, "He guruji! Kindly fulfill My heart's longing and today endow Me with the order of sannyāsa."

*tataḥ śubhe saṅkramane raveḥ kaṇe / kumbha prayāti makarān manī
sannyāsa-mantra pradadau mahātmā / śrī-keśavākhyo haraye
vidhāna-vit 10*

tataḥ - then; *śubhe* - auspicious; *saṅkramane* - in the journey; *raveḥ* - of the sun; *kaṇe* - at the moment; *kumbham* - Aquarius; *prayāti* - he enters; *makarāt* - from Capricorn; *manī* - intelligent; *sannyāsa-mantram* - mantra for renunciants;

pradadau - bestowed; *mahā-ātmā* - great soul; *śrī-keśava-ākhyā* - known as Śrī Keśava; *haraye* - to Hari; *vidhāna-vit* - learned in precept.

Then at the auspicious moment of the sun's journey from Capricorn into Aquarius, that intelligent mahātmā, Śrī Keśava, who was learned in the precepts of spiritual life, gave back the sannyāsa mantra to Śrī Hari.

***tatah sa-romañcita-deha-yaṣṭir / ānanda-netrāmbubhir ārdra-vakṣā
sannyasta evāham iti svaya hari / sa-gadgada-vākyam uvāca deva 11***

tatah - then; *sa-romāñcita* - with thrilling of hairs; *deha-yaṣṭi* - slender body; *ānanda-netra-ambubhi* - by tears of joy; *ārdra-vakṣā* - wet chest; *sannyasta* - renounced; *eva* - indeed; *aham* - I; *iti* - thus; *svayam* - spontaneously; *hari* - the remover of sin; *sa-gadgada-vākyam* - with words choked up; *uvāca* - He said; *deva* - the Lord.

As the hairs of His slender body thrilled with joy, and His chest became became wet with tears, Śrī Hari Deva candidly uttered with a faltering voice, "At last, I have given up family life!"

***gacchantam ālokya hari guruḥ svaya / daṇḍa sa-cela tvarayā dadau
kare
bho bho ghāṇeti vadan guror vvacah / śrutvā ghītvā guru-bhakti-
lampataḥ 12***

***guror nideśa bahu-manyamānas / tatrāvasat tad-divasa jitāriḥ
rātrau vasan kīrtanam āśu cakre / ntya ca tasmin guruṇā sama
prabhuḥ 13***

gacchantam - going; *ālokya* - gazing at; *harim* - Hari; *guruḥ* - the spiritual master; *svayam* - of His own accord; *daṇḍam* - rod; *sa-celam* - with cloth; *tvarayā* - quickly; *dadau* - gave; *kare* - in the hand; *bho bho* - Oh! Oh!; *ghāṇa* - please take; *iti* - thus; *vadan* - saying; *guro* - of the guru; *vacah* - the words; *śrutvā* - hearing; *ghītvā* - having accepted; *guru-bhakti-lampataḥ* - very eager for devotion to His guru; *guro* - of His guru; *nideśam* - instruction; *bahu-manyamāna* - much honoring; *tatra* - there; *avasat* - He dwelt; *tat-divasam* - that day; *jita-ariḥ* - victor of the enemies of spiritual life: lust, anger, greed, illusion, envy, madness; *rātrau* - at night; *vasan* - staying; *kīrtanam* - chanting; *āśu* - immediately; *cakre* - He made; *ntyam* - dancing; *ca* - and; *tasmin* - there; *guruṇā samam* - with the guru; *prabhuḥ* - the Master.

Then seeing that Śrī Hari was about to depart, His guru overtook Him and quickly placed the daṇḍa and sannyāsa cloth in His hand, saying, "Bho! Good sir! Please take these also!" Hearing him, that conqueror of the foes of spiritual life, accepted those articles of sannyāsa. Then being very eager to teach the principle of guru-bhakti, he honored the instruction of His guru and resided in that place for the day. Then suddenly at night our Prabhu began to sing and dance in the company of His guru.

nanartta tasmin jagatā guror guruḥ / kṣena sārddha mahatā sukheṇa

ānanda-pūrṇas tu punaḥ sa mene / brāhma sukha tucchatara mahātmā

14

nanarta - he danced; *tasmin* - there; *jagatām* - of sentient beings; *guro* - of the guru; *guruḥ* - the guru; *kṣena* - with Kṛṣṇa; *sārdham* - together; *mahatā* - great; *sukhena* - with happiness; *ānanda-pūrṇa* - filled with joy; *tu* - indeed; *punaḥ* - more; *sa* - he; *mene* - thought; *brāhmam sukham* - happiness from brahman realization; *tuccha-taram* - most insignificant; *mahā-ātmā* - the great soul.

In great bliss the guru of the guru of all embodied beings danced there with his disciple, Śrī Kṛṣṇa Caitanya. Filled with ānanda, which ever increased more and more, that mahātmā then considered brahma-sukha to be insignificant.

*ntyāvasāne harim abravīt sa / ko 'pīha me daṇḍam imam karāgrāt
ākya mā prāha bhujā-dvayena / sṭvā svaya tva naṭana kuruva 15*

ntyā-avasāne - at the end of dancing; *harim* - the dispeller of evil; *abravīt* - he said; *sa* - he; *ka api* - who indeed?; *iha* - at this time; *me* - of me; *daṇḍam* - staff; *imam* - this; *kara-agrāt* - from my fingertips; *ākya* - taking; *mām* - me; *prāha* - He said; *bhujā-dvayena* - with His two arms; *sṭvā* - touching; *svayam* - Himself; *tvam* - you; *naṭanam* - dancing; *kuruva* - do.

When their singing and dancing had ended, Keśava Bharatī said to Śrī Hari, "Who actually accepted the daṇa from my fingertips? Who is He that held Me within His arms and commanded me to dance?"

*tato 'ham ānanda-paripluto mudā / praviśya ntya ktavān suvihvalaḥ
śrutvā vacas tasya suvismitās te / sa vaiṇavāḥ prema-vibhinna-
dhairyāḥ 16*

tata - then; *aham* - I; *ānanda-paripluta* - immersed in bliss; *mudā* - out of joy; *praviśya* - entering; *ntyam* - dancing; *ktavān* - have done; *su-vihvalaḥ* - very overwhelmed; *śrutvā* - hearing; *vaca* - the words; *tasya* - his; *su-vismitā* - very astonished; *te* - they; *sa* - he; *vaiṇavāḥ* - devotees of the Lord; *prema* - out of love; *vibhinna-dhairyāḥ* - composure destroyed.

"Now that I have begun to dance, I am wholly overwhelmed and happily float in an ocean of bliss." Hearing the words of this former monist, the vaiṣṇavas became most astonished, and they also lost all sense of externals within the waves of prema.

*śrutvā guror vākyam analpam arthavan / nanartta tasmin sva-janair
anuvrata*

harṣeṇa yukto mahatā mahātmā / svaya hari svātma-rato guṇāśraya

17

śrutvā - hearing; *guro* - of His guru; *vākyam* - the statement; *analpam* - not inconsequential; *arthavat* - meaningful; *nanarta* - He danced; *tasmin* - there; *sva-*

janai - with His men; *anuvrata* - devoted follower; *harṣeṇa* - with joy; *yukta* - imbued; *mahatā* - with great; *mahā-ātmā* - great soul; *svayam* - Himself; *hari* - the remover of sin; *sva-ātma-rata* - in love with Himself; *guṇa-āśraya* - the shelter of good qualities.

Hearing these words from His guru, which were not trivial but filled with meaning, Śrī Hari, feeling Himself his guru's devoted follower, in a mood of immense exultation, sang and danced with His men in that place. Thereafter Lord who offers shelter to all sublime qualities became attached to contemplation of His inner Self.

sa bhāratī prema-pariplutātmā / kamaṇḍalu daṇḍam apīha dūre
*kiptvā nanartta prabhuṇā sama vai / sannyāsa-dharmasya pavitra-
hetunā 18*

sa - he; *bhāratī* - Keśava Bhāratī; *prema-paripluta-ātmā* - a soul floating in prema; *kamaṇḍalum* - waterpot; *daṇḍam* - staff; *api* - also; *iha* - in that place; *dūre* - to a distant place; *kiptvā* - throwing away; *nanarta* - he danced; *prabhuṇā* - with Prabhu; *samam* - together; *vai* - verily; *sannyāsa-dharmasya* - of the renounced order; *pavitra-hetunā* - with the purpose of purifying.

That Keśava Bhāratī had become a soul fully immersed in love of Kṛṣṇa. Tossing far away his *daṇa* and *kamaṇḍalu*, he danced with Mahāprabhu to purify his *sannyāsa-dharma*.

*iti svaya yad bhagavat-cta śubha / sannyāsam ānanda-kara dvi-
janmamām*
śṇoti yas tasya bhaved vimuktir / labhec ca tat tan manasā yad icchati
19

iti - thus; *svayam* - by His own desire; *yat* - what; *bhagavat-ctam* - done by the Lord; *śubham* - sublime; *sannyāsa* - renunciation; *ānanda-karam* - evoking bliss; *dvi-janmamām* - for twice-born men; *śṇoti* - he hears; *ya* - who; *tasya* - his; *bhaved* - it may be; *vimukti* - complete liberation; *labhet* - can achieve; *ca* - and; *tat tat* - whatever; *manasā* - by his mind; *yat* - what; *icchati* - he desires.

One who hears this sublime narration of the Lord's acceptance of *sannyāsa*, which awakens bliss in the hearts of the twice born, achieves complete freedom from the bondage of material existence and attains whatever his heart may desire.

Thus ends the Second Sarga entitled "Śrī Gaurāṅga Purifies the Sannyāsa-
_śrama," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Third Sarga

rāḍha-deśa-bhramaṇam
Wandering in Rāha-deśa

*atha natvā guroḥ pāda / tam anujñāpya mādhaveḥ
tadājñayāvrajaḍ deśa / rāḍha gūḍho mahā-bhujah 1*

atha - then; *natvā* - bowing; *guroḥ* - of guru; *pādam* - feet; *tam* - him; *anujñāpya* - taking permission; *mādhaveḥ* - the husband of Lakṣmī; *tadā* - then; *ājñayā* - by his order; *avrajat* - He went; *deśam* - land; *rāḍham* - the land in Bengal on the western bank of the Gaṅgā; *gūḍha* - secretly, confidential; *mahā-bhujah* - mighty-armed.

Then and bowing to the feet of His guru , the mighty-armed Mādhave then requested permission to depart. Following his order, He left secretly for Rāha-deśa, absorbed in confidential thoughts.

*nityāvadhūtena saha / kṇa-gāthā muhur muhuḥ
pathi gacchan lapan ntyan / gāyan sva-bhakti-bhāvitaḥ 2*

nitya - eternal; *avadhūtena* - by He who is free from convention; *saha* - together with; *kṇa-gāthā* - songs of Kṛṣṇa; *muhu muhuḥ* - repeatedly; *pathi* - on the path; *gacchan* - going; *lapan* - conversing; *ntyan* - dancing; *gāyan* - singing; *sva-bhakti-bhāvitaḥ* - with moods of His own devotion.

While travelling on the path in the company of the avadhūta, Śrī Caitanya again and again untiringly discussed the ever-fresh qualities of Śrī Kṛṣṇa and danced and sang bhakti-inspiring songs for His internal identity of Śrī Śrī Rādhā-Kṛṣṇa.

*dhyāyan kṇa-padāmbhojam / ātmanātmātma-vigraham
vrajan premāśru-dhārābhir / nirjharair giri-śṅgavat 3*

dhyāyan - contemplating; *kṇa-pada-ambhojam* - the lotus feet of Kṛṣṇa; *ātmanā* - by His heart; *ātma-ātma* - the soul of all souls, Paramātmā; *vigraham* - form; *vrajan* - going; *prema-āśru* - tears of love; *dhārābhi* - with currents; *nirjharai* - by waterfalls; *giri-śṅgavat* - like the peak of a mountain.

While wandering, He would meditate on the lotus feet of the Soul of all souls. Then becoming covered by torrents of love-tears, He appeared like a mountain peak surrounded by cascading waterfalls.

*viluptākaḥ kvacit kampa-pulakāñcita-vigrahaḥ
vihvalaḥ skhalitaḥ kvāpi / kvacid druta-gatir vrajan 4*

vilupta-akaḥ - eyes blinded by tears; *kvacit* - sometimes; *kampa* - trembling; *pulaka-añcita* - hairs bristling with ecstasy; *vigrahaḥ* - form; *vihvalaḥ* - entranced; *skhalitaḥ* - stumbling; *kva api* - sometimes; *kvacid* - sometimes; *druta-gati* - swift gait; *vrajan* - going.

Sometimes His eyes became blinded by tears, His body trembled, and His hairs

bristled out of ecstasy. Entranced in consciousness of Kṛṣṇa, He would sometimes stumble and sometimes run swiftly.

*matta-karīndravat kvāpi / tejasā vavdhe kvacit
kvacid gāyati govinda / kṇa kṇeti sādaram 5*

matta - intoxicated; *kari-indra-vat* - like a lord of elephants; *kva api* - sometimes; *tejasā* - with His power; *vavdhe* - He increased; *kvacit* - sometimes; *kvacit* - sometimes; *gāyati* - He sings; *govinda* - O Govinda!; *kṇa kṇa* - O Kṛṣṇa, O Kṛṣṇa!; *iti* - thus; *sa-ādaram* - with reverence.

Sometimes He would expand in power like an intoxicated war elephant, and sometimes with great reverence, He would utter, "Govinda! Kṛṣṇa! Kṛṣṇa!"

*tatra deṣe harer nāmāśrutvā cātīva vihvalaḥ
praviśyāha jale kipra / tyajāmi deham ātmanaḥ 6*

tatra - there; *deṣe* - in the country; *hare* - of Hari; *nāmā* - the name; *āśrutvā* - not hearing; *ca* - and; *atīva* - intensely; *vihvalaḥ* - overwhelmed; *praviśya* - entering; *aham* - I; *jale* - in the water; *kipram* - swiftly; *tyajāmi* - I am giving up; *deham* - My body; *ātmanaḥ* - own.

Since Śrī Gaurāṅga was unable to hear the names of Śrī Hari chanted in that land, felt great distress and declared, "I shall at once enter this water and give up this body.

*na śṇomi harer nāma / katha brāhmaṇa-sasthitau
iti niścītya toyasya / samīpa sa vrajan prabhuh 7*

na - not; *śṇomi* - I hear; *hare* - of Hari; *nāma* - the name; *katham* - how?; *brāhmaṇa-sasthitau* - in which there are brāhmaṇas; *iti* - thus; *niścītya* - determining; *toyasya* - of water; *samīpam* - near; *sa* - He; *vrajan* - going; *prabhuh* - the Master.

"In this land, which is populated by so many brāhmaṇas, why do I not hear chanting of the names of Śrī Hari?" Thus, with fixed determination our Prabhu approached the water's edge .

*dadarśa balakān tatra / gavā saṅgha-vihāriṇaḥ
nityānandāvadhūtena / śikitān hari-kīrtanam 8*

dadarśa - He saw; *balakān* - boys; *tatra* - there; *gavām* - cows; *saṅgha-vihāriṇaḥ* - enjoying one another's company; *nityānanda-avadhūtena* - by Nityānanda Avadhūta; *śikitān* - taught; *hari-kīrtanam* - chanting the names of Hari.

Nityānanda Avadhūta saw several boys who were tending their cows and sporting amongst one another and he instructed them on the chanting of the names of Śrī Hari.

tatraiko bālako 'tyuccair / hari vada hari vada

iti provāca hareṇa / punaḥ punar udāra-dhīḥ 9

tatra - there; *eka* - one; *bālaka* - boy; *ati-uccai* - in a very loud voice; *harim vada* - chant the names of Hari; *harim vada* - Hari Bol; *iti* - thus; *provāca* - he proclaimed; *hareṇa* - with exhilaration; *punaḥ puna* - repeatedly; *udāra-dhīḥ* - broad-minded.

Amongst them was a boy of prodigious intelligence, who with great exhilaration proclaimed loudly again and again, "Hari Bol! Hari Bol!"

*tat śrutvā harśīto devaḥ / sarakan deham ātmanaḥ
tatraiva prarurodārtto / vihvalaś cāpatad bhuvi 10*

tat - that; *śrutvā* - hearing; *harśīta* - joyous; *devaḥ* - the Divinity; *sarakan* - saved; *deham* - body; *ātmanaḥ* - His own; *tatra* - there; *eva* - indeed; *praruroda* - He wept loudly; *ārta* - afflicted; *vihvala* - entranced; *ca* - and; *apatat* - He fell; *bhuvi* - on the earth.

Hearing this, the Lord felt happy and thus decided to desist from from destroying His body. Then He wept loudly out of feeling anguish of separation from Kṛṣṇa and fell entranced to the earth.

*sāntvitaś cāvadhūtena / vndāraṇasya vārttayā
kim adbhuta tato gatvā / śikā cakre mahā-matiḥ 11*

sāntvita - pacified; *ca* - but; *avadhūtena* - by the avadhūta; *vndā-araṇasya* - of Vṛndāvana; *vārttayā* - with news; *kim* - how?; *adbhutam* - wonderful; *tata* - then; *gatvā* - going; *śikā cakre* - He gave instruction; *mahā-matiḥ* - one having munificent desires.

Then Gaura Hari was pacified by the avadhūta, who spoke to Him news of Vṛndāraṇya. Oh! what marvellous news that was. And while proceeding on the path, filled with the great and munificent desires of pure devotion, He gave me some instructions:

*navadvīpa pragaccha tva / mā prāha śrī-niketanah
tato 'ha śoka-duḥkhārtto / navadvīpa vrajann api 12*

navadvīpam - to Navadvīpa; *pragaccha* - go swiftly; *tvam* - you; *mām* - to me; *prāha* - He said; *śrī-niketanah* - the shelter of the goddess of fortune; *tata* - then; *aham* - I; *śoka-duḥkha* - lamentation and grief; *ārta* - afflicted; *navadvīpam* - to Navadvīpa; *vrajan* - going; *api* - as if.

"At once yo must depart for Navadvīpa," the Lord of Lakṣmī said. Then, afflicted by grief and lamentation, I readied myself to leave.

*namo nārāyaṇāyeti / mad-vākya bhakta-sannidhau
vaktavya bhavatā yena / mamānando bhaviyati 13*

nama - obeisances; *nārāyaṇāya* - to the shelter of all living beings; *iti* - thus; *mat-vākyam* - My words; *bhakta-sannidhau* - in the presence of the devotees; *vaktavyam* - should be spoken; *bhavatā* - by Your grace; *yena* - whereby; *mama* - My; *ānanda* - joy; *bhaviyati* - there will be.

The Lord further said, "Your grace must deliver this message from Me to all My devotees, `namo nārāyaṇāya, Let us offer our obeisances unto Nārāyaṇa.' This will bring Me joy."

*śrutvā sarvva harer vākya / gaurāṅge nyasta-jīvanah
sthito 'ha paramārtto 'pi / gaura-candra-vicēṭitam 14*

śrutvā - hearing; *sarvam* - all; *hare* - of Hari; *vākyam* - words; *gaurāṅge* - unto Gaurāṅga; *nyasta-jīvanah* - given up my life; *sthita* - remained; *aham* - I; *parama-ārta* - extremely disturbed; *api* - although; *gauracandra-vicēṭitam* - the activities of Gaura Candra.

I heard this command of Gaurāṅga Hari, but because I had completely given up my life for His sake and thus felt without any shelter other than Him, I simply remained there in His presence, feeling much perturbed.

*jñāta bāhyopasaṅkrānta / nibhta paramādbhutam
sa-gadgada sa ca prāha / śrī-kṣa-nāma-maṅgalam 15*

jñātam - knowing; *bāhya* - external; *opasaṅkrāntam* - reflection; *nibhtam* - confidential; *parama-adbhutam* - very wonderful; *sa-gadgadam* - with faltering voice; *sa* - He; *ca* - and; *prāha* - said; *śrī-kṣa-nāma-maṅgalam* - the auspicious name of Śrī Kṛṣṇa.

I understood the very astonishing activities of Śrī Gaura Candra to be confidential, in that His external state was merely a reflection of His inner trance. Then with a faltering voice the Lord uttered the auspicious name of Kṛṣṇa.

*hasati skhalati kvāpi / kampati gāyati kvacit
roditi vrajati kvāpi / patati svapiti kitau 16*

hasati - He laughs; *skhalati* - He stumbles; *kvāpi* - sometimes; *kampati* - He trembles; *gāyati* - He sings; *kvacit* - sometimes; *roditi* - He cries; *vrajati* - He wanders about; *kvāpi* - sometimes; *patati* - He falls; *svapiti* - He sleeps; *kitau* - on the earth.

At times He would laugh, at times His voice became choked, and sometimes He would tremble or sing. At times He would weep or wander here and there, and at times He would fall down and sleep upon the earth.

*gopī-bhāvair dāsa-bhāvair / īśa-bhāvai kvacit kvacit
ātma-tantraḥ svātma-rataḥ / śikayan sva-janān ayam 17*

gopī-bhāvai - with moods of a gopī; *dāsa-bhāvai* - moods of a servant; *īśa-bhāvai* - moods of the Lord; *kvacit kvacit* - sometimes; *ātma-tantraḥ* - self-sufficient; *sva-ātma-rataḥ* - self-satisfied; *śikayan* - teaching; *sva-janān* - His own men; *ayam* - this.

At times He would taste the moods of a gopī, at other times the moods of a servant of the Lord, and sometimes the moods of the Supreme Lord Himself. Through these moods, the self-sufficient and self-satisfied Lord taught His people lessons.

*ttīya-divasa yāvan / na sasmāra sva-vigraham
mahā-bhīto vyākulo 'ha / ki karomīti cintitaḥ 18*

ttīya-divasam - third day; *yāvat* - until; *na* - not; *sasmāra* - He remembered; *sva-vigraham* - His body; *mahā-bhīta* - very anxious; *vyākula* - disturbed; *aham* - I; *kim* - what?; *karomi* - I am doing; *iti* - thus; *cintitaḥ* - anxious.

Until the third day, Gaura Hari continuously lost remembrance of His body. At that, I became very anxious and disturbed, and I worried, "What should I do now?"

*tatah para-dine deha / sasmāra madhusūdana
tato 'ham āgato geham / ājñayā nyāsinā guroḥ 19*

tata - then; *para-dine* - on the next day; *deham* - body; *sasmāra* - He became conscious; *madhusūdana* - the killer of Madhu; *tata* - then; *aham* - I; *āgata* - came; *geham* - home; *ājñayā* - by the order; *nyāsinām* - of renunciants; *guroḥ* - of the guru.

On the following day, Śrī Gaura regained consciousness of His external body. Then I took permission from that guru of all renunciants and returned to my home.

*ācāryya-gehe śrī-kṇaḥ / para-śvo vā gamiyati
tatraiva bhavatā bhāvi / darśana tasya niścitam 20*

ācāryya-gehe - in the home of the *ācārya*; *śrī-kṇaḥ* - Caitanya Prabhu; *para-śva* - on the day after tomorrow; *vā* - or; *gamiyati* - He will come; *tatra* - there; *eva* - certainly; *bhavatām* - of your honors; *bhāvi* - there will be; *darśanam* - vision; *tasya* - of Him; *niścitam* - assuredly.

There I gave the message to the devotees, "On the day after tomorrow, Śrī Kṛṣṇa Caitanya will come to the house of the *ācārya*. At that time, your good selves shall have His darśana. This is certain."

*iti śruta śrī-hari-kīrtanādika / mayā ca dṭvā bhagavat-ktā śubham
samagram etat kathita sumāṅgala / harer guṇa sarvva-sukha-prada
nṇām 21*

iti - thus; *śrutam* - heard; *śrī-hari-kīrtana-ādikam* - the singing and other activities of Śrī Hari; *mayā* - by me; *ca* - and; *dṭvā* - seen; *bhagavat-ktam* - done by the Lord; *śubham* - sublime; *samagram* - completely; *etat* - this; *kathitam* - described; *sumāṅgalam* - very auspicious; *hare* - of Hari; *guṇam* - qualities; *sarva-sukha-pradam* -

bestowing all happiness; *nṇām* - for humanity.

Thus did I see and hear sublime chanting and other pastimes performed by Śrī Hari, the all-opulent Personality of Godhead. I have described in full these most auspicious qualities of Hari, which can award all happiness to mankind.

Thus ends the Third Sarga entitled "Wandering in Rāha-deśa," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Fourth Sarga

śrī-advaita-bāṭī-vihāraḥ
Pleasure Pastimes at the House of Śrī Advaita

*ācāryya-ratnād dhi niśamya tad-vaco / harer guṇāsvāda-vibhinna-
dhairyāḥ
ārta-svarair vā ruruduḥ suduḥkhitā / advaita-mukhyā dvija-sajjanās
tataḥ 1*

ācāryya-ratnāt - from the Jewel Teacher; *hi* - indeed; *niśamya* - hearing; *tat-vaca* - his words; *hare* - of Hari; *guṇa-āsvāda* - relishing the qualities; *vibhinna-dhairyāḥ* - calmness smashed to pieces; *ārta-svarai* - with anguished sounds; *vā* - or; *ruruduḥ* - they wept; *su-duḥkhitā* - very unhappy; *advaita-mukhyā* - headed by Advaita; *dvija-sajjanā* - saintly brāhmaṇas; *tataḥ* - then.

When Śrī Advaita, together with the other saintly brāhmaṇas, whose composure was shattered by relishing the sublime qualities of Hari, heard from *ācāryya* Ratna the news of Gaura's renunciation of the world, they wept most pitifully with cries of anguish.

*atha śrī jagadīśo hi / bhaktānām ārti-nāśakaḥ
advaitācāryya-nilaye / gacchāmi mano dadhe 2*

atha - then; *śrī-jagat-īśa* - Lord of all sentient beings; *hi* - surely; *bhaktānām* - of the devotees; *ārti-nāśakaḥ* - destroyer of the sorrows; *advaita-ācāryya-nilaye* - in the abode of Advaita *ācāryya*; *gacchāmi* - I am going; *iti* - thus; *mana* - mind; *dadhe* - set.

Thus the Lord of all embodied beings, who vanquishes the woes of His bhaktas, resolved to set forth for the abode of Advaita *ācāryya*.

*parivrajya rāḍha-deśa / lokaika-nayanotsava
avadhūta mahātmāna / provāca madhura vaca 3*

parivrajya - wandering; *rāḍha-deśam* - the land of Rāha; *loka* - people; *eka* - only;

nayana-utsava - festival for the eyes; *avadhūtam* - beyond social conventions; *mahā-ātmānam* - the great soul; *provāca* - spoke; *madhuram* - pleasing; *vaca* - words.

As the Lord whose form was a festival for eyes of the people, wandered about Rāha-deśa, spoke sweetly to the munificent avadhūta as follows:

gaccha tva jāhnavī-tīre / navadvīpa manoramam
mātara parayā bhaktyā / mama nāma puraḥsaram 4
saśāntyā sukhī-kṛtvā / śrī-kṛṣṇa-caritādinā
tatratyān vaiṣṇavān sarvvān / śrīvāsādin mama priyān 5

samānayācāryya-geha / yāvat tatra vrajāmy aham
śrutvājñā jagadīśasya / jagāma tvarayā mudā 6
navadvīpa śriyā yukta / śrīvāsasyāśrama śubham
vijñāpya keśavājñā sa / śrīvāsādibhir anvitaḥ 7

gaccha - please go; *tvam* - You; *jāhnavī-tīre* - by the bank of Gaṅgā; *navadvīpam* - to Navadvīpa; *mana-ramam* - mind-enchanting; *mātaram* - mother; *parayā* - with elevated; *bhaktyā* - with devotion; *mama* - My; *nāma* - name; *puraḥ-saram* - preceded by; *saśāntyā* - pacifying; *sukhī-ktvā* - making happy; *śrī-kṛṣṇa-carita-ādinā* - by descriptions of Śrī Kṛṣṇa's character and so on; *tatratyān* - residents; *vaiṣṇavān* - devotees of Viṣṇu; *sarvvān* - all; *śrīvāsa-ādin* - headed by Śrīvāsa; *mama* - to Me; *priyān* - dear; *samānaya* - bring together; *ācāryya-geham* - to the house of the _cārya; *yāvat* - until; *tatra* - there; *vrajāmi* - I go; *aham* - I; *śrutvā* - hearing; *ājñām* - the order; *jagat-īśasya* - of the Lord of the universe; *jagāma* - He went; *tvarayā* - swiftly; *mudā* - with joy; *navadvīpam* - the town of Nine Islands; *śriyā* - with opulence; *yuktam* - embellished; *śrīvāsasya* - of Śrīvāsa; *āśramam* - spiritual shelter; *śubham* - the resplendent; *vijñāpya* - informing; *keśava-ājñām* - the order of Keśava; *sa* - he; *śrīvāsa-ādibhi* - Śrīvāsa and the others; *anvitaḥ* - in the company.

"Kindly go by way of the Gaṅgā's bank to the enchanting town of Navadvīpa. First utter My name with great devotion to My mother, and kindly speak to her about Śrī Kṛṣṇa's character, qualities and so forth so that she may feel peace and happiness. Then summon all My beloved vaiṣṇavas, headed by Śrīvāsa, to wait until I come at the house of the _cārya in Śāntipūra." After hearing these orders from Gaura Jagadīśvara, Śrī Nityānanda at once swiftly departed in jubilant spirits for Navadvīpa, which was blessed by the opulences of goddess Lakṣmī. When Nityānanda entered auspicious āśrama of Śrīvāsa's hākura, and reported the instruction of Gaura Keśava to Śrīvāsa and the other bhaktas.

śrī-śacī caraṇa-dvandva / nama-ktya ktāñjaliḥ
sāntvayitvā ca tā bhaktyā / nityānando dayā-nidhiḥ 8

śrī-śacī-caraṇa-dvandvam - the two feet of mother Śacī; *nama-ktya* - offering homage; *ktāñjaliḥ* - folded hands; *sāntvayitvā* - pacified; *ca* - and; *tām* - her; *bhaktyā* - with devotion; *nityānanda* - ever blissful; *dayā-nidhiḥ* - the ocean of mercy.

Then Śrī Nityānanda, the ocean of mercy, bowed with folded hands to the lotus feet of Śrī Śacī Devī, and through His devotion, gave peace to her mind.

*tayā pācitam anna ca / bhuktvā sthitvā pare dine
sarvvais tair brāhmaṇai sūdrair / vaidyair api mahā-manāḥ 9
jagāmādvaita-nilaya / saharas tvarayānvitaḥ
śacī ca parayā prītyā / putra śrī-puruottamam 10*

*matvā jagāma tatraiva / gehe 'dvaitasya sa-tvarā
sarvve te tad-dinam sthitvā / bhuktvānna pāvana mahat 11
śrī-yuktādvaita-varyasya / śivāśasya mahātmanaḥ
tataḥ paradine pupa-grāmād āgacchati prabhau 12*

*sarvve te muditā jagmus / tan-maṅgala-mahotsavāḥ
āśru-kampa-pulakādyai / pūrṇāḥ parama-vihvalāḥ 13*

tayā - by her; *pācitam* - cooked; *annam* - foodstuffs; *ca* - and; *bhuktvā* - eating; *sthitvā* - stayed; *pare dine* - on the next day; *sarvai* - by all; *tai* - by them; *brāhmaṇai* - by the spiritually aware; *sūdrai* - by the workers; *vaidyai* - by the physicians; *api* - even; *mahā-manāḥ* - the broad-minded soul; *jagāma* - He went; *advaita-nilayam* - the abode of Advaita; *sa-hara* - with joy; *tvarayā anvitaḥ* - with speed; *śacī* - Śacī Devī; *ca* - and; *parayā* - with elevated; *prītyā* - love; *putram* - son; *śrī-puruottamam* - the ultimate Person; *matvā* - thinking; *jagāma* - she went; *tatra* - there; *eva* - surely; *gehe* - to the home; *advaitasya* - of Advaita; *sa-tvarā* - with speed; *sarve* - all; *te* - they; *tad-dinam* - that day; *sthitvā* - staying; *bhuktvā* - eaten; *annam* - foods; *pāvanam* - purifying; *mahat* - great; *śrī-yukta* - blessed by the goddess of fortune; *advaita-varyasya* - of the great Advaita; *śiva-aśasya* - of the plenary portion of Śiva; *mahā-ātmanaḥ* - of the magnanimous; *tataḥ* - then; *para-dine* - on the next day; *pupa-grāmāt* - from the town of Puṣpa-grāma (Phuliyā-grāma); *āgacchati* - at the arrival; *prabhau* - the Master; *sarve* - all; *te* - they; *muditā* - englanded; *jagmu* - went; *tat* - the Lord; *maṅgala-mahotsavāḥ* - auspiciously festive; *āśru-kampa-pulaka* - tears, trembling and erect hairs; *ādyai* - and so on; *pūrṇāḥ* - filled; *parama-vihvalāḥ* - supremely entranced.

Nityānanda ate the foods she had cooked and then took rest sufficiently. On the following day, accompanied by all the bhaktas, including brāhmaṇas, sūdras and even lowly physicians like myself, that mahātmā departed for Śāntipūra and the home of Advaita. Śacī also in gladness and consummate love went with great haste to Advaita's house thinking all the while of her son, the Ultimate Supreme Person. Throughout that day all of the bhaktas stayed there and ate the highly sanctified prasādī food given by the blessed Mahātmā Śrī Advaita, the plenary portion of Śrī Śiva. On the next day, Mahāprabhu came from Puṣpa-grāma, and all of the bhaktas rejoiced in a grand festival of saṅkīrtana, considering that Gaurāṅga's auspicious presence was the actual festival. Becoming wholly immersed in transcendental trance, they wept, they trembled, and their forms became covered by pulakas.

*tapta-kañcana-vapur dhṭa-daṇḍo / rakta-vastra-pariveṭita-dehaḥ
meru-śṅga iva gairika-yuktas / tejasā harir iva pracakāse 14*

tapta-kañcana-vapu - body of molten golden hue; *dhta-daṇḍa* - held the staff; *rakta-vastra* - by saffron cloth; *parivetīta-dehaḥ* - body covered; *meru-śṅga* - the peak of Meru; *iva* - like; *gairika-yukta* - with reddish gold; *tejasā* - by potency; *hari*; *iva* - like; *pracakāṣe* - radiated.

The Navadvīpa-bāsīs saw that Gaura Hari's golden body was dressed in saffron cloth, and He held the staff of a sannyāsi. He glowed with great reddish-gold potency like Mount Meru.

ta vilokya n-hari hari-dāsāḥ / prāṇam ātmana ivāśu praṇemuḥ
daṇḍavad bhūvi nipatyā mahāntaḥ / kānta-vaktra-kamala mumuduś
ca 15

tam - Him; *vilokya* - gazing at; *n-harim* - Hari in His human-like form; *hari-dāsāḥ* - the servants of Hari; *prāṇam* - life force; *ātmana* - of the soul; *iva* - like; *āśu* - immediately; *praṇemuḥ* - offered obeisances; *daṇḍa-vat* - like a rod; *bhūvi* - on the earth; *nipatyā* - falling; *mahāntaḥ* - the great souls; *kānta-vaktra* - lovely face; *kamalam* - lotus; *mumudu* - rejoiced; *ca* - and.

His servants fell flat like rods to the ground, and offered obeisances to Nṛhari. They appeared like the senses of the body offering homage to the life-force. Then those great souls took delight as they contemplated the lotus flower of His lovely countenance.

netra-vāri-jhara-pūrita-dehā / hara-gadgada-ravāḥ pulakāṅgāḥ
tān vilokya bhagavān kpāmbudhir / ḍṭi-vṭibhir alaṅkta-dehān 16

netra-vāri - tear-drops; *jhara* - waterfalls; *pūrita* - covered; *dehā* - bodies; *hara* - joy; *gadgada-ravāḥ* - choked sounds; *pulaka-āṅgāḥ* - bodies bristling with hairs; *tān* - them; *vilokya* - glancing; *bhagavān* - the illustrious Lord; *kpā-ambudhi* - ocean of mercy; *ḍṭi-vṭibhi* - by the rain of His glances; *alaṅkta-dehān* - bodies ornamented.

Tears cascaded from their eyes, covering their bodies, which became covered by pulakas, and their throats became choked-up out of jubilation. The all-opulent Lord, the ocean of mercy, glanced over them, and by the shower of those glances their bodies became adorned.

sparśanena muditān hasitena / bhāṣitena ddha-hasta-graheṇa
pūrṇa-kāma-vibhavān smita-kānta- / divya-padma-vadanaḥ sa hi
cakre 17

sparśanena - by the touch; *muditān* - gladdened; *hasitena* - by the smiles; *bhāṣitena* - by His speech; *ddha-hasta-graheṇa* - by the firm grip of His hands; *pūrṇa-kāma* - fulfilled desires; *vibhavān* - felt; *smita-kānta* - lovely smile; *divya-padma* - divine lotus; *vadanaḥ* - face; *sa* - He; *hi* - indeed; *cakre* - made.

By His touch, by His smiles, by His speech, by the firm grip of His hands, Śrī

Gaurāṅga, whose face with its smiles of love resembled a divine lotus, made the devotees very happy, and they felt that all their desires were fulfilled.

*te 'pi hṭa-manasaḥ pulakena / pūritāṅga-vibhavāḥ sukham īyuh
taiḥ sureśa iva deva-samūhair / āgataḥ sa bhagavān sahasaiva 18*

te - they; *api* - also; *hṭa-manasaḥ* - englightened hearts; *pulakena* - with erections
follicles hairs; *pūrita-aṅga* - filled limbs; *vibhavāḥ* - spread; *sukham* - happiness;
īyuh - they obtained; *taiḥ* - by them; *sura-īśa* - Viṣṇu; *iva* - like; *samūhai* - with his
multitudes; *āgataḥ* - became; *sa* - He; *bhagavān* - the all-opulent Lord; *sahasa* -
suddenly; *eva* - indeed.

Their hearts were englightened and their hairs and every limb of their bodies
became covered by pulakas. Suddenly Gaura Bhagavān with the bhaktas appeared to be
Śrī Viṣṇu, the Lord of all godly beings accompanied by the demigods.

*advitīya-gurur varyya-niketa / rocayan sa nitarā pāda-padmaih
āsane samupaviśya suklipte / rājamāna iva tigma-dīdhitih 19*

advitīya-guru - the incomparable guru, *varya-niketam* - the excellent residence;
rocayan - enhancing; *sa* - He; *nitaram* - extremely; *pāda-padmaih* - by His lotus feet;
āsane - on the seat; *samupaviśya* - sitting; *suklipte* - nicely designed; *rājamāna* -
shining; *iva* - like; *tigma-dīdhitih* - fiercely brilliant (the sun).

With the touch His lotus feet the peerless guru beautified the excellent residence
of Advaita. Seated on a fine seat Gaura shone with fierce rays like the sun.

*sañjagau hari-kathā sa-gadgada / netra-vāribhir alaṅkta-dehaḥ
badarikāśrama iva i-madhye / rajati sma sa nārāyaṇa-devaḥ 20*

sañjagau - He sang; *hari-kathām* - the stories of Hari; *sa-gadgadā* - with faltering
voice; *netra-vāribhi* - by tears; *alaṅkta-dehaḥ* - ornamented body; *badarika-āśrame* -
in the spiritual resort amidst the badari (jujube) bushes; *iva* - like; *i-madhye* - in
the midst of the sages; *rajati* - He shone; *sma* - indeed; *sa* - He; *nārāyaṇa-devaḥ* -
Lord Nārāyaṇa.

With faltering voice He sang pastime-songs of Śrī Hari, and as His body glistened
with the ornaments of His tears, He appeared like the sage Nārāyaṇa-deva amidst the
rṣis at Badarikāśrama.

*śrī-śacī praṇipatyāha / sādara karuṇā-mayaḥ
tiṭhāmi satata mātā / tava sannihito hy aham 21*

śrī-śacīm - to Śrī Śacī; *praṇipatyā* - falling down; *āha* - He said; *sa-ādaram* - with
respect; *karuṇā-mayaḥ* - merciful; *tiṭhāmi* - I stay; *satatam* - always; *mātā* - O
mother; *tava* - your; *sannihita* - near; *hi* - indeed; *aham* - I.

When Śrī Śacī-mātā arrived with great respect the merciful Lord fell at her feet,

then He said, "He Mā!, certainly I always reside at your side."

*advaitācāryya-varyeṇa / dattam anna catur-vidham
bubhujē yajña-bhuṅ nātho / bhaktair bhakta-janeṭa-daḥ 22*

advaita-ācārya-varyeṇa - by the great Advaita; *dattam* - given; *annam* - food; *catur-vidham* - of four kinds; *bubhujē* - He enjoyed; *yajña-bhuk* - the enjoyer of sacrifice; *nātha* - Lord; *bhaktai* - with the devotees; *bhakta-jana* - to the devotees; *iṭa-daḥ* - giving the desired.

Then the Lord, who is the enjoyer of the fruits of sacrifice, who takes pleasure in satisfying His devotees' dearly cherished desires, enjoyed amongst them the four kinds of foods presented by the great Advaitācārya.

*tatra supto rajanyā sa / śee yāme samutthitaḥ
gāyan kala-pada kṇa / nanartta sva-janai saha 23*

tatra - then; *supta* - slept; *rajanyām* - at night; *sa* - He; *śee yāme* - at the end of night; *samutthitaḥ* - arisen; *gāyan* - singing; *kala-padam* - melodious verses; *kṇam* - of Kṛṣṇa; *nanarta* - He danced; *sva-janai* - with His own men; *saha* - in company.

After resting the night there, He rose towards its end, and dancing with His people, He sang verses about Kṛṣṇa in sweet melodies.

*atha prabhāte vimale / śrīvāsādīn dvijottamān
vācā madhurayovāca / gacchātha svāśramān prati 24*

atha - then; *prabhāte* - in the dawn; *vimale* - spotless; *śrīvāsa-ādīn* - headed by Śrīvāsa; *dvija-uttamān* - the transcendental twice-born men; *vācā* - with words; *madhurayā* - with charming; *uvāca* - spoke; *gaccha* - please go; *atha* - now; *svāśramān* - your own hermitages; *prati* - towards.

Then in the pure light of dawn, in a gentle mellow tone, Śrī Kṛṣṇa Caitanya instructed Śrīvāsa and the other exalted brāhmaṇas , "Go now to your respective āśramas.

*yāsyāmi deva-deveśa-puruottama-darśane
sārvabhauma-dvijendreṇa / sārddha paśyāmi ta harim 25*

yāsyāmi - I shall go; *deva-deva-īśa* - the Lord of Viṣṇu; *puruottama-darśane* - for a sight of the ultimate Person; *sārvabhauma* - named Sārvabhauma; *dvija-indreṇa* - with the best of brahmaṇas; *sārddham* - together; *paśyāmi* - I (shall) see; *ta* - Him; *harim* - Hari.

"Now I shall depart to take darśana of Śrī Puruṣottama Jagannātha, who is the original Lord of all the devatās and even Lord Viṣṇu. There I shall behold the face of Śrī Hari in the company of Sārvabhauma, the chief of the twice-born men.

*yumābhir atra kartavya / sadaiva hari-kīrttanam
vimatsarair viśeena / jāgare hari-vāsare 26*

yumābhi - by yourselves; *atra* - now; *kartavyam* - should be done; *sadā* - always; *eva* - surely; *hari-kīrtanam* - the chanting of Hari's names; *vimatsarai* - free from envy; *viśeena* - especially; *jāgare* - awake; *hari-vāsare* - on the day of Hari (Ekādaśī).

"Now with your hearts free from envy incessantly perform Hari-kīrtana. Also attentively observe Ekādaśī and stay awake throughout the night absorbed hearing Śrī Nāma and discussing Hari-kathā."

*eva viśjya tān sarvān / advaitācāryyam agrataḥ
samāliṅgya ca bāhubhyā / yayau premāśru-locanaḥ 27*

evam - then; *viśjya* - sending forth; *tān* - them; *sarvān* - all; *advaita-ācāryyam* - the incarnation of a devotee; *agrataḥ* - in the presence of; *samāliṅgya* - fully embracing; *ca* - and; *bāhubhyām* - with His two arms; *yayau* - He went; *prema-āśru-locanaḥ* - eyes filled with tears of love.

In the presence of Advaitācārya, Gaura Hari warmly embraced all of them with His beautiful arms and sent them forth. Then, His eyes brimming with tears of prema, the Lord also departed. .

*tatas tṇam sva-daśanair / dhtvā śrī-hari-dāsakaḥ
papāta daṇḍavat bhūmau / pāda-mūle jagat-pateḥ 28*

tata - then; *tṇam* - grass; *sva-daśanai* - with his teeth; *dhtvā* - holding; *śrī-hari-dāsakaḥ* - hākura Haridāsa; *papāta* - he fell; *daṇḍavat* - like a rod; *bhūmau* - on the earth; *pāda-mūle* - at the soles of His feet; *jagat-pateḥ* - of the Master of the universe.

But Haridāsa, holding grass between his teeth, then fell flat like a rod on the earth at the very soles of the Lord's feet.

*tad dṭvā vyathito nāthas / tam uvācāśru-locanaḥ
eva rūpeṇāham eva / jagannātha-padāmbuje 29*

*nīpatya savadiyāmi / yathā tvayi kṛpā hareḥ
bhaven niścitam ity uktvā / samāliṅgya ca ta punaḥ 30*

*visasarja ca ta prītyā / tam uvāca dvijarabhaḥ
śrī-yutādvaita-varyyas tu / bhagavanta jagad-gurum 31*

tat - that; *dṭvā* - seeing; *vyathita* - disturbed; *nātha* - Lord; *tam* - to him; *uvāca* - said; *āśru-locanaḥ* - with tears in His eyes; *eva rūpeṇa* - in this manner; *aham* - I; *eva* - truly; *jagat-nātha* - of the Lord of the cosmos; *pada-ambuje* - at the lotus feet; *nīpatya* - having fallen; *savadiyāmi* - I shall speak; *yathā* - so that; *tvayi* - upon you;

kpā - the mercy; *hareḥ* - of Hari; *bhavet* - it may be; *nīscitam* - certainly; *iti* - thus; *uktvā* - speaking; *samāliṅgya* - warmly embracing; *ca* - and; *tam* - him; *punaḥ* - repeatedly; *visasarja* - He sent forth; *ca* - and; *tam* - him; *prītyā* - with love; *tam* - Him; *uvāca* - he said; *dvija-rabhaḥ* - the best of brāhmaṇas; *śrī-yuta-advaita-varya* - the great Advaita; *tu* - indeed; *bhagavantam* - the Supreme Lord; *jagat-gurum* - spiritual master of all sentient beings.

Seeing this, Gaurāṅga's heart was agitated, and with tears in His eyes said, "Just as you have fallen at My feet, so I shall fall at the lotus feet of Jagannātha Svāmī. Then I will speak to Him in such a way that surely You shall receive His mercy." So saying, Śacī-nandana warmly embraced Haridāsa again and again and released him with love. Then the best of the twice-born, the great Advaitācārya, addressed the Supreme Lord, who had accepted the role of the spiritual master of all sentient beings:

*bhagavad-gamana śrutvā / tava me na katha bhavet
premā nātha taveya ki / kpā ta prāha keśavaḥ 32*

bhagavat-gamanam - the departure of the Lord; *śrutvā* - having heard; *tava* - Your; *me* - to Me; *na* - not; *katha* - how?; *bhavet* - it may be; *premā* - love; *nātha* - O Lord; *tava* - Your; *iyam* - this; *kim* - whether?; *kpā* - mercy; *tam* - Him; *prāha* - He said; *keśavaḥ* - the Lord who has beautiful hair.

"He Nātha! I have heard that Your Lordship is now leaving. How can it be that love for You has not awakened in Me? O Lord, please show Your mercy upon Me!" Gaura Keśava replied:

*eva syāc cet tava premā / katha me gamana bhavet
ity uktvā ta samāliṅgya / ddha-snigdhair anuvrataiḥ 33*

*gadādhara-ādibhir viprair / gacchanta ta dvijottamaḥ
gopīnāthācāryya-mukhyaḥ / provāca prīṇayan harim 34*

evam - thus; *syāt* - it may be; *cet* - if; *tava* - Your; *premā* - love; *katham* - how?; *me* - for Me; *gamanam* - going; *bhavet* - it may be; *iti* - thus; *uktvā* - speaking; *tam* - Him; *samāliṅgya* - fully embracing; *ddha-snigdhai* - with those of firm affection; *anuvrataiḥ* - with those of ardent attachment; *gadādhara-ādibhi* - headed by Gadādhara; *viprai* - by the learned brāhmaṇas; *gacchantam* - departing; *tam* - Him; *dvija-uttamaḥ* - the transcendental brāhmaṇa; *gopīnātha-ācāryya-mukhyaḥ* - the eminent Gopīnātha _cārya; *provāca* - declared; *prīṇayan* - lovingly; *harim* - the remover of evil.

"You have such love for Me; how can I possible leave?" So saying, He warmly embraced Advaita. As the Lord was departing in company with Śrī Gadādhara and the other vipras, who were His devout followers endowed with firm affection for Him, the exalted brāhmaṇa named Gopīnātha _cārya addressed Śrī Hari lovingly:

*bhagavas tvad-vapur aha / draṭum icchāmi kāma-da
tat śrutvā vacana tasya / vasana samapākarot 35*

*anāvta kāya-daṇḍa / tapta-cāmīkara-prabham
ghanāpāye yathā meru-śṅga candra-karāñcitam 36*

bhagavan - O Lord; *tvat-vapu* - Your body; *aham* - I; *draṭum* - to see; *icchāmi* - I desire; *kāma-da* - O fulfiller of desires; *tat* - that; *śrutvā* - hearing; *vacanam* - words; *tasya* - His; *vasanam* - garment; *samapākarot* - He took off; *anāvtam* - uncovered; *kāya-daṇḍam* - body like a stick; *tapta-cāmīkara-prabham* - effulgence like molten gold; *ghana-āpāye* - clouds disappearing; *yathā* - like; *meru-śṅgam* - the peak of Mount Meru; *candra-kara* - moon-beams; *añcitam* - honored.

"O Lord, fulfiller of desires, I have a desire to see Your transcendental body." Hearing these words, Gaurāṅga took off His outer garment and revealed His slender body, which possessed a glittering effulgence like molten gold. It appeared as if the clouds had parted, revealing Mount Meru shining in the moonlight.

*dtvā śrutvā namasktya / jagāma sa dvijottamaḥ
bhagavān api saḥto / jagāma puruottamam 37*

dtvā - seeing; *śrutvā* - hearing; *nama-ktya* - offering obeisances; *jagāma* - He went; *sa* - he; *dvija-uttamaḥ* - the exalted brāhmaṇa; *bhagavān* - the Lord; *api* - also; *saḥta* - exultant; *jagāma* - He went; *puruottamam* - the Supreme Male.

Having seen Gaura, heard from Gaura, and offered obeisances to Gaura, that noble brāhmaṇa departed, and then the all-opulent Lord also departed with great jubilation for Puruṣottama Kṣetra.

*iti śrutvā hareḥ kīrti / prayāṇa puruottame
labhate parama-premānanda gaura-padāmbuje 38*

iti - thus; *śrutvā* - hearing; *hareḥ* - of Hari; *kīrtim* - glory; *prayāṇam* - departing; *puruottame* - for Jagannātha Purī; *labhate* - He obtains; *parama-prema* - highest love; *ānandam* - bliss; *gaura* - of Gaura; *pada-ambuje* - for the lotus feet.

One who hears of Śrī Hari's glorious departure for Puruṣottama Dhāma obtains parama-premānanda, the lofty pinnacle of blissful love for the lotus feet of the Lord.

*puruottama-devasya / samyag-darśana-ja phalam
labheta manujo nitya / paṭhanāt tat-phala labhet 39*

puruottama-devasya - of the Divinity of Puruṣottama Dhāma; *samyak* - complete; *darśana-ja* - born of seeing; *phalam* - fruit; *labheta* - one can get; *manuja* - a man; *nityam* - regularly; *paṭhanāt* - by reciting; *tat-phalam* - that fruit; *labhet* - one can get.

Whatever benefit is achieved by having directly darśana of Lord Jagannātha, the master of Puruṣottama Kṣetra, a man can obtain simply by regularly reciting these pastimes of Gaura Hari.

Thus ends the Fourth Sarga entitled "Pleasure Pastimes at the House of Śrī Advaita," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Fifth Sarga

daṇḍa-bhañjanam

The Breaking of Mahāprabhu's Sannyāsa Staff

*tataḥ pratasthe bhagavān mukunda- / gadādharaḍyair dvija-sajjanai
prabhuḥ
puro 'vadhuta praṇidhāya devo / rarāja kāvyena yathodupeśaḥ 1*

tataḥ - then; *pratasthe* - He set out; *bhagavān* - the Lord; *mukunda-gadādhara* - with Mukunda and Gadādhara; *ādyai* - and others; *dvija-sajjanai* - with the saintly brāhmaṇas; *prabhuḥ* - the Master; *pura* - in front; *avadhutam* - the Lord beyond social conventions; *praṇidhāya* - placing; *deva* - the Divinity; *rarāja* - He shone; *kāvyena* - with Kāvya (Venus); *yathā* - like; *uḍupa-īśaḥ* - lord of the stars (the moon).

Thereafter, the Lord set forth together with Mukunda, Gadādhara, and other saintly brāhmaṇas. He placed the avadhūta in front of the party and Himself just behind him, and together they appeared like the radiant moon in conjunction with Venus.

*gacchan kvacid gāyati kṇa-gīta / kvacid vaded artham alabdha-
sañjñam
kvacid druta yāti śanaiḥ kvacid skhalad- / gati kvacit prema-vibhinna-
dhairyyaḥ 2*

gacchan - going; *kvacit* - sometimes; *gāyati* - He sings; *kṇa-gītam* - songs of Kṛṣṇa; *kvacit* - sometimes; *vadet* - He would tell; *artham* - meaning; *alabdha-sañjñam* - lost consciousness; *kvacit* - sometimes; *drutam* - swiftly; *yāti* - He goes; *śanaiḥ* - slowly; *kvacit* - sometimes; *skhalat-gati* - stumbling gait; *kvacit* - sometimes; *prema-vibhinna-dhairyyaḥ* - composure broken by love.

While they travelled, at times Śrī Gaurāṅga would sing songs of Kṛṣṇa, and sometimes He would explain their meaning. Sometimes He would faint; sometimes He would run very swiftly, at other times walk slowly, and sometimes He would walk with a stumbling gait because His composure was smashed to pieces by ecstatic love for Kṛṣṇa.

*sāya kvacid bhakyam upasthita bhavet / tad-annam aśnāti harir
yathā-vidhi*

rātrau ca gāyaty atha rauti dhairyya / visjya devo mahatā sukhāya 3

sāyam - at dusk; *kvacit* - sometimes; *bhakyam* - edible food; *upasthitam* - obtained; *bhavet* - it might be; *tat-annam* - food offered to Kṛṣṇa; *aśnāti* - He eats; *hari* - the dispeller of evil; *yathā-vidhi* - according to etiquette; *rātrau* - at night; *ca* - and; *gāyati* - He sings; *atha* - then; *rauti* - cries out; *dhairyam* - patience; *visjya* - giving up; *deva* - the Lord; *mahatām* - of the great souls; *sukhāya* - for the happiness.

At evening, if some suitable food had been obtained, Gaura Hari would eat after it was offered to Kṛṣṇa. At night, abandoning sobriety, that Divine Person sang of Śrī Kṛṣṇa and cried out for Him. Thus He brought happiness to the great souls accompanying Him.

*svaya papāṭha bhagavān / ślokaṁ eka śṇuva tam
yat śrutvā tat-padāmbhoje / ratiḥ syād anapāyini 4*

svayam - personally; *papāṭha* - taught; *bhagavān* - the illustrious Lord; *ślokaṁ* - a verse; *ekam* - one; *śṇuva* - please hear; *tam* - that; *yat* - which; *śrutvā* - hearing; *tat-pada-ambhoje* - for the lotus feet; *ratiḥ* - attachment; *syāt* - it may be; *anapāyini* - undeviating.

The Blessed Lord personally taught them one verse. Please hear it, for through it one can obtain undeviating attachment for His lotus feet:

*rāma rāghava rāma rāghava rāma rāghava pāhi mām
kṇa keśava kṇa keśava kṇa keśava trāhi mām 5*

rāma - O reservoir of pleasure!; *rāghava* - O best of the Raghu dynasty!; *pāhi mām* - protect me; *kṛṣṇa* - O all-attractive Lord!; *keśava* - O Lord whose hair is beautiful!; *trāhi mām* - preserve me.

O Rāma! O Rāghava! O Rāma! O Rāghava! O Rāma! O Rāghava! Please protect Me.
O Kṛṣṇa! O Keśava! O Kṛṣṇa! O Keśava! O Kṛṣṇa! O Keśava! Please preserve Me.

*eva kala-pada gāyan / hasas tattva-vidām varaḥ
imān nu śikayan lokāṇ / lokānā pālako 'vyayah 6*

evam - thus; *kala-pada* - melodious verse; *gāyan* - singing; *hasan* - laughing; *tattva-vidām* - of those who know the truth; *varaḥ* - the best; *ime* - these; *nu* - indeed; *śikayan* - teaching; *lokāṇ* - the people; *lokānām* - of the people; *pālaka* - protector; *avyayah* - changeless.

With a melodious tone and smiling face, the greatest of sages, the eternal protector of mankind, sang these two lines to instruct bhakti to the people in general.

*pathikān yācakān dṭvā / kvacid dānī samāgataḥ
āhūya tān nirvto 'bhūt / svayam eva gata-klamaḥ 7*

pathikān - travellers; *yācakān* - beggars; *dṭvā* - seeing; *kvacit* - sometimes; *dānī* - toll collector; *samāgataḥ* - approached; *āhūya* - hailed; *tān* - them; *nirvta* - happy; *abhūt* - he became; *svayam* - spontaneously; *eva* - indeed; *gata-klamaḥ* - free of fatigue.

Sometimes a toll collector would approach them, taking them to be some travelling beggars. Upon hailing them, that man would spontaneously feel joyful and free from fatigue.

kadācid aparo dānī / pathi gatvā jagad-gurum
vārayām āsa dānārthī / yātrikāṇā gaṇair vtam 8

kadācit - once; *apara* - another; *dānī* - toll collector; *pathi* - on the path; *gatvā* - going; *jagat-gurum* - the spiritual master of the worlds; *vārayām āsa* - prohibited; *dāna-arthī* - desirous of wealth; *yātrikāṇām* - of travellers; *gaṇai* - by groups; *vtam* - surrounded.

Once, another toll collector approached the jagad-guru, who was surrounded by His fellow travellers on the path. This person was desirous to extract some money from the party, and so he detained the Lord from continuing on.

tam āha bhagavān gaccha / dūra tva kara-sañjñayā
tato 'gacchat tadānī sa / bhagavān mudito yayau 9

tam - him; *āha* - He said; *bhagavān* - the Lord; *gaccha* - you must go; *dūram* - far; *tvam* - you; *kara-sañjñayā* - with a wave of the hand; *tata* - then; *agacchat* - he went; *tadānīm* - then; *sa* - He; *bhagavān* - the Lord; *mudita* - joyously; *yayau* - departed.

The Lord gestured with a wave of His hand, saying to that man, "Go far away from here!" At that, the toll collector left them, and the illustrious Gaura went blissfully on His way.

avadhūta-kare daṇḍa / dattvā svīya jagad-guruḥ
agre jagāma ca paścāt / nityānandaḥ śanair yayau 10

avadhūta-kare - in the hand of the avadhūta; *daṇḍam* - His staff; *dattvā* - gave; *svīyam* - His own; *jagat-guruḥ* - the spiritual preceptor of the cosmos; *agre* - in the front; *jagāma* - He went; *ca* - and; *paścāt* - afterwards; *nitya-ānandaḥ* - personified perpetual bliss; *śanai* - slowly; *yayau* - he went.

Once the guru of the universe placed His daṇḍa in the avadhūta's hand and went ahead, while Nityānanda walked slowly behind.

dūyamānena manasācintayat sa udāra-dhīḥ
aha viharamāno 'sau / prabhur me daṇḍa-dhārakaḥ 11

dūyamānena - with affliction; *manasā* - in His mind; *acintayat* - He thought; *sa* - He; *udāra-dhīḥ* - of broad intellect; *aham* - I; *viharamāna* - taking away; *asau* - He;

prabhu - the Master; *me* - My; *daṇḍa-dhāraḥ* - bearer of a staff.

Munificent Nityānanda, His mind fraught with anguish, thought, "My Prabhu carries a daṇa, but I shall take it from Him.

*asau śrī-bhagavān sākād / dśyate prajvalann alam
śaṅkha-cakra-gadā-padma-dhara devaḥ śriyānvitaḥ 12*

asau - He; *śrī-bhagavān* - the Lord; *sākāt* - directly; *dśyate* - it is seen; *prajvalan* - blazing brightly; *alam* - enough; *śaṅkha-cakra-gadā-padma-dhara* - the bearer of the conch, disc, club and lotus; *devaḥ* - the Divine Person; *śriyānvitaḥ* - full of opulence.

"One can easily understand Him to be the Supreme Lord, the reservoir of all opulence, for His presence is brilliant like fire. He is the Supreme Divine Person. He is filled with splendor, and eternally bears in His four hands the conch, disc, club and lotus. Therefore, enough of this stick!

*laukikī darśayaś cetā / nyāsa-daṇḍa-dhara hariḥ
muralī-vādanaḥ pūrva / jagan-mohana-rūpakaḥ 13*

laukikīm - ordinary; *darśayan* - showing; *ceṭām* - activities; *nyāsa-daṇḍa-dharaḥ* - holding the staff of a renunciant; *hariḥ* - He who takes away sin; *muralī-vādanaḥ* - player of the muralī flute; *pūrvam* - formerly; *jagan-mohana-rūpakaḥ* - whose form bewilders all living entities.

"At present Śrī Hari displays the behavior of an ordinary man, and therefore He holds the staff of a renunciant. In His previous avatāra, He played upon the muralī flute and His form enchanted the mind of all living beings.

*rādhā-rasa-vilāsī ca / śrī-hareḥ sannidhau sthitaḥ
ta dṭvā prāha bhagavān / daṇḍa me dehi māciram 14*

rādhā-rasa-vilāsī - who enjoys pastimes with Śrī Rādhā; *ca* - and; *śrī-hareḥ* - of Śrī Hari; *sannidhau* - in the presence; *sthitaḥ* - situated; *tam* - Him; *dṭvā* - seeing; *prāha* - He said; *bhagavān* - the Lord; *daṇḍam* - staff; *me* - My; *dehi* - give; *mā* - not; *ciram* - a long time.

"Thus He enjoyed pleasure pastimes with Śrī Rādhā." At that moment, Nityānanda came alongside Śrī Gaura Hari, who seeing Him, said, "Now give back My daṇa."

*avadhūtas tata prāha / daivād bhūmau pada mama
praskhalat tena daṇḍas te / bhagno bhītyety uvāca saḥ 15*

avadhūta - who is free from convention; *tata* - then; *prāha* - he said; *daivāt* - by the divine will; *bhūmau* - on the earth; *padam* - foot; *mama* - my; *praskhalat* - slipping; *tena* - by that; *daṇḍa* - staff; *te* - Your; *bhagna* - broken; *bhītyā* - out of fear;

iti - thus; uvāca - said; saḥ - He.

The avadhūta apprehensively replied, "By the design of Providence, while walking my foot slipped upon the ground, and Your daṇa snapped and is broken."

*tataś cukopa bhagavān / avadhūta jagāda ca
daṇḍe me sasthitā devāḥ / śivādyāḥ saha śaktayaḥ 16*

tata - then; cukopa - was angered; bhagavān - the Lord; avadhūtam - who is free from mundane convention; jagāda - said; ca - and; daṇḍe - on the staff; me - My; sasthitā - situated; devāḥ - gods; śiva-ādyāḥ - headed by Śiva; saha - with; śaktayaḥ - their potencies.

Becoming angry the Lord said to the avadhūta, "All the devas headed by Śiva together with their śaktis resided on My daṇa.

*teā pīḍa vidhāya tva / babhañja mama daṇḍakam
deva-pīḍā-ktam / no jānāsi kim alpakam 17*

teām - of them; pīḍam - pain; vidhāya - giving; tvam - You; babhañja - broke; mama - My; daṇḍakam - staff; deva-pīḍā-ktam - causing pain to the devas; doam - a fault; na - not; u - indeed; jānāsi - you understand; kim - whether?; alpakam - trifling.

"By breaking my daṇa you have given them pain. Do you think that giving devatās pain is of no consequence?"

*tat śrutvā prāha ta devo / hita teā kta mayā
tataḥ kaṇāt tyakta-roo / bhagavān idam abravīt 18*

tat - that; śrutvā - hearing; prāha - He said; tam - Him; deva - the divinity; hitam - benefit; teām - their; ktam - done; mayā - by Me; tataḥ - then; kaṇāt - after a moment; tyakta-roa - having given up anger; bhagavān - the Lord; idam - this; abravīt - said.

Hearing this, Nityānanda-deva replied, "I have rather done them great good." A moment later, the Lord gave up His anger and said:

*gatvā ca śrī-jagannātha / dṭvā śrī-puruṣottamam
sthitvā katipaya māsa / pārśve śrī-cakriṇo mayā 19*

gatvā - having travelled; ca - and; śrī-jagannātham - the splendid Lord of the universe; dṭvā - seeing; śrī-puruṣa-uttamam - that Supreme Male; sthitvā - staying; katipayam - a few; māsam - months; pārśve - at the side; śrī-cakriṇa - of the wielder of the disc; mayā - by Me.

"When I have travelled to see Lord Jagannātha, the Supreme Male and wielder of the cakra, I must stay a few months by His side.

*nyāso daṇḍasya kartavyo / mamāsīn matir īdśī
tam asau ca babhañjorvyā / kiptavān ki karomy aham 20*

nyāsa - abandoning; daṇḍasya - of the staff; kartavya - should be done; mama - My; asīt - it was; mati - opinion; īdśī - such; tam - that; asau - He; ca - but; babhañja - has broken; urvyām - on the earth; kiptavān - thrown; ki - what?; karomi - I do; aham - I.

"My daṇa must be abandoned. Such is My opinion. Nityānanda has thrown it on the ground and broken it. What else can I do?"

*ity uktvā ta kroḍī ktvā / provāca madhurākaram
mad-abhiprāyam eva tva / karttum arhasi sarvādā 21*

iti - thus; uktvā - saying; tam - Him; kroḍī-ktvā - embracing; provāca - He said; madhura-akaram - in charming accents; mat-abhiprāyam - My desire; eva - certainly; tvam - You; kartum - to do; arhasi - You ought; sarvādā - always.

So saying, He embraced Nityānanda and commanded Him in a charming tone, "Always act in compliance with My wishes."

Thus ends the Fifth Sarga entitled "The Breaking of Mahāprabhu's Sannyāsa Staff," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Sixth Sarga

dakiṇa-deśa-bhramaṇam
The Lord Wanders in South India

*ity uktvā prayayau devo / hari-kīrtana-tat-parah
patha-sthā devatā dṭvā / natvā stutvā yathā-vidhi 1*

iti - so; uktvā - saying; prayayau - He departed; deva - the Lord; hari-kīrtana - in describing Hari in song; tat-parah - wholly absorbed; patha-sthā - placed on the path; devatā - Deities; dṭvā - seeing; natvā - bowing before; stutvā - praising; yathā-vidhi - according to the scriptural precept.

So saying, Śrī Chaitanya Mahāprabhu set forth again absorbed in Hari-kīrtana. Whenever He saw Deities of the Lord or the devatās on the road, He offer prostrated obeisances and offer some prayer of praise according to the vidhi.

tamo-lipte mahā-puṇye / hareḥ ketre jagad-guruh
brahma-kunḍe kṛta-snāno / dadarśa madhusūdanam 2

tamo-lipte - enveloped in darkness; *mahā-puṇye* - very pious; *hareḥ* - of Hari; *ketre* - in the land; *jagat-guruḥ* - spiritual master of the material world; *brahma-kuṇḍe* - in the pond named Brahma-kuṇḍa; *kṛta-snāna* - took bath; *dadarśa* - He saw; *madhu-sūdanam* - the killer of Madhu.

In the very pious land of Hari Kṣetra, which was enveloped by the darkness of night, the jagad-guru took His bath in Brahma-kuṇḍa and then took darśana of the Deity of Madhusūdana.

***tato jagāma bhagavān / dinaiḥ katipayaiḥ prabhuḥ
remuṇāyā mahā-puryā / draṭu gopāla-devakam 3***

tata - then; *jagāma* - He went; *bhagavān* - the Lord; *dinaiḥ katipayaiḥ* - for a few days; *prabhuḥ* - the Master; *remuṇāyām* - in Remunā; *mahā-puryām* - in the great town; *draṭum* - to see; *gopāla-devakam* - the Deity of Gopāla.

Then Gaura Bhagavān went to the great town of Remunā and stayed for a few days to see the Deity of Gopāla.

***vārāṇasyām uddhavana / sthāpita pūjita purā
brāhmaṇānugrahārthāya / tatra gatvā sthita harim 4***

vārāṇasyām - in Vārāṇasī; *uddhavana* - by Uddhava; *sthāpitam* - established; *pūjitam* - worshipped; *purā* - before; *brāhmaṇa* - to a brāhmaṇa; *anugraha-arthāya* - in order to show mercy; *tatra* - there; *gatvā* - going; *sthitam* - staying; *harim* - Hari.

Uddhava formerly established and worshipped that Deity in Vārāṇasī. Then to show mercy to a certain brāhmaṇa, that Deity of Hari personally walked to Remuṇā and stayed there.

***gopīnātham iti kecid / āhus ta karuṇā-nidhim
kīra-corādi-līlā yaś / cakāra bhakta-hetave 5***

gopī-nātham - Lord of the milkmaids; *iti* - thus; *kecid* - certain; *āhu* - they call; *tam* - Him; *karuṇā-nidhim* - ocean of mercy; *kīra-corā* - the thief of kṣīra (sweetened condensed milk); *ādi* - and so on; *līlām* - pastimes; *ya* - who; *cakāra* - He performed; *bhakta-hetave* - for the sake of His devotees.

Certain people gave that ocean of mercy the name Gopīnātha, and for the sake of His devotee, Mādhavendra Purī, He enacted many pastimes such as stealing kṣīra and so forth.

***sarvva pramāṇam evātra / bhakta-vākyānugo hariḥ
dadarśa tatra gatvāsau / bhagavān prākto yathā 6***

sarvam - all; *pramāṇam* - evidence; *eva* - certainly; *atra* - here; *bhakta-vākya* - the words of His devotees; *anuga* - follower; *hariḥ*; *dadarśa* - He saw; *tatra* - there; *gatvā*

- going; *asau* - this; *bhagavān* - all-opulent; *prākta* - material; *yathā* - like.

Everything related to that place and the Deity of Gopīnātha shows how Lord Hari always fulfills the word of His devotee. acting like an ordinary man, Gaura Hari went to that temple, and took darśana of the Deity.

***daṇḍavad bhuvi nipatya sureśa / ta praṇamya karuṇārḍra-mukhenduh
narttana nija-janaiḥ saha cakre / kīrttana sarasijāyata-netraḥ 7***

daṇḍa-vat - like a rod; *bhuvi* - on the earth; *nipatya* - falling; *sura-īśam* - Lord of godly beings; *tam* - Him; *praṇamya* - offering obeisances; *karuṇā-ārḍra* - wet with tears of humility; *mukha-induh* - face like a moon; *nartanam* - dancing; *nija-janaiḥ* - with His associates; *saha* - in company; *cakre* - performed; *kīrtanam* - chanting; *sarasi-ja* - water-born, lotus; *āyata* - spread; *netraḥ* - eyes.

Gaura Prabhu, whose moon-like face is moistened with tears of mercy and whose eyes are wide-spread like the petals of a lotus, fell flat like a rod before that Lord of all gods and godly beings. Then He performed kīrtana and danced in the company of His associates.

***tat-kaṇāt mura-ripoḥ pratimāyā / mauli-lagna-mukuta ca samāpa
tad avalokya kara-padma-yugena / tad dadhāra sa śrī-śacī-sūta eaḥ 8***

tat-kaṇāt - at that moment; *mura-ripoḥ* - from the enemy of Murā; *pratimāyā* - of the Deity; *mauli-lagna-mukuta* - the crown fixed on the head; *ca* - and; *samāpa* - He received; *tat* - that; *avalokya* - gazing; *kara-padma-yugena* - with His lotus hands; *tad* - that; *dadhāra* - He held; *sa* - He; *śrī-śacī-sūta* - the glorious son of Śacī; *eaḥ* - this.

At that moment, the resplendent son of Śacī received the ornamental crown of flowers that had fallen from the head of Murāri. He gazed at it and then took the crown into His lotus hands.

***tat prasādam adhigatya sva-mūrdhnā / sadadhāra ca rarāja ca hṭaḥ
adbhuta tam avalokya sureśa / khe nananda nata-kandara-cittaḥ 9***

tat - that; *prasādam* - grace; *adhigatya* - achieving; *sva-mūrdhnā* - on his own head; *sadadhāra* - fixed nicely; *ca* - and; *rarāja* - shone; *ca* - and; *hṭaḥ* - thrilled; *adbhutam* - wonderful; *tam* - Him; *avalokya* - beholding; *sura-īśam* - Lord of the gods; *khe* - in that holy place; *nananda* - rejoiced; *nata-kandara-cittaḥ* - with bowed head and surrendered consciousness.

Having received this sign of Gopīnātha's grace, He fixed that prasādam crown nicely on His head, and His countenance shone in rapture. Gazing upon the Lord of the gods, He bowed His head in humility and rejoiced in that holy place.

***tatra ntyam akarod atula-śrīr / nyāsinā vara-sudhākara-kāntiḥ
vaiṇavaiḥ saha dināntaram antaḥ / sāyam eva virarāma mahātmā 10***

tatra - then; *ntyam* - dance; *akarot* - He did; *atula-śrī* - of incomparable beauty; *nyāsinām* - of renunciants; *vara* - the finest; *sudhā-ākara* - nectar-effusing (moon); *kāntiḥ* - effulgence; *vaiṇavaiḥ saha* - together with the vaiṣṇavas; *dina-antaram* - throughout the day; *antaḥ* - ending; *sāyam* - night; *rarāma* - He stopped; *mahā-ātmā* - munificent soul.

Then the munificent and incomparably lovely Lord Hari, whose effulgence resembles nectarean moonbeams, who had accepted the role of the paramount sannyāsī, danced and sang with the vaiṣṇavas from dawn until dusk.

tam vilokya muditā jana-saṅghās / tuṭuvur muhur amu praśāśasuḥ
tatra so'pi rajanī praṇināya / bhakyam annam upabhojya muniśaḥ 11

tam - Him; *vilokya* - looking at; *muditā* - joyous; *jana-saṅghā* - groups of people; *tuṭuvu* - they extolled; *muhu* - repeatedly; *amum* - Him; *praśāśasuḥ* - they praised; *tatra* - then; *sa api* - that very person; *rajanīm* - night; *praṇināya* - passing; *bhakyam annam* - suitable food; *upabhojya* - ate; *muni-īśaḥ* - Lord of sages.

Crowds of people came there and avidly gazed at Him. Repeatedly they extolled His qualities and offered Him prayers. Then, as night came the Lord of sages ate some suitable foods.

prātar ambuja-mukhaḥ sa jagāma / deśam anya-nagarāṇi laṅghayan
prāpya kālam anu kambu-sukaṅṭha / veginī sura-nadī-jhara-cyutām
12

prāta - early; *ambuja-mukhaḥ* - lotus-faced; *sa* - He; *jagāma* - went; *deśam* - country; *anya-nagarāṇi* - other towns; *laṅghayan* - crossing; *prāpya kālam* - at a proper time; *anu* - following; *kambu-sukaṅṭha* - beautiful neck like a conch; *veginīm* - swiftly flowing; *sura-nadī* - celestial river (Gaṅgā); *jhara-cyutām* - separately springing.

Early in the morning, the Lord, whose face expands like a blossoming lotus, and whose lovely throat with its three folds of skin resembles a conch, continued walking and crossed other lands, passing many towns and villages along the way. Then, at an auspicious moment, He came upon a fast-flowing river, a tributary of the river of the gods.

tā vilokya vara-vaitaraṇī sa / sarvva-pātaka-kula janatāyāḥ
darśanena yama-vaitaraṇī sā / jātu bhāti kim u tat-snapanena 13

tām - her; *vilokya* - looking; *vara-vaitaraṇīm* - blessed deliverer; *sa* - He; *sarvva-pātaka-kulam* - aggregate of all sins; *janatāyāḥ* - of the populace; *darśanena* - by the sight; *yama-vaitaraṇīm* - deliverer from the bonds of Yamarāja, the punisher of the sinful; *sā* - she; *jātu* - at any time; *bhāti* - she shines; *kim u* - what to speak?; *tat-snapanena* - by bathing in her.

He looked upon that blessed river named Vaitaraṇī, who is capable of delivering

humanity from their sins. Simply by seeing her, one becomes liberated from the punishments of Yamarāja; what then can be spoken of those who bathe in her waters? She forever shines.

*snānam atra vidhinā sa vidhāya / ta dadarśa vara-śūkara-rūpam
yasya darśana-vaśān manujānā / sapta-saptati-kula divam iyāt 14*

snānam - bath; *atra* - here; *vidhinā* - by rule of scripture; *sa* - He; *vidhāya* - taking; *ta* - Him; *dadarśa* - He saw; *vara-śūkara-rūpam* - the beautiful form of a boar; *yasya* - of whom; *darśana-vaśāt* - by the influence of His sight; *manujānām* - of men; *sapta-saptati-kulam* - seventy-seven generations of one's family; *divam* - heaven; *iyāt* - it can go.

As Śacī-suta bathed there according to the Vedic precept, He saw a very beautiful form of Lord Boar. Just by seeing Him, seventy-seven generations of a man's ancestors enter into heaven.

*tam vilokya muditaḥ sa jagāma / yājapura-nagarī dvija-bhūmim
yatra yajñam akaroc catur-mukhaḥ / śāsana dvija-varāya dadau ca 15*

tam - Him; *vilokya* - seeing; *muditaḥ* - glad; *sa* - He; *jagāma* - went; *yājapura-* of the name Yājapura; *nagarīm* - town; *dvija-bhūmim* - land of brāhmaṇas; *yatra* - where; *yajñam* - sacrifice; *akaroc* - he performed; *catur-mukhaḥ* - four-faced Śrī Brahmā; *śāsanam* - instruction; *dvija-varāya* - to an exalted brāhmaṇa; *dadau* - he gave; *ca* - and.

Gaura became enlivened at the Lord's sight, and He then travelled to the city of Yājapura, where many brāhmaṇas dwell. There the four-headed Lord Brahmā once performed sacrifice and gave authority over that land to a noble brāhmaṇa.

*yatra mtyum adhigamya tu viśvāḥ / pāpino 'pi śiva-rūpa-dharāḥ syuḥ
tatra liṅga-śataśo hi samīkya / śaṅkarasya śirasānamad īśaḥ 16*

yatra - where; *mtyum* - death; *adhigamya* - attained; *tu* - indeed; *viśvāḥ* - all; *pāpina* - sinners; *api* - even; *śiva-rūpa-dharāḥ* - bear auspicious forms; *syuḥ* - they may be; *tatra* - there; *liṅga-śataśa* - hundreds of Śiva liṅgams; *hi* - verily; *samīkya* - carefully seeing; *śaṅkarasya* - of Lord Śiva; *śirasā* - by the head; *anamat* - He bowed; *īśaḥ* - the Lord.

All those even sinners who die in that place, attain auspicious forms at death. While attentively seeing the hundreds of Śiva-liṅgams at that place, the Lord bowed His head.

*sa jagāma virajā-mukha-padma- / darśanāya bhagavān karuṇābdhiḥ
yā vilokya jagatā janu-koṭi- / mātram agha hy akhila prajahāti 17*

sa - He; *jagāma* - went; *virajā-mukha-padma* - the lotus face of Virajā, a sacred river; *darśanāya* - for seeing; *bhagavān* - the Lord; *karuṇā-abdhiḥ* - the ocean of

mercy; *yām* - whom; *vilokya* - seeing; *jagatā* - of universes; *janu* - souls; *koṭi* - millions; *mātram* - simply; *agham* - sin; *hi* - surely; *akhilam* - completely; *prajahāti* - she dispells.

The ocean of mercy, also took darśana of the river Virajā's lotus face, whose the mere sight delivers millions of souls from their sins committed in the countless materia worlds.

***tā vilokya praṇaman samayācat / prema-bhaktim atulā jagad-īśaḥ
ājagāma gaya-nābhim anārghya / pait-tīrtham aravinda-mukheśaḥ 18***

tām - her; *vilokya* - looking at; *praṇaman* - with prostrated obeisances; *samayācat* - He begged humbly; *prema-bhaktim* - for loving devotion; *atulām* - matchless; *jagat-īśaḥ* - the Lord of all living beings; *ājagāma* - He went; *gaya-nābhim* - to Gaya-nābhi; *anārghyam* - that which is priceless; *pait-tīrtham* - holy place for service of the forefathers; *aravinda-mukha* - lotus-faced; *īśaḥ* - Lord.

The Lord of all living beings gazed upon her and offered obeisances, begging whole-heartedly for the matchless gift of prema-bhakti. Then the lotus-faced Lord went to Gaya-nābhi, a priceless tīrtha for service to the forefathers.

***brahma-kuṇḍa-payasi dvija-varyyaḥ / snānam āśu vidadhe vidhāna-vit
yatra yajña-varāha-prakāśa- / darśanena jagatā sukham āsīt 19***

brahma-kuṇḍa - of Brahma-kuṇḍa; *payasi* - in the waters; *dvija-varyyaḥ* - the best of the twice-born; *snānam* - bath; *āśu* - quickly; *vidadhe* - took; *vidhāna-vit* - wise in precept; *yatra* - where; *yajña-varāha* - Lord Boar, the form of sacrifice; *prakāśa-darśanena* - by seeing the revelation; *jagatām* - of the universes; *sukham* - happiness; *āsīt* - there was.

Śrī Hari, the best of the twice-born, who is the most learned in spiritual principles, quickly bathed in the waters of Brahma-kuṇḍa. There all the worlds became happy to see the form of yajña personified which was once shown by Lord Varāha.

***babhrāma tatra bhagavān nagarī nirīkya / bhūteśa-liṅgam avalokya
mahānubhāvaḥ
vārāṇasīm iva sadāśiva-rāja-dhānī / yatra trilocana-mukhāḥ śiva-
liṅga-koṭiḥ 20***

babhrāma - He wandered; *tatra* - there; *bhagavān* - the Lord; *nagarīm* - city; *nirīkya* - seeing; *bhūta-īśa-liṅgam* - the phallic form of the Lord of the ghosts, Śiva; *avalokya* - seeing; *mahā-anubhāvaḥ* - magnanimous; *vārāṇasīm iva* - like Vārāṇasī; *sadā-śiva-rāja-dhānīm* - the capital city of Sadāśiva; *yatra* - where; *tri-locana-mukhāḥ* - three-eyed face; *śiva-liṅga-koṭiḥ* - millions of Śiva liṅgas.

The magnanimous Lord wandered throughout the town, seeing the liṅgams of Bhūteśa, the lord of all beings. The place appeared like Vārāṇasī, the capital city of Sadāśiva, where there are a million liṅgams of the three-eyed lord.

*śrutvā harer idam ananta-sukha labheta / puṇyā kathā sakala-pāpa-
harā manuyaḥ
tīrthāṭanasya ca phala pit-tīrtha-sarvva- / yajña-kriyā-phalam aśea-
guṇānvitaḥ syāt 21*

śrutvā - hearing; *hare* - of Hari; *idam* - this; *ananta-sukham* - limitless bliss; *labheta* - one can achieve; *puṇyām kathām* - pure narration; *sakala-pāpa-harām* - takes away all sin; *manuyaḥ* - a man; *tīrtha* - holy bathing place; *āṭanasya* - of travelling; *ca* - and; *phalam* - the result; *pit-tīrtha* - holy place of the forefathers; *sarva-yajña-kriyā* - all sacrificial performances; *phalam* - the result; *aśea* - complete; *guṇa-anvitaḥ* - filled by good qualities; *syāt* - it can be.

By hearing attentively this sanctified narration of Śrī Hari, which frees one from all sinful reaction, a person obtains the fruit of travelling on pilgrimage to the holy place of the forefathers as well as the benefit of sacrificial activities performed there. One experiences limitless happiness and becomes graced with all good qualities.

Thus ends the Sixth Sarga entitled "The Lord Wanders in South India," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Seventh Sarga

śrī-virajā-darśanam

The Lord Takes Darśana of Śrī Virajā

*tataḥ praṇamya ta bhaktyā / mukundo 'mbaṭha īśvaram
prāha praphulla-vadanaḥ / sa-hara jagat-īśvaram 1*

tataḥ - then; *praṇamya* - offering obeisances; *tam* - to Him; *bhaktyā* - with devotion; *mukunda*; *ambaṭha* - the physician; *īśvaram* - the Supreme Lord; *prāha* - he said; *praphulla-vadanaḥ* - blossoming face; *sa-haram* - with joy; *jagat-īśvaram* - the Lord of the cosmic manifestation.

Bowed down with devotion to the joyous Lord of the universe, the physician Mukunda with a blossoming face addressed Him:

*bhagavann atra nāste vai / dānino bhayam aṇv api
jānāmi sarvato lokān / ye vasanty atra durmmadān 2*

bhagavan - O Lord; *atra* - here; *na aste* - there is not; *vai* - verily; *dānina* - toll collectors; *bhayam* - fear; *aṇu api* - even the slightest; *jānāmi* - I know; *sarvata* - on all sides; *lokān* - the people; *ye* - who; *vasanti* - they dwell; *atra* - here; *durmadān* -

wicked.

"Lord, in this place there not the slightest reason to fear toll collectors. I personally know the people of this region who are corrupt."

*tat śrutvā bhagavān prāha / smita-kānta-navānanaḥ
etāvad bhayam asmāka / pālana bhavatā ktam 3*

tat - that; *śrutvā* - hearing; *bhagavān* - the Lord; *prāha* - said; *smita-kānta* - bright smiles; *nava* - expressiveness; *ananaḥ* - face; *etāvat* - so much; *bhayam* - fear; *asmākam* - for us; *pālanam* - protector; *bhavatā* - by your grace; *ktam* - done.

Hearing this, the Lord replied with His expressive face filled with bright smiles, "Yes, there is so much danger for us, but you are our protector."

*ity uktvā prayayau bhikā / kartu lokeu śikayā
lakmī-kānta svaya kṇo / nyāsī-vaśa-dharo hariḥ 4*

iti - thus; *uktvā* - saying; *prayayau* - He went forth; *bhikām* - for begging alms; *kartum* - to do; *lokeu* - amongst the people; *śikayā* - with the purpose of teaching; *lakmī-kānta* - the lover of the goddess of fortune; *svayam* - in Person; *kṇa*; *nyāsī-vaśa-dhara* - holding the bamboo rod of a renunciant; *hariḥ* - the remover of evil.

So saying, He went out to beg alms, just to teach humility to others through His example. He is Śrī Kṛṣṇa Himself, the lover of Mahā-Lakṣmī, yet as Śrī Kṛṣṇa Caitanya, He now bears a sannyaśa-dāṇa.

*nityānandāvadhūtaś ca / sarvva-śakti-samanvitaḥ
śrīmad-gadādhara vipro / mukundādyāś ca sajjanāḥ 5*

*jagmur bhikātane nātra / dānī tāt apy avarjjayat
baddhvā mukunda sarakya / dinam evānayat krudhā 6*

nityānanda; *avadhūta* - unattached to convention; *ca* - and; *sarva-śakti-samanvitaḥ* - filled with all potencies; *śrīmat-gadādhara* - the energy of a devotee; *vipra* - the learned brāhmaṇa; *mukunda* - the physician; *ādyā* - headed by; *ca* - and; *sajjanāḥ* - the saints; *jagmu* - they went; *bhika* - alms; *ātane* - roaming; *na* - not; *atra* - here; *dānī* - the toll-collector; *tāt* - them; *api* - however; *avarjjayat* - he would not leave them alone; *baddhā* - bound; *mukundam* - the angel-like singer; *sarakya* - keeping under custody; *dinam* - for the day; *eva* - indeed; *anayat* - led; *krudhā* - angry.

Śrī Nityānanda-avadhūta, the master of all śaktis, and Śrī Gadādhara, the learned scholar, as well as Mukunda and the other saintly devotees also went their own ways and wandered about the town begging alms. However, a toll-collector would not allow them to do so. He angrily captured Mukunda and bound him up, keeping him prisoner for the whole day.

*tataḥ sāyāhna-velāyā / ghītvā kambalottamam
mocayām āsa tān sarvān / tato vimanaso yayuḥ 7*

tataḥ - then; *sāyāhna-velāyā* - at the junction of day and night; *ghītvā* - having accepted; *kambala-uttamam* - a valuable blanket; *mocayām āsa* - he released; *tān* - them; *sarvān* - all; *tata* - then; *vimanasa* - dejected; *yayuḥ* - they departed.

At dusk, that man accepted a valuable blanket as payment and finally released them all. Then the devotees departed from that place dejectedly.

*te gatvā brāhmaṇān bhikā / ktvā bubhujire tataḥ
nityānando mahā-tejāḥ / kena lakyāḥ svayaḥ prabhuḥ 8*

te - they; *gatvā* - went; *brāhmaṇān* - some brāhmaṇas; *bhikā* - alms; *ktvā* - took; *bubhujire* - they could eat; *tataḥ* - then; *nityānanda*; *mahā-tejāḥ* - very powerful; *kena* - by what?; *lakyāḥ* - symptoms; *svayaḥ* - Himself; *prabhuḥ* - the master.

The devotees then went to beg alms from some brāhmaṇas, and while they ate, they wondered, "How can we find the very powerful Nityānanda and Gaura Prabhu?"

*tatas te maṇḍapa jagmuḥ / śayanārtha dvijāśrame
nityānando hasan baddhaḥ / tatrāgata udāra-dhīḥ 9*

tata - then; *te* - they; *maṇḍapam* - raised platform; *jagmuḥ* - they went; *śayanartham* - in order to rest; *dvija-āśrame* - at a brāhmaṇa's hermitage; *nityānanda* - the ever-blissful Lord; *hasan* - laughing; *baddham* - at the binding; *tatra* - there; *āgata* - came; *udāra-dhīḥ* - noble intelligence.

Next they went to take rest on a raised platform beneath a tree at the āśrama of the brāhmaṇas. When the magnanimous Nityānanda finally arrived there, He laughed to hear the story of the bhaktas' arrest.

*tatraiva bhagavān bhikā / ktvā svayam upasthitāḥ
ta dṭvākathayat sarvva / dānibhir yat kta balāt 10*

tatra - then; *eva* - certainly; *bhagavān* - the Lord; *bhikā* - alms; *ktvā* - having accomplished; *svayam* - by His own desire; *upasthitāḥ* - arrived; *tam* - Him; *dṭvā* - seeing; *akathayat* - related; *sarvva* - all; *dānibhi* - by the toll-collectors; *yat* - which; *ktam* - done; *balāt* - by force.

Then having collected His bhikṣa, Śrī Gaura Bhagavan arrived by His own desire. Seeing Him, the bhaktas described to Him all that the toll-collectors had done by force.

*tat śrutvā bhagavān tiṭha / bhadra bhadra bhaviyati
tadīyā śaktī rājāna / preayām āsa sa-tvaram 11*

tat - that; *śrutvā* - hearing; *bhagavān* - the all-opulent; *tiṭha* - wait; *bhadram bhadram* - all auspicious; *bhaviyati* - it will be; *tadīyām* - His; *śaktīm* - energy

(Gadādhara); *rājānam* - to the king; *preayāmāsa* - He sent; *sa-tvaram* - quickly.

Hearing this, the Lord said, "Just wait! Everything will come out for the best." Then He quickly sent Śrī Gadādhara, His internal potency, to summon the king.

tat-kaṇāṭ tatra dānīśaḥ / samāgatya padāmbujam
harer vvavanda ta prāhur / mukundādyā mahattamāḥ 12

tat-kaṇāṭ - at that moment; *tatra* - there; *dānīśaḥ* - the master of the toll collectors; *samāgatya* - approached; *pada-ambujam* - the lotus feet; *hare* - of Hari; *vavanda* - and offered praises; *tam* - him; *prāhu* - they told; *mukunda-ādyā* - Mukunda and the others; *mahattamāḥ* - greatest of souls.

However at that very moment the master of all the toll-collectors arrived there and offered praise at the lotus feet of Śrī Hari. The great souls headed by Mukunda informed him of what had happened to them.

prāha ca tat-kte sarvān / daṇḍavāṭa-sthitān janān
prahariyāmi tān duṭān / na kariyanti te yathā 13

prāha - he said; *ca* - and; *tat-kte* - on this account; *sarvān* - all; *daṇḍavāṭa-sthitān* - subjected to the rod of chastisement; *janān* - people; *prahariyāmi* - I shall beat; *tān* - these; *duṭān* - rogues; *na* - not; *kariyanti* - they will do; *te* - they; *yathā* - thus.

The king said, "For this wrong done to you, I shall beat those rogues very well with canes so they will never again behave in this way."

tad-bhṭyair yat kta karma / tat śrutvā duḥkhito 'bhavat
dānīśaḥ kambala nūtna / bahu-mūlya pradattavān 14

tad-bhṭyai - by his servants; *yat* - what; *ktam* - done; *karma* - deed; *tat* - that; *śrutvā* - hearing; *duḥkhita* - aggrieved; *abhavat* - he became; *dānī-īśaḥ* - the master of the toll-collectors; *kambalam* - blanket; *nūtnam* - new; *bahu-mūlyam* - very valuable; *pradattavān* - presented.

The master of the tax-collectors became much aggrieved to hear of the misdeeds performed by his servants, and he presented the devotees with a very valuable new blanket.

ity uktvā praṇaman so 'pi / gataḥ sva-gham ddhimat
sarvva tyaktvā harer pāda / cintayām āsa śuddha-dhīḥ 15

iti - thus; *uktvā* - saying; *praṇaman* - bowing down; *sa api* - the king himself; *gataḥ* - went; *sva-gha* - His house; *ddhimat* - opulent; *sarvam* - all; *tyaktvā* - given up; *hare pādām* - the feet of Gaura Hari; *cintayām āsa* - he thought; *śuddha-dhīḥ* - of purified intelligence.

After he had spoken thus, the king offered obeisances to the Lord and departed

for his opulent mansion. Thenceforward, he abandoned all material pursuits to take to the service of Gaura Hari's feet, upon which he meditated with a pure heart.

*eva teām cābhimāna / śamayitvā niśā sukham
suptā nināya deveśaḥ / prātar utthāya sa-tvaraḥ 16*

*jagāma virajām draṭu / sarvva-lokaika-pāvanīm
yā dṭvā śraddhayā bhaktyā / mucyate bhava-bandhanāt 17*

evam - thus; *teām* - of them; *ca* - and; *abhimānam* - minds; *śamayitvā* - conciliated; *niśām* - night; *sukham* - happily; *suptā* - rested; *nināya* - passed; *deva-īśaḥ* - Lord of the gods; *prāta* - early; *utthāya* - rising; *sa-tvaraḥ* - quickly; *jagāma* - He went; *virajām* - sacred river in Orissa; *draṭum* - to see; *sarva-loka* - all people; *eka-pāvanīm* - sole purifier; *yām* - whom; *dṭvā* - seeing; *śraddhayā* - with faith; *bhaktyā* - with devotion; *mucyate* - he is released; *bhava-bandhanāt* - from the bondage.

Now that their minds had been pacified, the devotees peacefully rested that night. Then at dawn, the Lord of the gods arose and swiftly departed to see again the river Virajā, who fully capable of purifying all people. One who sees her with devotion and faith is freed from bondage to birth and death.

*bhagavad-darśane yādk / phalam āpnoti mānavaḥ
tādk phalam avāpnoti / virajā-mukha-darśane 18*

bhagavat-darśane - in seeing the Lord; *yādk* - as; *phalam* - benefit; *āpnoti* - he obtains; *mānavaḥ* - a man; *tādk* - so; *phalam* - benefit; *avāpnoti* - he obtains; *virajā-mukha-darśane* - through seeing the face of Virajā.

The same benefit a man obtains by direct audience of the Supreme Lord can be obtained simply by looking on the face of Virajā.

*yatrāsti bhagavān devaḥ / sākāt śrīmat-tri-locanaḥ
kāśyā vā virajāyā vā / mtir moka-pradāyini 19*

yatra - where; *asti* - there is; *bhagavān* - the all-opulent Lord; *devaḥ* - divinity; *sākāt* - in person, *śrīmat-tri-locanaḥ* - graced by three eyes; *kāśyām* - in Vārāṇasī; *vā* - or; *virajāyām* - in Virajā; *vā* - or; *mti* - death; *moka-pradāyini* - the bestower of liberation.

The illustrious Lord Śiva, whose countenance is graced by three eyes, is personally present here. One who dies in Kāśī or in Virajā is blessed with liberation.

*vārāṇasyā mte yādk / prītim āpnoti śaṅkaraḥ
tato 'dhikatarā prītir / virajāyā mte bhavet 20*

vārāṇasyām - in Vārāṇasī; *mte* - death; *yādk* - as; *prītim* - love; *āpnoti* - he gets; *śaṅkaraḥ* - the peacemaker; *tato* - then; *adhikatarā* - better; *prīti* - love; *virajāyām* - in Virajā; *mte* - dead; *bhavet* - it may be.

As Śaṅkara becomes pleased with one who dies in Vārāṇasī, he is still more pleased if one dies in Virajā.

*tā dtvā prayayau kṇah / sarvva-lokaika-pāvanah
kṇa-saṅkīrtana ktvā / bhakta-varga-samanvitaḥ 21*

tām - her; *dtvā* - seeing; *prayayau* - went forth; *kṇah* - Kṛṣṇa Caitanya; *sarva-loka* - all people; *eka* - only; *pāvanah* - savior; *kṇa-saṅkīrtanam* - congregational chanting; *ktvā* - performed; *bhakta-varga* - group of devotees; *samanvitaḥ* - together with.

After seeing her, Śrī Kṛṣṇa Caitanya, who is Himself the sole purifier of all worlds, again departed on the path performing Kṛṣṇa-nāma-saṅkīrtana with the bhaktas.

Thus ends the Seventh Sarga entitled "The Lord Takes Darśana of Śrī Virajā," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Eighth Sarga
mahādeva-darśana
Darśana of Mahādeva

*tataḥ prayāto dvija-rāja-vikramah / krameṇa yatrākhila-loka-pālaiḥ
ekāmraakākhye girijā-samanvito / girīśa-devo giri-rāja-mūrdhani 1*

tataḥ - then; *prayāta* - set forth; *dvija-rāja-vikramah* - powerful king of the twice-born; *krameṇa* - gradually; *yatra* - where; *akhila-loka-pālaiḥ* - by the protectors of all the planets; *ekāmraaka-ākhye* - named Ekāmraaka; *girijā-samanvita* - with the daughter of the Himalāyas; *giri-īśa-deva* - the lord of the best of mountains; *giri-rāja-mūrdhani* - on the top of the best of mountains.

The powerful king of the twice-born again set forth and gradually He came to the place named Ekāmraaka. There on the summit of the best of mountains resides Śiva, the master of mountains, accompanied by Pārvatī, the daughter of Mount Himālaya, with all the demigods.

*dadarśa tatrākhila-śobhayojjvala / calat-patākam śiva-mandira mahat
sudhāvalipta vara-śṅgam unnata / su-toraṇa śveta-girim ivāparam 2*

dadarśa - He saw; *tatra* - there; *akhila-śobhayā* - by all beauty; *ujjvalam* - brilliant; *calat-patākam* - flapping flag; *śiva-mandiram* - temple of Śiva; *mahat* - great; *sudhā* - nectar; *avaliptam* - anointed; *vara-śṅgam* - excellent pinnacle; *unnatam* - lofty; *su-toraṇam* - fine arches; *śveta-girim* - white mountain; *iva* - like; *aparam* - another.

There He saw a great temple of Śiva, brilliant with all kinds of exquisite craftsmanship and finely sculpted arches. Crowning its lofty pinnacle flew a flag which flapped in the breeze. That temple was anointed by celestial nectar, and appeared like a snow-capped Himālayan mountain.

*nīpatya bhūmau praṇanāma devaḥ / śivālaya śūla-vicitra-cūḍam
patākayā nāka-nadī-vibhaṅga / dadhat samārohati helayeva 3*

nīpatya - falling down; *bhūmau* - on the earth; *praṇanāma* - He offered obeisances; *devaḥ* - the Lord; *śiva-ālayam* - the abode of Śiva; *śūla* - of a trident; *vicitra-cūḍam* - astonishing crest; *patākayā* - by the flag; *nāka-nadī* - of the celestial river; *vibhaṅgam* - curved; *dadhat* - holding; *samārohati* - it mounted; *helayā* - frolicking; *iva* - like.

Falling to the earth, the Lord offered obeisances to that abode of Śiva and to the astonishing trident cresting its dome. The curved and waving flag which fluttered in the vault of heaven above it appeared to be a frolicking wave of the celestial Gaṅgā.

*tato jagāmeśvara-darśanāya / purī purāreḥ parayā mudā saḥ
vasanti yatreśvara-liṅga-koṭyo / viśveśvarādyās ca su-puṇya-tīrthāḥ 4*

tata - then; *jagāma* - He went; *īśvara-darśanāya* - in order to see Śrī Śiva; *purīm* - the city; *pura-areḥ* - of the enemy of the cities of the demons, Śrī Śiva; *parayā* - with great; *mudā* - with joy; *saḥ* - He; *vasanti* - they reside; *yatra* - where; *īśvara-liṅga* - of the sacred phallic forms of Śiva; *koṭya* - millions; *viśveśvara-ādyā* - headed by Viśveśvara; *ca* - and; *su-puṇya-tīrthāḥ* - very holy places.

Then with great elation He entered the city of Lord Purāri desiring to see the vision of that great I-śvara. There many tīrthas reside, presided over by millions of Śiva-liṅgams headed by the liṅgam named Viśveśvara.

*prāsāda-koṭyo vara-toraṇāḍhyā / rājanti rājac-cala-cela-cūḍāḥ
āmukta-bhūā manujā manojña- / gandhārccitā indra-padārpitēhāḥ 5*

prāsāda-koṭya - millions of temples; *vara-toraṇa-āḍhyā* - enriched by fine arches; *rājanti* - they shine; *rājat* - glittering; *cala-cela* - waving flags; *cūḍāḥ* - crests; *āmukta-bhūā* - pearl-ornaments; *manujā* - men; *manojña-gandha* - with enchanting scents; *arcitā* - enhanced; *indra-pada* - of the post of Indra; *arpita* - for the boon; *ihāḥ* - endeavoring.

Great numbers of brilliant palaces shone, enriched with beautiful archways and crested by bright waving flags, wherein men adorned with pearls and enhanced with pleasing scents endeavor to attain the post of Indra.

*tīrthāni koṭyo maṇikarṇikādyā / vasanti yatrāsu vimukta-dehāḥ
gacchanti niḥśreyasam ugra-yogair / ya yogino yānti catur-yugena 6*

tīrthāni - holy places; *koṭya* - great numbers; *maṇikarṇikā-ādyā* - headed by Maṇi-

karnīkā; *vasanti* - they dwell; *yatra* - where; *āśu* - swiftly; *vimukta-dehāḥ* - liberated from the body; *gacchanti* - they go; *niḥśreyasam* - the ultimate benefit, Lord Śiva; *ugra-yogai* - by severe yoga practices; *yam* - whom; *yogina* - the yogīs; *yānti* - they go; *catur-yugena* - in the four ages.

In that region are also countless tīrthas, headed by Maṇi-karnīkā, where throughout the four ages persons liberated from bodily identification attain to the highest transcendental benefit of Lord Viṣṇu's lotus feet by practicing severe yogic disciplines.

***bindūn samāhtya samasta-tīrthāt / kta mahābindu-sarovarākhyam
kuṇḍa kta deva-vareṇa yatra / snānāl labhec caiva pada viśuddham 7***

bindūn - drops; *samāhtya* - collecting; *samasta-tīrthāt* - from all the holy places; *ktam* - done; *mahā* - great; *bindu-sarovara* - the lake of drops; *ākhyam* - known; *kuṇḍam* - pond; *ktam* - made; *deva-vareṇa* - by the best of gods; *yatra* - where; *snānāt* - by bathing; *labhet* - one can achieve; *ca* - and; *eva* - indeed; *padam* - position; *viśuddham* - transcendently pure.

There was also the vast lake Bindu-sarovara, so named because the best among the gods had placed within it bindus, drops of water gathered from all the tīrthas. Simply by bathing in that lake, one also obtains the transcendently pure destination of the Lord's lotus feet.

***kāśī vihāyāśu viśuddha-vikramo / vāsāya yatrākhila-tīrtha-puṇyān
āhūya tat-ketra-vare vareṇyaḥ / sasthāpayām āsa maheśa-devaḥ 8***

kāśīm - Vārāṇasī; *vihāya* - giving up; *āśu* - quickly; *viśuddha* - absolutely pure; *vikrama* - he who has the power; *vāsāya* - in order to reside; *yatra* - where; *akhila-tīrtha-puṇyān* - all the holy places; *āhūya* - calling; *tat-ketra-vare* - in that excellent place; *vareṇyaḥ* - the venerable Lord; *sasthāpayām āsa* - established; *mahā-īśa-devaḥ* - the great controller, Lord Śiva.

Suddenly giving up His residence in the city of Kāśī, the venerable Maheśa, whose power is fully free of mundane inebriety, has taken residence in that excellent place of Ekāmra, where He has summoned and established all the holy places.

***sa ktti-vāsāḥ svayam eva devaḥ / sa liṅga-rūpī vasatīśvarī ca
bhuṅkte svaya bhoga-varān aśeān / divyān yatīndrair
abhivandyamānaḥ 9***

sa - he; *kti-vāsāḥ* - dressed in tiger-skin; *svayam* - himself; *eva* - indeed; *devaḥ* - the lord; *sa* - he; *liṅga-rūpī* - in the form of his phallic symbol; *vasatī* - he lives; *īśvarī* - the goddess Pārvatī; *ca* - also; *bhuṅkte* - he enjoys; *svayam* - in person; *bhoga-varān* - sublime pleasures; *aśeān* - unlimited; *divyān* - divine; *yatīndrair* - by the best of saints; *abhivandyamānaḥ* - praised.

That very lord, dressed in tiger-skin, who expands in the form of his liṅgam,

enjoys limitless divine delights in the company of goddess I-śvarī. Yet he is earnestly offered praise by the best of renunciants who are fully detached from the pleasures of the senses.

*su-gandha-mālyair vara-candra-vartti- / dīpāvalībhiḥ
samalaṅktāṅgam
mdaṅga-ghoair vara-śaṅkha-nādair / ddevībhir āntya-parābhir
ādhyām 10*

su-gandha-mālyai - by fragrant garlands; *vara-candra* - lovely moons; *varti* - surrounded; *dīpa-āvalībhiḥ* - by rows of lamps; *samalaṅkta-aṅgam* - body fully ornamented; *mdaṅga-ghoai* - by the sounds of mṛdaṅga; *vara-śaṅkha-nādai* - by the pure sounds of the conch; *devībhi* - by goddesses; *āntya-parābhi* - with excellent dancing; *ādhyām* - enhanced.

His body was completely decorated with fragrant flower garlands, and he was surrounded by rows of luminous moon-like lamps. The atmosphere was enhanced by the sounds of mdaṅga and conch, and goddesses danced superbly with great devotion.

*viveśa bhityair bhavana purāreḥ / sudhāśu-gaurasya hariḥ pareśaḥ
yathā mahendrasya mahotsavādhyā / padmodbhavaḥ kṇa-padābja-
bhṅgaḥ 11*

viveśa - He entered; *bhityai* - with His servants; *bhavanam* - the house; *pura-areḥ* - of Śiva, the enemy of the demoniac cities; *sudhā-aśu-gaurasya* - of the white nectar-rayed moon; *hariḥ* - the remover of sin; *para-īśaḥ* - the Supreme Lord; *yathā* - as; *mahā-indrasya* - of great Lord Indra; *mahā-utsava* - great festival; *ādhyām* - enriched; *padma-udbhavaḥ* - born of the lotus; *kṇa-pada-abja* - Kṛṣṇa's lotus feet; *bhṅgaḥ* - a bee.

Surrounded by His servants, the Supreme Lord Gaura Hari entered the house of Purāri, whose form emanated white rays of nectar like the moon, in the same way that Lord Brahmā, who resembles a bee at the lotus feet of Kṛṣṇa, once entered the festival-enlivened abode of mighty Indra-deva.

*sa ktti-vāsa śirasā vavanda / nivāsa-deha bhuvi daṇḍavat svam
girā girīśa ca sa-gadgadana / tuṭāva saḥṭa-tanū rathāṅgī 12*

sa - He; *ktti-vāsam* - dressed in tiger-skin; *śirasā* - with the head; *vavanda* - bowed; *nivāsa-deha* - whose body is his only home; *bhuvi* - on the earth; *daṇḍa-vat* - like a rod; *svam* - own; *girā* - with words; *giri-īśam* - lord of the mountain-king's daughter; *ca* - and; *sa-gadgadana* - with faltering voice; *tuṭāva* - He praised; *saḥṭa-tanu* - body thrilled; *ratha-aṅgī* - who carries the wheel of a chariot.

Gaurāṅga bowed His head low and fell like a rod to the earth in front of that tiger-skin-dressed ascetic, whose only residence was his body. Then Lord Hari, who wields a chariot-wheel as His weapon, with a faltering voice and His entire body thrilled by ecstasy, offered the following prayers of praise to the lord of the mountains:

Śrī Śivātakam
composed by Śrī Caitanya Mahāprabhu

***namo namas te tri-daśeśvarāya / bhūtādi-nāthāya mḍāya nityam
gaṅgā-taraṅgotthita-bāla-candra-cūḍāya gaurī-nayanotsavāya 13***

nama nama - repeated obeisances; *te* - to you; *tri-daśa-īśvarāya* - to the lord of the 30 principal demigods; *bhūta* - of all beings; *ādi-nāthāya* - unto the primeval lord; *mḍāya* - to the gracious one; *nityam* - perpetually; *gaṅgā-taraṅga* - the waves of the Gaṅgā; *utthita* - arises; *bāla-candra* - by the new moon; *cūḍāya* - crested; *gaurī* - for the goddess Gaurī (the fairest of women); *nayana-utsavāya* - to the festival for the eyes.

"I perpetually offer obeisances unto you, the lord of the thirty primal devas, who are the original father of created beings, whose character is gracious, upon whose head, which is crested by the sickle moon, the Gaṅgā springs, and who are a festival for the eyes of Gaurī, the fair goddess.

***su-tapta-cāmikara-candra-nīla-padma-pravālāmbuda-kānti-vastraiḥ
suntya-raṅgeṭa-vara-pradāya / kaivalya-nāthāya va-dhvajāya 14***

su-tapta - molten; *cāmikara* - gold; *candra* - moon; *nīla-padma* - blue lotus; *pravāla* - budding; *ambuda* - cloud; *kānti* - luster; *vastraiḥ* - with garments; *sa* - he; *ntya-raṅga* - of pleasure-dancing; *īta* - desired; *vara-pradāya* - to you who bestow the boon; *kaivalya-nāthāya* - to the lord of the monists; *va-dhvajāya* - to he whose flag bears a bull.

"I offer my obeisances to you who resemble a moon of molten gold, who are dressed in garments colored like a group of budding blue lotuses or lustrous rainclouds, who bestow the most desirable boon to your devotees by your delightful dancing, who offer shelter to those who seek to become one with the transcendental effulgence of Godhead, and whose flag bears the image of the bull.

***sudhāśu-sūryāgni-vilocanena / tamo-bhīde te jagataḥ śivāya
sahasra-śubhrāśu-sahasra-raśmi-sahasra-sañjittvara-tejase 'stu 15***

sudhā-āśu - nectar-rayed (moon); *sūrya* - sun; *agni* - fire; *vilocanena* - by your eyes; *tamo-bhīde* - the dissipater of darkness; *te* - to you; *jagataḥ* - of the cosmos; *śivāya* - for auspiciousness; *sahasra* - a thousand; *śubhra-āśu* - white-rayed (moon); *sahasra-raśmi* - the thousand-rayed sun; *sahasra* - a thousand; *sañjit* - completely defeated; *tvara* - swift; *tejase* - to you whose power; *astu* - let it be.

"I offer my obeisances to you who dispel darkness with your three eyes - the moon, the sun, and fire - and thus cause auspiciousness for all the living entities of the universe, and whose potency easily defeats thousands of moons and suns.

***nāgeśa-ratnojjvala-vigrahāya / śārddūla-carmāsuka-divya-tejase
sahasra-patropari sasthitāya / varāṅgadāmukta-bhuja-dvayāya 16***

nāga-īśa - the king of snakes; *ratna* - gems; *ujjala* - luminous; *vigrahāya* - to you whose form; *śārdūla-carma* - skins of tigers; *aśuka* - garments; *divya-tejase* - to you of divine potency; *sahasra-patra-upari* - upon a thousand-petalled lotus; *sasthitāya* - to you who stand; *vara-aṅgada* - with beautiful bangles; *āmukta* - dressed; *bhuja-dvayāya* - to you whose two arms are such.

"I offer my obeisances to you, whose form is brilliantly illuminated by the jewels of Ananta-deva, the king of snakes, who possess divine potencies and are clothed in a tiger-skin, who stands in the midst of a thousand-petalled lotus, and whose two arms are adorned by lustrous bangles.

***su-nūpurārañjita-pāda-padma-karat-sudhā-bhṭya-sukha-pradāya
vicitra-ratnaugha-vibhūitāya / premānam evādyā harau vidhehi 17***

su-nūpura - fine anklebells; *ārañjita* - reddish; *pāda-padma* - lotus feet; *karat* - flowing; *sudhā* - nectar; *bhṭya* - to your servants; *sukha-pradāya* - to you who give joy; *vicitra* - wonderful; *ratna-ogha* - a multitude of jewels; *vibhūitāya* - to you who are adorned; *premānam* - love; *eva* - certainly; *adya* - today; *harau* - for Hari; *vidhehi* - You should endow.

"I offer my obeisances to you who bestow happiness to your servitors as you pour upon them the liquid nectar flowing from your reddish lotus feet, upon which charming anklebells ring. Obeisances unto you who are adorned by an abundance of gems. Please endow Me today with pure love for Śrī Hari.

***śrī-rāma govinda mukunda śaure / śrī-kṣa nārāyaṇa vāsudeva
ity ādi-nāmānta-pāna-matta-bhṅgādhīpāyākhila-duḥkha-hantre 18***

śrī-rāma - O splendid reservoir of pleasure!; *govinda* - O awarder of delight to the cows, the senses and the land!; *mukunda* - O giver of liberation!; *śaure* - O hero!; *śrī-kṣa* - O all-attractive!; *nāra-ayaṇa* - O shelter of mankind!; *vāsudeva* - O all-pervading Lord, son of Vasudeva!; *iti* - thus; *ādi* - headed by; *nāma-anta* - nectarean names; *pāna* - drinking; *matta* - intoxicated; *bhṅga* - bee; *adhīpāya* - unto the monarch; *akhila* - all; *duḥkha-hantre* - unto the slayer of grief.

"O Śrī Rāma! O Govinda! O Mukunda! O Śauri! O Śrī Kṛṣṇa! O Nārāyaṇa! O Vāsudeva! I offer my obeisances unto you, Śrī Śiva, who are the monarch ruling over all the bee-like devotees who are mad to drink the nectar of these and other innumerable names of Hari, and who thus destroys all grief.

***śrī-nārada-ādyaiḥ satata sugopya-jijñāsītāyāśu vara-pradāya
tebhyo harer bhakti-sukha-pradāya / śivāya sarvva-gurave namaḥ 19***

śrī-nārada-ādyaiḥ - by those headed by Nārada Muni; *satatam* - always; *su-gopya* - very confidential; *jijñāsītāya* - to you who are inquired of; *āśu* - easily; *vara-pradāya*

- to you who give boons; *tebhya* - to them; *hare* - of Lord Hari; *bhakti-sukha-pradāya* - to you who give the joy of devotional service; *śivāya* - to the auspicious; *sarva-gurave* - to the guru of all; *namaḥ* - obeisances.

"I offer my respectful obeisances to you, Śrī Śiva, who are forever inquired of confidentially by Śrī Nārada and other great sages, who very easily bestow boons on them, who bestow the happiness of Hari-bhakti to those who seek boons of you, who thereby create auspiciousness and are thus the guru of everyone.

*śrī-gaurī-netrotsava-maṅgalāya / tat-prāṇa-nāthāya rasa-pradāya
sadā samutkaṅṭha-govinda-lilā-gāna-pravīṇāya namo 'stu tubhyam 20*

śrī-gaurī-netra - for the eyes of Śrī Gaurī; *utsava-maṅgalāya* - to you who are an auspicious festival; *tat-prāṇa-nāthāya* - to the lord of Gaurī's life breath; *rasa-pradāya* - to the giver of rasa; *sadā* - always; *samutkaṅṭha* - with great longing; *govinda-lilā* - of the pastimes of Govinda; *gāna-pravīṇāya* - to the expert singer; *nama* - obeisances; *astu* - let there be; *tubhyam* - to you.

"I offer my obeisances to you who are a festival of auspiciousness for the eyes of Gaurī, who are the lord of her life-energy, who bestow rasa and are expert in forever singing songs with eagerness of the pastimes of Govinda."

* * *

*etat śivasyāṭakam adbhuta mahat / śṅvan hari-prema labheta śīghram
jñāna ca vijñānam apūrvva-vaibhava / yo bhāva-pūrṇaḥ parama
samādaram 21*

etat - this; *śivasya* - of Śiva; *āṭakam* - eight verses; *adbhutam* - astonishing; *mahat* - great; *śṅvan* - hearing; *hari-prema* - love for Hari; *labheta* - one can get; *śīghram* - swiftly; *jñānam* - knowledge; *ca* - and; *vijñānam* - realized knowledge; *apūrvva-vaibhavam* - unprecedented opulence; *ya* - who; *bhāva-pūrṇaḥ* - filled with ecstasy; *paramam* - intense; *samādaram* - attention.

A person who lovingly hears with rapt attention this wonderful eightfold prayer to Śrī Śiva, can quickly gain Śrī Hari-prema as well as transcendental knowledge, the realization of that knowledge, and unprecedented devotional potency.

* * * * *

*iti stuvantam * * * utsukāḥ / śivasya bhityā vara-mālya-gandhaiḥ
vibhūṣayām āsur anuttamāṅga / tato bahirveśmasu sannivīṭhaḥ 22*

iti - thus; *stuvantam* - praising; *utsukāḥ* - eager; *śivasya* - of Śiva; *bhityā* - the servants; *vara-mālya-gandhaiḥ* - with excellent fragrant garlands; *vibhūṣayām āsu* -

they decorated; *anuttama-aṅgam* - the transcendental body; *tata* - then; *bahir-veśmasu* - in outside dwellings; *sannivṛṭṭhaḥ* - situated.

After Lord Gaura thus praised Maheśvara, the servants of Śrī Śiva very enthusiastically ornamented Gaurāṅga's unparalleled form with sublimely fragrant flower-garlands, and the Lord then became settled nearby in some apartments. [* words lost from original manuscript.]

*bhaktārpitāṅna bubhujē tato 'sau / suptvā mudā tatra niśā nināya
prātaḥ samutthāya sa kṣa-līlā / gāyan sukhenāpi babhūva pūrṇaḥ 23*

bhakta-arpita - offered by the devotees; *annam* - foods; *bubhujē* - He enjoyed; *tata* - then; *asau* - He; *suptvā* - after resting; *mudā* - in happiness; *tatra* - there; *niśām* - night; *nināya* - passed; *prātaḥ* - early morning; *samutthāya* - rising; *sa* - He; *kṣa-līlām* - Kṛṣṇa's pastimes; *gāyan* - singing; *sukhena* - with joy; *api* - very; *babhūva* - He became; *pūrṇaḥ* - full.

There Mahāprabhu ate some food offered by the bhaktas and passed the night in that place, resting happily. Rising early in the morning, His heart again began overflowing with delight as He sang songs describing the līlās of Śrī Kṛṣṇa.

*paṭhet ya ittha stavam ambujāka-kṭa purāreḥ puruottamasya
premānam evātra labheta nitya / sudurlabha yan muni-deva-vndaiḥ 24*

paṭhet - he may read; *ya* - who; *ittham* - this; *stavam* - prayer; *ambuja-aka* - the lotus-eyed Lord; *kṭam* - composed; *pura-areḥ* - about the enemy of the cities of the demons, Śiva; *puru-uttamasya* - the transcendental person; *premānam* - love; *eva* - indeed; *atra* - here; *labheta* - one can achieve; *nityam* - perpetual; *su-durlabham* - most rarely achieved; *yat* - which; *muni-deva-vndaiḥ* - by the multitudes of sages and gods.

If one recites with devotion this glorification of the transcendental personality, Lord Purāri, as composed by the lotus-eyed Śrī Caitanya Mahāprabhu, one can obtain here and now the eternally relishable pure love for Kṛṣṇa, which is very rarely achieved even by the hosts of sages and gods.

Thus ends the Eighth Sarga entitled "Darśana of Mahādeva," in the Third Prakrama of the great poem Śrī Caitanya Carita.

* * *

Ninth Sarga

śrī-śiva-nirmālya-bhojana-vyavasthānam
Gaura Hari Honors the Food Remnants of Śrī Śiva

*snātvā sa bindu-sarasi / dṭvā śrī-bhuvaneśvaram
sukham āsīno bhagavān / premānanda-pariplutaḥ 1*

snātvā - after bathing; *sa* - He; *bindu-sarasi* - in the lake of drops; *dṭvā* - and seeing; *bhuvana-īśvaram* - the Lord of the worlds; *sukham* - happily; *āsīna* - seated; *bhagavān* - the all-opulent Lord; *prema-ānanda* - in the bliss of Kṛṣṇa-love; *pariplutaḥ* - totally immersed.

After bathing in Bindu-Sarovara and taking darśana of Śrī Bhuvaneśvara, the all-opulent Lord Śrī Kṛṣṇa Caitanya sat contentedly, wholly immersed in the bliss of prema.

*tato bhuktvā varānna sa / bhaktaiḥ saṅkalpita prabhuḥ
susvāpa tatra saḥṭo / dhyāyan kṇa-padāmbujam 2*

tata - then; *bhuktvā* - eating; *vara-annam* - fine foods; *sa* - He; *bhaktaiḥ* - by the devotees; *saṅkalpitam* - prepared; *prabhuḥ* - the Master; *susvāpa* - nicely rested; *tatra* - there; *saḥṭa* - fully contented; *dhyāyan* - contemplating; *kṇa-pada-ambujam* - Kṛṣṇa's lotus feet.

Mahāprabhu then ate choice foods prepared by the bhaktas, and afterwards as He rested contentedly, He contemplated the lotus feet of Śrī Kṛṣṇa.

*cintayām āsa bhagavān / deva-devasya sūlinaḥ
mahā-prasādo labhyeta / tadā bhujyāmahe vayam 3*

cintayām āsa - He thought; *bhagavān* - the all-opulent; *deva-devasya* - of the god of gods; *sūlinaḥ* - who carries a trident; *mahā-prasāda* - great mercy (foods tasted by the Lord) *labhyeta* - it may be obtained; *tadā* - then; *bhujyāmahe* - we could enjoy; *vayam* - we.

The illustrious Lord thought, "If somehow the mahā-prasāda of the trident-wielding god of gods could be obtained, then we could truly take pleasure."

*iti cintayatas tasya / mahādeva-prasādakam
pāṇibhyā brāhmaṇaḥ kaścīd / ādāya sammukhe sthitaḥ 4*

iti - thus; *cintayata* - thinking; *tasya* - His; *mahādeva-prasādakam* - a small portion of the foods eaten by Śiva; *pāṇibhyām* - with his hands; *brāhmaṇaḥ* - one who knows what is spirit; *kaścīd* - a certain; *ādāya* - presenting; *sammukhe* - in front; *sthitaḥ* - standing.

As He was reflecting thus, a certain brāhmaṇa came before Him, bearing in his hands a small portion of Mahādeva's prasāda.

*uvāca ca mahādeva-prasāda ghyatām iti
tat śrutvā sahasotthāya / ghṭvā śirasā namaḥ 5*

uvāca - he said; *ca* - and; *mahādeva-prasādam* - the mercy of the great Lord; *ghyatām* - take; *iti* - thus; *tat* - that; *śrutvā* - hearing; *sahasā* - at once; *utthāya* - rising; *ghītvā* - took; *śirasā* - with the head; *namaḥ* - bowing.

He said, "Please accept this prasāda of Mahādeva." Hearing this, Lord Gaura at once stood up and accepted the prasāda with bowed head.

***mahā-prasāda saṅghya / papau bhtyaiḥ sudhām iva
śiva-priyo hi śrī-kṣṇa / iti sandarśayan hariḥ 6***

mahā-prasādam - great mercy; *saṅghya* - taking; *papau* - He honored; *bhtyaiḥ* - with His servants; *sudhām* - nectar; *iva* - like; *śiva-priya* - He who holds dear Lord Śiva; *hi* - indeed; *śrī-kṣṇa* - the all-attractive; *iti* - thus; *sandarśayan* - clearly demonstrated; *hariḥ* - Gaura Hari.

They all gathered together around the mahā-prasāda, and the Lord honored it with His servants as though it were immortal nectar. Thus Gaura Hari showed how dear Śiva is to Śrī Kṣṇa.

***sukhāya punar evāsau / prātar utthāya sa-tvaraḥ
snātvā vai bindu-sarasi / śiva natvā yayau hariḥ 7***

sukhāya - happily; *puna* - again; *eva* - indeed; *asau* - He; *prāta* - early; *utthāya* - rising; *sa-tvaraḥ* - quickly; *snātvā* - bathing; *vai* - indeed; *bindu-sarasi* - in the lake of drops; *śivam* - Śiva; *natvā* - bowing to; *yayau* - He went; *hariḥ* - the remover of sin.

Again Gaura Hari arose very early in great happiness, and after bathing quickly in Bindu-Sarovara, He bowed before Śrī Śiva and then left on His way.

***etan niśamyā devasya / śiva-nirmālya-bhakaṇam
pratyuvāca mahā-tejāḥ / śrī-dāmodara-pañḍitaḥ 8***

etat - this; *niśamyā* - hearing; *devasya* - of the Lord; *śiva-nirmālya* - the remnants of Śiva's food; *bhakaṇam* - eating; *pratyuvāca* - he responded; *mahā-tejāḥ* - very powerful; *śrī-dāmodara-pañḍitaḥ* - the devoted scholar.

When the powerful brāhmaṇa Śrī Dāmodara Paṇita heard that the Lord had eaten the remnants of Śiva's food, He said:

***nāśnāti śiva-devasya / nirmālya bhgu-śāpataḥ
katha jñātvā sa bhagavān / bubhuje tan narottamaḥ 9***

na - not; *āśnāti* - he eats; *śiva-devasya* - of Lord Śiva; *nirmālyam* - food remnants; *bhgu-śāpataḥ* - because of the curse of Bhṛgu Muni; *katham* - how; *jñātvā* - knowing; *sa* - He; *bhagavān* - the illustrious Lord; *bubhuje* - He ate; *tat* - that; *nara-uttamaḥ* - the transcendental person.

"One should not eat the remnants of Lord Śiva because Bhṛgu Muni has placed a curse on those who worship him. Why then did the all-opulent transcendental Lord, knowing this, eat that food?"

*tat śrutvā prāha viprendra / murāriḥ śrūyatām iti
kathā śrī-śiva-devasya / nirmālyāmta-bhakaṇe 10*

tat - that; *śrutvā* - hearing; *prāha* - he said; *vipra-indram* - exalted brāhmaṇa; *murāriḥ* - Murāri Gupta; *śrūyatām* - please hear; *iti* - thus; *kathām* - the explanation; *śrī-śiva-devasya* - of Lord Śiva; *nirmālya* - food-remnants; *amta-bhakaṇe* - in eating the nectar.

Hearing this, Murāri replied to the noble vipra, "Hear from me the reason for which the Lord ate those nectarean remnants of Śrī Śiva-deva."

*vastutas tu mahādevaḥ / śrī-kṣasya śubhāgame
ātithya vidadhe harāṭ / tena kiñca para śṇu 11*

vastuta - factually; *tu* - indeed; *mahādevaḥ* - the great lord; *śrī-kṣasya* - of Śrī Kṛṣṇa; *śubha-āgame* - at the auspicious coming; *ātithyam* - guesthood; *vidadhe* - he accepted; *harāṭ* - out of joy; *tena* - of that; *kiñca* - somewhat; *param* - further; *śṇu* - please hear.

When Śrī Kṛṣṇa Caitanya made His auspicious arrival, Mahādeva joyously accepted Him as an honored guest. Please hear somewhat further.

*vaiṇava-śreṭha-buddhyā ye / pūjayanti maheśvaram
tair ddatta ghṇate so 'pi / tad anna pāvana mahat 12*

vaiṇava-śreṭha - the best devotee of Viṣṇu; *buddhyā* - with the consciousness; *ye* - they; *pūjayanti* - they worship; *mahā-īśvaram* - the great controller; *tai* - by them; *dattam* - given; *ghṇate* - he takes; *sa api* - that very person; *tat annam* - that food; *pāvanam* - purifying; *mahat* - great.

When bhaktas worship Mahādeva thinking of him as the best among vaiṣṇavas, Mahādeva accepts that offering from them, and that food should be considered great and pure prasāda.

*śrī-kṣa-kṣa-bhaktānā / bheda-buddhyā patanty adhaḥ
durvairān śikayas tāś ca / bhakta-rūpaḥ svaya hariḥ 13*

śrī-kṣa-kṣa-bhaktānām - of Kṛṣṇa and Kṛṣṇa's devotees; *bheda* - of differentiation; *buddhyā* - with a mentality; *patanti* - they fall; *adhaḥ* - down; *durvairān* - inimical persons; *śikayan* - teaching; *tān* - them; *ca* - and; *bhakta-rūpaḥ* - in the form of a devotee; *svayam* - in person; *hariḥ* - the remover of sin.

Those who in a sectarian spirit differentiate between Śrī Kṛṣṇa and his bhaktas indeed fall down. Śrī Hari personally advented in the form of a bhakta as Caitanya

Mahāprabhu in order to instruct such inimical persons.

***ācaryaty api deveśo / hita-kt sarvva-dehinām
nirmālyām ādareṇaiva / ghītvā jagad-īśvaraḥ 14***

ācaryati - He behaves; *api* - indeed; *deva-īśa* - the Lord of godly beings; *hita-kt* - enacting welfare; *sarvva-dehinām* - for all embodied beings; *nirmālyām* - food-remnants; *ādareṇa* - with reverence; *eva* - verily; *ghītvā* - taking; *jagad-īśvaraḥ* - the Lord of the cosmos.

The Lord of all gods, who is the supreme controller of the cosmic manifestation, certainly seeks to benefit all embodied beings. Thus, by His reverential acceptance of Śrī Śiva's food-remnants, He teaches them by His example.

***janaiḥ sasthāpīte līṅge / bheda-buddhyā ca pūjite
tatraiva śāpo viprasya / nahi syād aikyataḥ kvacit 15***

janaiḥ - by the people; *sasthāpīte* - established; *līṅge* - the sacred phallus; *bheda-buddhyā* - with a mentality of differentiation; *ca* - and; *pūjite* - worshipped; *tatra* - then; *eva* - certainly; *śāpa* - the curse; *viprasya* - of the learned brāhmaṇa; *nahi* - certainly not; *syāt* - it can be; *aikyataḥ* - in oneness; *kvacit* - sometimes.

Wherever the līṅgam is established and worshipped with a conception that Śrī Śiva and Śrī Hari have separate parties, there Bhgu's curse will act, because of this offense of a dualistic concept.

***hari-śaṅkarayor aikya / svayambhū-līṅga-sannidhau
abheda-buddhyā pūjāyā / nahi śāpo bhavet kvacit 16***

hari-śaṅkarayo - of Hari and Śaṅkara; *aikyam* - oneness; *svayambhū* - self-born; *līṅga* - form; *sannidhau* - in the place; *abheda* - of not differentiating; *buddhyā* - because of the mentality; *pūjāyām* - in the worship; *nahi* - there is not; *śāpa* - the curse; *bhavet* - can be; *kvacit* - at all.

Hari and Śaṅkara have one interest. If in the presence of a Śiva līṅgam someone worships Them without a dualistic concept, the curse will not have effect.

***tena tatrādhikā prītir / hari-śaṅkarayor bhavet
abhede 'tra svayambhau ca / pūjā sarvvātīśayinī 17***

tena - for that reason; *tatra* - there; *adhikā* - more; *prīti* - love; *hari-śaṅkarayo* - of Hari and Śaṅkara; *bhavet* - it may be; *abhede* - in non-differentiation; *atra* - here; *svayambhau* - for Lord Śiva; *ca* - and; *pūjā* - worship; *sarva* - all; *atīśayinī* - increasing.

By people understand Their unity of interest, love will increase for both Hari and Śaṅkara, and worship for Them both will increase.

*mahā-prasāda tatraiva / bhuktvā mokam avāpnuyāt
mahā-roḡāt pramucyeta / sthira-sampattim āpnuyāt 18*

mahā-prasādam - great mercy; *tatra* - there; *eva* - certainly; *bhuktvā* - having enjoyed; *mokam* - liberation; *avāpnuyāt* - one may attain; *mahā-roḡāt* - from great disease; *pramucyeta* - one is liberated; *sthira-sampattim* - undisturbed prosperity; *āpnuyāt* - one can get.

By tasting such mahā-prasāda one can attain liberation, be cured from terrible diseases, and obtain undisturbed prosperity.

*ye mohāt tan na khādanti / te bhavanty aparādhinaḥ
harau śive ca niḥśrīkā / roḡiṇaś ca bhavanti te 19*

ye - they; *mohāt* - out of delusion; *tat* - that; *na* - not; *khādanti* - they eat; *te* - they; *bhavanti* - become; *aparādhinaḥ* - offenders; *harau* - to Hari; *śive* - to Śiva; *ca* - and; *niḥśrīkā* - devoid of opulence; *roḡiṇa* - diseased; *ca* - and; *bhavanti* - they become; *te* - they.

Those who out of delusion do not eat such mahā-prasāda become offenders to both Hari and Śiva. They become diseased and bereft of opulence.

*vaiṇavaiḥ pūjito yatra / śrī-śivaḥ paramādarāt
anādi-liṅgam āsādyā / śrī-kṇa-prīti-hetave 20*

*tatraiva saśayo nāsti / nirmālya-grahaṇe kvacit
bhaktir eva sadā vipra / śubha-dā sarvva-dehinām 21*

vaiṇavaiḥ - by vaiṣṇavas; *pūjita* - worshipped; *yatra* - where; *śrī-śivaḥ* - of the auspicious lord; *paramādarāt* - with great reverence; *anādi-liṅgam* - the beginningless form; *āsādyā* - to be attained; *śrī-kṇa-prīti* - love for Śrī Kṛṣṇa; *hetave* - in order; *tatra* - in this matter; *eva* - surely; *saśaya* - doubt; *na asti* - there is not; *nirmālya-grahaṇe* - in accepting the remnants of Śiva; *kvacit* - at any time; *bhakti* - devotion; *eva* - indeed; *sadā* - always; *vipra* - O learned brāhmaṇa; *śubha-dā* - giving auspiciousness; *sarvva-dehinām* - for all embodied beings.

Wherever the beginningless liṅgam of Śrī Śiva is worshipped with great respect by vaiṣṇavas in order to develop love for Śrī Kṛṣṇa, there will be no doubt about accepting the remnants of Śrī Śiva's food. O vipra, such devotional service is verily auspicious for all embodied beings.

Thus ends the Ninth Sarga entitled "Gaura Hari Honors the Food Remnants of Śrī Śiva," in the Third Prakrama of the great poem Śrī Caitanya Carita.



Tenth Sarga
puruottama-darśanam
Vision of the Ultimate Person

***punaḥ śṇuva devasya / caitanyasya mahātmanah
kathā manoharā puṇyā / nūtanāmta-variṇah 1***

punaḥ - again; *śṇuva* - please hear; *devasya* - of the divine Lord; *caitanyasya* - of the embodiment of the living force; *mahā-ātmanah* - of the magnanimous; *kathām* - narration; *mana-harām* - mind-stealing; *puṇyām* - purifying; *nūтана* - fresh; *amta* - of immortal nectar; *variṇah* - of He who causes a shower.

Now hear further the charming and pure history of the magnanimous Śrī Caitanya Mahāprabhu, whose association is like a refreshing shower of nectar.

***tataḥ prayāto bhagavān mudānvito / nijair ajaḥ sādhu-janaika-
bandhuḥ
kapota-sampūjita-liṅgam uttama / dṭvā praṇamyāśu punar yayau
hariḥ 2***

tataḥ - then; *prayāta* - set forth; *bhagavān* - the all-opulent Lord; *mudā-anvita* - filled with joy; *nijaiḥ* - with His intimate followers; *aja* - the unborn; *sādhu-jana* - saintly men; *eka-bandhuḥ* - the only friend; *kapota* - the Kapota liṅgam; *sampūjita* - well worshipped; *liṅgam* - phallus; *uttamam* - transcendental; *dṭvā* - seeing; *praṇamyā* - offering obeisances; *āśu* - at once; *puna* - again; *yayau* - went away; *hariḥ* - destroyer of sin.

Thereafter the unborn all-opulent Personality of Godhead, Śrī Hari, the sole friend of the sādhu, went forth with a glad heart, accompanied by His associates. He saw the transcendental Kapota-liṅgam, He immediately offered obeisances and again departed.

***puṇyān śivasyānyatamās ca liṅgān / vilokya hareṇa naman punar
yayau
nadī mahā-vīryavatī sa bhārgavī / tasyā kta-snāna-vidhiḥ punar
yayau 3***

puṇyān - sanctified; *śivasya* - of Śiva; *anyatamān* - many other; *ca* - and; *liṅgān* - phallic forms; *vilokya* - glancing; *hareṇa* - with joy; *naman* - bowing down; *puna* - again; *yayau* - He went; *nadīm* - river; *mahā-vīryavatīm* - a very swiftly flowing river; *sa* - He; *bhārgavīm* - named Bhārgavī; *tasyām* - in her; *кта-snāna* - took bath; *vidhiḥ* - according to etiquette; *puna* - again; *yayau* - He went.

He also saw with gladness many other holy liṅgams of Śiva, and after bowing down before them, again proceeded on until He came to the swift flowing river named Bhārgavī. After taking bath according to the vaiṣṇava precept, He continued traveling onwards.

*tato 'valokyāśu hareḥ su-mandira / sudhānulipta śarad-indu-su-
prabham
rathāṅga-yukta pavanoddhutāśuka / vibhūaṅa nīla-girer mahojjvalam
4*

tata - then; *avalokya* - looking; *āśu* - suddenly; *hareḥ* - of Hari (Lord Jagannātha); *su-mandiram* - beautiful temple; *sudhā* - nectar; *anuliptam* - anointed; *śarat-indu* - autumn moon; *su-prabham* - sublime effulgence; *ratha-aṅga-yuktam* - with a chariot wheel (*cakra*); *pavana* - wind; *uddhuta* - blown; *aśukam* - flag; *vibhūaṅam* - ornament; *nīla-gire* - of the blue mountain; *mahā-ujjvalam* - very brilliant.

Suddenly Śrī Caitanya glimpsed the beautiful temple of Śrī jagannātha Hari. It appeared like a blue mountain anointed with nectar, and was effulgent as the autumn moon of Śarat. Crowned by a very dazzling *cakra*, its flag was unfurled and blew in the breeze.

*kailāsa-śṅga muhur ākipac ca / kāntyā samuccheatayā sudhāmnā
prabhañjanākalpita-cela-hastair / āhūyamāna kamalekaṅa tam 5*

kailāsa-śṅgam - the peak of Kailāśa; *muhu* - repeatedly; *ākipat* - it humbled; *ca* - and; *kāntyā* - by its luster; *samuccheatayā* - by its height; *sudhāmnā* - by its influence; *prabhañjana* - the wind; *ākalpita* - directed; *cela* - flags; *hastai* - by the hands; *āhūyamānam* - calling; *kamala-īkaṅam* - the lotus-eyed; *tam* - Him.

The luster, height, and influence of Jagannātha's transcendental abode mocked the peak of Mount Kailāśa. Using the temple's flags as his hands, the wind god beckoned welcomingly the lotus-eyed Gaurāṅga .

*papāta bhūmau sahasā hatārir / harir gata-spandanam antarātmā
vilokya sarvve mumuhus tadīyāḥ / prāṅena hīnās tanavo yathāryāḥ 6*

papāta - He fell; *bhūmau* - on the earth; *sahasā* - suddenly; *hata-ari* - struck by a foe; *hari* - the dispeller of evil; *gata-spandanam* - without motion; *antara-ātmā* - internal Self; *vilokya* - observing; *sarve* - all; *mumuhu* - they became faint; *tadīyāḥ* - His associates; *prāṅena* - life-force; *hīnā* - without; *tanava* - bodies; *yathā* - like; *āryāḥ* - the noble persons.

Then, having embraced Lord Jagannātha in His heart, suddenly Gaura Hari tumbled to the earth as if struck by a foe, and becoming utterly motionless. When His noble associates saw this, all of them became faint, like bodies without life.

*tataḥ kaṅena utthitam īsam utsukā / vilokya jīva parivavrur indriyāḥ
tathaivam ātmānam atad-vido janāḥ / svabhāvatas tān bhagavān
athābravīt 7*

tataḥ - then; *kaṅena* - after a moment; *utthitam* - arising; *īsam* - the Lord; *utsukā* -

enlivened; *vilokya* - seeing; *jīvam* - the living entity; *parivavru* - they surrounded; *indriyāḥ* - the senses; *tathā* - so; *evam* - thus; *ātmanam* - His Self; *a-tat-vida* - unaware of that; *janāḥ* - the people; *sva-bhāvata* - according with His own nature; *tān* - them; *bhagavān* - the Lord; *atha* - then; *abravīt* - He said.

A moment later, seeing that the Lord was arising, they all also became animate and surrounded Him, just as the body's senses awaken by the connection of the soul. Those persons were unaware of His true Self. Then, in His characteristic blissful mood, the Lord addressed them:

*bhavanta evātra harer ghopari / sthita mahā-nīla-maṇi-prabha
prabhum
bāla prapaśyantu tato na dtvā / dṭā tathocuh pratimā prabhor dvijāḥ 8*

bhavanta - your honors; *eva* - indeed; *atra* - there; *hare* - of Hari; *gha-upari* - above the abode; *sthitam* - situated; *mahā* - great; *nīla-maṇi* - blue jewel; *prabham* - effulgent; *prabhum* - the Lord; *bālam* - boy; *prapaśyantu* - behold; *tata* - then; *na* - not; *dtvā* - seeing; *dṭā* - seen; *tathā* - yes; *ūcuh* - they said; *pratimā* - the form; *prabho* - of the Lord; *dvijāḥ* - the brāhmaṇas.

"My dear devotees, Look and see! Just above the abode of Śrī Hari! There our Prabhu is shining magnificently like a great effulgent blue sapphire. Behold that youth!" Although they were actually unable to see anything, those brāhmaṇas replied, "Yes! Yes! We see the Lord's form."

*mohaḥ punaḥ syād iti śaṅkya-mānās / tān abravīt paśya harer gha-
dhvajam
ālakya bāla punar ākipanta / vaktreṇa pūrṇāmta-raśmi-koṭim 9*

mohaḥ - delusion; *punaḥ* - again; *syāt* - it may be; *iti* - thus; *śaṅkya-mānā* - anxious; *tān* - them; *abravīt* - He said; *paśya* - see!; *hare* - of Hari; *gha-dhvajam* - the temple flag; *ālakya* - visible; *bālam* - the youth; *puna* - more and more; *ākipantam* - casting; *vaktreṇa* - with His face; *pūrṇa* - full; *amta* - nectar; *raśmi-koṭim* - millions of rays.

They spoke thus because they were anxious, lest Gaura should again lose consciousness. Then He said to them, "Look! That youth is visible just near the flag of the temple of Śrī Hari. Thousands of rays of pure nectar constantly emanate from His face.

*ālola-raktāṅguli-śoṇa-padma- / talena mām ākramati sma pāṇinā
dakeṇa savyena ca veṇu-randhra- / vinyasta-vaktrāṅgulināti-śobhitāḥ*

10

ālola - moving; *rakta* - red; *āṅguli* - fingers; *śoṇa-padma* - red lotus; *talena* - with the palm; *mām* - Me; *ākramati* - He takes possession; *sma* - did; *pāṇinā* - with the hands; *dakeṇa* - with the right; *savyena* - with the left; *ca* - and; *veṇu-randhra* - flute-holes; *vinyasta* - placed; *vaktra* - mouth; *āṅgulinā* - with the finger; *ati-śobhitāḥ* - very attractive.

"The fingers of His left and right hands are placed upon the holes of the bamboo flute, and they hold it to His mouth in a very attractive manner. Those deftly moving fingers of His hands, whose palms resemble the red-lotus, have captivated My mind.

*asau sudhā-raśmi-sahasra-kāntiḥ / ko vā mano mohayati smitena
sa evam utkātitarā jagāma / druta druta-svarṇa-ruciḥ sa-bhṭyaiḥ 11*

asau - He; *sudhā* - nectar; *raśmi-sahasra* - thousand rays; *kāntiḥ* - effulgence; *ka vā* - who indeed?; *mana* - mind; *mohayati* - illusion; *smitena* - by his smile; *sa* - He; *evam* - thus; *utka* - eagerness; *atitarām* - intense; *jagāma* - He went; *drutam* - running; *druta-svarṇa* - melted gold; *ruciḥ* - luster; *sa-bhṭyaiḥ* - with His servants.

"His sun-like effulgence radiates thousands of nectarean beams. Who is He, who thus enchants My mind with His smile?" In this mood, Śrī Gaura, whose luster resembles molten gold, ran in a mood of intense eagerness for Kṛṣṇa and was swiftly pursued by His servitors.

*prāsādam ālokya jagat-pater muhur / muhuḥ skhalan netraja-vāri-
dhārayā
śṅgaḥ sumeror iva nirjharānvitas / tīrtha mkaṇḍor agamat sutasya 12*

prāsādam - palace; *ālokya* - glancing; *jagat-pate* - the protector of the cosmos; *muhu muhuḥ* - repeatedly; *skhalan* - stumbling; *netra-ja-vāri* - tears; *dhārayā* - by a torrent; *śṅgaḥ* - peak; *sumero* - of Mount Meru; *iva* - like; *nirjhara-anvita* - covered by waterfalls; *tīrtham* - holy place; *mkaṇḍo* - of Mṛkeṇu; *agamat* - He went; *sutasya* - of the son.

Again and again He glanced up at the palace of the universal Lord, at times stumbling because of the streams of tears which gushed from His eyes. Thus, He appeared like the peak of Mount Sumeru covered by waterfalls. On the way, He visited the tīrtha of Mārkeṇḍeyaṣ i, the son of Mkeṇḍu.

*cakreṇa cakre svayam ugra-cakriṇā / tīrtha maheśāya sudīptimat
taṭam
snātvā ca yasmin śiva-lokam āptās / tatrāsu gatvā vidhivac cakāra 13*

*snātvā tataḥ śaṅkara-liṅgam īśvaro / japann aghora praṇanāma
daṇḍavat
stutvā maheśa-stutibhiḥ su-maṅgalair / jagāma yajñeśa-mahālaya
prabhuḥ 14*

cakreṇa - with His disc; *cakre* - He made; *svayam* - by His own will; *ugra-cakriṇā* - with His terrible disc; *tīrtham* - a holy place; *mahā-īśāya* - for Śiva; *sudīptimat* - very brilliant; *taṭam* - bank; *snātvā* - having bathed; *ca* - and; *yasmin* - in which; *śiva-lokam* - the planet of Śiva; *āptā* - attained; *tatra* - there; *āsu* - quicky; *gatvā* - going; *vidhi-vat* - according to the principles of śāstra; *cakāra* - He made; *snātvā* - having

bathed; *tataḥ* - then; *śaṅkara-liṅgam* - the sacred phallus of the peace-maker; *īśvara* - the Supreme Lord; *japa* - meditating; *aghoram* - not terrible (gentle); *praṇanāma* - bowed down; *daṇḍa-vat* - like a rod; *stutvā* - praising; *mahā-īśa-stutibhiḥ* - with hymns of the great controller, Śiva; *su-maṅgalai* - very auspicious; *jagāma* - He went; *yajña-īśa* - the Lord of sacrifice; *mahā-ālayam* - the great abode; *prabhuḥ* - the Lord.

For the sake of Mahādeva, Lord Viṣṇu, used His terrible cakra to make a tīrtha in that spot. Those who bathe there attain the planet of Śiva. Quickly Gaura Hari entered that place and He took bath in accordance with the vaiṣṇava-vidhi. Then the Supreme Lord meditated upon the liṅgam of the gentle Śiva. He did japa of Śrī Śiva-nāa and fallin before the liṅgam like a rod, He offered praise to Maheśa by chanting auspicious verses composed in his glorification. Then our Prabhu departed for the great abode of Jagannātha, the Lord of all sacrifice.

*praṭṭa-romā nayanābja-vāribhiḥ / parīta-vakāḥ paramātma-cintayā
viveśa deveśa-gha mahotsava / nanāma dtvā jagatā pati prabhum 15*

praṭṭa-romā - hairs erect; *nayana* - from His eyes; *abja-vāribhiḥ* - with tears; *parīta* - covered; *vakāḥ* - chest; *parama-ātma-cintayā* - because of thinking of the Supreme Soul; *viveśa* - He entered; *deveśa-gham* - abode of the Lord of godly men; *mahā-utsavam* - great festival; *nanāma* - He bowed down; *dtvā* - having seen; *jagatām* - of all sentient beings; *patim* - the master; *prabhum* - the Master.

As He entered the great festival within the temple of the God of gods, all the hairs of His body thrilled due to great ecstasy, and His chest became covered with tears because of He was thinking of the Lord who resides in the hearts of all. Then beholding that Master of all worlds, our Prabhu bowed down.

*papāta bhūmau punar eva daṇḍavan / naman muhuḥ prema-bharākulānanaḥ
tataḥ kaṇān muṭi-kara vibhāvayan / jagat-pati so 'tiruroda vihvalaḥ 16*

papāta - He fell; *bhūmau* - to the earth; *puna* - again; *eva* - indeed; *daṇḍa-vat* - like a rod; *naman* - bowing; *muhuḥ* - again; *prema-bhara* - holding His love; *ākulā* - preoccupied; *ananaḥ* - face; *tataḥ* - then; *kaṇāt* - after a moment; *muṭi-karam* - hands clenched; *vibhāvayan* - showing ecstasy; *jagat-patim* - the master of the universe; *sa* - He; *ati-ruroda* - He wept loudly; *vihvalaḥ* - overwhelmed.

Falling again like a rod to the ground, He then arose and fell again and again. His face showed the struggle of holding back the symptoms of prema, but after a moment He displayed His overwhelming ecstatic feelings for the Lord of the universe. His fists clenched and He wept loudly.

*dtvā tam ittha puruottamo hariḥ / prasāryya pāṇi kamalāṅga-
komalam
adarśayad rakta-tala tato mudā / caitanya-devo hṛito jahāsa 17*

dtvā - seeing; *tam* - Him; *ittham* - thus; *puruottama* - the ultimate Personality; *hariḥ* - the remover of sin; *prasārya* - spread; *pāṇim* - His hand; *kamala* - lotus; *aṅga*

- limb; *komalam* - soft; *adarśayat* - He showed; *rakta-talam* - reddish palm; *tata* - then; *mudā* - in bliss; *caitanya-deva* - Caitanya-deva; *hṛita* - thrilled; *jahāsa* - laughed.

Seeing Him thus affected, Śrī Puruṣottama Hari extended His soft lotus hand, revealing His ruddy palm, and Caitanya-deva laughed with gladness.

*uvāca caiva karuṇāmbudhe tva / prasīda deveśa maheśa-vandita
punar na dṭvā kara-pallavāṅguli / ruroda tasmin dvi-guṇa sa vihvalaḥ*
18

uvāca - He said; *ca* - and; *evam* - thus; *karuṇā-ambudhe* - O ocean of mercy; *tvam* - You; *prasīda* - have mercy; *deva-īśa* - Lord of the demigods; *mahā-īśa-vandita* - who are praised by Śiva; *puna* - again; *na* - not; *dṭvā* - seeing; *kara* - the hand; *pallava-aṅgulim* - with its fingers like blossoms; *ruroda* - He wept; *tasmin* - there; *dvi-guṇam* - with twice the strength; *sa* - He; *vihvalaḥ* - overwhelmed.

He said, "O ocean of mercy! God of gods, who are offered prayers by Maheśa! Please show Your mercy to Me!" Then being unable to see again the blossom-like fingers of Lord Jagannātha's hand, Gaura felt begrieved and wept with redoubled strength.

punaś ca dṭvāti-mahotsavānvito / harāśru-dhārāpluta-deha-yaṭiḥ 19

puna - again; *ca* - and; *dṭvā* - seeing; *ati-mahā-utsava-anvita* - filled with great festivity; *hara-aśru* - tears of joy; *dhārā* - flood; *āpluta* - immersed; *deha-yaṭiḥ* - slender body.

Again seeing Jagannātha's hand, Gaura became filled with immense exultation, and His slender body became flooded by streams formed of tears of joy.

*eva tayor udbhata-ceṭita janāḥ / śṇvanti gāyanti para vrajanti te
pada murāreḥ paramārtha-darśino / na yatra bhūyaḥ patana kvacid
bhavet* 20

evam - thus; *tayo* - of those two; *udbhata* - magnanimous; *ceṭitam* - behavior; *janāḥ* - people; *śṇvanti* - they hear; *gāyanti* - sing; *param* - Supreme; *vrajanti* - they go; *te* - they; *padam* - abode; *mura-areḥ* - of the enemy of the Murā demon; *parama-artha* - the ultimate goal; *darśina* - seers; *na* - not; *yatra* - where; *bhūyaḥ* - again; *patanam* - falling; *kvacit* - ever; *bhavet* - it may be.

Those who hear and sing of the exalted and magnanimous behavior of Jagannātha Svāmī and Śrī Caitanya Mahāprabhu can see the ultimate goal of life and thus enter the supreme abode of Murāri, wherefrom one never again falls.

Thus ends the Tenth Sarga entitled "Vision of the Ultimate Person," in the Third Prakrama of the great poem Śrī Caitanya Carita.



Eleventh Sarga

śrī-mahā-prasāda-mahimā
The Glories of Mahā-Prasāda

***tat śrutvā prāha viprendraḥ / śrī-dāmodara-panḍitaḥ
katha dṭo bhagavatā / puruottama īśvaraḥ 1***

tat - that; *śrutvā* - hearing; *prāha* - he said; *vipra-indraḥ* - best of learned brāhmaṇas; *śrī-dāmodara-panḍitaḥ* - the scholar Śrī Dāmodara; *katham* - how?; *dṭa* - seen; *bhagavatā* - by the Lord; *puruottama* - the ultimate person; *īśvaraḥ* - the supreme controller.

After hearing all this, the learned vipra Śrī Dāmodara Paṇita further inquired, "How did the blessed Lord Gaura again see the Supreme Lord Puruṣottama-deva?"

***dtaḥ kena ki akarot / svayam eva janārdanaḥ
tat śrutvā prāha sa guptas / tuṭo vaidyo kathā śubhām 2***

dtaḥ - seen; *kena* - how?; *kim* - what?; *akarot* - He did; *svayam* - by His sweet will; *eva* - indeed; *jana-ardanaḥ* - thriller of the hearts of men; *tat* - that; *śrutvā* - hearing; *prāha* - he said; *sa* - he; *gupta* - Murāri Gupta; *tuṭa* - pleased; *vaidya* - physician; *kathām* - narration; *śubhām* - sublime.

"By whose assistance did He see Jagannātha, and what did Śrī Caitanya Janārdana then do?" Hearing this, the physician Murāri Gupta was satisfied and continued narrating that sublime history.

***śṇuvāvahita brahman / divyā trai-lokya-pāvanīm
kathā śrī-jagad-īśasya / darśanānanda-sambhavām 3***

śṇuva - hear; *avahitam* - attentively; *brahman* - O brāhmaṇa; *divyām* - divine; *trai-lokya-pāvanīm* - purifying the three worlds; *kathām* - history; *śrī-jagat-īśasya* - of the Lord of all sentient beings; *darśana-ānanda-sambhavām* - born of the bliss of seeing.

O brāhmaṇa, listen attentively to this divine story that purifies the three worlds. It arises from the joy Mahāprabhu took in looking upon the Master of all sentient beings.

***gatvādau vāsudevasya / sārṇvabhaumasya veśmani
sa-tvara sa samutthāya / nanāma daṇḍavat su-dhīḥ 4***

gatvā - gone; *ādau* - first; *vāsudevasya sārṇvabhaumasya* - of Vāsudeva

Sārvabhauma; *veśmani* - in the house; *sa-tvaram* - quickly; *sa* - he; *samutthāya* - arising; *nanāma* - he bowed down; *daṇḍa-vat* - like a rod; *su-dhīḥ* - very wise.

When Śrī Gaurāṅga first arrived in Puruṣottama Kṣetra, He went to the house of Vāsudeva Sārvabhauma. At once that intelligent scholar rose to greet Him and fell before Him offering obeisances.

***dṭvā ta prāha bhagavān / sa-gadgada-girā hariḥ
katha drakyāmi deveśa / jagannātha sanātanam 5***

dṭvā - seeing; *tam* - him; *prāha* - He said; *bhagavān* - the all-opulent Lord; *sa-gadgada* - choked-up; *girā* - with words; *hariḥ* - the remover of sin; *katham* - how?; *drakyāmi* - I shall see; *deva-īśam* - the Lord of the godly; *jagat-nātham* - the Lord of the universe; *sanātanam* - eternal.

Seeing Sārvabhauma, Śrī Hari addressed him in a faltering voice, "Kindly tell Me - how may I see My eternal Lord of lords, Śrī Jagannātha?"

***iti śrutvā vacas tasya / sārvaabhaumo mahā-yaśāḥ
prakāśi-nayanābjena / tad-vapuḥ samalokayat 6***

iti - thus; *śrutvā* - hearing; *vaca* - words; *tasya* - His; *sārvabhauma* - the court scholar of the king of Orissa; *mahā-yaśāḥ* - greatly renowned; *prakāśi-nayana-abjena* - with eyes like blooming lotuses; *tad-vapuḥ* - His body; *samalokayat* - he observed.

Sārvabhauma heard the Lord's request, but as that renowned scholar observed intently at Gaurāṅga's form, His lotus eyes opened wide with astonishment.

***su-tapta-kāñcanābhāsa / meru-śṅgam ivāparam
rākā-sudhākārākāra-mukha jalaja-locanam 7***

su-tapta-kāñcana - beautiful molten gold; *ābhāsam* - luster; *meru-śṅgam* - the peak of Meru; *iva* - like; *aparam* - another; *rākā-sudhā-kāra* - night-nectar-maker (the moon); *ākāra* - appearance; *mukham* - face; *jalaja-locanam* - lotus eyes.

Gaurāṅga's complexion had the sublime effulgence of molten gold, like another Mount Meru. His face appeared like the moon as it generates of nectar throughout the night, and His eyes resembled lotus flowers.

***su-nasa kambu-kaṇṭhāḍhya / mahoraska mahā-bhujam
bandhūka-mukurārakta-danta-cchada-manoharam 8***

su-nasam - fine nose; *kambu-kaṇṭha* - conch-neck; *āḍhyam* - enriched; *mahā-uraskam* - a broad chest; *mahā-bhujam* - great arms; *bandhūka* - a crimson flower; *mukura* - blossoming; *arakta* - reddish; *danta-chada* - teeth-hiders (lips); *manaharam* - mind-stealing.

His nose was aristocratic, and His neck resembled a conch. His chest was broad and His arms very long. His charming crimson lips resembled budding bandhūka flowers.

*kundābha-dantam atyanta-candra-raśmi-jita-smitam
ājānulambita-bhujā / vilasat-pāda-paṅkajam 9*

kunda-ābha - hue of jasmine; *dantam* - teeth; *atyanta* - unlimited; *candra-raśmi* - rays of the moon; *jita* - defeated; *smitam* - smiling; *ā-jānu-lambita* - hanging to His knees; *bhujam* - arms; *vilasat* - shining; *pāda-paṅkajam* - lotus feet.

His teeth were white like jasmine buds, and His smile defeated the radiance of limitless moons. His arms extended to His knees, and His lotus feet shone brightly.

*kṇa-premojjvala śaśvat / pulakāncita-vigraham
kūrmonnata-pada-dvandva / d tvādau vismito 'bhavat 10*

kṇa-prema-ujjvalam - blazing love of Kṛṣṇa; *śaśvat* - forever; *pulaka-añcita* - hairs standing erect; *vigraham* - body; *kūrma-unnata* - humped like the shells of tortoises; *pada-dvandvam* - pair of feet; *dvā* - seeing; *ādau* - at first; *vismita* - astonished; *abhavat* - he became.

In His heart, Kṛṣṇa-prema forever brightly blazed. The hairs of His body thrilled out of rapture, and the tops of His feet resembled the curved shells of tortoises. Sārvabhauma was astonished to see all this, and thought:

*kim asau purua-vyāghro / mahā-purua-lakaṇaḥ
avatīrna ivābhāti / vaikuṅthād deva-rūpa-dhk 11*

kim - what?; *asau* - He; *purua-vyāghra* - tiger among men; *mahā-purua* - great personality; *lakaṇaḥ* - having symptoms; *avatīrna* - descended; *iva* - like; *ābhāti* - He appears; *vaikuṅthāt* - from the spiritual world; *deva-rūpa-dhk* - He accepts a divine form.

"Who is this illustrious male, with every sign of a great personality? It appears that He has descended from Vaikuṅṭha to play a role of divine pastimes.

*kim vāsau sac-cid-ānanda-rūpavān rasa-mūrttimān
kim vāsau sarvva-jīvanā / hita-kt īśvaraḥ svayam 12*

kim vā - whether?; *asau* - He; *sat-cit-ānanda* - of eternity, knowledge and bliss; *rūpavān* - person having a form; *rasa-mūrttimān* - the form of mellows; *kim vā* - whether?; *asau* - He; *sarva-jīvanām* - of all living beings; *hita-kt* - benefactor; *īśvaraḥ* - Supreme Lord; *svayam* - in Person.

"Can He possibly be the original primeval personality, the reservoir of eternity, bliss and knowledge, the personified form of all rasa? Could He be the benefactor of all living beings, the original Personality of Godhead, the I-śvara Himself?"

*iti sañcintya manasā / so 'nuja prāha śuddha-dhīḥ
gaccha tvam śrī-yutenādyā / caitanyena mahātmanā 13*

*pura bhagavataḥ śīghra / yathāsau puruottamam
paśyaty ananta-puruam / anāyāsena tat kuru 14*

iti - thus; sañcintya - considering; manasā - in his mind; sa - he; anujam - to the younger brother; prāha - he said; śuddha-dhīḥ - of pure intelligence; gaccha - go; tvam - you; śrī-yutena - blessed by Lakṣmī; adya - now; caitanyena - with Caitanya; mahātmanā - with the magnanimous; puram - temple; bhagavataḥ - of the Lord; śīghra - quickly; yathā - so; asau - He; purua-uttamam - the transcendental Person; paśyati - He sees; ananta-puruam - unlimited Person; anāyāsena - without difficulty; tat - that; kuru - do.

Thinking in this way, the wise Sārvabhauma told his younger brother, "Quickly go with this blessed soul, Śrī Caitanya, to the temple of the Lord. Let Him behold without hindrance the ultimate Supreme Person, who expands into limitless forms, and possesses sublime attributes."

*tat śrutvā sārvaabhaumasya / vacanāmtam adbhutam
yayau tasyānujo dhīmān / caitanyena sahāyavān 15*

tat - that; śrutvā - hearing; sārvaabhaumasya - of Sārvabhauma; vacana-amtam - nectarean instructions; adbhutam - wonderful; yayau - he went; tasya - his; anuja - younger brother; dhīmān - intelligent; caitanyena - with Caitanya; sahāyavān - in company.

Hearing these wonderful nectarean words uttered by Śrī Sārvabhauma, his intelligent younger brother departed in the company of Śrī Caitanya Mahāprabhu.

*tena sārddha sa bhagavān / gatvā śrī-hari-mandiram
dadarśa puṇḍarīkāka / puruottamam īśvaram 16*

tena - with him; sārddham - accompanied; sa - He; bhagavān - the all-opulent Lord; gatvā - going; śrī-hari-mandiram - the temple of Hari; dadarśa - He saw; puṇḍarīkāka - lotus-eyed; purua-uttamam - transcendental Person; īśvaram - Supreme Person.

The all-opulent Lord went with him to the mandira of Śrī Hari, and there He saw the transcendental Personality of Godhead, Puruṣottama Jagannātha, with His eyes resembling blue lotuses.

*dṭvollasad-vihvalitāṅga-yatīḥ / premāśru-vāri-jhara-pūrita-pīna-vakāḥ
kampodgata-pracura-vāri-yutendu-vaktro / hemādri-śṅga iva vāta-
ktaḥ papāta 17*

dtvā - having seen; *ullasat* - brightly shining; *vihvalita* - overwhelmed; *aṅga-yatīḥ* - slender body; *prema* - love; *aśru* - tears; *vāri-jhara* - waterfall; *pūrita* - covered; *pīna-vakāḥ* - broad chest; *kampa* - trembled; *udgata* - thrown out; *pracura* - profuse; *vāri* - water; *yuta* - with; *indu* - moon; *vaktra* - face; *hema-adri* - golden mountain; *śṅga* - peak; *iva* - like; *vāta-ktah* - struck by a hurricane; *papāta* - He fell.

Upon seeing Him, the slender form of Gaurāṅga, which resembled a golden mountain peak, became entranced with blossoming mellows. Tears of love formed waterfalls which inundated His effulgent moon-like face and flooded His broad chest. Then trembling profusely, He tumbled to the ground as if struck by a hurricane.

*bhūmau mumoha bhagavān kta-muṭi-hasto / visrasta-vastra-rasano
vivaśa viditvā
ta te dvijāḥ sapadi bāhu-yugena dhtvā / ktvāṅkato bhagavataḥ purato
vininyuḥ 18*

bhūmau - on the earth; *mumoha* - He fainted; *bhagavān* - the Lord; *кта-muṭi-hasta* - His hands clenched; *visrasta-vastra* - scattered garments; *rasana* - belt; *vivaśam* - unconscious; *viditvā* - knowing; *tam* - Him; *te* - they; *dvijāḥ* - the brāhmaṇas; *sapadi* - at once; *bāhu-yugena* - His two arms; *dhtvā* - held; *ktvā* - made; *āṅkata* - from the lap; *bhagavataḥ* - of the Lord; *purata* - from the temple; *vininyuḥ* - they took.

Thus Bhagavān Śrī Caitanya fainted upon the earth. His hands were clenched and His garments and belt were scattered. Realizing that the Lord was oblivious to externals, the brāhmaṇa-priests at once lifted Him by His two arms and took Him from the temple of Jagannātha.

*śrī-sārvabhauma-vara-veśmani labdha-sañjñāḥ / saṅkīrttana nara-
hareḥ punar eva cakre
ntyā ca tatra pulakāvali-pūritāṅgo / gāṅgeya-gaura-vapuṣā
puruādhirājaḥ 19*

śrī-sārvabhauma - of Sārvabhauma; *vara-veśmani* - in the fine house; *labdha-sañjñāḥ* - regained consciousness; *saṅkīrtanam* - congregational chanting; *nara-hareḥ* - of the human-like Hari; *puna* - again; *eva* - indeed; *cakre* - He made; *ntyam* - dancing; *ca* - and; *tatra* - there; *pulaka-āvali* - rows of erect hairs; *pūrita-aṅga* - body covered; *gāṅgeya* - golden, the origin of the Gaṅgā, who delights in the Gaṅgā waters; *gaura-vapuṣā* - by the body of Gaura; *puruādhirājaḥ* - the original lord of all men.

Śrī Gaurāṅga regained external consciousness in the fine house of Sārvabhauma, and at once performed saṅkīrtana of Narahari. Then the emperor of all enjoyers, His golden body became covered with pulakas, began to dance.

*bhikā cakāra bhagavān sa nijena sārḍha / bhaktena dattam amta su-
mahā-prasādam
anna rasāyana-vara bhava-rogiṇā yad / devendra-durlabhatara*

puruottamasya 20

bhikām - alms; *cakāra* - He took; *bhagavān* - the Lord; *sa* - He; *nijena* - intimate; *sārdham* - together; *bhaktena* - by His devotee; *dattam* - given; *amtam* - nectar; *sumahā-prasādam* - excellent foods tasted by the Lord; *annam* - foods; *rasa-āyana* - reservoir of flavors, elixir; *varam* - best; *bhava-rogiṇām* - for those afflicted by the disease of birth and death; *yat* - which; *deva-indra* - the best of the gods; *durlabhataram* - most rare; *purua-uttamasya* - of the Supreme Person, Jagannātha Svāmī.

Then one of Kṛṣṇa Caitanya's bhaktas brought Him bhikṣā in the form of immortal and nectarean mahā-prasāda of Jagannātha Svāmī. That food is the reservoir of all divine flavors, and it acts as a superexcellent medicine to cure souls afflicted by bhava-roga, the disease of birth and death. It is rarely obtained even by the best of gods.

*bhuktvā yad annam akhila vjina jahāti / dharmārtha-kāmam amta ca
tathā mahattvam
prāpnoti bālīśa-jano yadi naiḥva bhukte / gaccheta śūkara-gati sa ca
dharma-hīnaḥ 21*

bhuktvā - having eaten; *yat* - which; *annam* - food; *akhilam* - all; *vjinam* - calamity; *jahāti* - he gives up; *dharmārtha-kāmam* - religiosity, economic development and sense enjoyment; *amtam* - immortality; *ca* - and; *tathā* - also; *mahattvam* - qualities of great souls; *prāpnoti* - he obtains; *bālīśa-jana* - a foolish person; *yadi* - if; *na* - not; *eva* - indeed; *bhukte* - he enjoys; *gaccheta* - he attains; *śūkara-gatim* - birth of a hog; *sa* - he; *ca* - and; *dharma-hīnaḥ* - bereft of virtue.

He who eats that food with devotion entirely gives up the fruitless endeavor to enjoy this calamitous material existence. Attaining the qualities of a great soul, he receives the benefits of religiosity, economic development, sense gratification, and immortality. But that foolish person, devoid of virtue, who will not eat it, attains the birth of a hog.

*caitanya-deva iha yad vivaśo vibhūya / bhukte śivo 'pi yadi tan nahi
khādatīha
durāt athāgatam iti śvapacena vāpi / sṛṣṭa vilokya bata śūkaratām
upaiti 22*

caitanya-deva - Lord Caitanya; *iha* - in this instance; *yat* - which; *vivaśa* - enthusiastic; *vibhūya* - demonstrating; *bhukte* - He ate; *śiva* - auspicious; *api* - although; *yadi* - if; *tat* - that; *nahi* - surely not; *khādatīha* - he eats; *iha* - in this life; *durāt* - from afar; *atha* - or; *āgatam* - come; *iti* - thus; *śva-pacena* - by a dog-eater; *vā* *api* - or even; *sṛṣṭam* - touched; *vilokya* - seeing; *bata* - indeed; *śūkaratām* - the state of a hog; *upaiti* - he attains.

Caitanya-deva's enthusiastic eating of Jagannātha-prasāda was to show to the world that such food is always auspicious. One who has received this human life but

who refuses to eat it because it has come from afar, or has been looked at or even touched by a dog-eater, will certainly take birth as a hog.

Thus ends the Eleventh Sarga entitled "The Glories of Mahā-Prasāda," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Twelfth Sarga
sārvvabhauma-anugrahaḥ
Lord Gaurāṅga Shows Mercy to Sārvabhauma

*bhuktvā prasāda n-hareḥ sva-mandira / praviśya sāya bhagavān
dadarśa
dhūpena sandhūpitam abja-locana / dīpair anekair bahu-mālyakena 1*

bhuktvā - having eaten; *prasādam* - the mercy; *n-hareḥ* - of the human-like Lord; *sva-mandiram* - His temple; *praviśya* - entering; *sāyam* - at dusk; *bhagavān* - the Lord; *dadarśa* - He saw; *dhūpena* - with lamps; *sandhūpitam* - lighted; *abja-locanam* - the lotus-eyed one; *dīpai* - with lamps; *anekai* - many; *bahu-mālyakena* - with many garlands.

After eating Śrī Nṛhari's prasāda, at dusk Mahāprabhu again entered the Śrī Mandira. There saw the lotus-eyed Lord Jagannātha offered many fragrant oils, incense, ghee lamps and flower-garlands.

*vibhūita pūrṇa-niśādhinātha- / sahasra-kalpa nava-megha-varṇam
nanāma bhūmau puruottamākhyā / vikāśi-netreṇa papau muhuś ca 2*

vibhūitam - ornamented; *pūrṇa* - full; *niśa-adhinātha* - emperor of the night; *sahasra-kalpam* - a thousand times; *nava-megha* - a new cloud; *varṇam* - the color; *nanāma* - He bowed; *bhūmau* - on the earth; *puruottama* - the Ultimate Person; *ākhyam* - named; *vikāśi-netreṇa* - with blossoming eyes; *papau* - He drank; *muhuś* - again; *ca* - and.

Delightfully decorated with splendid ornaments, Jagannātha Svāmī appeared a thousand times more luminous than the emperor of the night. The Lord's complexion was swarthy, like the hue of a newly-formed torrential thunder-cloud. Bowing before Him to the ground, Śrī Kṛṣṇa Caitanya again, again and yet again drank the vision of Śrī Puruṣottama-deva through His blossoming eyes.

*ānanda-rāsau parimagna-citto / netrāmbu-dhārāti-sudhauta-vakāḥ
romāñca-sañcāra-vibhūitāṅgo / hemādri-śṅgopama-gaura-dehaḥ 3*

ānanda-rāsau - in heaps of bliss; *parimagna-citta* - heart fully immersed; *netra-*

ambu - tears; *dhāra* - currents; *ati-su-dhauta* - very nicely washed; *vakāḥ* - chest; *roma-añca* - hairs erect; *sañcāra* - impelling; *vibhūita* - ornamented; *aṅga* - body; *hema-adri* - of a golden mountain; *śṅga* - peak; *upama* - like; *gaura-dehaḥ* - golden body.

Gaura's heart was immersed in a shoreless sea of ānanda, and His chest became bathed by the flood of tears from that sea. His body was ornamented by jubilant thrilling hair-follicles, and His golden body appeared like the peak of a golden mountain.

*rarāja rājeva sa bhū-surāṇā / prabhuḥ prasūnāvali-vṛi-kālam
tatrāvasat śrī-puruottama punar / natvā jagāmāśramam āśrameśaḥ 4*

rarāja - He shone; *rājā* - a king; *iva* - like; *sa* - He; *bhū-surāṇām* - of the brāhmaṇas; *prabhuḥ* - the Master; *prasūna-āvali-vṛi* - flower showers; *kālam* - the time; *tatra* - there; *avasat* - He stayed; *śrī-puruottama* - the transcendent Person; *puna* - again; *natvā* - having bowed; *jagāma* - He went; *āśramam* - place for spiritual cultivation; *āśrama-īśaḥ* - Lord of spiritual cultivation.

Shining as the sovereign of the twice-born, Prabhu remained there while the bhaktas offered puṣpāñjali to Puruṣottama-deva. Then, again offering prostrated obeisances before Him, that same original creator of the system of āśramas, returned to His āśrama.

*gatvā niśāyā punar eva kīrtti / jagau harer adbhuta-vikramasya
sa vihvalaḥ prema-vibhinna-dhairyyo / luṭhan kitau veda na cāpara
kiyat 5*

gatvā - having gone; *niśāyām* - at night; *puna* - again; *eva* - assuredly; *kīrtim* - fame; *jagau* - He sang; *hare* - of Hari; *adbhuta-vikramasya* - of wonderful prowess; *sa* - He; *vihvalaḥ* - overwhelmed; *prema-vibhinna-dhairya* - composure interrupted by feelings of love; *luṭhan* - rolling; *kitau* - on the earth; *veda* - He knew; *na* - not; *ca* - and; *aparam* - more; *kiyat* - so much.

After Śrī Caitanya returned to the house of Sārvabhauma Bhaṭṭācārya, throughout the night He sang the fame of Śrī Hari, the possessor of astonishing abilities, and again He became overwhelmed and lost all composure due to Hari-prema, and so absorbed He rolled to and fro upon the earth, knowing nothing more than that prema.

*eva mahātmā katicid dināni / tatrāvasat sādhubhir arcitāṅghriḥ
aśikayat sajjanam abja-netro / mudā mano-jñair vvacanāmtaiś ca 6*

evam - thus; *mahā-ātmā* - the magnanimous soul; *katicid* - a few; *dināni* - days; *tatra* - there; *avasat* - He dwelt; *sādhubhi* - with the saints; *arcita* - worshipped; *aṅghriḥ* - feet; *aśikayat* - He taught; *sajjanam* - that godly man; *abja-netra* - lotus-eyed; *mudā* - gladly; *mano-jñai* - with charming; *vacana-amtai* - with words of nectar; *ca* - indeed.

The Supreme Soul dwelt there a few days, in this manner and His feet were worshipped by godly people. The lotus-eyed Lord gladly gave instruction to them with charming and nectarean words.

*tasmin kadācit parimohitātmā / śrī-sārvabhaumaḥ prabhum āyāyau
saḥ
caitanya-deva manuja viditvā / babhāa īan nija-loka-madhye 7*

tasmin - in that place; *kadācit* - once; *parimohita-ātmā* - a soul fully illusioned; *śrī-sārvabhaumaḥ* - the expansion of Bṛhaspati; *prabhum* - the Master; *āyāyau* - he went; *saḥ* - He; *caitanya-devam* - Lord Caitanya; *manujam* - a man; *viditvā* - considering; *babhāe* - he said; *īat* - somewhat; *nija-loka-madhye* - in the midst of his own people.

Once while Śrī Caitanya-deva was residing in that place, Sārvabhauma Bhaṭṭācārya, who was a soul fully covered by illusion, came to the place where Mahāprabhu was staying. Considering an Him an ordinary man, he then spoke a few words surrounded by his own people.

*sa eva moho 'pi kpātirekaḥ / śrī-sārvabhaumāya janārdanasya
yad yat karoty eva hariḥ svaya prabhus / tad eva satya jagato hitāya 8*

sa - he; *moha* - delusion; *api* - verily; *kpā-atireka* - exceeding in mercy; *śrī-sārvabhaumāya* - unto Sārvabhauma; *janārdanasya* - of Janārdana; *yad yat* - whatever; *karoti* - He does; *eva* - certainly; *hariḥ* - the remover of sin; *svayam* - of His own desire; *prabhu* - the Master; *tad* - that; *eva* - surely; *satyam* - truly; *jagata* - of the material worlds; *hitāya* - for the benefit.

Although Sārvabhauma was very deluded, Gaura Janārdana is very merciful. Surely He performs each and every one of His actions solely by His sweet desire to benefit the people of the world.

*aya mahā-vaśa-samudbhavaḥ pumān / su-panḍitaḥ prauḍha-vāyāḥ
katha caret
sannyāsa-dharma tad amu dvija punaḥ / kṛtvātma-vedāntam
asīkyāmahe 9*

ayam - this; *mahā-vaśa* - great dynasty; *samudbhavaḥ* - born of; *pumān* - man; *su-panḍitaḥ* - highly learned; *prauḍha-vāyāḥ* - in full youth; *katham* - how?; *caret* - He may execute; *sannyāsa-dharmam* - the practice of renunciation; *tad* - that; *amum* - this; *dvijam* - brāhmaṇa; *punaḥ* - again; *kṛtvā* - having done; *ātma-vedāntam* - the conclusion of Vedic knowledge concerning the soul; *asīkyāmahe* - we may instruct.

Sārvabhauma said, "This man is born of a great family, and He is an excellent scholar. But since He is in the flower of youth, how can He successfully execute the practices of sannyāsa? Fr this we should again give Him a second birth and teach Him the knowledge of Vedānta concerning the ātmā."

*jñātvā haris tat punar āha sa-smito / yajñopavīta punar eva me bhavet
pupāni pūgāny anugandhavanti / mālyāni viprāya dadāmy aha tadā 10*

jñātvā - apprised; *hari* - the dispeller of sin; *tat* - that; *puna* - further; *āha* - He said; *sa-smita* - with a smile; *yajña-upavītam* - the sacrificial thread; *puna* - again; *eva* - indeed; *me* - of Me; *bhavet* - let it be; *pupāni* - flowers; *pūgāni* - heaps; *anugandhavanti* - fragrant; *mālyāni* - garlands; *viprāya* - to the learned brāhmaṇa; *dadāmi* - I am giving; *aha* - I; *tadā* - then.

Hearing this, Śrī Hari said with a smile, "Yes, let Me again receive the sacred thread, and I shall offer heaps of fragrant flowers and garlands to this vipra."

*ity āha gatvā vacana murāreḥ / śrī-sārvvabhaumāya jano viditvā
bhītyā na kiñcit punar evam ūce / vrīḍāparo 'bhūt sa tu sambhrameṇa*

11

iti - thus; *āha* - He said; *gatvā* - leaving; *vacanam* - the words; *mura-areḥ* - of the enemy of Murā, Śrī Caitanya; *śrī-sārvvabhaumāya* - to Śrī Sārvvabhauma; *jana* - the people; *viditvā* - understanding; *bhītyā* - out of fear; *na kiñcit* - nothing; *puna* - more; *evam* - thus; *ūce* - he said; *vrīḍā-apara* - overcome by shyness; *abhūt* - he was; *sa* - they; *tu* - indeed; *sambhrameṇa* - out of awe.

So saying, He left that spot. Some persons told Sārvvabhauma Bhaṭṭācārya about MurāriCaitanya's response to his words, yet Sārvvabhauma felt shy due to respect for the Lord and said nothing more.

*athāparāhne dvija-vnda-sannidhau / sa sārsvabhaumasya puro
mahāprabhuḥ
uvāca vedānta-nigūham artha / vaco murāreś caraṇāmbujāśrayam 12*

atha - then; *aparāhne* - in the afternoon; *dvija-vnda-sannidhau* - in the presence of a host of brāhmaṇas; *sa* - He; *sārvvabhaumasya pura* - before Sārvvabhauma; *mahā-prabhuḥ* - the great Master; *uvāca* - spoke; *vedānta* - of Vedānta; *nigūham* - confidential; *artha* - meaning; *vaca* - statements; *murāre* - of Murāri; *caraṇa-ambuja* - lotus feet; *āśrayam* - shelter.

Then in the afternoon, in the presence of the Bhaṭṭācārya and a host of brāhmaṇas, Mahāprabhu explained how the confidential purport of the Vedānta-sūtras points to the shelter of Murāri's lotus feet.

*vedānta-siddhāntam ida viditvā / gata purā yat tad ala sa matvā
caitanya-pādābja-yuge mahātmā / sa vismayotphulla-manāḥ papāta*

13

vedānta - the study of Vedānta-śūtra; *siddha-antam* - the perfect culmination; *idam* - this; *viditvā* - comprehending; *gatam* - gone; *purā* - before; *yat* - whatever; *tat* - that; *alam* - enough; *sa* - he; *matvā* - considering; *caitanya-pāda-abja-yuge* - at the

pair of lotus feet of Caitanya; *mahā-ātmā* - the great soul; *sa* - he; *vismaya* - amazed; *utphulla-manāḥ* - heart blooming; *papāta* - he fell.

At this time Sārvabhauma Bhaṭṭācārya could comprehend that the principle taught by Śrī Caitanya Mahāprabhu was the perfectional conclusion of Vedānta study. Thus he considered all he had previously thought knowledge to be ignorance, and he therefore discarded it. That great soul fell at Śrī Caitanya's lotus feet, his heart blossoming in wonder.

*vedānurakto bhagavān bhavān prabhur / loko na jānāti ca kadācid aṇu
api
sammohitātmā tava māyayā prabho / loke padābja ca tavāham
agrataḥ 14*

veda - by the Vedic hymns; *anurakta* - beloved, praised; *bhagavān* - all-opulent Lord; *bhavān* - Your honor; *prabhu* - the Master; *loka* - the world; *na* - not; *jānāti* - it knows; *ca* - but; *kadācit* - at all; *aṇu api* - even in the least; *sammohita-ātmā* - a bewildered soul; *tava* - Your; *māyayā* - by the illusory energy, by the grace; *prabho* - O Master; *loke* - in this world; *pada-abjam* - lotus feet; *ca* - and; *tava* - Your; *aham* - I; *agrataḥ* - in front.

"O all-opulent Personality of Godhead," Sārvabhauma prayed, "Your Lordship is the beloved Person who is gloried in the Vedic hymns. The people of the world cannot understand You in the least. O Prabhu, I am also a soul bewildered by Your illusory potency, but in this life, by Your grace, I have come in the presence of Your lotus feet.

*purā pthivyā vasudeva-gehe / 'vatīrya kasādi-mahāsurāṇām
ktvā vadha tva pratipādya dhāma / bhūdeva-gehe punar āvirāsīt 15*

purā - before; *pthivyām* - on the earth; *vasudeva-gehe* - in the house of Vasudeva; *avatīrya* - descending; *kasa-ādi* - headed by Kasa; *mahā-asurāṇām* - of the great demons; *ktvā* - performed; *vadham* - killing; *tvam* - You; *pratipādya* - manifesting; *dhāmam* - Your abode; *bhū-deva-gehe* - in the home of a brāhmaṇa; *puna* - again; *āvirāsīt* - He appeared.

"In ancient times, You descended to earth in the home of Vasudeva and slew many great demons headed by Kasa. Now, again manifesting Your transcendental abode, You have appeared in the home of a brāhmaṇa.

*svakīya-mādhuryya-vilāsa-vaibhavam / āsvādayas tva sva-jana
sukhāya ca
ktāvatāro jagataḥ śivāya / mā pāhi dīna karuṇāmtābdhe 16*

svakīya - married; *mādhuryya* - unmarried; *vilāsa* - pleasure-pastimes; *vaibhavam* - magnificence; *āsvādayan* - causing to relish; *tvam* - You; *sva-janam* - Your devotees; *sukhāya* - for the happiness; *ca* - and; *ktā-avatāra* - made descent; *jagataḥ* - of the worlds; *śivāya* - for the welfare; *mām* - me; *pāhi* - protect; *dīnam* - wretched; *karuṇā-amta* - nectarean mercy; *abdhe* - O ocean.

"You engage Your own followers in relishing Your glorious pastimes of married relationships with the queens of Dvārakā, as well as Your unwedded relationships with the milkmaids in the pastoral abode of Vraja. You have descended for the happiness and welfare of the universe. Please protect this fallen soul, O ocean of mercy!

*vairāgya-vidyā-nija-bhakti-yoga- / śikāartham ekaḥ puruaḥ purāṇaḥ
śrī-kṇa-caitanya-śarīra-dhārī / kṣāmbudhir yas tam aha prapadye 17*

vairāgya-vidyā - knowledge of renunciation; *nija-bhakti-yoga* - devotional service to Himself; *śika-artham* - in order to teach; *ekaḥ* - the one; *puruaḥ* - Personality; *purāṇaḥ* - primeval; *śrī-kṇa-caitanya* - of Śrī Kṛṣṇa Caitanya; *śarīra-dhārī* - accepted the bodily form; *kṣā-ambudhi* - ocean of mercy; *ya* - who; *tam* - Him; *aham* - I; *prapadye* - I surrender.

"The primeval Personality of Godhead has accepted the form of Śrī Kṛṣṇa Caitanya for the purpose of teaching the process of bhakti to Himself and the science of vairāgya (detachment from sense gratification). He is an ocean of mercy. I therefore take shelter of Him.

*kālān naṭa bhakti-yoga nija yaḥ / prādukarttu kṇa-caitanya-nāmā
avirbhūtas tasya pādāravinde / gādha gādha liyatā citta-bhṅgaḥ 18*

kālāt - from the passage of time; *naṭam* - lost; *bhakti-yogam* - the process of devotional connection; *nijam* - own; *yaḥ* - who; *prādukartum* - to manifest; *kṇa-caitanya-nāmā* - named Kṛṣṇa Caitanya; *āvīr bhūta* - become present before the eyes; *tasya* - His pāda-aravinde - at the lotus feet; *gādham gādham* - deeper and deeper; *liyatām* - may it become absorbed; *citta-bhṅgaḥ* - the bee of my mind.

"Since the passage of time has obscured the process of bhakti, the Lord has appeared in order to renovate that process, accepting the name Śrī Kṛṣṇa Caitanya. May the bee of my mind become absorbed deeper and deeper in the honey of His lotus feet."

*iti nigaditavanta sārvaabhauma kareṇa / sa-rasam ati-javena sneha-
bhāvena dhtvā
nija-hdi vinidhāyāliṅgana sa pracakre / vara-bhuja-yugalena śrī-patir
bhakta-vaśyaḥ 19*

iti - thus; *nigaditavantam* - speaking; *sārvaabhaumam* - by Sārvaabhauma; *kareṇa* - by the hand; *sa-rasam* - with mellows; *ati-javena* - quickly; *sneha-bhāvena* - in an affectionate mood; *dhtvā* - took; *nija-hdi* - in His heart; *vinidhāya* - placing; *āliṅganam* - embracing; *sa* - He; *pracakre* - He did; *vara-bhuja-yugalena* - with his beautiful pair of arms; *śrī-pati* - the husband of Śrī Lakṣmī; *bhakta-vaśyaḥ* - controlled by His devotee.

After Sārvaabhauma recited these rasa-imbued ślokaḥ, that Lord of Śrī Lakṣmī, who is forever controlled by His bhakta's love, at once affectionately took that bhakta's hand

in His and embraced him to His heart with His two beautiful arms.

Thus ends the Twelfth Sarga entitled "Lord Gaurāṅga Shows Mercy to Sārvabhauma," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Thirteenth Sarga

sārvabhauma-sāntvanam

The Lord Departs and Consoles Sārvabhauma

*eva katipayā kāla / krītvā saha vaiṇavaiḥ
śrī-kāśinātha-misreṇa / vaiṇavāgryeṇa dhīmatā 1*

*sammantrya bhagavān kṇas / tīrthānā pāvanecchayā
puṇyāny aketra-gamane / mati cakre mahā-dyutiḥ 2*

evam - thus; *katipayam* - some; *kālam* - time; *krītvā* - sported; *saha* - together; *vaiṇavaiḥ* - with the vaiṣṇavas; *śrī-kāśī-nātha-misreṇa* - by Śrī Kāśinātha Mīśra; *vaiṇava-agryeṇa* - by the chief vaiṣṇava; *dhīmatā* - intelligent; *sammantrya* - invited; *bhagavān* - the all-opulent Personality of Godhead; *kṇa* - the all-attractive; *tīrthānām* - of the holy places; *pāvana-icchayā* - because of a desire to purify; *puṇyāni* - the holy places; *aketra* - outside of Kṣetra (the land of Jagannātha); *gamane* - to go; *matim cakre* - He fixed His mind; *mahā-dyutiḥ* - very splendid.

Gaura Kṇa then accepted an invitation to reside in the home of the intelligent and exalted vaiṣṇava, Kāśinātha Mīśra. The reservoir of limitless opulence, then passed some time in sportive pastimes with the vaiṣṇavas. Then, desiring to purify the tīrthas, He resolved to leave Śrī Ketra, the land of Jagannātha Svāmī.

*tato gatvā jagannātha / dṭvā śrī-puruottamam
natvā ta bhakti-bhāvena / netra-dhārā-pariplutaḥ 3*

tata - then; *gatvā* - going; *jagannātham* - the Lord of the universe; *dṭvā* - seeing; *śrī-puruottamam* - the best of males; *natvā* - bowing down; *tam* - Him; *bhakti-bhāvena* - with devotional fervor; *netra-dhārā* - torrents of tears; *pariplutaḥ* - drenched.

Thus He went to see Lord Jagannātha. When He saw that best of males, He bowed down before Him with ardent devotion and became drenched by torrents of tears.

*uvāca madhurā vāṇī / sa-gadgada-girā hariḥ
ktāñjali-putaḥ prema-paripūrṇa-su-vigrahaḥ 4*

uvāca - He spoke; *madhurām* - sweet; *vāṇīm* - words; *sa-gadgada-girā* - with

faltering voice; *hariḥ* - the remover of inauspiciousness; *kṛtā-añjali-puṭaḥ* - with hands folded in supplication; *prema-paripūrṇa* - consummate Kṛṣṇa-love; *su-vigrahaḥ* - sublime form.

Śrī Gaura Hari, whose noble form is the ultimate consummation of Kṛṣṇa-prema, with hands folded in supplication, falteringly addressed Jagannātha Swāmī with these charming words:

*deva tvat-ketra-vāse me / nādhikāro yato 'bhavat
tato 'nya-ketra-gamane / matir me jāyate prabho 5*

deva - O Divine Lord; *tvat-ketra-vāse* - residing in Your land; *me* - of Me; *na* - not; *adhikāra* - privilege; *yata* - because; *abhavat* - it was; *tata* - therefore; *anya-ketra-gamane* - to go to other lands; *matir* - mind; *me* - My; *jāyate* - it is born; *prabho* - O Master.

"O Divine Lord, because I am not worthy to reside in Your holy land, a desire has arisen in My heart to visit other lands.

*vaktra rākā-pati-prākhyā / śarat-paṅkaja-locanam
dīrgha-bimbauṭha-radana-cchada sādhu su-vakasam 6*

*dṭvā kasya mano yāti / ketrāntara-gatau hare
tasmān nāsty atra me deva / sthītau te tādśī kṛpā 7*

vaktram - face; *rākā-pati* - night-protector (the moon); *prākhyam* - like; *śarat-paṅkaja* - the lotus flower of autumn; *locanam* - eyes; *dīrgha* - long; *bimba* - bimba fruit; *oṭha* - lips; *radana-chadam* - hiding teeth; *sādhu* - O how sublime!; *su-vakasam* - broad chest; *dṭvā* - having seen; *kasya* - whose?; *mana* - mind; *yāti* - it goes; *ketra-antara* - to another land; *gatau* - on a path; *hare* - O remover of sin; *tasmāt* - therefore; *na asti* - there is not; *atra* - in this respect; *me* - of Me; *deva* - O Lord; *sthītau* - situated; *te* - Your; *tādśī* - so much; *kṛpā* - mercy.

"Your face is bright as the lord of the night. Your eyes resemble the blossoming lotuses of autumn. Your wide lips, red as bimba fruit, hide pearl-like teeth. How sublime! Who, having beheld Your broad chest, can desire to go to any other land? Therefore, O Lord Hari, You have not bestowed very great mercy on Me.

*kṣetrāny anyāni gacchāmi / tava draṣṭu janārdana
tathā mā kuru me deva / yathā tīrtha aham vraje 8*

kṣetrāni - lands; *anyāni* - other; *gacchāmi* - I am going; *tava* - of You; *draṣṭum* - to see; *jana-ardana* - O inspirer of the hearts of mankind; *tathā* - thus; *mām* - Me; *kuru* - do; *me* - to Me; *deva* - O Lord; *yathā* - so; *tīrtham* - holy place; *aham* - I; *vraje* - I go.

"O Janārdana, who inspires the hearts of all, I am going to see Your other kṣetras. O Divine Lord! Bless Me with the power to wander throughout the holy places.

*yāvat syāc cañcala citta / na syād yāvat su-nirmalam
tāvat tīrthāni puṇyāni / vicaret sarvataḥ pumān 9*

yāvat - as long; *syāt* - it may be; *cañcalam* - flickering; *cittam* - the mind; *na* - not; *syāt* - it may be; *yāvat* - as long; *su-nirmalam* - free of contamination; *tāvat* - until then; *tīrthāni* - sanctified bathing places; *puṇyāni* - holy; *vicaret* - one should wander; *sarvataḥ* - throughout; *pumān* - a man.

"As long as his mind is flickering and is not fully purified, a man should wander throughout all the holy tīrthas.

*tataḥ su-nirmale citte / sthīra-dhīḥ puruottame
nivāsa kurute nitya / pathikaḥ svāśrame yathā 10*

tataḥ - then; *su-nirmale* - fully purified; *citte* - mind; *sthīra-dhīḥ* - determined intelligence; *puruottame* - in the land of the Supreme Person; *nivāsam* - residence; *kurute* - one makes; *nityam* - perpetual; *pathikaḥ* - the pilgrim; *sva-āśrame* - one's shelter; *yathā* - as.

"Then, when his mind is fully purified, he should return and perpetually reside in Śrī Puruṣottama-dhāma with fixed determination, as a traveller happily returns to his own āśrama."

*eva vadati caitanye / grīvāyāś cānulambitam
mālya papāta kṣasya / pāda-sihāsanopari 11*

evam - thus; *vadati* - He spoke; *caitanya* - the personality of the living force; *grīvāyā* - from the neck; *ca* - indeed; *anulambitam* - hanging; *mālyam* - garland; *papāta* - it fell; *kṣasya* - of Kṛṣṇa; *pāda-siha-āsana-upari* - on the foot of the lion-seat.

As Śrī Caitanya was thus speaking, a garland hanging from Śrī Kṛṣṇa's neck fell to the foot of His lion-seat.

*pratihārī tadādāya / jagannāthājñayā mudā
dadau prasāda-rūpa tan-mālya caitanya-mūrddhani 12*

pratihārī - attendant priest; *tadā* - then; *ādāya* - giving; *jagannātha-ājñayā* - by the order of Jagannātha; *mudā* - happily; *dadau* - gave; *prasāda-rūpam* - the sign of His favor; *tat-mālyam* - His garland; *caitanya-mūrddhani* - upon the head of Caitanya.

Then the attendant priest, in accordance with Jagannātha Svāmī's order, joyously placed that garland upon the head of Śrī Caitanya as a sign of the Lord's blessing.

*tataḥ so 'pi mahā-tejāḥ / praphulla-vadano hariḥ
sva-prema-nāma-sampūrṇo / gacchad dvirada-vikramaḥ 13*

tataḥ - then; *sa api* - that very person; *mahā-tejāḥ* - great energy; *praphulla-vadana* - blossoming face; *hariḥ* - the dispeller of evil; *sva-prema* - love for Himself; *nāma-sampūrṇa* - filled with the names; *agacchat* - He went; *dvi-rada-vikramaḥ* - with the prowess of a two-tusked elephant.

Thereafter, Gaura's face blossomed, and His mouth filled with the names of Śrī Kṛṣṇa. His heart filled with love and He set forth with tremendous energy, moving with the momentum of an elephant.

eva lokānuśikārtha / bhūtvā premārdrā-locanaḥ
kāśī-miśrāśrama gatvā / ta prāha śrī-śacī-sutaḥ 14

evam - thus; *loka* - the people; *anuśika* - teaching according to disciplic succession; *artham* - purpose; *bhūtvā* - becoming; *prema-ārdrā-locanaḥ* - eyes moist with love; *kāśī-miśra*; *āśramam* - the spiritual retreat; *gatvā* - going; *tam* - him; *prāha* - He said; *śrī-śacī-sutaḥ* - the illustrious son of Śacī.

In this mood, the illustrious son of Śacī, desiring to teach humanity the path of devotion as received through disciplic succession, went to the āśrama of Kāśī Miśra and with eyes moistened by tears of Kṛṣṇa-prema addressed him as follows:

bhavanta eva paśyantu / puruottamam īśvaram
aha tīrthāṭane yāmi / jagannāthena vañcitaḥ 15

bhavanta - your grace; *eva* - surely; *paśyantu* - must look; *puru-uttamam* - at the ultimate person; *īśvaram* - the Supreme Lord; *aham* - I; *tīrthā-āṭane* - for wandering to the holy places; *yāmi* - I am going; *jagat-nāthena* - by the Lord of the universe; *vañcitaḥ* - cheated.

"Your grace is certainly blessed, for you remain here to contemplate the countenance of Puruṣottama-deva; whereas I, having been tricked by Him, must now wander to see all of the tīrthas."

tat śrutvā vyathito bhūtvā / kāśī-nāthah prabhoḥ pade
papāta daṇḍavat tasmin / kitau sa praruroda ca 16

tat - that; *śrutvā* - hearing; *vyathita* - agitated; *bhūtvā* - becoming; *kāśī-nāthah* - the vaiṣṇava; *prabhoḥ* - of our Master; *pade* - at the feet; *papāta* - he fell; *daṇḍa-vat* - flat like a rod; *tasmin* - on that; *kitau* - earth; *sa* - he; *praruroda* - cried loudly; *ca* - and.

Hearing this, Kāśīnātha became extremely agitated. He fell like a rod to the earth at Mahāprabhu's feet and loudly cried out:

katha nābhūt putra-śoko / mahā-rugno 'bhavan na kim
caitanya-caraṇāmbhoja-viśleo 'ya katha mama 17

katham - how?; *na* - not; *abhūt* - it was; *putra-śoka* - the death of my son; *mahā-rugna* - great disease; *abhavat* - it was; *na kim* - why not?; *caitanya-caraṇa-ambhoja* -

the lotus feet of Caitanya; *viślea* - separation; *ayam* - this; *katham* - why?; *mama* - my.

"Oh! Why has my son not died? Why am I not afflicted by some incurable disease? Oh! Why rather am I now to be separated from the lotus feet of Śrī Caitanya?"

***eva sa viluṭhan bhūmau / śoka-pūrṇo muhur muhuḥ
sāntvitaḥ karuṇārdreṇa / punar āgamanādinā 18***

evam - thus; *sa* - He; *viluṭhan* - rolling about; *bhūmau* - on the ground; *śoka-pūrṇa* - filled by grief; *muhu muhuḥ* - repeatedly; *sāntvitaḥ* - pacified; *karuṇā-ārdreṇa* - with His heart soft with compassion; *puna* - again; *āgama-ādinā* - by words of comfort, such as, "I shall return."

Thus overcome with grief, he rolled to and fro on the ground. Then Śrī Gaurāṅga, His heart melting with compassion, comforted him saying, "I shall return," and other words of good will.

***tataḥ śrī-sārvvabhaumasya / gha gatvā jagad-guruḥ
ājñā yayāce bhagavān / tīrthānā gamanecchayā 19***

tataḥ - then; *śrī-sārvvabhaumasya* - of Śrī Sārvvabhauma; *gha* - home; *gatvā* - going; *jagad-guruḥ* - the spiritual guide of the cosmos; *ājñā* - order; *yayāce* - He begged; *bhagavān* - the Lord; *tīrthānā* - of the holy places; *gama* - going; *icchayā* - because of wishing.

Next the all-opulent Personality of Godhead, who had accepted the role of the guru of all beings visited the home of Sārvvabhauma Bhaṭṭācārya and begged for permission to depart, expressing His wish to travel to all the tīrthas.

***śrutvā sa-rodana prāha / dhtvā kṇa-padāmbujam
katha nābhūd vajra-pātaḥ / śirasi me mahā-bhuja 20***

śrutvā - hearing; *sa-rodanam* - while weeping; *prāha* - he said; *dhtvā* - holding; *kṇa-pada-ambujam* - Kṛṣṇa's lotus feet; *katham* - how?; *na* - not; *abhūt* - there was; *vajra-pātaḥ* - a lightning bolt; *śirasi* - on the head; *me* - my; *mahā-bhuja* - O great-armed one.

Hearing this, Sārvvabhauma grasped Śrī Kṛṣṇa's feet and weeping, exclaimed, "O mighty-armed Lord, why rather has a bolt of lightning not fallen on my head?"

***tvat-pāda-rahita prāṇa / katha dhāsyāmy aha prabho
mā ghītvā yatra kutra / gamana karttum arhasi 21***

tvat-pāda-rahitam - separated from Your feet; *prāṇam* - life-force; *katham* - how?; *dhāsyāmi* - I shall sustain; *aham* - I; *prabho* - O Master; *mām* - me; *ghītvā* - taking; *yatra kutra* - here and there?; *gamanam* - going; *karttum* - to do; *arhasi* - should you.

"Prabhu, how can I maintain my life force in separation from Your lotus feet? Now that You have captured my heart, is it befitting for You to travel here and there?"

*eva śrutvā prahasyāsau / dhtvā tasya kara-dvayam
āgamiyāmy adīrghēṇa / kālenety āha keśavaḥ 22*

evam - thus; *śrutvā* - hearing; *prahasya* - laughing; *asau* - He; *dhtvā* - held; *tasya* - his; *kara-dvayam* - two hands; *āgamiyāmi* - I shall return; *adīrghēṇa* - before long; *kālena* - time; *iti* - thus; *āha* - He said; *keśavaḥ* - the Lord with fine hair.

Hearing this, Gaura Keśava laughed merrily and, capturing Sārvabhauma's hands in His own, replied, "I shall return before long."

*vadanta ta samāliṅgya / karuṇā-pūrṇa-vigrahaḥ
sāntvayām āsa sva-premnā / nānānunaya-kovidah 23*

vadantam - saying; *tam* - Him; *samāliṅgya* - embracing; *karuṇā-pūrṇa* - filled with mercy; *vigrahaḥ* - form; *sāntvayām āsa* - pacified; *sva-premnā* - by His personal love; *nānā* - many; *anunaya-kovidah* - expert at conciliation.

Speaking thus, Śrī Caitanya, the embodiment of compassion, who is very wise in comforting the distressed heart, warmly embraced Sārvabhauma and pacified his heart by His loving and personal mood.

Thus ends the Thirteenth Sarga entitled "The Lord Departs and Consoles Sārvabhauma," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Fourteenth Sarga

śrī-jīyaḍa-nsiha-prasaṅgaḥ
Śrī Caitanya Shows Devotion to Jīyaḍa-Nṛsiha

*sārvvabhauma-bhaṭṭācāryyaḥ / sa udvigno hy acetanaḥ
eva bhaktās tadaivāsan / sarvva udvigna-mānasāḥ 1*

sārvvabhauma-bhaṭṭācāryyaḥ - the incarnation of Bṛhaspati, the priest of Indra; *sa* - he; *udvigna* - perturbed; *hi* - indeed; *acetanaḥ* - unconscious; *evam* - thus; *bhaktā* - the devotees; *tadā* - then; *eva* - very; *asan* - they were; *sarve* - all; *udvigna-mānasāḥ* - disturbed in heart.

Sārvabhauma Bhaṭṭācāryya was so disturbed by Gaurāṅga's departure that he fainted on that very spot. Similarly, the hearts of all the other devotees were very much perturbed.

*tataḥ śrī-kṣa-caitanyaś / calito dakiṇā diśam
ālālanātham āgatya / premād deham adhairyataḥ 2*

tataḥ - then; *śrī-kṣa-caitanya* - the avatāra for this age of quarrel; *calita* - walking; *dakiṇām* - southern; *diśam* - direction; *ālālanātham* - _lālanātha, He who cherishes all; *āgatya* - coming; *premāt* - out of love; *deham* - body; *adhairyataḥ* - agitated.

But Śrī Kṛṣṇa Caitanya walked forth southwards, until He arrived at the temple of _lālanātha (the Lord who cherishes all). On account of prema, Gaura's body was constantly agitated by ecstatic symptoms.

*kṣa kṣeti kṣeti / uvāccair muhu muhuḥ
kaṇa viluṭhate bhūmau / kaṇa mūrcchati jalpati 3*

kṣa - Kṛṣṇa; *iti* - thus; *uvāca* - He uttered; *uccai* - loudly; *muhu muhuḥ* - repeatedly; *kaṇam* - at one moment; *viluṭhate* - He rolled; *bhūmau* - on the ground; *kaṇam* - at one moment; *mūrcchati* - He fainted; *jalpati* - He murmured inarticulately.

In a loud voice, He cried out repeatedly, "Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!" At one moment He would roll on the ground, and the next moment He would swoon and inarticulately murmur Kṛṣṇa's names.

*kṣaṇa gāyati govinda-kṣa-rāmeti nāmabhiḥ
mahā-prema-pluta gātra / ālālanātha-darśane 4*

kaṇam - at one moment; *gāyati* - He sings; *govinda-kṣa-rāma* - many names of the Lord; *iti* - thus; *nāmabhiḥ* - with the names; *mahā-prema* - great love for Kṛṣṇa; *plutam* - immersed; *gātram* - body; *ālālanātha-darśane* - in seeing the Deity of _lālanātha.

And at the next moment, He would loudly sing the names, "Govinda! Kṛṣṇa! Rāma!" As He beheld the Deity of _lālanātha, His body became flooded with the ecstatic symptoms of mahā-prema.

*kañcit pathi jana dṭam / āliṅgat śakti-sañcaraiḥ
sa tatra prema-vivaśo / ntyan gāyan mudaiva ca 5*

kvacit - sometimes; *pathi* - on the road; *janam* - a man; *dṭam* - seen; *āliṅgat* - he embraced; *śakti-sañcaraiḥ* - by empowering; *sa* - he; *tatra* - there; *prema-vivaśa* - helpless in the ocean of love; *ntyan* - dancing; *gāyan* - singing; *mudā* - with joy; *eva* - indeed; *ca* - and.

When Gaura Hari was travelling on the path, whenever He saw any man, He would embrace him. By that embrace He invested that person with full transcendental potencies. Suddenly drowned within the ocean of ecstatic love for Kṛṣṇa, that man would also begin to sing and dance in great bliss.

*nija-geha jagāma sa / prema-dhārā-śata-plutaḥ
anya-grāma-janān dtvā / premāliṅgam akārayat 6*

nija-geham - own home; *jagāma* - he went; *sa* - he; *prema* - love; *dhārā-śata* - hundreds of streams; *plutaḥ* - covered; *anya-grāma* - other towns; *janān* - people; *dtvā* - seeing; *prema-āliṅgam* - embrace of love; *akārayat* - he enacted.

As that man was returning to his home, with his body flooded by hundreds of streams of tears, he would also give the embrace of love to the members of other villages.

*te punaḥ prema-viśrānta / gāyanti ca ramanti ca
eva paramparā yeu / tān sarvvān samakārayat 7*

te - they; *punaḥ* - also; *prema-viśrāntam* - satisfied in love of Kṛṣṇa; *gāyanti* - sing; *ca* - and; *ramanti* - rejoice; *ca* - and; *evam* - thus; *paramparā* - by disciplic succession; *yeu* - in whichever villages; *tān* - them; *sarvvān* - all; *samakārayat* - He bestowed liberally.

They also felt great satisfaction in the bliss of prema and taking great delight, they sang the names of Kṛṣṇa. In this way, through the process of disciplic succession, Śrī Gaurāṅga transformed into vaiṣṇavas, the people of all the towns and villages.

*ālālanātha-ketre sa / rātraika sannyavāsayat
tataḥ para-divotthāya / prātaḥ kāryya samāpayat 8*

ālāla-nātha-ketre - in the lands of _lālanātha; *sa* - He; *rātra-ekam* - one night; *sannyavāsayat* - He resided; *tataḥ* - then; *para-divā* - on the next day; *utthāya* - rising; *prātaḥ* - early; *kāryyam* - duties; *samāpayat* - He accomplished.

He dwelt one night in that land sacred to _lālanātha-deva, and on the morrow He rose early and performed His morning duties.

pracalan dakiṇa-deśam / uvāca iti ntyati

kṇa kṇa kṇa kṇa kṇa kṇa kṇa he!
kṇa kṇa kṇa kṇa kṇa kṇa he!
kṇa kṇa kṇa kṇa kṇa kṇa raka mām!
kṇa kṇa kṇa kṇa kṇa kṇa pāhi mām! 9

pracalan - setting forth; *dakiṇa-deśam* - southern country; *uvāca* - He uttered; *iti* - thus; *ntyati* - He danced.

Then setting forward to the southern lands, Gaura Hari danced and sang:

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Oh!
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Oh!

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Protect Me!
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Protect Me!

*iti paṭhati sa mantra prema-viplāvitāśrur / luṭhati dharanī-madhye
dhāvati ca prakampaiḥ
iha harir iti vākyair bāpa-ruddhāvakaṅṭho / rudati taru-latāyā prema-
dṭi karoti 10*

iti - thus; *paṭhati* - recited; *sa* - He; *mantram* - mind-releasing vibration; *prema* - love; *viplāvita* - made to float about; *āśru* - tears; *luṭhati* - He rolled; *dharanī-madhye* - in the midst of the earth; *dhāvati* - He runs; *ca* - and; *prakampaiḥ* - with immense trembling; *iha* - at that time; *hari* - the dispeller of evil; *iti* - thus; *vākyai* - with His words; *bāpa* - tears; *ruddha* - choked; *avakaṅṭha* - throat; *rudati* - He wept; *taru-latāyām* - on the trees and creepers; *prema-dṭim* - glance of love; *karoti* - He made.

While He chanted this mantra, tears of prema fell from His eyes. Those tears formed an ocean of love, and upon the billows of that ocean He floated about, lost to the world of externals. He rolled about on the earth, His body trembled greatly, Then He would run swiftly. Śrī Hari's throat became choked as He wept, and He cast affectionate glances at the creeper-covered trees.

*āgate kūrma-ketre ca / kūrma-rūpī janārdanaḥ
kūrma-nāmā ca viprendro / gataḥ satkti-karmaṇi 11
bhojayan śraddhayā sv-anna / prasāda kūrma īśvaram 12*

āgate - came; *kūrma-ketre* - the lands of the Deity Kurma; *ca* - and; *kūrma-rūpī* - the form of a tortoise; *janārdanaḥ* - Lord Viṣṇu (thriller of men's hearts); *kūrma-nāmā* - named Kūrma; *ca* - and; *vipra-indra* - best of learned brāhmaṇas; *gataḥ* - went; *sat-kti-karmaṇi* - in the practice of hospitality; *bhojayan* - gave food; *śraddhayā* - with faith; *su-anna* - fine foods; *prasādam* - food-remnants of the Lord; *kūrma* - the brāhmaṇa; *īśvaram* - to the Supreme Lord.

When He arrived at Kūrma Kṣetra, where Śrī Janārdana forever resides in His Deity form of a tortoise, an exalted vipra also of the name Kūrma came and offered Him a hospitable reception. With great respect, He fed the Lord nicely prepared prasāda.

*tato jagāma bhagavān / lokānugraha-kāmyayā
kūrma-ketre jagannātha / dadarśa kūrma-rūpiṇam 13*

tata - then; *jagāma* - He went; *bhagavān* - the illustrious Lord; *loka-anugraha* - mercy for the people; *kāmyayā* - because of wishing; *kūrma-ketre* - in the lands of Kūrma; *jagat-nātham*; *dadarśa* - He saw; *kūrma-rūpiṇam* - in His form of the tortoise avatāra.

Then, desiring to show mercy to the people, the Lord went to the temple of Kūrma and saw Jagannātha Svāmī there in His form of Kūrma-deva.

*kūrma-nāmā dvijaḥ kaścit / tad-darśana-mahotsavaḥ
ātithya vidadhe harān / mānayan sa-phala dinam 14*

kūrma-nāmā - of the name Kūrma; *dvijaḥ* - the brāhmaṇa; *kaścit* - a certain; *tad-darśana* - at His sight; *mahā-utsavaḥ* - a great festival; *ātithyam* - a guest; *vidadhe* - took; *harāt* - out of joy; *mānayan* - considering; *sa-phalam* - fruitful; *dinam* - day.

That brāhmaṇa, named Kūrma felt englandened by the sight of Śrī Gaurāṅga. With great happiness, he invited the Lord to be his guest, and considered his day completely fulfilled.

*vāsudevo dvija-śreṭho / dṭvā śrī-puruottamam
tad-darśana-samullāsaiḥ / kṇa jñātvā nanartta ca 15*

vāsudeva - the leper vaiṣṇava; *dvija-śreṭha* - an eminent brāhmaṇa; *dṭvā* - having seen; *śrī-puruottamam* - the transcendental Person; *tad-darśana* - His sight; *samullāsaiḥ* - by the brilliant characteristics; *kṇam* - the original Personality of Godhead; *jñātvā* - knowing; *nanarta* - he danced; *ca* - and.

Another brāhmaṇa of the name Vāsudeva saw Śrī Gaura Hari, whose personality is transcendental to this world of cause and effect. Perceiving the brilliant qualities of His person, he recognized Him to be Kṛṣṇa Himself, and began to dance.

*ta kuṭa-rogiṇa vipra / mahā-bhāgavatottamam
āliṅgya bhagavāś cakre / svarṇa-kānti-sama-prabham 16*

tam - him; *kuṭa* - with leprosy; *rogiṇam* - sick; *vipram* - the learned brāhmaṇa; *mahā-bhāgavata* - great devotee; *uttamam* - transcendently situated; *āliṅgya* - embracing; *bhagavān* - the all opulent Lord; *cakre* - He transformed; *svaṇa-kānti* - golden luster; *sama* - like; *prabham* - effulgence.

Although afflicted by leprosy, that vipra, was a transcendently-situated soul and a mahā-bhāgavata-bhakta. Śrī Caitanya embraced him and thus transformed him into a healthy man with a golden luster .

*tau dṭvā prema-sampūrṇau / sva-bhaktau prāha śrī-patiḥ
mad-ajñayā kṇa-bhakti / lokāṇ grāhayatā sukham 17*

tau - the two; *dṭvā* - seeing; *prema-sampūrṇau* - filled with love; *sva-bhaktau* - His devotees; *prāha* - He said; *śrī-patiḥ* - the husband of Lakṣmī; *mat-ajñayā* - by My order; *kṇa-bhaktim* - devotion to Kṛṣṇa; *lokāṇ* - the people; *grāhayatām* - make accept; *sukham* - happily.

Looking upon these two devotees, who were now fully satisfied by love of Kṛṣṇa, the husband of the goddess of fortune addressed them, "By My order, kindly induce all people to accept the path of Kṛṣṇa-bhakti and become happy!"

evam uktvā gaura-candras / tathaivāntardadhe hariḥ

vismāpayan sarvva-lokān / kṇa-kṇeti kīrttayan 18

evam - thus; *uktvā* - saying; *gaura-candra* - the Golden Moon; *tathā* - so; *eva* - verily; *antardadhe* - He disappeared; *hariḥ* - the dispeller of sin; *vismāpayan* - astonishing; *sarva-lokān* - all the people; *kṇa-kṇa* - the name of Kṛṣṇa; *iti* - thus; *kīrttayan* - chanting.

So saying, Śrī Gaura Candra disappeared from that spot. This astonished all the people, who then began to continuously chant the name of Kṛṣṇa.

*kiyad dūra samāgatya / jiyadākhyā nsihakam
dadarśa parama-prītaḥ / premāśru-pulakāñcitaḥ 19*

kiyat - so much; *dūram* - far; *samāgatya* - proceeding; *jiyada-ākhyam* - named Jiyaa; *n-sihakam* - man-lion; *dadarśa* - He saw; *parama-prītaḥ* - greatly pleased; *prema-āśru* - tears of love; *pulaka-añcitaḥ* - hairs erected.

After Gaura had proceeded a considerable distance, He came to the temple of Lord Nṛsiha named Jiyada and looked upon the Deity with great delight. Out of love, tears fell from His eyes and His body became covered by pulakas.

*tasya sva-bhaktādhīnatva-kathām prāha purātanīm
sa eva jagatā nāthaḥ / svaya bhakta-jana-priyaḥ 20*

tasya - the Deity's; *sva-bhakta* - to His own devotees; *adhīnatva* - submissiveness; *kathām* - history; *prāha* - He related; *purātanīm* - ancient; *sa eva* - that very same; *jagatām* - of all sentient beings; *nāthaḥ* - Lord; *svayam* - in Person; *bhakta-jana-priyaḥ* - the beloved of His devotees.

The Lord of all beings, who is dear to His bhaktas, then told the people an ancient history which illustrates the Lord's quality of subordination to His devotee:

*atraivāsīt purā kaścit / puṇḍrayeti samākhyayā
ki-balo hi vikhyāto / māyāmbu-phalam arjayet 21*

atra - here; *eva* - indeed; *asīt* - there was; *purā* - once; *kaścit* - a certain; *puṇḍraya* - named Puṇḍraya; *iti* - thus; *samākhyayā* - well-known; *ki-bala* - strong as an ox; *hi* - certainly; *vikhyāta* - renowned; *māyāmbu-phalam* - wheat; *arjayet* - he would earn.

"Once, long ago, a man named Puṇḍraya lived here. He was renowned for his ox-like strength, and he earned his living by growing wheat.

*varāha-rūpiṇā khaṇḍa / vikhaṇḍa ktinā samam
yuyodha balavān gopaḥ / kta-puṇyo murāriṇā 22*

varāha-rūpiṇā - in the form of a boar; *khaṇḍam* - filled with chasms; *vikhaṇḍam* - uneven; *ktinā* - made; *samam* - even; *yuyodha* - he fought; *balavān* - the strong;

gopaḥ - cowherd; *kṛta-puṇya* - done many pious deeds; *murāriṇā* - by the enemy of Madhu.

"In the form of a boar, Lord Murāri appeared to him and made his evenly plowed field uneven and filled with chasms. That pious, strong-armed gopa then fought with the Lord.

bāṇa-viddhena tenāpi / rāma-rāmeti kīrttanāt
jñāto 'sav īśvara iti / copavāsādim ācarat 23

bāṇa - an arrow; *viddhena* - by piercing; *tena* - by that cowherd; *api* - verily; *rāma-rāma* - the name of Rāma; *iti* - thus; *kīrttanāt* - by the chanting; *jñāta* - understood; *asau* - He; *īśvara* - the Supreme Lord; *iti* - thus; *ca* - and; *upavāsa-ādim* - fasting and so forth; *ācarat* - he practiced.

"When the boar was pierced by Puṇḍraya's arrow, it repeatedly chanted the holy name of Rāma, and for that reason Puṇḍraya understood that this boar was an incarnation of I-śvara . Therefore he atoned for his offense by fasting and other penances.

dayāluḥ bhagavān āha / dugdha-sekena sarvathā
darśana me prāpsyasi tva / rājñā saha tathā vacaḥ 24

dayālu - merciful; *bhagavān* - Lord; *āha* - He said; *dugdha-sekena* - by sprinkling; *sarvathā* - all over; *darśanam* - vision; *me* - My; *prāpsyasi* - you will obtain; *tvam* - you; *rājñā saha* - with the king; *tathā* - also; *vacaḥ* - instruction.

"The merciful Lord then told him, `Sprinkle milk over your field. In this way, you will have My darśana. The king must also come to see Me. This is My command.'

śrutvā bhagavato vākya / gopaḥ prema-pariplutaḥ
ājñām avedayat so 'pi / tathājñā ca tathā 'karot 25

śrutvā - hearing; *bhagavata* - of the Lord; *vākya* - instruction; *gopaḥ* - the cowherd; *prema-pariplutaḥ* - immersed in love; *ājñām* - order; *avedayat* - informed; *sa api* - that very man; *tathā* - also; *ājñām* - order; *ca* - and; *tathā* - so; *akarot* - he did.

"Hearing the Lord Boar's instructions, the cowherd, overwhelmed by loving sentiments for Him, informed the king of the Lord's order, with which the king complied.

dugdha-secana-mātreṇa / bhagavān svam adarśayat
śrī-vigraha sajjana ca / nivāraṇa yathākarot 26

dugdha-secana - by sprinkling of milk; *mātreṇa* - by simply; *bhagavān* - the Lord; *svam* - own; *adarśayat* - showed; *śrī-vigraham* - the transcendental form; *sat-janam* - saintly men; *ca* - and; *nivāraṇam* - prevention; *yathā* - as; *akarot* - He did.

"Simply by the sprinkling of milk, the Lord showed Himself in His transcendental form to saintly persons and prevented others from seeing Him.

*kiyat kālāvasānena / vārtta-vittaś ca kaścana
āgato darśanārthī sa / bhāryābhyā samanuvrataḥ 27*

kiyat - so much; *kāla-āvasānena* - after the passing of time; *vārtta-vitta* - a wealthy merchant; *ca* - and; *kaścana* - some; *āgata* - came; *darśana-arthī* - desiring a sight; *sa* - he; *bhāryābhyā* - with his two wives; *samanuvrataḥ* - devoted.

"After some time passed, a certain wealthy man who was very devoted arrived in the company of his two wives, desiring to have the Lord's darśana.

*darśanānanda-mattaḥ śrī-mandira ta pravṛtavān
prāpte śrī-caraṇāmbhoje / dṭvā haram upāgataḥ 28*

darśana-ānanda - joy of seeing; *mattaḥ* - intoxicated; *śrī-mandiram* - the Lord's temple; *tam* - that; *pravṛtavān* - entered; *prāpte* - upon obtaining; *śrī-caraṇa-ambhoje* - the lotus feet of the Lord; *dṭvā* - seeing; *haram* - bliss; *upāgataḥ* - experienced.

"When He received darśana of Śrī Varāha, that man became intoxicated with pleasure. He entered the temple of Nṛsiha, and when he saw that he had obtained the treasure of the Lord's two lotus feet, he became jubilant.

*bhagavān āha ta sādhum / abhīpsata-vara vṇu
jyaḍeti hi me nāma / ghāna jagad-īśvara 29*

bhagavān - the Lord; *āha* - said; *tam* - to him; *sādhum* - good man; *abhīpsata-varam* - very earnestly desired boon; *vṇu* - choose; *jyaḍa* - the name of the merchant; *iti* - thus; *hi* - certainly; *me* - my; *nāma* - name; *ghāna* - please take; *jagat-īśvara* - O Supreme Lord of the universe.

"The Lord said to that godly man, 'Choose from Me whatever boon you desire.' The man replied, 'Jiyaa is my name. Kindly accept this name, O Lord of the universe.'

*om ity āha jagad-yonis / tena ca khyāpito 'bhavat
śrī-jyaḍa-nsihaś ca / bhakta-vaśyo hariḥ sadā 30*

om - so be it; *iti* - thus; *āha* - He said; *jagat-yoni* - the creator of the cosmos; *tena* - by that; *ca* - and; *khyāpita* - made famous; *abhavat* - He became; *śrī-jyaḍa-n-siha* - the Nṛsiha Deity of the name Jiyaa; *ca* - and; *bhakta-vaśya* - controlled by His devotee; *hariḥ* - the remover of sin; *sadā* - always.

"The origin of the cosmos then muttered, 'Om,' indicating His acceptance. For this reason, this Deity has become famous as Śrī Jyaḍa Nṛsiha, thus giving evidence that Śrī Hari is always submissive to the will of His devotee."

*etat ākhyan hariḥ sākāt / śrī-gaurāṅgo mahāprabhuḥ
antarddadhe hi tatraiva / kena dtaḥ kila svayam 31*

etat - this; *ākhyan* - describing; *hariḥ* - the dispeller of evil; *sākāt* - direct; *śrī-gaurāṅga* - the Lord of golden form; *mahā-prabhuḥ* - the great Master; *antarddadhe* - disappeared; *hi* - indeed; *tatra* - there; *eva* - indeed; *kena* - by what means?; *dtaḥ* - seen; *kila* - truly; *svayam* - in Person.

After narrating this history, Śrī Hari in the person of Śrī Gaurāṅga Mahāprabhu disappeared from that very spot. Who is that fortunate person able to perceive that Supreme Lord as He is?

Thus ends the Fourteenth Sarga entitled "Śrī Caitanya Shows Devotion to Jiyaa Nṛsiha," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Fifteenth Sarga

śrī-paramānanda-saṅgotsava

Śrī Gaura Hari's Joyous Meeting with Paramānanda Purī

*tataḥ prabhāte vimale śubhe prabhuḥ / gāyan hari prema-vibhinna-
dhairyyaḥ
yayau sa kāñcī-nagara jagad-gurur / draṭu śrī-rāmānandākhyā-rāyam
1*

tataḥ - then; *prabhāte* - in the dawn; *vimale* - pure; *śubhe* - bright; *prabhu* - the Master; *gāyan* - singing; *harim* - the names of Hari; *prema-vibhinna-dhairyyaḥ* - His composure broken by love; *yayau* - He went; *sa* - He; *kāñcī-nagaram* - the city of Kāñcī; *jagat-guru* - spiritual guide of all living entities; *draṭum* - to see; *śrī-rāmānanda* - as Śrī Rāmānanda; *ākhyā* - known; *rāyam* - the governor.

Then in the clear, pristine light of dawn, Gaura Prabhu, the guru of all living beings, entered the city of Kāñcī. He was singing the names of Hari and His composure was shattered with Kṛṣṇa-prema. He had come to see Rāmānanda Rāya, the provincial governor.

*sa sva-ghe kṇa-pūjāvasāne / dhyāyan para brahma vrajendra-
nandanam
dadarśa vāra-trayam adbhūta mahad / gaurāṅga-mādhuryyam atīva
vismitaḥ 2*

sa - he; *sva-ghe* - in his home; *kṇa-pūjā* - worship of Kṛṣṇa; *avasāne* - after finishing; *dhyāyan* - meditating; *param brahma* - the Supreme Absolute Truth;

vrajendra-nandanam - the delightful son of the king of Vraja; *dadarśa* - he saw; *vāra-trayam* - three times; *adbhūtam* - wonderful; *mahat* - great; *gaurāṅga-mādhuryam* - the sweetness of Gaurāṅga; *atīva* - exceeding; *vismitaḥ* - amazed.

At that time the governor was in his home, meditating on the delightful son of the King of Vraja, the Supreme Brahma. He had just concluded his Kṛṣṇa-pūjā of the śrī-vigraha. Then thrice in succession he had a vision of the wonderful and immense sweetness of Lord Śrī Gaurāṅga, and he became amazed.

*unmīlya netre ca tad eva rūpa / dṭvā para brahma sannyāsa-veśam
praṇamya mūrdhnā vihitaḥ ktāñjaliḥ / papraccha kutratya bhavān iti
prabho 3*

unmīlya - opening; *netre* - his eyes; *ca* - and; *tad* - that; *eva* - very; *rūpam* - form; *dṭvā* - seeing; *param brahma* - the Supreme Spirit; *sannyāsa-veśam* - in the garb of a renunciant; *praṇamya* - bowing; *mūrdhnā* - with his head; *vihitaḥ* - arranged; *ktāñjaliḥ* - folded hands; *papraccha* - he inquired; *kutratya* - where living?; *bhavān* - Your grace; *iti* - this; *prabho* - O Master.

Upon opening his eyes, he saw directly before him that very same form of the Supreme Brahman, in the garb of a sannyāsī. Bowing his head and folding his hands, he inquired, "Prabhu, may I know whence Your holiness has come?"

*hasan prabhuḥ prāha katha na smaryate / śrī-rādhikā-pāda-saroja-
ṣaṭpada
svātmānam eva kathayan svaya hariḥ / sva-bāhu-yugmena tam
ālilinga 4*

hasan - laughing; *prabhuḥ* - the Master; *prāha* - said; *katham* - how?; *na* - not; *smaryate* - it is remembered; *śrī-rādhikā* - of Śrī Rādhikā; *pāda-saroja* - at the lotus feet; *ṣaṭpada* - O bee; *sva-ātmānam* - own self; *evam* - thus; *kathayan* - saying; *svayam* - impulsively; *hariḥ* - the remover of sin; *sva-bāhu-yugmena* - with both arms; *tam* - him; *ālilinga* - he embraced him.

Laughing, Prabhu replied, "You are a bee seeking honey at Śrī Rādhikā's lotus feet! Why have you forgotten your identity?" So saying, Śrī Hari embraced Rāmānanda with both arms.

*vndāṭavī-keli-rahasyam adbhuta / prakāśya tasmin rasikendra-mauliḥ
ājñāpya ketra-gamanāya sa-tvara / ta sāntvayitvā sa yayau
janārdanaḥ 5*

vndā-ṭavī-keli - the sports of Vṛndāvana; *rahasyam* - confidential; *adbhutam* - astonishing; *prakāśya* - displaying; *tasmin* - in that place; *rasika* - of those expert in relishing rasa; *indra-mauliḥ* - the crest-jewel; *ājñāpya* - ordering; *ketra-gamanāya* - to go to Kṣetra; *sa-tvaram* - swiftly; *tam* - him; *sāntvayitvā* - pacifying; *sa* - He; *yayau* - He departed; *jana-ardanaḥ* - the inspirer of the hearts of men.

Śrī Gaura, the crest jewel of rasikas, then and there revealed to Rāmānanda the confidential and astounding pleasure-pastimes of Śrī Śrī Rādhā-Kṛṣṇa in the groves of Vṛndāvana. Afterwards He instructed Rāmānanda to go quickly to Śrī Kṣetra. Having pacified Rāmānanda's heart with sweet words, Śrī Janārdana, who resides within and inspires the hearts of all mankind departed.

*śrī-rāma-govinda-kṣeti gāyann / uttīrya godāvarīm eva kṣaḥ
viveśa śrī-pañcavatī-vana mahat / śrī-rāma-sītā-smaraṇāti-vihvalaḥ 6*

śrī-rāma-govinda-kṣa - the names of the Lord; *iti* - thus; *gāyan* - singing; *uttīrya* - crossing; *go-dā-varīm* - sacred river, bestower of water for the cows; *eva* - indeed; *kṣaḥ*; *viveśa* - He entered; *śrī-pañcavatī-vanam* - the forest; *mahat* - great; *śrī-rāma-sītā-smaraṇa* - remembering Śrī Rāma and Sītā; *ati-vihvalaḥ* - intensely entranced.

As Śrī Kṛṣṇa Caitanya travelled, He sang the names, "Śrī Rāma! Govinda! Kṛṣṇa!" Crossing the Godāvārī River, He entered the great forest of Pāñcavatī and became wholly entranced by remembrance of Sītā-Rāma.

*tataḥ para śrī-jagad-īśvaraḥ prabhuś / calan pthivyā kakubhaḥ
prakāśayan
kāverīm uttīrya śrī-raṅga-nātha / dṭvāti-hṭo hi nanartta sādaram 7*

tataḥ param - after that; *śrī-jagad-īśvaraḥ* - the resplendent Master of the cosmos; *prabhu* - the Master; *calan* - walking; *pthivyām* - on the earth; *kakubhaḥ* - directions; *prakāśayan* - illuminating; *kāverīm* - sacred river; *uttīrya* - crossing over; *śrī-raṅga-nātham* - the pleasure-Lord, the great Deity of Viṣṇu; *dṭvā* - seeing; *ati-hṭa* - very jubilant; *hi* - verily; *nanarta* - He danced; *sādaram* - with veneration.

Thereafter, Śrī Jagadīśvara walked upon the earth, illuminating all directions. After crossing the holy Kāverī River, Prabhu joyously saw with reverence the great Deity of Viṣṇu named Śrī Raṅganātha and danced before Him in boundless delight.

*śrī-raṅganāthasya samīpa vipro / gītā paṭhan śuddha-vicāra-sūnyam
premāśru-pūrṇa sa nirīkya kṣa / āliṅgya prāha śrutam eva योगyam 8*

śrī-raṅga-nāthasya - of Śrī Raṅganātha; *samīpam* - near; *vipra* - a learned brāhmaṇa; *gītām* - Bhagavad-Gītā; *paṭhan* - reciting; *śuddha-vicāra* - pure understanding of Sanskrit; *sūnyam* - without; *prema-āśru* - of tears of love; *pūrṇam* - full; *sa* - He; *nirīkya* - observing; *kṣa* - Kṛṣṇa Caitanya; *āliṅgya* - embracing; *prāha* - declared; *śrutam* - this process of hearing; *eva* - certainly; *योगyam* - proper.

A brāhmaṇa seated near Lord Raṅganātha was reciting the verses of Bhagavad-Gītā, although he did not have clear comprehension of the meaning of the Sanskrit verses. But upon observing that that brāhmaṇa's eyes were filled with tears, Gaura-Kṛṣṇa embraced him, declaring, "Oh, your process of hearing the Gītā is indeed correct!"

tatraiva kaścīd dvija-vāryya-sattamo / dṭvā prabhu gaura-su-dīrgha-

vigraham

premāśru-pūrṇa sa jagāda bandhu / śrī-kṣa-varṇa manasā vicārayan 9

tatra - there; *eva* - indeed; *kaścit* - a certain; *dviya-vārya-sattama* - elevated brāhmaṇa; *dṭvā* - seeing; *prabhūm* - the Master; *gaura* - golden; *su-dīrgha-vigraham* - very tall form; *prema-aśru-pūrṇam* - filled with tears of love; *sa* - he; *jagāda* - he uttered; *bandhum* - the friend; *śrī-kṣa-varṇam* - chanting the names of Śrī Kṛṣṇa; *manasā* - with the mind; *vicārayan* - understanding.

There was a highly advanced brāhmaṇa who was present in that temple. He observed that our Prabhu's beautiful golden body was of great stature. He saw that His eyes were filled with tears, and that His tongue constantly vibrated the sacred syllables "Kṛṣ-ṇa." Considering these symptoms, he concluded that this person must be none other than Śrī Kṛṣṇa, the true friend of all people.

aho! svabhāgya manasā vimya / trimalla-nāmā kila bhaṭṭa-rājah tasya prabhoḥ śrī-caraṇa karābhyā / dhtvā praḥṭah karuṇā nyavedayat 10

aho! - Oh!; *sva-bhāgyam* - his own good fortune; *manasā* - in his mind; *vimya* - considering; *tri-malla-nāmā* - of the name Trimalla; *kila* - indeed; *bhaṭṭa-rājah* - king of scholars; *tasya* - of that; *prabhoḥ* - of the Master; *śrī-caraṇam* - blessed feet; *karābhyām* - with his hands; *dhtvā* - holding; *praḥṭah* - very joyous; *karuṇām* - mercy; *nyavedayat* - submitted.

That king of learned scholars named Trimalla Bhaṭṭa deliberated, "Aho! What good fortune I have achieved today!" Then, in vast delight, he clasped Gaura Prabhu's blessed feet in his hands and pleaded for His mercy:

aho! mahātman karuṇena naḥ prabho / kpā vidhātu satata tvam arhasi tatraiva māyādhamanāvatare / kpāntenāpi jagat sieca 11

aho! - O!; *mahā-ātman* - great soul; *karuṇena* - on account of compassion; *naḥ* - for us; *prabho* - O Master; *kpām* - mercy; *vidhātum* - to bestow; *satatam* - always; *tvam* - You; *arhasi* - You ought; *tatra* - there; *eva* - surely; *māyā* - of the illusory energy; *adhamana* - making go down; *avatāre* - in this descent; *kpā* - mercy; *amtena* - by the nectar; *api* - truly; *jagat* - the material worlds; *sieca* - You shower.

"O Supreme Soul! Dear Prabhu! Kindly always show Your mercy to your servants. We have heard through śāstra that in Your present avatāra, Your Lordship is showering this universe with immortal mercy, and nullifying the power of māyā.

sarvva jana sthāvara-jaṅgamādinn / uddharttum anyo na vināpi kṇam prāvḍ-tur āgata eva nātha / bhtyasya me tva hita-śobhana kuru 12

sarva - all; *jana* - people; *sthāvara-jaṅgama* - moving and non-moving; *ādīn* - and so forth; *uddhartum* - to deliver; *anyo* - other; *na* - not; *vinā* - without; *api* - certainly; *kṇam* - who halts the cycle of birth and death; *prāvḍ* - rainy; *tu* - season; *āgata* - come; *eva* - indeed; *nātha* - O Lord; *bhtyasya* - of Your servant; *me* - to me;

tvam - You; hita - welfare; śobhanam - grace; kuru - do.

"Certainly none other than Śrī Kṛṣṇa Himself can deliver all moving and non-moving living entities. He Nātha! The rainy season has now begun. Kindly show Your grace to this servant and bless him."

*eva sa bhaktasya madhurā su-vāṇī / śrutvā tam āliṅgya viveśa tad-
gham
dvijo 'pi tat-pāda-saroruha su-dhīḥ / prakālya premnā sa-gaṇo
dadhāra 13*

evam - thus; sa - He; bhaktasya - of the devotee; madhurām - sweet; su-vāṇīm - eloquent words; śrutvā - hearing; tam - him; āliṅgya - embracing; viveśa - He entered; tat-gham - his home; dvija - the brāhmaṇa; api - although; tat-pāda-saruruham - His lotus feet; su-dhīḥ - highly intelligent; prakālya - washing; premnā - with love; sa-gaṇa - with his people; dadhāra - he took.

After hearing these eloquent words from His devotee, Mahāprabhu embraced him and entered his home. That intelligent brāhmaṇa then lovingly washed the Lord's lotus feet, and he placed that water upon his head and drank it together with his family and friends.

*sukhāsīna jagannātha / tri-mallākhyo dvijottamah
strī-putra-svajanaīḥ sārddha / sieve prema-nirbharah 14*

sukha - comfortably; āsīnam - seated; jagat-nātham - the Lord of the universe; tri-malla-ākhyā - named Trimalla; dvija-uttamah - the exalted brāhmaṇa; strī-putra-sva-janaīḥ - with his wife, son and relatives; sārddham - together; sieve - served; prema-nirbharah - with deep love.

The Master of the universe became situated peacefully, and out of feelings of deep love, Trimalla Bhaṭṭa rendered service to Him, assisted by his wife, children and relatives.

*gopāla-nāmā bālo 'sya / prabhoḥ pārśve sthitas tadā
ta dṭvā tasya śirasi / pada-padma dayārdra-dhīḥ 15*

*dattvā vada hari ceti / so 'pi hara-samanvitaḥ
bālya-kṛīḍā parityajya / kṇa gāyan nanartta ca 16*

gopāla-nāmā - named Gopāla; bāla - boy; asya - of this; prabhoḥ - of the Master; pārśve - at the side; sthita - stayed; tadā - then; tam - him; dṭvā - seeing; tasya - his; śirasi - on the head; pada-padma - lotus feet; dayārdra-dhīḥ - heart melting from mercy; dattvā - giving; vada - please chant; harim - Hari's name; ca - and; iti - thus; sa api - that very boy; hara-samanvitaḥ - filled with bliss; bālya-kṛīḍām - childish play; parityajya - giving up; kṇam - the names of Kṛṣṇa; gāyan - singing; nanarta - He danced; ca - and.

While the brāhmaṇa's son named Gopāla stood by Prabhu's side, the Lord glanced on him, His heart melting out of mercy for him. The son of Śacī placed His lotus foot upon the boy's head and said, "Just chant the name of Hari!" The heart of Gopāla became filled with jubilation. From that time on, abandoning all boyish games, Gopāla solely engaged his time in singing the names of Kṛṣṇa and dancing.

*eva hi prāvṛt-samaya sthito hariḥ / śrī-kṣa-saṅkīrtana-bhāva-
bhāvukah
śrī-raṅga-ketra-stha-dvijaiḥ supūjito / bhikāna-prāsādibhir acyutaḥ
sukham 17*

evam - thus; *hi* - indeed; *prāvṛt-samayam* - the rainy season; *sthita* - staying; *hariḥ* - the remover of evil; *śrī-kṣa* - of Śrī Kṛṣṇa's names; *saṅkīrtana* - the congregational chanting; *bhāva* - ecstasy; *bhāvukah* - heart enlivened; *śrī-raṅga-ketra-stha* - situated in Śrī Raṅga-kṣetra; *dvijaiḥ* - by the brāhmaṇas; *su-pūjita* - nicely honored; *bhikā* - alms; *anna* - food; *prāśa* - food; *ādibhi* - and so on; *acyutaḥ* - infallible; *sukham* - happily.

In this way, the infallible Śrī Hari, His heart enlivened by the blissful mellows of Śrī Kṛṣṇa-saṅkīrtana, resided throughout the rainy season in Raṅga-ketra, well honored with offerings of bhikṣā from the brāhmaṇas.

*meru-sundara-tanū rasikeśaḥ / kṣa-nāma-guṇa-kīrtana-mattaḥ
rādhikā-rasa-vinoda-gadgada- / prema-vāri-paripūrita-dehaḥ 18*

meru-sundara - beautiful as Mount Meru; *tanu* - body; *rasika-īśaḥ* - leader of rasikas; *kṣa-nāma-guṇa* - the names and attributes of Kṛṣṇa; *kīrtana-mattaḥ* - intoxicated by Kṛṣṇa; *rādhikā-rasa* - the mellows of Rādhikā; *vinoda* - pleasure; *gadgada* - choked; *prema-vāri* - tears of love; *paripūrita-dehaḥ* - body inundated.

That leader of rasikas, whose body was as beautiful as golden Mount Meru, became intoxicated by descriptions of the names and qualities of Śrī Kṣa. As He delighted in this way in the moods of Śrīmatī Rādhikā, His body became washed by tears of prema, and His voice was choked by tears.

*uitvaiva raṅga-ketrād / gacchan pathi dadarśa saḥ
śrī-mādhava-purī-śiya / paramānanda-nāmakam 19*

uitvā - having dwelt; *evam* - thus; *raṅga-ketrād* - from Raṅga-kṣetra; *gacchan* - going; *pathi* - on the path; *dadarśa* - He saw; *saḥ* - He; *śrī-mādhava-purī-śiyam* - the disciple of Mādhavendra Purī; *paramānanda-nāmakam* - named Paramānanda.

After residing there in that manner, Śrī Gaura left Raṅga-khetra. While He was travelling, He met a disciple of Śrī Mādhavendra Purī named Paramānanda.

*paśyan śrī-paramānanda-purī gaurāṅga-vigraham
guru-vākyam anusmtya / premāśru-pulakāñcitaḥ 20*

paśyan - seeing; *śrī-paramānanda-purī* - one of the roots of the tree of love of Godhead; *gaurāṅga-vigrahaṁ* - the body of Gaurāṅga; *guru-vākyaṁ* - the words of his guru; *anusmtya* - recalling; *prema-aśru* - tears of love; *pulaka-añcitaḥ* - hairs thrilled with rapture.

When Paramānanda Purī saw the golden body of Śrī Hari, he recalled the words that his own guru, I-śvara Purī, had once spoken concerning the Lord. Tears of love came to his eyes, and the his body became covered with pulakas.

īśvaro 'pi purī-pāda / sa-bhṭya dharmma-pālakaḥ
nanāma parama-prīto / daṇḍavat śirasā bhuvi 21

īśvara - the Supreme Lord; *api* - although; *purī-pādam* - the feet of Paramānanda Purī; *sa-bhṭyam* - with his servant; *dharmma-pālakaḥ* - the protector of religious principles; *nanāma* - He bowed; *parama-prīta* - in great love; *daṇḍa-vat* - like a rod; *śirasā* - with His head; *bhuvī* - on the earth.

Although the Supreme Lord, since He is the eternal maintainer of dharma, Śrī Gaurāṅga demonstrated the proper standard of Vaiṇava-ācāra. Falling like a rod to the ground, He placed His head at the feet of Paramānanda Purī and his servant.

sa-sādhvasa purī prāha / maiva karttum ihārhasi
tva eva jagatā nātho / jagac-caitanya-kāraḥ 22

sa-sādhvasam - with consternation; *purī* - Paramānanda; *prāha* - said; *mā* - not; *evam* - thus; *karttum* - to do; *iha* - in this case; *arhasi* - You should; *tvam* - You; *eva* - certainly; *jagatām* - of the worlds; *nātha* - the Lord; *jagat* - in the universe; *caitanya* - of consciousness; *kāraḥ* - the causer.

Much alarmed, Śrī Purī said, "Lord, it is not proper for You to act in this way, for You are the supreme master of all worlds. Indeed, You are the originally cause of consciousness within them.

jñāto 'si bhagavān sākāt / śrī-kṣa-bhakta-rūpa-dhk
śrī-rādhā-bhāvam āpanno / mādhyura-rasa-lampataḥ 23

jñāta - it is known; *asi* - You are; *bhagavān* - the all-opulent Lord; *sākāt* - in Person; *śrī-kṣa-bhakta* - of a devotee of Śrī Kṛṣṇa; *rūpa-dhk* - accepting the form; *śrī-rādhā-bhāvam* - the mood of Rādhā; *āpanno* - accepted; *mādhyura-rasa* - the conjugal mellow; *lampataḥ* - plunderer.

"It is known through the evidence of śāstra that You are directly Bhagavān Śrī Kṛṣṇa, the Supreme Lord. You have accepted the role of Your own bhakta in order to relish Śrī Rādhā-bhāva, and thus You engage in plundering the mellows of mādhyura-rasa."

śrutvā tad-vacana kṣaḥ / prahasan prāha sādaram
premnā te baddha-hḍaya / mā jānīhi na saśayaḥ 24

śrutvā - hearing; *tat-vacanam* - his words; *kṇaḥ* - the all-attractive; *prahasan* - laughing; *prāha* - said; *sādaram* - with respect; *premnā* - by love; *te* - to you; *baddha-hdayam* - bound in My heart; *mām* - Me; *jānīhi* - know; *na* - no; *saśayaḥ* - doubt.

Hearing Śrī Purī-pāda's words, Śrī Kṛṣṇa laughed and with great respect He said, "Because of your loving sentiments, you should know that My heart is also forever bound in love to you. Have no doubt of this.

gaccha ketra mahā-ramya / yāvac cāha samāvraje
tāvad eva bhavān tiṭhatv / evam uktvā yayau hariḥ 25

gaccha - go; *ketram* - to Jagannātha Purī; *mahā-ramyam* - very delightful; *yāvat* - until; *ca* - and; *aham* - I; *samāvraje* - I return; *tāvat* - then; *eva* - surely; *bhavān* - your grace; *tiṭhatu* - must stay; *evam* - thus; *uktvā* - saying; *yayau* - He went; *hariḥ* - the remover of sin.

"Your grace, kindly go now to Śrī Kṣetra for it is very pleasing for bhakti-sādhana and take up your residence there until I return." So saying, Śrī Gaura Hari departed on the path.

Thus ends the Fifteenth Sarga entitled "Gaura Hari's Joyous Meeting with Śrī Paramānanda Purī," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Sixteenth Sarga

śrī-jagannātha-darśana
Darśana of Lord Jagannātha

eva vrajan vipra pathi pravīṇān / tamāla-vkān jagat-eka-bandhuḥ
dṭvā hasan dhāraṇam eva ktvā / sasparśanenāpi samuddadhāra 1

evam - thus; *vrajan* - going; *vipra* - O learned brāhmaṇa; *pathi* - on the path; *pravīṇān* - ancient; *tamāla-vkān* - trees of deep blue color like Kṛṣṇa; *jagat-eka-bandhuḥ* - the only friend of the worlds; *dṭvā* - seeing; *hasan* - laughing; *dhāraṇam* - holding; *eva* - indeed; *ktvā* - having done; *sasparśanena* - by the touch; *api* - indeed; *samuddadhāra* - completely liberated.

O learned brāhmaṇa, as the sole friend of all the worlds travelled on the path, He saw some ancient tamāla trees, and laughing, He embraced them. By the mere touch of His hands, He delivered those trees from material bondage.

tadaiva te sapta-gandharvva-rūpās / tad-darśanānanda-samudra-
magnāḥ

*hitvā sva-pāpa muni-śāpa-ja prabhu / natvā yayus te nija-śāsana
śubham 2*

tadā - then; *eva* - indeed; *te* - they; *sapta-gandharva-rūpā* - the form of seven gandharvas (celestial musicians); *tat-darśana* - seeing Him; *ānanda-samudra* - the ocean of bliss; *magnāḥ* - immersed; *hitvā* - giving up; *sva-pāpam* - their sins; *muni-śāpa-ja* - born of the curse of a sage; *prabhum* - to the Master; *natvā* - having bowed down; *yayu* - they left; *te* - they; *nija-śāsanam* - their domain; *śubham* - splendid.

Then those trees assumed their original forms of seven gandharvas and seeing Śrī Kṛṇa Caitanya, they became immersed in an ocean of transcendental happiness. relinquishing the sinful reaction which had been brought upon them by the curse of a sage, they offered obeisances before the Lord and departed for their own dazzling domain.

*tataḥ para kṇa-rasābhimattaḥ / sākāt para brahma japan śubhākaram
śrī-rāma govinda hare murāre / janārdana śrī-dhara vāsudeva 3*

tataḥ param - thereafter; *kṇa-rasa* - the mellows of Kṛṣṇa; *abhimattaḥ* - highly intoxicated; *sākāt* - directly; *param brahma* - Supreme Spirit; *japan* - chanting; *śubha-akaram* - auspicious vibrations; *śrī-rāma* - O Śrī Rāma; *govinda* - O Govinda; *hare* - O Hari; *mura-are* - O enemy of the Murā demon; *janārdana* - O Janārdana; *śrī-dhara* - O maintainer of the goddess of fortune; *vāsudeva* - O all-pervading son of Vasudeva.

Thereafter being intoxicated by Śrī Kṛṣṇa-rasa, the Supreme Brahma chanted these names of the Lord, which are auspicious combinations of transcendental sound: "Śrī Rāma! Govinda! Hare! Murāri! Janārdana! Śrīdhara! Vāsudeva!"

*sva-bhakta-rakākara rāghavendra / sītā-pate lakmaṇa-prāṇa-nātha
sugrīva-hd bāli-vadhāti-duḥkha / marut-sutānanda-da rāvaṇāre 4*

sva-bhakta-rakākara - O best of the protectors of Your devotees; *rāghava-indra* - O best of the descendants of Raghu; *sītā-pate* - O husband of Sītā; *lakmaṇa-prāṇa-nātha* - O Lord of the life-breath of Lakṣmaṇa; *sugrīva-hd* - O You who dwell in the heart of Sugrīva; *bāli-vadha-ati-duḥkha* - O You who are greatly aggrieved at the death of Bāli; *marut-suta-ānanda-da* - O bestower of joy to the son of the wind-god; *rāvaṇa-are* - O enemy of Rāvaṇa.

"Sva-bhakta-rakākara! Rāghavendra! Sītā-pati! Lakmaṇa-prāṇa-nātha! Sugrīva-hd! Bāli-vadhāti-duḥkha! Marut-sutānanda-da! Rāvaṇāri!"

*ity ādi-nāmāmta-pāna-mattaḥ / śrī-setu-bandha parivrajya sa-tvaram
dadarśa rāmeśvara-liṅgam adbhuta / śrī-śaṅkara-preṭhatamaḥ sadā
hariḥ 5*

iti - thus; *ādi* - so forth; *nāma-amta* - names of nectar; *pāna* - drinking; *mattaḥ* -

delighted; *śrī-setu-bandham* - the bridge to Śrī Laṅkā; *parivrajya* - circumambulating; *sa-tvaram* - quickly; *dadarśa* - He saw; *rāmeśvara-liṅgam* - the sacred phallus of Śiva, meaning the Lord of Rāma; *adbhutam* - wonderful; *śrī-śaṅkara* - Lord Śiva; *preṭhatamaḥ* - the most dear; *sadā* - always; *hariḥ* - the remover of sin.

Thus intoxicated by quaffing the ambrosia distilled from these and many other names of Bhagavān, Śrī Hari swiftly circumambulated Śrī Setu-Bandha, where Lord Rāma with His monkey army built the bridge to Śrī Laṅkā. There He saw the wonderful Rāmeśvara-liṅgam which was worshipped by Lord Rāma for that purpose. Certainly Śaṅkara is forever very dear to Śrī Hari.

natvā prabhum añjalim eva baddhād / dtvā ca gaurī-rasa-da sadā-śivam

nanartta sarvveśvara eva tatra / bhāvena gā sannamayan pade pade 6

natvā - having bowed; *prabhum* - to the Master; *añjalim* - hands hallowed in supplication; *eva* - indeed; *baddhāt* - joined; *dtvā* - seeing; *ca* - and; *gaurī* - to Gaurī; *rasa-dam* - the giver of rasa; *sadā-śivam* - the eternal form of Śiva; *nanarta* - He danced; *sarva-īśvara* - the controller of everything; *eva* - indeed; *tatra* - there; *bhāvena* - by His ecstasy; *gām* - the earth; *sannamayan* - bowing down; *pade pade* - at every step.

The Lord of all lords, Śrī Gaura Prabhu bowed down before Sadā Śiva with His hands folded in supplication. Gazing upon he who bestows the science of rasa on goddess Gaurī, He danced at that spot, and the earth bowed down at every step.

paśyanti sarve jagad-eka-bandhu / śrī-gaura-candra sva-rasābhimattam

babhūvur atyanta-suvismayā dhruva / tān vañcayitvā khalu sa tiro 'bhavat 7

paśyanti - they look; *sarve* - all; *jagat-eka-bandhum* - at the only friend of the world; *śrī-gaura-candram* - the golden moon-like Lord; *sva-rasa-abhimattam* - intoxicated by His own mellow; *babhūvu* - they were; *atyanta* - unlimited; *suvismayā* - very astonished; *dhruvam* - factually; *tān* - them; *vañcayitvā* - tricking; *khalu* - verily; *sa* - He; *tira abhavat* - He disappeared.

All the people gazed in unlimitedly astonished at Śrī Gaura Candra, the only friend of the all worlds, who was blissfully entranced, relishing the rasa of His own confidential identity of Śrī Śrī Rādhā-Kṛṣṇa. Then creating an illusion, the Lord disappeared from their vision.

sarvvāṇi tīrthānī krameṇa dtvā / punaḥ parāvtya kpāmbudhiḥ prabhuḥ

śrīmaj-jagannātha-didkayā bhśa / śrī-ketra-rāja gamayāñ cakāra 8

sarvāṇi - all; *tīrthānī* - sacred places; *krameṇa* - gradually; *dtvā* - having seen;

punaḥ - again; *parāvṛtya* - returning; *kpā-ambudhiḥ* - ocean of mercy; *prabhuḥ* - the Master; *śrīmat-jagannātha* - the splendid Lord of the universe; *didkayā* - because of desiring to see; *bhśam* - intensely; *śrī-ketra-rājam* - the king of holy lands; *gamayām cakāra* - departed.

Having seen all the holy tīrthas one after another, our Prabhu, who is like a vast ocean of compassion, felt an intense yearning to see Jagannātha Svāmī, and thus He returned His steps towards the holy king of kṣetras.

*godāvarī-tīram anu svaya prabhur / āgatya tatra sthita eva sad-gatiḥ
śrī-rāma-rāyena punaḥ su-pūjito / babhau rasa-jñena dvija-ghe sukhī*

9

godāvarī-tīram - the bank of the river Godāvarī; *anu* - following; *svayam* - spontaneously; *prabhu* - the Master; *āgatya* - coming; *tatra* - there; *sthita* - staying; *eva* - only; *sat-gatiḥ* - the goal of life for saintly people; *śrī-rāma-rāyena* - with Śrī Rāma Rāya; *punaḥ* - again; *su-pūjita* - nicely honored; *babhau* - he shone; *rasa-jñena* - with that sage of rasa; *dvija-ghe* - in the house of the brāhmaṇa; *sukhī* - happily.

Following the bank of the Godāvarī river, Gaura Prabhu, who is the sole meaning in life for the saintly men of this age, by His heart-felt desire came to stay again with Śrī Rāmānanda Rāya. Seated in the home of that best amongst the twice-born, the son of Śacī shone in jubilation as that sage of rasa nicely again honored Him.

*rātrau para tīrtha-kathāḥ prajalpan / śrī-rādhikā-kṣa-rasānumoditaḥ
ājñāpya śighra ca śrī-padma-locana / draṭu sadaivārhasi nāpara
sukham 10*

rātrau - at night; *param* - later; *tīrtha-kathāḥ* - tales of the holy places; *prajalpan* - talking; *śrī-rādhikā-kṣa-rasa* - the mellows of Śrī Rādhikā-Kṛṣṇa; *anumoditaḥ* - delighted; *ājñāpya* - ordering; *śighram* - swiftly; *śrī-padma-locanam* - the lotus-eyed Jagannātha; *draṭum* - to see; *sadā* - always; *eva* - surely; *arhasi* - you ought to; *na* - no; *aparam* - other; *sukham* - happiness.

Later that night, after discussing the Lord's journeys to the tīrthas, they relished the rasa-tattva of Śrī-Rādhikā-Kṛṣṇa. Then the Lord ordered Rāmānanda, "You must come soon to see the lotus-eyed Jagannātha, for there exists no higher pleasure than His darśana."

*eva niśā sā rasikendra-maulinā / śrī-gaura-candreṇa rāyeṇa sārddham
nītā kaṇa-prāyam atīva darśanāt / punaḥ svaya gantu-manā babhūva
ha 11*

evam - thus; *niśā* - night; *sā* - that; *rasika-indra* - king among masters of rasa; *maulinā* - by the crest-jewel; *śrī-gaura-candreṇa* - with the splendid Golden Moon; *rāyeṇa* - with the governor; *sārddham* - in company; *nītā* - passed; *kaṇa-prāyam* - like a moment; *atīva* - intense; *darśanāt* - in order to see; *punaḥ* - again; *svayam* -

spontaneously; *gantu-manā* - mind to go; *babhūva* - He was; *ha* - indeed.

Thus the crest-jewel among rasikas, resembling the splendid golden full moon, spent that night in Kṇā-kathā with Rāya Rāmānanda, and it passed away like an instant. Then the Lord again felt an intense hankering to see Jagannātha Svāmī, and He immediately resolved to go to Him.

*śrī-viṇu-dāsenā dvijena sārddham / ālālanātha sa janārdhana prabhuḥ
dṭvā praṇamya nivasan kiyad dinam / āyāti sarveśvara-nīla-
kandaram 12*

śrī-viṇu-dāsenā - by Viṣṇudāsa; *dvijena* - by the brāhmaṇa; *sārddham* - accompanied; *ālālanātham* - the Deity of *ālālanātha*; *sa* - He; *jana-ardhanam* - who thrills the hearts of people; *prabhuḥ* - the Master; *dṭvā* - having seen; *praṇamya* - offering obeisances; *nivasan* - staying; *kiyat* - so much; *dinam* - day; *āyāti* - he goes; *sarva-īśvara* - the controller of everything; *nīla-kandaram* - the blue mountain (the temple of Jagannātha).

Mahāprabhu travelled in the company of a brāhmaṇa named Viṣṇudāsa and saw *ālālanātha* Janārdana. He offered obeisances and resided there a few days. Then He went on to Nīlācala, the blue mountain, home of the Supreme Lord.

*śrī-kāśīnāthasya ghe sthito hariḥ / śrī-sārvabhaumādibhir anvitaḥ
svayam
śrīmaj-jagannātha-didkayā yayau / prakālya pādau śrī-ratna-
mandiram 13*

śrī-kāśīnāthasya - of Śrī Kāśīnātha; *ghe* - in the home; *sthita* - stayed; *hariḥ* - the remover of sin; *śrī-sārvabhaumā-ādibhi* - with Sārvabhauma and the others; *anvitaḥ* - together; *svayam* - spontaneously; *śrīmat-jagannātha* - the splendid Lord of the universe; *didkayā* - because of desiring to see; *yayau* - He went; *prakālya* - after washing; *pādau* - His feet; *śrī-ratna-mandiram* - to the beautiful jewel temple.

Again Śrī Gaura Hari stayed in the house of Kāśīnātha, and there He met with Sārvabhauma Bhaṭṭācārya and the other bhaktas. His heart naturally yearned for the sight of Lord Jagannātha, and so after first bathing His feet, He entered the splendrous jewel-temple.

*śrī-garuḍa-stambha-samāsthitaḥ śrī- / kṇaḥ svaya bhakti-rasena
pūrṇaḥ
dadarśa sarveśvaram īśvara para / brahma svaya sāgra-jam eva śrī-
patiḥ 14*

śrī-garuḍa-stambha - the pillar of Garua; *samāsthitaḥ* - standing; *śrī-kṇaḥ* - who stops the repetition of birth and death; *svayam* - from the heart of His heart; *bhakti-rasena* - by devotional mellows; *pūrṇaḥ* - filled; *dadarśa* - He saw; *sarva-īśvara* - the Master of all; *īśvaram* - the Supreme Controller; *param brahma* - the Supreme Brahman; *svayam* - original; *sa-agra-jam* - with His elder brother; *eva* -

truly; *śrī-patiḥ* - the husband of Lakṣmī.

As Gaura Kṛṣṇa, the Lord of Lakṣmī, stood by the pillar named Garuḍa Stambha, overwhelmed with bhakti-rasa, He gazed from the heart of His heart upon the controller of all controllers, the Supreme Lord, the original and ultimate reality, who was accompanied by His elder brother, Śrī Balabhadra.

*pārśva-dvaye śyāmala-gaura-sundarau / paśyanti bhaktāḥ sukha-sindhu-magnāḥ
na tptim āpuḥ kpaṇā dhana yathā / samprāpya kutrāpi na vaktum īṣire*
15

pārśva-dvaye - on the two sides; *śyāmala* - blackish; *gaura-sundarau* - beautiful golden; *paśyanti* - they see; *bhaktāḥ* - the devotees; *sukha-sindhu* - in the ocean of happiness; *magnāḥ* - merged; *na* - not; *tptim* - satiation; *āpuḥ* - they attained; *kpaṇā* - a miser; *dhanam* - wealth; *yathā* - as; *samprāpya* - getting; *kutra api* - anything else; *na* - not; *vaktum* - to speak; *īṣire* - they are able.

When Gaura's devotees saw on either side of the altar those two beautiful black and golden forms, Śyāmala-sundara and Gaura-sundara, they became merged in an ocean of bliss, in which they found no point of satiation. They were just like misers who acquire wealth and become unable to speak of anything else.

*paśyan śrī-bhakta-vargaiḥ sakala-rasa-gurur gaura-premni nimagno
nityānandākhyo rāmo rasa-maya-vapau śyāma-gaurāṅga-rūpau
huṅkāraiḥ siha-nādair jaya-jaya-dhvanibhis taṇdavair apy abhikṣa
sarveā prema-dātā jayati sa gadādhāriṇo darśa-pūrṇaḥ* 16

paśyan - seeing; *śrī-bhakta-vargaiḥ* - with the assembly of devotees; *sakala-rasa* - of all mellows; *guru* - the spiritual preceptor; *gaura-premni* - in the love of Gaura; *nimagna* - immersed; *nityānanda-ākhyā rāma* - named Nityānanda Rāma; *rasa-maya* - mellifluous; *vapau* - two bodies; *śyāma-gaurāṅga-rūpau* - black and gold forms; *huṅkāraiḥ* - with roars; *siha-nādai* - with sounds of the lion; *jaya-jaya-dhvanibhi* - with sounds of "jaya! jaya!," victory; *taṇdava* - with ecstatic dancing; *apy* - really; *abhikṣam* - incessant; *sarveām* - of all of them; *prema-dātā* - the donor of love; *jayati* - glory be; *sa* - He; *gadādhāriṇa* - of Gadādhara; *darśa-pūrṇaḥ* - fulfilled eyes.

Śrī Nityānanda Rāma, the guru of all rasa, His mind immersed in Gaura-prema, gazed with the other bhaktas upon the two black and golden forms of rasa, and roared incessantly like a lion as He danced in great ecstasy and shouted, "Jaya! Jaya! All glories to that person who grants love to one and all! All glories to the Lord whose vision fills full the eyes of Gadādhara!"

*tadaiva śrī-kṣa-samājñayā sudhīr / mmālya samādāya tulasī-
vimiśrakam
śrī-gaura-candrāya sa bhakta-mānīne / sa-bhakta-vargāya dadau
mahā-matiḥ* 17

tadā - then; *eva* - verily; *śrī-kṣa-samājñayā* - by the order of Lord Jagannātha; *su-dhī* - the highly intelligent priest; *mālyam* - garland; *samādāya* - presenting; *tulasī-vimiśrakam* - interwoven with tulasī leaves; *śrī-gaura-candrāya* - unto the golden-moon-like Lord; *sa* - He; *bhakta-mānina* - unto one who honors His devotee; *sa-bhakta-vargāya* - to the assembly of devotees; *dadau* - he gave; *mahā-matiḥ* - very intelligent.

Lord Śrī Gaura Candra who loves to give honor His bhaktas, was standing in the assembly of His bhaktas. Suddenly by the order of Śrī Jagannātha, the pūjārī who was highly discerning and intelligent, presented to Him Lord Jagannātha's prasādam garland which was entwined with tulasī leaves.

*prasāda-mālā jagad-īśvarasya / premāśru-pūrṇa kila loka-pāvana
sa-bhakta-varga pulakākulāvṛto / jagrāha mūrddhnā praṇaman svaya
hari 18*

prasāda - sign of grace; *mālām* - the garland; *jagat-īśvarasya* - of the Lord of the universe; *prema-āśru* - tears of love; *pūrṇa* - filled; *kila* - indeed; *loka-pāvana* - the savior of mankind; *sa-bhakta-varga* - with the assembly of devotees; *pulaka* - thrill-bumps; *ākula* - eagerly; *āvṛta* - covered; *jagrāha* - took; *mūrddhnā* - upon His head; *praṇaman* - bowing flat; *svayam* - spontaneously; *hari* - the remover of sin.

Śrī Hari who had appeared to deliver fallen souls, His eyes brimming with tears of prema and His body covered by pulakas, placed the prasāda-mālā of Śrī Jagadīśvara upon His own head and fell to the ground and bowed before Him.

Thus ends the Sixteenth Sarga entitled "Darśana of Lord Jagannātha," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Seventeenth Sarga
devānanda-anugrahaḥ
The Lord Shows Mercy to Devānanda Paṇita

*ekadā bhagavān kṣo / bhakta-varga-samanvitaḥ
provāca mathurā yāmi / bhavadbhir anumoditaḥ 1*

ekadā - once; *bhagavān* - the all-opulent Lord; *kṣa* - the all-attractive; *bhakta-varga* - the assembly of devotees; *samanvitaḥ* - together with; *provāca* - He said; *mathurām* - to the birth-place of Kṛṣṇa; *yāmi* - I am going; *bhavadbhi* - by your honors; *anumoditaḥ* - approved.

One day, when the all-opulent Lord Śrī Kṛṣṇa was in the presence of His bhaktas, He said, "If you gentlemen agree, I shall now depart for Mathurā."

***ūcuḥ te duḥkha-santaptā / baddhāñjalim avasthitāḥ
katha ke tyaktum icchanti / pada te 'mburuhekaṇa 2***

ūcu - they said; te - they; duḥkha-santaptā - burning with grief; baddha-añjalim - with folded hands; avasthitāḥ - stood; katham - how?; ke - who?; tyaktum - to give up; icchanti - desire; padam - feet; te - Your; ambu-ruha-īkaṇa - O lotus-eyed one.

Burning by distress, the bhaktas stood near Him with folded hands and said, "O lotus-eyed one, how could anyone desire to give up the shelter of Your feet?"

***yatas tva tatra tīrtha / cākhila vndāvana madhu
āsīn mūrti-dhara pārśve / tava sevā-pārāyaṇam 3***

yata - where; tvam - You; tatra - that place; tīrtham - the holy places; ca - and; akhilam - all; vndāvanam - the forest of tulasī; madhu - Madhupuri; āsīt - there was; mūrti-dharam - personified; pārśve - at the side; tava - Your; sevā-pārāyaṇam - eager to do service.

"Besides, wherever Your Lordship is, there Vṛndāvana, Madhupuri, and all the personified holy places certainly stand by Your side, eager to render service.

***līlā-sukha-vinodāya / yāsyasi mathurā prabho
tathāpi tān samuddharttu / trātum arhasi duḥkhitān 4***

līlā-sukha-vinodāya - to enjoy pleasure-pastimes; yāsyasi - You shall go; mathurām - to Kṛṣṇa's eternal birth-place; prabho - O Master; tathāpi - still; tān - those; samuddhartum - to uplift; trātum - to protect; arhasi - You ought; duḥkhitān - the unhappy.

"O Prabhu, You are journeying to Mathurā to enjoy pleasure-pastimes. However, You should also protect and uplift Your servants, who are now afflicted by grief."

***āyāsyē śīghram eveti / tān sāntvayya dayā-nidhiḥ
gacchan gaṅgā-darśanāya / vācaspati-gha prati 5***

āyāsyē - I shall return; śīghram - soon; eva - certainly; iti - thus; tān - them; sāntvaya - conciliating; dayā-nidhiḥ - the ocean of mercy; gacchan - going; gaṅgā-darśanāya - to see the Gaṅgā; vācaspati-gham - the house of Vācaspati; prati - towards.

The ocean of compassion consoled them, "Before long I shall surely return." Then He departed for the house of Vācaspati in order to take darśana of Gaṅgā.

***nsihānandas tat śrutvā / manasi paricintayan
jaṅghālān dātum ārabdhaḥ / ketrān madhupurāvadhī 6***

***svarṇa-raupya-pravālādyair / maṇi-ratna-gaṇādibhiḥ
sūkma-sūkma-cīna-vāstrair / nirvntaiḥ pupa-rājibhiḥ 7***

nsihānanda - Nṛsihānanda Brahmācārī; *tat* - that; *śrutvā* - hearing; *manasi* - in his mind; *paricintayan* - meditating; *jan̄ghālān* - a path; *dātum* - to give; *ārabdhaḥ* - began; *ketraṭ* - from Purī; *madhupura* - Mathurā; *avadhi* - as far as; *svarṇa* - gold; *raupya* - silver; *pravāla* - coral; *ādyai* - and so on; *maṇi* - pearls; *ratna-gaṇa* - jewels; *ādibhiḥ* - and so on; *sūkma-sūkma* - very fine; *cīna-vāstrai* - with silk cloths; *nirvntaiḥ* - without stems; *pupa-rājibhiḥ* - with festoons of flowers.

When Nṛsihānanda Brahmācārī heard news of the Lord's departure, he meditated on the route of Śrī Caitanya Mahāprabhu. Thus he mentally decorated the pathway from Jagannātha Purī all the way to Madhupuri with gold, silver, coral, pearls, jewels, very fine silken cloth, and festoons of choice flowers without stems.

***jalāśayeu jala-jaiḥ / padma-nīlotpalādibhiḥ
śobhita ratna-ghaṭṭaiś ca / hasa-jai jala-kukkuṭaiḥ 8***

jala-āsayeu - in ponds of water; *jala-jaiḥ* - with fish; *padma* - lotuses; *nīla-utpala-ādibhiḥ* - headed by the blue lotus; *śobhitam* - beautified; *ratna-ghaṭṭai* - with jeweled steps; *ca* - and; *hasa-jai* - with cygnets; *jala-kukkuṭaiḥ* - with waterfowl.

He also constructed ponds of clear water, by the pathway, wherein multicolored fish swam, and which were beautified by many kinds of lotus flowers headed by the blue lotus, and also by young swans and variegated waterfowl. Jewelled steps gave access to the water of these ponds.

***eva krameṇa sannīya / nāṭya-sthalam api dvijaḥ
ālekhyā vana-līlā tā / smaran kṇasya vikramam 9***

evam - thus; *krameṇa* - gradually; *sannīya* - bringing; *nāṭya-sthalam* - to the town Kānāi Nāṭasālā; *api* - indeed; *dvijaḥ* - the brāhmaṇa; *ālekhyā* - designed; *vana-līlām* - forest pastimes; *tām* - that; *smaran* - remembering; *kṇasya* - of Kṛṣṇa; *vikramam* - prowess.

Thus, that brāhmaṇa gradually constructed the road in his mind up to the town of Kānāi Nāṭasālā. There he created scenes for Śrī Kṛṣṇa's forest pastimes while remembering the heroic qualities of the Lord.

***prabhor api sva-bhaktānā / paka-pātitvam eva ca
sukhī-bhūtvā hasan ntyan / prāha bhakta-janāgrataḥ 10***

prabho - of the Master; *api* - verily; *sva-bhaktānām* - of His devotees; *paka-pātitvam* - favoring the side; *eva* - indeed; *ca* - and; *sukhī-bhūtvā* - becoming happy; *hasan* - laughing; *ntyan* - dancing; *prāha* - he said; *bhakta-jana-agrataḥ* - in the presence of the devotees.

Nṛsihānanda became happy while thinking of Mahāprabhu's special kindness to

those who accept His shelter. Then laughing and dancing, he declared in the presence of all the devotees:

*adhunā na gamiyati / mathurā bhagavān prati
āyāsyatīti jānantu / kṣa-nātya-sthalād api 11*

adhunā - presently; *na* - not; *gamiyati* - He will go; *mathurām* - to the birth-place of Kṛṣṇa; *bhagavān* - the illustrious Lord; *prati* - to; *āyāsyati* - He will return; *iti* - thus; *jānantu* - you should know; *kṣa-nātya-sthalāt* - from Kṛṣṇa's dancing pavilion; *api* - just.

"For the present Bhagavān Śrī Caitanya will not reach Mathurā. Your graces should know that He will return here just after reaching a certain dancing pavilion prepared for Śrī Kṛṣṇa (at the town of Kānāi Nāṭasālā)."

*śrutvā bhakta-gaṇāḥ sarve / tad-vākyam amta śubham
pibantas ta parikramya / daṇḍavat patitā bhuvī 12*

śrutvā - hearing; *bhakta-gaṇāḥ* - the group of devotees; *sarve* - all; *tad-vākyam* - his words; *amta* - immortal; *śubham* - auspicious; *pibanta* - drinking; *tam* - him; *parikramya* - circumambulating; *daṇḍavat* - like rods; *patitā* - falling; *bhuvī* - on the earth.

All the bhaktas drank these welcome words through their ears like nectar. Then they circumambulated Nṛsihānanda and fell before him like rods on the earth.

*so 'namat prema-pūrṇātmā / samāliṅgya parasparam
prāptās tad-darśana-sukha / babhūvur ati-harītāḥ 13*

sa - he; *anamat* - bowed down; *prema-pūrṇa-ātmā* - a soul filled with love; *samāliṅgya* - embracing; *parasparam* - one another; *prāptā* - having obtained; *tad-darśana-sukham* - the happiness of His association; *babhūvu* - they were; *ati-harītāḥ* - very jubilant.

Nṛsihānanda, his heart completely overflowing with Gaura-prema, also prostrated himself before them. All of them embraced one another, and at that moment they felt the happiness of seeing Gaurāṅga and became profoundly jubilant.

*tato jagan-maṅgalam acyutaḥ svaya / śrī-kṣa-saṅkīrtanam eva ktvā
vācaspater brāhmaṇa-sattamasya / grha samiyāt sva-janaiḥ parītaḥ*

14

tata - at that time; *jagat-maṅgalam* - auspicious for the worlds; *acyutaḥ* - the infallible Lord; *svayam* - Himself; *śrī-kṣa-saṅkīrtanam* - congregational chanting of Śrī Kṛṣṇa's names; *eva* - indeed; *ktvā* - having done; *vācaspate* - of Vācaspati; *brāhmaṇa-sattamasya* - of the purest of brāhmaṇas; *grham* - home; *samiyāt* - He went; *sva-janaiḥ* - by His men; *parītaḥ* - surrounded.

Meanwhile, the infallible Lord Himself surrounded by His own men, was performing all auspicious Kṛṣṇa-saṅkīrtana, had just reached the house of the pure brāhmaṇa, Vācaspati.

*śrīman-navadvīpa-nivāsino ye / 'pare janā ye sura-loka-vāsinaḥ
mūrtyā su-dṭvā mukha-pañkaja prabhor / vāñchanti te netra-śata hi
sarvataḥ 15*

śrīmat-navadvīpa - glorious Navadvīpa; *nivāsina* - the residents; *ye* - who; *apare* - other; *janā* - people; *ye* - who; *sura-loka-vāsinaḥ* - residents of the heavenly planets; *mūrtyā* - by the form; *su-dṭvā* - nicely seen; *mukha-pañkajam* - the lotus face; *prabho* - of the Master; *vāñchanti* - they desire; *te* - they; *netra-śatam* - hundreds of eyes; *hi* - indeed; *sarvataḥ* - on all sides.

When the Navadvīpa-vāsīs along with others, who were actually residents of the heavenly planets, received the refreshing glimpse of Gaura Prabhu's lotus face, they then desired to have hundreds of eyes on all sides of their bodies with which to behold Him.

*dina katipaya kṇa / uitvā dvija-mandire
uddadhāra jana sarvva / jaḍāṇḍha-badirādikam 16*

dinam - days; *katipaya* - a few; *kṇa* - Kṛṣṇa Caitanya; *uitvā* - residing; *dvija-mandire* - in the home of that brāhmaṇa; *uddadhāra* - He delivered; *janam* - people; *sarvam* - all; *jaḍa* - dull; *ṇḍha* - blind; *badira* - deaf; *ādikam* - and so on.

While Śrī Kṛṣṇa dwelt for a few days in the home of that brāhmaṇa, He delivered all of the people there, including the foolish, the blind, the deaf and so on.

*vakreśvara-kpā-pātro / devānandaḥ su-panḍitaḥ
āgatya prabhu-pāde ca / nivedya pūrvva-durmmitam 17*

vakreśvara - of Vakreśvara; *kpā* - of the mercy; *pātra* - the recipient; *devānandaḥ* - the associate of Gaurāṅga; *su-panḍitaḥ* - the excellent scholar; *āgatya* - coming; *prabhu-pāde* - at the feet of Prabhu; *ca* - and; *nivedya* - offering; *pūrvva-durmmitam* - former envy.

The excellent scholar Devānanda, who had become a recipient of Vakreśvara Paṇita's mercy, approached Gaura Prabhu's feet and confessed his former envy.

*papraccha nija-hita ca / tasmai prāha kṛpā-nidhiḥ
śrīmad-bhāgavata sākāt / sac-cid-ānanda-vigrahaṁ 18*

*śrī-kṛṣṇam eva jānīhi / mātsaryādi-vivarjjitam
paṭhan bhakti-rasāsvādam / prāptānando bhaviyati 19*

papraccha - he inquired; *nija-hitam* - concerning his own welfare; *ca* - and; *tasmai* - to him; *prāha* - He said; *dayā-nidhiḥ* - the ocean of mercy; *śrīmat-bhāgavatam* - the

spotless Purāṇa; *sākāt* - directly; *sat-cit-ānanda* - of eternity, knowledge and bliss; *vigraham* - form; *śrī-kṛṣṇam* - who puts an end to birth and death; *eva* - factually; *jānīhi* - you must understand; *mātsarya* - envy; *ādi* - and so on; *vivarjitam* - devoid; *paṭhan* - reciting; *bhakti-rasa* - the taste of devotional service; *āsvādam* - relish; *prāpta* - achieve; *ānanda* - bliss; *bhaviyati* - there will be.

Then he inquired what he ought to do for his spiritual self-interest. The jewel of compassion replied, "You must understand that Śrīmad Bhāgavatam is directly the sac-cid-ānanda form of Śrī Kṛṣṇa. If you recite it with this consciousness, free from envy and other base qualities, you will then become able to relish bhakti-rasa and awaken your spiritual nature of bliss."

śrutvā vipro naman mūrdhnā / tat-pāda-rajāsāvtaḥ
gaura-candra-rase magno / nanartta paramādbhutam 20

śrutvā - hearing; *vipra* - the learned brāhmaṇa; *naman* - bowing; *mūrdhnā* - with the head; *tat-pāda-rajāsā* - by the dust; *āvtaḥ* - covered; *gaura-candra-rase* - in the mellow of Gaura Candra; *magno* - immersed; *nanartta* - he danced; *paramādbhutam* - extremely astonishingly.

Hearing this, the vipra bowed his head and covered it with the dust from the Lord's feet. Then immersed in the rasa of Śrī Gaura Candra, he danced in a very astonishing manner.

Thus ends the Seventeenth Sarga entitled "The Lord Shows Mercy to Devānanda Paṇita," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Eighteenth Sarga

śrī-gopīnātha-darśanam

Caitanya Deva Beholds Lord Gopīnātha

tato bhaktair vtaḥ kṇo / rāma-keli jagāma ha
śrutvā tatrāgamat draṭu / prabhu-pāda sanātanaḥ 1

tata - then; *bhaktai* - with the devotees; *vtaḥ* - surrounded; *kṇa* - Śrī Kṛṣṇa Caitanya; *rāma-keli* - the town of Rāma-keli; *jagāma* - He went; *ha* - indeed; *śrutvā* - hearing; *tatra* - there; *agamat* - He came; *draṭum* - to see; *prabhu-pādam* - the feet of the Master; *sanātanaḥ* - Sanātana Gosvāmī.

Then surrounded by the bhaktas, Śrī Kṛṣṇa went to the town of Rāmakeli. When Sanātana heard of this, he came to see the feet of Mahāprabhu.

prabhu dṭvā prīta-manāḥ / prapatan dharaṇī-tale

daśanāgre tṇa dhtvā / sānuja prāha keśavam 2

prabhum - the Master; *dṭvā* - seeing; *prīta-manāḥ* - joyous heart; *prapatan* - fell flat; *dharanī-tale* - on the earth floor; *daśana-agre* - between his teeth; *tṇam* - grass; *dhtvā* - holding; *sa-anuja* - with his younger brother; *prāha* - he said; *keśavam* - to the Lord who has beautiful hair.

Seeing the Lord, his heart became much englanded. Sanātana and his younger brother, Rūpa, fell to the earth before Mahāprabhu, holding grass in their teeth, and they addressed Gaura Keśava:

mad-vidho nāsti pāpātmā / nāparādhī ca kaścana parihāre 'pi lajjā me / ki bruve puruottama 3

mat-vidha - of my category; *na asti* - there is not; *pāpa-ātmā* - a sinful soul; *na* - not; *aparādhī* - offender; *ca* - and; *kaścana* - anyone; *parihāre* - having given up; *api* - even; *lajjā* - shame; *me* - my; *kim* - what?; *bruve* - I say; *puru-uttama* - O best of persons.

"There is nowhere a sinful person nor such an offender as us. And although I have now abandoned all shame to speak to You, still what have I that is worth saying, O best of persons?"

sva-pāda tasya śirasi / dhtvā prāha janārdanaḥ vndāvana-nivāsī tva / satya satya na saśayaḥ 4

sva-pādam - His foot; *tasya* - his; *śirasi* - on the head; *dhtvā* - holding; *prāha* - He said; *jana-ardanaḥ* - who inspires the hearts of mankind; *vndāvana-nivāsī* - resident of Vṇdāvana; *tva* - you; *satyam satyam* - the unequivocal truth; *na* - not; *saśayaḥ* - doubt.

Lord Janārdana placed His own foot upon Sanātana's head and declared, "Truly! Truly! Without doubt, you are a resident of Vṇdāvana!"

mathurā gantum icchāmi / tvayā sārddha yathā-sukham lupta-tīrthasya prākatya / tathā vndāvanasya ca 5

mathurām - Kṛṣṇa's birth-place; *gantum* - to go; *icchāmi* - I desire; *tvayā* - with you; *sārddham* - in company; *yathā-sukham* - if it pleases you; *lupta-tīrthasya* - of the lost holy places; *prākatyam* - revealing; *tathā* - so; *vndāvanasya* - of Vṇdāvana; *ca* - and.

"If you wish, I shall go with you to Mathurā Maṇala, to reveal the lost tīrthas of Mathurā and Vṇdāvana.

karttum arhasi tat sarvva / mat-kpāto bhaviyati bhakti-svarūpiṇī sākāt / prema-bhakti-pradāyini 6

kartum - to do; *arhasi* - you ought; *tat* - that; *sarvam* - all; *mat-kpāta* - by my mercy; *bhaviyati* - it shall be; *bhakti-svarūpiṇī* - the original form of devotion; *sākāt* - in person; *prema-bhakti* - devotional love of God; *pradāyini* - bestowing.

"It is your duty to accomplish all of this. Certainly by My mercy it will come to pass, for that mercy is devotional service personified, the bestower of prema-bhakti."

***śrutvā prāha mahā-buddhiḥ / sānujaḥ śrī-sanātanaḥ
ārāmaḥ kṇa-candrasya / rāmya vndāvana śubham 7***

śrutvā - hearing; *prāha* - he said; *mahā-buddhiḥ* - highly intelligent; *sa-anujaḥ* - with his younger brother, Rūpa Gosvāmī; *śrī-sanātanaḥ* - Sanātana Gosvāmī; *ārāmaḥ* - pleasure garden; *kṇa-candrasya* - of the moon-like Lord Kṛṣṇa; *vndāvanam* - the forest of Vṛndā; *śubham* - sublime.

After hearing this, the highly intelligent Sanātana and his younger brother then said, "Vṛndāvana is the pleasure garden of Śrī Kṛṣṇa Candra. It is delightful and sublime.

***śrī-rādhayā saha kṇo / yatra krīḍati sarvadā
agamyā yogibhir nitya / deva-siddhair naretaraiḥ 8***

śrī-rādhayā - by Śrī Rādhā; *saha* - accompanied; *kṇo* - the all-attractive; *yatra* - where; *krīḍati* - sports; *sarvadā* - eternally; *agamyā* - unattainable; *yogibhi* - by the yogīs; *nityam* - forever; *deva-siddhai* - by divinities and perfect beings; *nara-itaraiḥ* - by men and others.

"Śrī Rādhā and Kṛṣṇa forever sport there. That place is unattainable even by yogīs, devas, perfected beings, men and others.

***nirjjana taj-janādyaiś ca / gatvā ki syāt sukhāya ca
tvat-kpā-śastra-rūpeṇa / chittvā me dha-śṅkhalām 9***

***rāja-pātrādi-rūpā ca / prāpayya nija-sannidhim
śakti-sañcāraṇa kṛtvā / kuru kṇa yathā-sukham 10***

nirjanam - solitary; *taj-jana* - your followers; *ādyai* - and with others; *ca* - and; *gatvā* - going; *kim* - what?; *syāt* - it may be; *sukhāya* - for happiness; *ca* - and; *tvat-kpā* - Your mercy; *śastra-rūpeṇa* - in the form of a weapon; *chittvā* - having cut; *me* - my; *dha-śṅkhalām* - strong shackles; *rāja-pātra* - king's minister; *ādi* - and so on; *rūpām* - form; *ca* - and; *prāpayya* - achieving; *nija-sannidhim* - own presence; *śakti* - of energies; *sañcāraṇam* - empowerment; *kṛtvā* - doing; *kuru* - do; *kṇa* - O Kṛṣṇa; *yathā-sukham* - as it pleases You.

"Dear Lord, if You go to that solitary place in the company of so many followers, what happiness will You feel there?"

O Śrī Kṛṣṇa Caitanya, with the sword of Your mercy, You have cut the strong shackles of my ministerial post and so forth which bound me to sasāra. Now that I have

obtained Your direct association, if it pleases You, kindly empower me to fulfill Your mission."

*tad-vākyāmtam eva hi / pītvā prāha hasan prabhuḥ
bhavan-manoratha kṇaḥ / sadā pūṇa kariyati 11*

tat - his; *vākyā-amtam* - words of nectar; *evam* - thus; *hi* - indeed; *pītvā* - having drunk; *prāha* - He said; *hasan* - smiling; *prabhuḥ* - the Master; *bhavat* - your grace; *mana-ratham* - desire; *kṇaḥ* - the all-attractive; *sadā* - always; *pūṇam* - fulfill; *kariyati* - He will do.

After drinking the ambrosia of Śrī Sanātana's words, Prabhu replied laughingly, "Certainly Śrī Kṛṣṇa always satisfies every desire of His great bhaktas like your good self."

*eva ta parisantoya / kṇo nātya-sthala gataḥ
rajanyā cintayām āsa / satyam ukta na saśayaḥ 12*

*sanātanena ktinā / tan-mukhena ca mādhaveḥ
mām āha nirjjana satya / vndāraṇya sudurlabham 13*

evam - thus; *tam* - him; *parisantoya* - fully satisfying; *kṇa* - who puts an end to birth and death; *nātya-sthala* - to the dancing pavilion; *gataḥ* - went; *rajanyām* - at night; *cintayām āsa* - He thought; *satyam* - the truth; *uktam* - said; *na saśayaḥ* - without doubt; *sanātanena* - by Sanātana; *ktinā* - by the learned; *tat-mukhena* - through his mouth; *ca* - and; *mādhaveḥ* - the personification of madhu, honey; *mām* - to me; *āha* - he said; *nirjjanam* - solitary; *satyam* - true; *vndā-aranyam* - the forest of Vṛndā; *su-durlabham* - most difficult to obtain.

After fully satisfying heart of Sanātana, Śrī Kṛṣṇa Caitanya then went to Kānāi Naṭaśālā. That night He thought, "The statement of the learned Sanātana is undoubtedly true. Lord Mādhava has spoken to Me through his mouth. Alas! Truly the solitary forest of Vṛndā is very difficult to attain.

*loka-saṅghair gate nitya / duḥkham eva na saśayaḥ
saṅga tyaktā gamiyāmi / dakiṇa cādhunā vraje 14*

loka-saṅghai - with groups of people; *gate* - to have gone; *nityam* - always; *duḥkham* - unhappiness; *eva* - certainly; *na* - not; *saśayaḥ* - a doubt; *saṅgam* - groups; *tyaktā* - giving up; *gamiyāmi* - I shall go; *dakiṇam* - south; *ca* - and; *adhunā* - now; *vraje* - I am going.

"Without doubt, it is always a source of botheration to travel with many people on pilgrimage. Only after giving up this group of followers shall I go to Vṛndāvana. Presently I shall proceed southwards."

*eva vicāryya bhagavān / sāndrānanda-rasātmakaḥ
prātar utthāya śrī-kṛṣṇo / nityānanda-samanvitaḥ 15*

evam - thus; *vicārya* - considering; *bhagavān* - the all-opulent Lord; *sāndra-ānanda* - of condensed bliss; *rasa* - mellow; *ātmakaḥ* - personification; *prāta* - early; *utthāya* - rising; *śrī-kṛṣṇa* - the all-attractive; *nityānanda-samanvitaḥ* - accompanied by Nityānanda.

So considering, Bhagavān Śrī Kṛṣṇa, the embodiment of condensed ānanda-rasa, rose early that morning with Nityānanda.

***advaitācāryya-nilaya / jagāma sa-tvara mudā
tena sampūjitas tatra / sthito bhakta-sukha-pradaḥ 16***

advaita-ācārya - the incarnation of a devotee; *nilayam* - to the abode; *jagāma* - He went; *sa-tvaram* - with speed; *mudā* - joyously; *tena* - by Him; *sampūjita* - nicely worshipped; *tatra* - there; *sthita* - staying; *bhakta-sukha* - of happiness; *pradaḥ* - the bestower.

In a joyous mood, He travelled speedily to the abode of Advaitācārya. Engladdening that bhakta's heart, He rested there and was well honored by Him.

***acyutenāpy avirata / kautukānanda-varddhanaḥ
parihāsa-rasāmodī / hari-dāsa-dayāparaḥ 17***

acyutena - with Acyutānanda; *api* - very; *aviratam* - constantly; *kautuka* - enthusiasm; *ānanda-varddhanaḥ* - increasing joy; *parihāsa* - joking; *rasa-amodī* - enjoying the mellows; *hari-dāsa* - to Haridāsa; *dayā-aparaḥ* - unsurpassed mercy.

The Lord expanded ceaselessly in blissful eagerness, delighting in joking mellows with Advaita's son, Acyutānanda. He also showed incomparable mercy to hākura Haridāsa.

***hari-saṅkīrtana rātrau / kurvvan sa bhakta-veṭitaḥ
nanartta parama-prīto / nityānanda-samanvitaḥ 18***

hari - of Hari's names; *saṅkīrtanam* - congregational chanting; *rātrau* - at night; *kurvan* - making; *sa* - He; *bhakta-veṭitaḥ* - surrounded by devotees; *nanarta* - He danced; *parama-prīta* - supreme love; *nityānanda-samanvitaḥ* - with Nityānanda.

At night, surrounded by His devotees, He performed hari-nāma-saṅkīrtana, dancing with Nityānanda in the spirit of parama-prema.

***mātara bhakta-vnda ca / māt-bhakta-śiromaṇiḥ
navadvīpāt samānyaya / tad-duḥkha parimocayan 19***

mātaram - mother; *bhakta-vndam* - the multitude of devotees; *ca* - and; *māt-bhakta* - devoted to His mother; *śira-maṇiḥ* - crest-jewel; *navadvīpāt* - from Navadvīpa; *samānyaya* - summoned; *tad-duḥkham* - their sorrows; *parimocayan* - liberating.

That crest-jewel among devoted sons then called for His mother and all the Navadvīpa-bhaktas. Thus they become fully freed from all melancholy.

*tayā pācitam anna ca / cātur-vvidhya yathocitam
bhaktāhlāda-śatair bhukto / nityānanda-kutūhalī 20*

tayā - by her; *pācitam* - cooked; *annam* - foods; *ca* - and; *cātu-vidhyam* - of four kinds; *yathā-ucitam* - according to suitability; *bhakta-āhlāda-śatai* - with hundreds of blissful devotees; *bhukta* - enjoyed; *nityānanda* - personified eternal bliss; *kutūhalī* - celebrant.

In accordance with Śacī-nandana's requirements, Śacī Devī cooked the four kinds of food, and the Lord enjoyed them in the company of hundreds of blissful bhaktas, of whom Nityānanda was the chief celebrant.

*eva śrī-bhakta-vargānā / grāme grāme ghe ghe
bhuktvā pītvā sukha ktva / yayau śrī-puruottamam 21*

evam - in the same way; *śrī-bhakta-vargānām* - of the various groups of devotees; *grāme grāme* - from town to town; *ghe ghe* - from home to home; *bhuktvā* - eating; *pītvā* - drinking; *sukham* - happily; *ktva* - having done; *yayau* - He went; *śrī-puruottamam* - (abode of the ultimate Person) Jagannātha Purī.

In the same way, from home to home, from village to village, to wherever His bhaktas dwelled, Mahāprabhu went accepting food and drink and awarding joy. Then He departed for Śrī Puruṣottama Dhāma.

*śrīman-nityānanda-rāmaḥ / paṇḍitaḥ śrī-gadādharaḥ
gaura-prema-sudhā-matto / gaurāṅga-prāṇa-vallabhaḥ 22*

śrīmat-nityānanda-rāmaḥ - the avatāra of Balarāma; *paṇḍitaḥ* - the learned scholar; *śrī-gadādharaḥ* - the personified devotional energy; *gaura-prema* - love of Gaura; *sudhā-matta* - intoxicated by the nectar; *gaurāṅga* - the golden Lord; *prāṇa* - life-breath; *vallabhaḥ* - beloved.

Śrīman Nityānanda Rāma and Paṇita Śrī Gadādhara were intoxicated by the nectarean love they felt for Gaurāṅga. Indeed, that love was the vital energy which sustained their life.

*tābhyām anugataḥ kṇo / gopīnātha dadarśa ha
sākān nanda-kumāra ca / śrī-vaśī-vadana vibhum 23*

tābhyām - with those two; *anugataḥ* - followed; *kṇa* - Kṛṣṇa Caitanya; *gopīnātham* - the Deity of Gopīnātha, the milk-sweet thief; *dadarśa* - He saw; *ha* - indeed; *sākāt* - in Person; *nanda-kumāram* - the son of Nanda; *ca* - and; *śrī-vaśī-vadanam* - playing on the bamboo flute; *vibhum* - the all-pervasive.

Followed by them, Kṛṣṇa Caitanya went take darśana of Śrī Kṣīra-Corā Gopīnātha, who is the all-pervading player of the bamboo flute, the son of Nanda Mahārāja in person.

*gopī-manorathāmodī / samāliṅgya sthito hariḥ
dṭvā gadādharaḥ tatra / gaura-kṣṇātmaka sukhī 24*

gopī - of the gopīs; *mana-ratha* - the desire; *āmodī* - taking pleasure; *samāliṅgya* - warmly embracing; *sthita* - standing; *hariḥ* - the remover of sin; *dṭvā* - seeing; *gadādhara* - the āhlādinī energy, pleasure potency personified; *tatra* - there; *gaura-kṣṇa-ātmakam* - the two Lords Gaura and Kṛṣṇa being one Self; *sukhī* - happy.

Delighting in Gopīnātha in the mood of the gopīs, Gaura Hari embraced Him, and at that moment Gadādhara's heart grew happy as he saw Gaura and Kṛṣṇa as a single identity.

*sākāt rādhā-svarūpo 'sau / ta dhtvā nija-vakasi
samānīya kautukena / sthāpayām āsa niścalam 25*

sākāt - in person; *rādhā-svarūpa* - the original form of Rādhā; *asau* - Gadādhara; *tam* - Him; *dhtvā* - held; *nija-vakasi* - to his chest; *samānīya* - taking; *kautukena* - out of eagerness; *sthāpayām āsa* - He replaced; *niścalam* - unmoving.

Since Śrī Gadādhara in his original form, is Śrīmatī Rādhārāṇī, Herself, he also eagerly drew Gopīnātha to his chest, and then left Him standing motionless.

*tasya pācitam anna ca / gopī-nāthavaśeitam
gadā-bhḡ gaura-candrasya / samīpe pulakāvtaḥ 26*

tasya - by him; *pācitam* - cooked; *annam* - foods; *ca* - and; *gopī-nātha* - of the Lord of the gopīs; *avaśeitam* - remnants; *gadā-bhḡ* - Gadādhara; *gaura-candrasya* - of Gaura Candra; *samīpe* - near; *pulaka-āvtaḥ* - covered by erect hairs.

Gadādhara cooked for Gopīnātha. Then, with his hairs bristling out of ecstasy, he brought Gopīnātha's remnants before Gaura Candra.

*tenānumodito harāt / satra-traya-samanvitam
prasāda gopīnāthasya / vibhajya bubhuje purā 27*

tena - by him; *anumodita* - permitted; *harāt* - out of jubilation; *satra* - parts; *traya* - three; *samanvitam* - with; *prasādam* - mercy-food; *gopīnāthasya* - of the Lord of the gopīs; *vibhajya* - dividing; *bubhuje* - He ate; *purā* - first.

As approved by Gaura, Gadādhara happily divided the prasāda of Gopīnātha into three portions. Śrīman Mahāprabhu ate first.

*bhojayitvā sva-hastena / nityānandāya ca punaḥ
gadādharaḥ svaya cāpi / bubhuje rasa-kautukī 28*

bhojayitvā - feeding; *sva-hastena* - with his hand; *nitya-ānandāya* - to the ever blissful Lord; *ca* - and; *punaḥ* - further; *gadādharaḥ*; *svayam* - himself; *ca api* - also; *bubhuje* - ate; *rasa-kautukī* - eager for transcendental mellows.

Gadādhara fed the prasāda to Nityānanda with his own hand. Then being eager to taste rasa, Gadādhara also delighted in those rasa-imbued remnants.

tataś ca gaurāṅgaḥ sukhopaviṭo / gadādhareṇāpi svaya rasa-jñāḥ
rāsotsuko rāsa-rasena matto / rāmoparāme rasa-rāma-rāme 29

tata - then; *ca* - and; *gaurāṅgaḥ* - the Golden Lord; *sukha-upaviṭa* - sitting comfortably; *gadādhareṇa* - by Gadādhara; *api* - indeed; *svayam* - spontaneously; *rasa-jñāḥ* - wise in the rasas; *rāsa-utsuka* - eager for news of the rāsa-līlā; *rāsa-rasena* - by the mellows of the rāsa-līlā; *matta* - intoxicated; *rāma-uparāme* - ceasing all external pleasures, or as Nityānanda rested; *rasa* - who is the complete form of transcendental mellows; *rāma* - of the reservoir of pleasure; *rāme* - delighting.

While Nityānanda Rāma rested, Śrī Gaurāṅga became pleasantly seated in the company of Gadādhara, and out of spontaneous attraction that connoisseur of rasa eagerly heard from him of the rāsa-līlā. Thus inebriated by mādhyura-rasa, Gaura left the world of externals and solely delighted in the reservoir of all delight and the form of all rasa, Lord Gopinātha.

Thus ends the Eighteenth Sarga entitled "Caitanya Deva Beholds Lord Gopinātha," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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FOURTH PRAKRAMA

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First Sarga

kāśī-vāsī-tapana-miśra-ādi-anugrahaḥ
Gaura Shows Mercy to Tapana Miśra
and the Residents of Kāśī

eva jagau rāga-rasān nīlācale / śrī-kṣa-saṅkīrtana-pūrṇa-mānasah
svarūpa-mukhyair gadādharaḍyair / sama nanartta sa hi nāma-
kautukī 1

evam - thus; *jagau* - He sang; *rāga-rasāt* - out of attachment; *nīla-acale* - at the

immovable blue mountain (at Jagannātha Purī); *śrī-kṛṣṇa-saṅkīrtana* - congregational celebration of Śrī Kṛṣṇa's pastimes; *pūrṇa-mānasaḥ* - heart full; *svarūpa-mukhyai* - headed by Svarūpa Dāmodara; *gadādhara-ādyaiḥ* - by those headed by Gadādhara; *samam* - together; *nanarta* - He danced; *sa* - He; *hi* - certainly; *nāma-kautukī* - eager for the name.

When Mahāprabhu arrived in Nīlācala absorbed in the mood of the mādhyura-rasa of the rāsa-līlā, in the company of His beloved devotees headed by Svarūpa and Gadādhara, His heart overflowed with the mellows of Kṛṣṇa-saṅkīrtana, and out of spontaneous attraction for Rādhā-Govinda's lotus feet, He sang and danced, eager for the nectar of Śrī Nāma.

*śrī-sārvabhaumena saha śrī-rāmā- / nandādayaḥ ketra-nivāsino ye
ājagmuḥ śrī-gaura-rasena pūrṇāḥ / papu tu harān mukha-pankaja
prabhoḥ 2*

śrī-sārvabhaumena - with the Bhaṭṭācārya; *saha* - together; *śrī-rāma-ānanda-ādayaḥ* - headed by Śrī Rāmānanda; *ketra-nivāsina* - the residents of Kṣetra; *ye* - who; *ājagmuḥ* - came; *śrī-gaura-rasena* - by the mellows taught by Gaura; *pūrṇāḥ* - filled; *papu* - they drank; *tu* - indeed; *harāt* - out of rapture; *mukha-pankajam* - the lotus face; *prabhoḥ* - of the Master.

Headed by Śrī Rāmānanda and Sārvabhauma Bhaṭṭācārya, the residents of Kṣetra approached Gaura Prabhu, overflowing with the devotional mellows which they had imbibed from Him, and as they joyously drank the elixirean vision of His lotus face they quenched the thirst of their eyes.

*śṅvanti saṅkīrtana-nāma-maṅgala / gāyanty ānanda-samudra-magnāḥ
ntyanti sarve rasikendra-maulinā / gaurāṅga-candreṇa sama
vihastāḥ 3*

śṅvanti - they listen; *saṅkīrtana-nāma-maṅgala* - to the auspicious congregational chanting of the holy names; *gāyanti* - they sing; *ānanda* - of bliss; *samudra-magnāḥ* - merged in the ocean; *ntyanti* - they dance; *sarve* - all; *rasika-indra-maulinā* - with the crest-jewel and best of all rasikas; *gaurāṅga-candreṇa* - with the moon of Gaurāṅga; *samam* - together; *vihastāḥ* - eager.

Hearing and singing the auspicious saṅkīrtana of Śrī Hari-nāma, they helplessly drowned within an ocean of ānanda, and danced with Śrī Gaurāṅga Candra, the crest-jewel of all rasikas.

*kāśīśvaro rāma-mukunda-mukhyau / vakreśvaro rāghava-vāsudevau
śrī-śaṅkara-śrī-haridāsa-gaurī- / dāsādayas te hi gaḍa-vāsinaḥ 4*

*khaṇḍa-sthitāḥ śrī-raghunandanādayo / gaurāṅga-bhāvena
vibhāvitāntarāḥ
kulīna-grāma-nivāsinaḥ sukha / ntyanti gāyanti namanti santatam 5*

kāśīśvara; rāma-mukunda; mukhyau - headed by; vakreśvara; rāghava-vāsudevau; śrī-śaṅkara-śrī-haridāsa-gaurī-dāsa; ādaya - headed by; te - they; hi - indeed; gauḍa-vāsinaḥ - the residents of Bengal; khaṇḍa-sthitāḥ - the residents of Khaṇa; śrī-raghunandana; ādaya - headed by; gaurāṅga-bhāvena - with the moods of Gaurāṅga; vibhāvita-antarāḥ - internally awakened; kulīna-grāma-nivāsinaḥ - the residents of Kulīna-grāma; sukham - happily; ntyanti - they dance; gāyanti - they sing; namanti - they bow down; santatam - continuously.

The inhabitants of Gauḍa headed by Kāśīśvara Paṇita, Nityānanda Rāma and Mukunda, Vakreśvara Paṇita, Rāghava Paṇita and Vāsudeva Datta, Śaṅkara Paṇita, Haridāsa hākura, Gaurīdāsa Paṇita, the residents of Khaṇa headed by Śrī Raghunandana, and the residents of Kulīna-grāma were all experiencing the internal awakening of their ecstatic love for Kṛṣṇa through relishing the moods inspired by Śrī Gaurāṅga. Thus they continuously danced, sang, and ceaselessly bowed down jubilantly before the Lord.

*ntyāvasāne prabhur acyutaḥ svaya / prāha para bhakta-
janānukampavān
vndāvana ramyam atīva durlabha / gacchāmi yac ced bhavatām kpā
bhavet 6*

ntyā-āvasāne - at the end of dancing; prabhu - the Master; acyutaḥ - the infallible; svayam - self-inspired; prāha - He said; param - great; bhakta-jana - devotee people; anukampavān - sympathetic; vndāvanam; ramyam - enchanting; atīva - extremely; durlabham - rare; gacchāmi - I am going; yat - which; cet - if; bhavatām - of your honors; kpā - mercy; bhavet - it may be.

When the dancing ended, the infallible and self-inspired Prabhu, the Personality of Godhead, feeling empathy with His devotees, said, "If your good selves would kindly show Me your mercy, I shall now depart for the enchanting and rarely-achieved land of Śrī Vṛndāvana."

*pibanti gaurāṅga-mukhābja-pīyūa / pūrṇās tathā te 'pi su-duḥkhitā
bhśam
krandanti gaurāṅga-padāravinde / nipatya dantāgra-tṇā vadanti 7*

pibanti - they drink; gaurāṅga-mukha-abja - Gaurāṅga's lotus face; pīyūam - ambrosia; pūrṇāḥ - filled; tathā - and; te - they; api - although; su-duḥkhitā - very sad; bhśam - intensely; krandanti - they weep; gaurāṅga-pada-aravinde - at His lotus feet; nipatya - falling down; danta-agra - in the tips of their teeth; tṇā - grass; vadanti - they say.

Although still absorbed in drinking the ambrosia of Gaurāṅga's lotus face, they felt simultaneously intense sorrow of separation and collapsed at His lotus feet weeping. Then, taking straw between their teeth, they said:

*tvam eva vndāvana-candra he prabho / tathāpi dāsānumatena vai
sarvvam*

*karttu sadā pcchasi sāmprata kila / tan nanda-nandana-mukhān
vidhehi naḥ 8*

tvam - You; *eva* - certainly; *vndāvana-candra* - O moon of Vṛndāvana; *he* - Oh!; *prabho* - O Master; *tathāpi* - still; *dāsa-anumatena* - by considering Yourself a servant; *vai* - verily; *sarvam* - everything; *kartum* - to do; *sadā* - always; *pcchasi* - You ask; *sāmpratam* - presently; *kila* - indeed; *tat* - that; *nanda-nandana* - as the son of Nanda; *mukhān* - before the faces; *vidhehi* - bestow; *naḥ* - to us.

"He Prabhu! Undoubtedly You are the supreme master VṛndāvanaCandraKṛṣṇa, Nevertheless, having adopted the mood of servant of the servant, You always request our permission about everything. Accordingly, O son of Nanda, our request is that You kindly remain in our presence."

*eva śrutvā hasan prāha / bhavatā sannidhau sadā
tiṭhāmīti bruvan śīghra / gamanāya ktodyamaḥ 9*

evam - thus; *śrutvā* - hearing; *hasan* - laughing; *prāha* - He said; *bhavatām* - of your honors; *sannidhau* - in the presence; *sadā* - always; *tiṭhāmi* - I stay; *iti* - thus; *bruvan* - saying; *śīghram* - speedily; *gamanāya* - to go; *ktodyamaḥ* - made an attempt.

Hearing this, the Lord laughed and replied, "Without doubt I forever dwell in the presence of you great souls." At that, He at once attempted to leave.

*rudatas tān samāliṅgya / sa sāntvayya punaḥ punaḥ
āyāsyeti bruvan kṇo / yayau vndāvana śubham 10*

rudata - weeping; *tān* - them; *samāliṅgya* - warmly embracing; *sa* - He; *sāntvaya* - pacified; *punaḥ punaḥ* - repeatedly; *āyāsyeti* - returning; *iti* - thus; *bruvan* - saying; *kṇa*; *yayau* - went away; *vndāvanam*; *śubham* - resplendent.

Kṛṣṇa Caitanya warmly embraced His weeping bhaktas, and comforted them, saying again and gain, "I shall return soon." Then He departed for Śrī Śrī RādhāKṛṣṇa's resplendent abode, Śrī Vṛndāvana.

*sotkaṅṭha dhāvatas tasya / matta-siha iva prabhoḥ
saṅgino baladevādyā / dhāvanti tam anuvratāḥ 11*

sa-utkaṅṭham - with longing; *dhāvata* - running; *tasya* - of Him; *matta-siha* - an intoxicated lion; *iva* - like; *prabhoḥ* - of the Master; *saṅgina* - of the associates; *baladeva-ādyā* - headed by Balabhadra Bhaṭṭācārya; *dhāvanti* - they ran; *tam* - Him; *anuvratāḥ* - devoted.

Feeling immense longing for Śrī Kṛṣṇa, Gaura Hari ran swiftly appearing like a maddened lion,. Mahāprabhu's companions, Balabhadra Bhaṭṭācārya and the other brāhmaṇa also followed running after Him.

***yatra yatra parvata ca / nadīś ca paramaḥ prabhuḥ
paśyan govardhana vndāvana kālindīm apy asau 12***

yatra yatra - wherever; *parvatam* - a hill; *ca* - and; *nadī* - a river; *ca* - and; *paramaḥ prabhuḥ* - the Supreme Lord; *paśyan* - seeing; *govardhanam* - the hill of Govardhana; *vndāvanam* - the forest of Vṛndā; *kālindīm* - the Yamunā river, daughter of the Kalinda mountain; *api* - only; *asau* - He.

Whenever they crossed a hill or river, the Supreme Lord could see only Govardhana Hill, Vṛndāvana, and the Kalindī River.

***matta-huṅkāra-nirgho / matta-dvirada-vikramaḥ
ntyati dhāvati rauti / kitau viluṭhati kvacit 13***

matta - overjoyed; *huṅkāra* - roars; *nirgho* - vibrated; *matta-dvirada* - intoxicated elephant; *vikramaḥ* - power; *ntyati* - He dances; *dhāvati* - runs; *rauti* - roars; *kitau* - on the earth; *viluṭhati* - He rolls about; *kvacit* - at times.

Moving with the vigor of an intoxicated elephant, He sometimes danced, sometimes ran, sometimes uttered thunderous roars, and sometimes He rolled about upon the earth.

***eva krameṇa bhagavān / kāśīm upajagāma ha
viśveśvara-mahā-liṅga-darśanānanda-vihvalaḥ 14***

evam - thus; *krameṇa* - gradually; *bhagavān* - the Lord; *kāśīm* - Vārāṇasī; *upajagāma* - He approached; *ha* - indeed; *viśveśvara-mahā-liṅga* - the great Śiva-liṅgam named Viśveśvara; *darśana-ānanda-vihvalaḥ* - entranced by the joy of seeing.

Journeying in this way, Śrī Gaura Bhagavān gradually reached the city of Kāśī. When He saw Viśveśvara, the great Śiva-liṅgam, He became overwhelmed with bliss .

***tatraiva brāhmaṇaḥ kaścit / tapanākhyāḥ su-vaiṣṇavaḥ
paśyan prabhu mahā-hṛto / nināya nija-mandiram 15***

tatra - there; *eva* - indeed; *brāhmaṇaḥ kaścit* - a certain brāhmaṇa; *tapanākhyaḥ* - known as Tapana Miśra; *su-vaiṣṇavaḥ* - a pure vaiṣṇava; *paśyan* - seeing; *prabhu* - the Master; *mahā-hṛta* - very joyous; *nināya* - bringing; *nija-mandiram* - to His own home.

A certain pure brāhmaṇa-vaiṣṇava, named Tapana Miśra resided there. Seeing Gaura Prabhu he became very joyous, and brought Him to his home.

***tena sampūjitaḥ kṇaḥ / pāda-prakālanādibhiḥ
bhikā ktvā ghe tasya / sukhāsīno jagad-guruḥ 16***

tena - by him; *sampūjitaḥ* - completely worshipped; *kṇaḥ* - Kṛṣṇa Caitanya; *pāda-prakālanā-dibhiḥ* - by washing His feet and so on; *bhikā* - alms; *ktvā* - took; *ghe* -

in the home; *tasya* - His; *sukha-āsīna* - comfortably seated; *jagad-guruḥ* - the spiritual guide for all living beings.

He worshipped Kṛṣṇa Caitanya by washing His feet and offering Him various pleasing articles, and the jagad-guru took His bhikṣā comfortably seated within Tapana's house.

tiṭhati tat-sutenāpi / raghunāthena mānitaḥ
tasmai mahā-kpā cakre / bālakāya mahātmane 17

tiṭhati - He stays; *tat-sutena* - by his son; *api* - also; *raghunāthena* - whose name was Raghunātha; *mānitaḥ* - honored; *tasmai* - to him; *mahā-kpām* - great mercy; *cakre* - showed; *bālakāya* - to the boy; *mahā-ātmane* - noble soul.

He rested there attended to by Tapana's son, Raghunātha. The Lord showed exceptional mercy to that great soul.

candra-śekhara-vaidyasya / ghe tiṭhann api svayam
kāśī-vāsi-janān kurvvan / hari-bhakti-ratān kila 18

candra-śekhara-vaidyasya - of the physician Candra Śekhara; *ghe* - in the house; *tiṭhan* - staying; *api* - even; *svayam* - spontaneously; *kāśī-vāsi-janān* - the people of Kāśī; *kurvan* - making; *hari-bhakti-ratān* - attached to devotion to Hari; *kila* - actually.

By His own sweet will, Gaura resided in the house of a physician, Candra Śekhara, and while staying there He induced even the inhabitants of Kāśī to delight in Hari-bhakti.

hari-saṅkīrtanāmodī / sva-bhakta-gaṇa-veṭitaḥ
hari vadeti sañjalpan / bāhum utkipati sadā 19

hari-saṅkīrtana - in chanting congregationally the names of Hari; *āmodī* - He took pleasure; *sva-bhakta-gaṇa* - His devotees; *veṭitaḥ* - surrounded; *harim* - the name of Hari; *vada* - chant; *iti* - thus; *sañjalpan* - crying; *bāhum* - arms; *utkipati* - He raised; *sadā* - always.

Surrounded by a group of His bhaktas, the son of Śacī revelled in śrī-hari-saṅkīrtana of Śrī Hari's names. With His arms ever raised to the sky, He cried out, "Hari Bol!"

Thus ends the First Sarga entitled "Gaura Shows Mercy to Tapana Miśra and the Residents of Kāśī," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Second Sarga
mathurā-maṇḍala-darśanam
The Vista of Mathurā Maṇala

***tataḥ prayāgam āsādyā / dṭvā śrī-mādhava prabhuḥ
premānanda-sudhā-pūrṇo / nanartta sva-janaiḥ saha 1***

tataḥ - then; *prayāgam* - Prayāga; *āsādyā* - reached; *dṭvā* - saw; *śrī-mādhavam* - the Deity of Bindu-Mādhava; *prabhuḥ* - the Master; *prema-ānanda* - the bliss of love; *sudhā* - nectar; *pūrṇaḥ* - filled; *nanarta* - danced; *sva-janaiḥ* - with His own men; *saha* - with.

Then Gaura Prabhu travelled to Prayāga. There as Mahāprabhu beheld the Deity of Bindu-Mādhava He became overwhelmed by premānanda-sudhā as He danced in the company of His people.

***śrīlākaya-vaṭa dṭvā / triveṇī-snānam ācaran
yamunāyā ca sammajya / ntyan pārīndra-līlayā 2***

śrīla - glorious; *akaya-vaṭam* - imperishable banyan; *dṭvā* - after seeing; *tri-veṇī* - confluence of the three rivers: Gaṅgā, Yamunā and Sarasvatī; *snānam* - bath; *ācaran* - showed by example; *yamunāyām* - in the Yamunā; *ca* - and; *sammajya* - bathing; *ntyān* - dancing; *pārīndra* - of a lion; *līlayā* - like the play.

Then He saw the imperishable banyan tree named Akṣaya-vaṭa, and bathed in the Triveṇī, thus teaching the standard for humanity. After Gaurāṅga had bathed in the Yamunā, He began to dance like a playful lion.

***hukāra-gambhīrārāvaiḥ / premāśru-pulakair vtaḥ
vrajan kramāt tāṁ uttīryya / vana cāgra dadarśa ha 3***

hukāra - roars; *gambhīra* - deep; *ārāvaiḥ* - with cries; *prema-āśru* - tears of love; *pulakaiḥ* - with erect hairs; *vtaḥ* - covered; *vrajan* - going; *kramāt* - gradually; *tāṁ* - that; *uttīryya* - crossing; *vanam* - forest; *ca* - and; *agram* - Agra; *dadarśa* - saw; *ha* - indeed.

Crying out with deep thundering roars, all the hairs of His body thrilled with rapture, and He became bathed by His own love-tears. After some time the Lord crossed the river and saw the forest of Agra.

***tatraiva reṇukā nāma / grāmo yatra yudhā patiḥ
jāmadagnir mahātmā ca / puṇya-ketre yayau tataḥ 4***

tatra - there; *eva* - surely; *reṇukā nāma* - named Reṇuka; *grāmaḥ* - town; *yatra* - where; *yudhā patiḥ* - the master of fighters; *jāmadagniḥ* - Lord Pāraśu-rāma; *maha-ātmā* - great soul; *ca* - and; *puṇya-ketre* - in the sacred place; *yayau* - He went; *tataḥ* - then.

In that forest was the town of Reṇukā. In that very spot the great soul Paraśurāma, the son of Jamadagni, and Reṇukā and master of all warriors, took his birth. The Lord visited that sacred tract of land.

*tatraiva yamunā dṭvā / vndāraṇyonmukhī sadā
rāja-grāma tato gatvā / gokula prekyā vihvalaḥ 5*

tatra - there; *eva* - surely; *yamunām* - Yamunā river; *dṭvā* - having seen; *vndāraṇya* - the forest of Vṛndā; *unmukhī* - facing; *sadā* - always; *rāja-grāmam* - the town of the King; *tataḥ* - then; *gatvā* - having gone; *gokulam* - Gokula; *prekyā* - seeing; *vihvalaḥ* - overwhelmed.

After seeing the Yamunā river, which forever flows through the forest of Vṛndāraṇya. Advancing further to Rājagrāma, He became overwhelmed with feelings of ecstasy as He looked upon the realm of Gokula.

*mahāraṇya ca sampāśyan / mathurā ca dadarśa ha
rāja-dhānī mahaiśvarya-yuktā parama-śobhanām 6*

mahā-aranyam - the great forest; *ca* - and; *sampāśyan* - thoroughly seeing; *mathurām* - the city of Mathurā; *ca* - and; *dadarśa* - saw; *ha* - indeed; *rāja-dhānīm* - capital; *mahā-aiśvarya* - great opulence; *yuktām* - endowed with; *parama-śobhanām* - supreme beauty.

After looking over the forest of Mahāvana, Gaura saw Mathurā, the capital, which was endowed with great opulence and designed with exquisite craftsmanship.

*śrī-vaikuṅṭhādi-dhāmnā hi / paramārādhana bhuvī
śrī-kṇa-prakaṭa cāpi / prema-bhakti-pradāyinīm 7*

śrī-vaikuṅṭha-ādi-dhāmnām - of the abodes of the Lord of Vaikuṅṭha and of all worlds; *hi* - certainly; *parama-ārādhanam* - supremely worshipable; *bhuvī* - on the earth; *śrī-kṇa-prakaṭam* - the manifestation of Śrī Kṛṣṇa; *ca* - and; *api* - assuredly; *prema-bhakti* - devotional love; *pradāyinīm* - bestower.

Throughout this earth, Śrī Mathurā is the most worshipable spot. Indeed, it is the most worshippable of all the abodes of the Lord of Vaikuṅṭha, for it is there that svaya bhagavān Śrī Kṛṣṇa the original Personality of Godhead manifested Himself in this world. Undoubtedly Mathurā Dhāma is itself able to award prema-bhakti.

*dṭvā gaura-hariḥ prema-vikāra-sarvva-sayutaḥ
hasan ntyan rudan bhumau / viluṭhan pulakācitaḥ 8*

dṭvā - having seen; *gaura-hariḥ* - Lord Hari in His golden complexion; *prema-vikāra* - transformations of Kṛṣṇa-love; *sarva* - all; *sayutaḥ* - endowed with; *hasan* - laughing; *ntyan* - dancing; *rudan* - crying; *bhumau* - on the earth; *viluṭhan* - rolling about; *pulaka* - hairs erect; *acitaḥ* - expanded.

Simply by glancing over that place, the Golden Lord experienced all the transformations of Kṛṣṇa-prema. While laughing, dancing, weeping and rolling about upon the earth, His body became covered by large thrill bumps which appeared like kadamba flowers.

*tatraiva kaścīd dvija-varyya-sattamaḥ / paśyan hari prema-vibhinna-
dhairyaḥ
romāñcitair yukta-sa-gadgada ktī / papāta pādau jagat-īśvarasya 9*

tatra - there; *eva* - surely; *kaścīd* - a certain; *dvija-varya* - best of the twice-born; *sattamaḥ* - eminent; *paśyan* - seeing; *harim* - Lord Hari; *prema* - love; *vibhinna-dhairyaḥ* - patience fractured; *roma-añcitaiḥ* - expanding of the hairs; *yukta* - having; *sa-gadgadā* - with choked throat; *ktī* - virtuous; *papāta* - He fell; *pādau* - at the feet; *jagat-īśvarasya* - of the Lord of all sentient beings.

A certain eminent brāhmaṇa was observing these activities of Śrī Hari. Suddenly his own composure also became wholly shattered by emotions of Kṛṣṇa-prema. As that fortunate soul fell at the feet of Gaura Jagadīśvara, his voice became choked, and his hair-follicles erupted.

*kas tva bhavān prema-vibhinna-dhairyyo / dṭo 'si me bhāgya-vaśād iti
svayam
prītaḥ punaḥ prāha sa eva ca prabhu / dāso 'smy aha te bhagavan
dayā-nidhe 10*

kaḥ - who?; *tvam* - you; *bhavān* - your honor; *prema* - love; *vibhinna* - fracture; *dhairyaḥ* - patience; *dṭaḥ* - seen; *asi* - you are; *me* - by Me; *bhāgya-vaśāt* - by the force of good fortune; *iti* - thus; *svayam* - spontaneously; *prītaḥ* - pleased; *punaḥ* - again; *prāha* - he said; *saḥ* - he; *eva* - certainly; *ca* - and; *prabhum* - the Master, *dāsaḥ* - servant, *asmi* - I am; *aham* - I; *te* - Your; *bhagavan* - O all-opulent Lord; *dayā-nidhe* - O ocean of mercy.

The Lord said, "May I know your grace's identity? By the influence of good fortune, I have seen your composure devastated by the symptoms of prema." That vaiṣṇava, his heart engaddened, replied to Prabhu, "O Bhagavān! O ocean of mercy! I am Your eternal servant.

*nāmnā hi mātra yadi kṇa-dāsaḥ / tathāpi tvad-darśana-bhāgyavān
aham
kpā-nidhe vaiṣṇava-pāda-reṇubhiḥ / punīha mā nanda-kiśora gaura 11*

nāmnā - by name; *hi* - certainly; *mātram* - only; *yadi* - if; *kṇa-dāsaḥ* - Kṛṣṇa Dāsa; *tathā api* - still; *tvad-darśana* - the sight of Your Lordship; *bhāgyavān* - fortunate; *aham* - I; *kpā-nidhe* - O jewel of compassion; *vaiṣṇava-pāda* - the feet of vaiṣṇavas; *reṇubhiḥ* - by the dust; *punīha* - purify; *mām* - me; *nanda-kiśora* - O youthful son of Nanda; *gaura* - O golden Lord.

"I am known as Kṛṣṇa Dāsa, but by name only do I have that honor. However, I am now rendered fortunate by Your darśana. O jewel of compassion! Kindly purify me with the dust from the feet of the vaiṣṇavas, O youthful son of Nanda! Golden Lord!"

*śrutvā prabhur hara-rasābdhi-magnaḥ / prāha tva eva khalu kṣa-
dāsaḥ*

śrī-kṣa-dhāmno hi rahasya-līlā / janāsi sarvvā kathayasva sattama 12

śrutvā - having heard; *prabhuḥ* - the Master; *hara-rasa* - mellow of joy; *abdhi-magnaḥ* - immersed in the ocean; *prāha* - He said; *tvam* - you; *khalu eva* - certainly; *kṣa-dāsaḥ* - the servant of Kṛṣṇa; *śrī-kṣa-dhāmnaḥ* - of the abode of Śrī Kṛṣṇa; *hi* - surely; *rahasya-līlām* - confidential pastimes; *janāsi* - you know; *sarvvām* - all; *kathayasva* - speak of it; *sattama* - O pure soul.

Hearing this, Śrī Prabhu became immersed in a sea of transcendental bliss and said, "Most certainly You are a bonafide servant of Śrī Kṛṣṇa, indeed you are conversant with the confidential pastimes of Kṛṣṇa's dhāma. O pure soul! Kindly narrate all of them to Me."

*sa tv enam āha śṇu keśava prabho / yadi svaya bhakta-janābhīmānī
tathāpi pādau vinidhāya me hdi / prakāśaya tva madhu-maṇḍala
nijam 13*

saḥ - he; *tu* - but; *enam* - Him; *āha* - he said; *śṇu* - listen; *keśava* - O Keśava; *prabho* - O Master; *yadi* - if; *svayam* - Yourself; *bhakta-jana-abhimānī* - He who is pleased by His devotees; *tathā api* - still; *pādau* - the two feet; *vinidhāya* - placing; *me* - my; *hdi* - in the heart; *prakāśaya* - revealing; *tvam* - You; *madhu-maṇḍala* - the circular area of Mathurā; *nijam* - Yourself.

But the brāhmaṇa replied to the Lord, "Hear me, O Keśava Prabhu! If You are actually pleased with this bhakta, then by your heart's desire place Your two feet within my heart and reveal to me Śrī Madhu Maṇḍala."

*pītvā ca tasya vacanāmṛta harir / jagāda jīmūta-gabhīrayā girā
mad-ājñayā te ca śrī-kṣa-līlāḥ / sphurantu dhāmāni ca sarvvataḥ
sukham 14*

pītvā - having drunk; *ca* - and; *tasya* - his; *vacana-amṛtam* - words of nectar; *hariḥ* - the dispeller of evil; *jagāda* - said; *jīmūta* - cloud; *gabhīrayā* - with deep; *girā* - utterances; *mat-ājñayā* - by my order; *te* - to You; *ca* - and; *śrī-kṣa-līlāḥ* - the pastimes of Śrī Kṛṣṇa; *sphurantu* - they must be displayed; *dhāmāni* - the abodes; *ca* - and; *sarvvataḥ* - in all ways; *sukham* - happily.

Śrī Hari drank deep of his nectarean words and replied in a deep resonant voice like a thundercloud, "By My order, may the pastimes of Kṛṣṇa and every delightful aspect of His holy abodes be revealed to you."

tadā sa vipraś caraṇābja-sannidhau / papāta hareṇa prabhor dayā-

nidhe

dhtvā padau te mama mastakopari / sandarśayiye bhavate ca sarvvam

15

tadā - then; *saḥ* - he; *vipraḥ* - the learned brāhmaṇa; *caraṇa-abja* - lotus feet; *sannidhau* - near; *papāta* - he fell; *hareṇa* - with joy; *prabhoḥ* - of our Prabhu; *dayā-nidhe* - O ocean of mercy; *dhtvā* - having held; *padau* - two feet; *te* - Your; *mama* - my; *mastaka* - head; *upari* - above; *sandarśayiye* - I shall completely show; *bhavate* - unto Your honor; *ca* - and; *sarvvam* - all.

Then fell joyously at Prabhu's lotus feet, the learned brāhmaṇa said, "O ocean of compassion! Just place Your feet upon my head, and I shall certainly show all of the holy places to Your Grace."

*iti bruvan gaura-rasena matto / ntyan rudan prema-vibhinna-
dhairyyaḥ*

śrī-rāsa-līlāmbu-vilāsa-vaibhavam / agāyata gopī-patir muhur muhuḥ

16

iti - thus; *bruvan* - saying; *gaura-rasena* - by the mellow of Gaura; *mattaḥ* - intoxicated; *ntyan* - dancing; *rudan* - weeping; *prema* - due to love; *vibhinna-dhairyyaḥ* - patience shattered; *śrī-rāsa-līlā* - pastimes of the rāsa dance; *ambu-vilāsa* - water pastimes; *vaibhavam* - influence; *agāyata* - he sang; *gopī-patiḥ* - the master of the milkmaids; *muhur muhuḥ* - again and again.

So saying, intoxicated by Gaura-rasa, and agitated by feelings of prema, Kṛṣṇa Dāsa danced and wept. And the master of the gopīs, sang śloka after śloka describing the glorious water-sports which Śrī Śyāmasundara played in Yamunā with the gopīs who were weary from rāsa-dancing.

*prāpa jagan-mohana-līlayā hariḥ / sukha rajanyā vraja-keli-vārttayā
śrī-rādhikā-kṛṣṇa-vilāsa-lāsyā / jagau para bhakti-rasena pūrṇaḥ* 17

prāpa - He took; *jagat-mohana* - enchanting the universe; *līlayā* - by the pastime; *hariḥ* - remover of sin; *sukham* - pleasure; *rajanyām* - at night; *vraja-keli* - playful sports of Vraja; *vārttayā* - by the descriptions; *śrī-rādhikā-kṛṣṇa-vilāsa* - pastimes of Śrī Śrī Rādhikā-Kṛṣṇa; *lāsyā* - dancing; *jagau* - sang; *param* - transcendental; *bhakti-rasena* - mellows of devotion; *pūrṇaḥ* - full.

Throughout that night, Śrī Gaura Hari took pleasure in narrating the world-enchanting playful sportive pastimes of Vraja, and sang with devotional feeling of the transcendental dance pastimes of Śrī Rādhikā-Ramaṇa.

Thus ends the Second Sarga entitled "The Vista of Mathurā Maṇala," in the Fourth Prakrama of the great poem Śrī Kṛṣṇa-Caitanya Carita.



Third Sarga

dvādaśa-vana-prasaṅgaḥ
Visiting the Twelve Forests

*eva tā rajanī nītvā / kaṇa-prāya śacī-sutaḥ
utkaṅṭhitaḥ prabhāte ca / vipram āhūya sa-tvaram 1*

evam - thus; *tām* - that; *rajanīm* - night; *nītvā* - having passed; *kaṇa-prāyam* - just as a moment; *śacī-sutaḥ* - the son of Śacī; *utkaṅṭhitaḥ* - very eager; *prabhāte* - in the evening; *ca* - and; *vipram* - the learned brāhmaṇa; *āhūya* - calling; *sa-tvaram* - quickly.

That night passed just like a moment, and at dawn the son of Śacī anxiously hailed the vipra to come quickly.

*provāca me darśaya tva / mathurā-maṇḍala sakhe
yena hi paramā prītir / bhaved eva tathā vacaḥ 2*

provāca - He said; *me* - to Me; *darśaya* - please show; *tvam* - you; *mathurā-maṇḍalam* - the circle of Mathurā; *sakhe* - O friend; *yena* - whereby; *hi* - surely; *paramā* - supreme; *prīti* - love; *bhaved* - may be; *eva* - thus; *tathā* - so; *vacaḥ* - words.

He said, "He sakhe! Please show Me the Mathurā Maṇala, which causes supreme love for the youthful couple to awaken."

*so 'py āha māthure brahman / yamunā sarvvato 'dhikā
yasyā prīti samāsādyā / kṇaḥ sarvveśvareśvaraḥ 3*

*gopa-gopī-rasāmodī / paramātmā narāktiḥ
khelatī sma sukha rāsa-jala-keli-kutūhalī 4*

sa api - that very person; *āha* - replied; *māthure* - in Mathurā; *brahman* - O Spirit; *yamunā* - the personality of Yamunā; *sarvata* - in all respects; *adhikā* - superior; *yasyām* - in whom; *prītim* - love; *samāsādyā* - attaining; *kṇaḥ*; *sarva-īśvara-īśvaraḥ* - the controller of all controllers; *gopa-gopī* - with the cowherds and milkmaids; *rasa-āmodī* - the enjoyer of rasa; *parama-ātmā* - Supersoul; *nara-āktiḥ* - the appearance of a man; *khelatī* - sports; *sma* - indeed; *sukham* - happily; *rāsa* - the Rāsa dance; *jala-keli* - water-sports; *kutūhalī* - exuberant play.

Kṛṣṇa Dāsa replied, "O Supreme Spirit! Throughout the land of Mathurā, the Śrī Yamunā Mahārāṇī is in every respect the highest authority. Because of affection for her, Śrī Vrajendranandana Kṛṣṇa, although the controller of all controllers and the all-

pervading Supersoul, He accepts a manlike form, and exulting in the rasas of the gopas and gopīs, sports joyously in the rāsa dance and exuberantly plays in her waters.

*kālindyāḥ paścime bhāge / madhu-vndāvana param
kumuda khadira caiva / tāla-kāmya-bahūlakam 5*

kālindyāḥ - of Yamunā; *paścime bhāge* - on the western side; *madhu* - charming; *vndāvanam* - the vana (forest) of Vṛndā; *param* - transcendental; *kumudam khadiram* - the forests; *ca* - and; *eva* - certainly; *tāla-kāmya-bahūlakam* - the forests.

"On the western side of the Yamunā, child of the Kalinda mountain, lies the charming and transcendental vana of Vṛndā as well as Madhu, Kumuda, Khadira, Tāla, Kāmya and Bahūla vanas.

*asyāḥ pūrvve bhadra-bilva-loha-bhāṇḍīra-nāmakam
mahad-vana ca rasikair / dhyāyante prīti-hetave 6*

asyāḥ - of her; *pūrvve* - on the east; *bhadra-bilva-loha-bhāṇḍīra* - the forests; *nāmakam* - named; *mahad-vanam* - the great forest; *ca* - and; *rasikai* - by those expert in relishing rasa; *dhyāyante* - they contemplate; *prīti-hetave* - for the purpose of love.

"To Śrī Yamunā's east are the vanas named Bhadra, Bilva, Loha, Bhāṇīra as well as Mahāvana, which are meditated upon by persons expert at relishing rasa in order to achieve love for the Lord.

*bhadra-śrī-loha-bhāṇḍīra-mahā-tāla-khadirakam
bahūla kumuda kāmya madhu vndāvana tathā 7*

*dvādaśaitad vana rāmya / śrī-kṣa-prīti-da sadā
mahattvam eā jānanti / bhaktā nānye kadācana 8*

bhadra-śrī-loha-bhāṇḍīra-mahā-tāla-khadirakam; *bahūlam*; *kumudam*; *kāmyam*; *madhu*; *vndāvanam*; *tathā* - also; *dvādaśa* - twelve; *etat* - this; *vanam* - forests; *rāmyam* - charming; *śrī-kṣa-prīti-dam* - give love to Śrī Kṛṣṇa; *sadā* - always; *mahattvam* - greatness; *eām* - of them; *jānanti* - they know; *bhaktā* - devotees; *na* - not; *anye* - others; *kadācana* - in any way.

"These twelve delightful vanas - Bhadra, Loha, Bhāṇīra, Mahā, Tāla, Khadira, Bahūla, Kumuda, Kāmya, Madhu and Vṛndā - perpetually bestow love for Kṛṣṇa. Bhaktas know the glories of these forests, whereas one without bhakti can never know those glories.

*yamunā-paścime bhāge / kasasya sadana param
asyottare mahā-rāmya / vndāraṇya su-durlabham 9*

yamunā-paścime - to the west of Yamunā; *bhāge* - side; *kasasya* - of Kasa; *sadanam* - residence; *param* - great; *asya* - of that; *uttare* - to the north; *mahā-rāmyam* - very

pleasing; *vndā-aranya* - the forest of Vṛndā; *su-durlabham* - most difficult to achieve.

"On the western side of Yāmūnā lies the great palace of Kasa. To the north of it lies the very enchanting and rarely-achieved forest of Vṛndā.

*kumudākhyā-vana tasyā / nairjhate sukha-da hareḥ
tat-dakṣiṇe khadirākhyā / vana kṣa-sukha-pradam 10*

kumuda-akhyā-vanam; *tasyā* - of her; *nairjhate* - to the southwest; *sukha-dam* - giving joy; *hareḥ* - for Hari; *tat-dakṣiṇe* - on the south; *khadira-ākhyā* - known as Khadira; *vanam* - forest; *kṣa-sukha-pradam* - giving joy to Kṛṣṇa.

"To Yamunā's southwest lies Kumudavana, who gives pleasure to Śrī Hari. To her south is Khadiravana, who also gives Kṛṣṇa joy.

*mathurā-pāścime tāla-vana keśava-vallabham
nadī tatra mānasākhyā / gaṅgā bhuvana-pāvanī 11*

mathurā-pāścime - on the west of Mathurā; *tāla-vanam*; *keśava-vallabham* - beloved of Keśava; *nadī* - river; *tatra* - there; *mānasa-ākhyā* - named Mānasa; *gaṅgā*; *bhuvana-pāvanī* - purifier of all the worlds.

"To the west of Mathurā lies Tālavana, the beloved forest of Keśava. There flows a river named Mānasa Gaṅgā, who purifies all the worlds.

*vndāraṇya-pāścime ca / govarddhana-gires taṭe
śrī-kṣaḥ krīḍati yatra / naukā-khaṇḍa-ādi-līlayā 12*

vndā-araṇya - of the forest of Vṛndā; *pāścime* - on the west; *ca* - and; *govarddhana-gire* - of Govardhana hill; *taṭe* - on the border; *śrī-kṣaḥ* - all-attractive; *krīḍati* - plays; *yatra* - where; *naukā-khaṇḍa-ādi-līlayā* - by pastimes headed by boating.

"It lies to the west of Vṛndāraṇya, bordering on Govardhana hill. In her waters Kṛṣṇa engages in boating-sports and other pastimes.

*mathurā-pāścime govarddhano nāma mahā-giriḥ
tasyāpi pāścime kāmya-vana kṣa-rasāyanam 13*

mathurā-pāścime - to the west of Mathurā; *govarddhana*; *nāma* - named; *mahā-giriḥ* - great hill; *tasya* - of him; *api* - and; *pāścime* - to the west; *kāmya-vana*; *kṣa-rasāyanam* - which is a source of all rasa for Kṛṣṇa.

"To the west of Mathurā lies the great hill named Govardhana, and to the west of Govardhana lies Kāmyavana, which is a reservoir of all rasa for Śrī Kṛṣṇa.

*tat-sannidhye mahā-puṇyā / sarasvatī nadī subhā
madhu-puryā uttare ca / yamunām anudhāvati 14*

tat-sannidhye - in that vicinity; *mahā-punyā* - very holy; *sarasvatī-nadī* - river; *subhā* - splendid; *madhu-puryā* - of Madhu-purī; *uttare* - to the north; *ca* - and; *yamunām*; *anudhāvati* - flowing swiftly after.

"Nearby Kāmyavana, to the north of Madhu-purī, is the splendid and very sanctified river Sarasvatī, who flows northwards following the direction of Śrī Yamunā.

***aiśānyā mathurāyāś ca / bahūlākhyā-vana śubha
manogaṅgā samuttīrya / yatra krīḍati kasa-hā 15***

aiśānyām - to the northeast; *mathurāyā* - of Mathurā; *ca* - and; *bahūla-ākhyā-vanam* - forest named Bahūlā; *śubham* - beautiful; *mana-gaṅgā* - the Gaṅgā from Kṛṣṇa's mind; *samuttīrya* - crossing; *yatra* - where; *krīḍati* - sports; *kasa-hā* - the killer of Kasa.

"To the northeast of Mathurā is the shining forest of the name Bahūla. Here the slayer of Kasa crosses the Manasi Gaṅgā and enjoys sports.

***mohanākhyā-vana caiva / kathitāni mahā-bhuja
vanāni sapta-yamunā-pāścime ha para śṇu 16***

mohana-ākhyā-vanam - the forest described as enchanting; *ca* - and; *eva* - indeed; *kathitāni* - described; *mahā-bhuja* - O mighty armed; *vanāni* - forests; *sapta* - seven; *yamunā-pāścime* - on the west of Yamunā; *ha* - indeed; *param* - further; *śṇu* - hear.

"That forest is described as mohana or enchanting. Thus the seven forests to the west of Śrī Yamunā Mahārāṇī have been described. O mighty-armed one! Hear further.

***tasyā pūrvva-kūle pañca / vanāni rasikeśvara
tat-kṛpāpāra-vaśyena / lakṣyate vipula mayā 17***

tasyā - of her; *pūrvva-kūle* - on the eastern bank; *pañca-vanāni* - five forests; *rasika-īśvara* - O Lord of those who relish rasa; *tat-kṛpā* - Your mercy; *apāra* - unbounded; *vaśyena* - by the power; *lakṣyate* - it has been seen; *vipulam* - extensively; *mayā* - by me.

"On Yamunā's eastern bank lie five forests. O rasikeśvara! By the power of Yamunā's unbounded mercy, they have been seen extensively by me.

***yamunāyāḥ su-nikaṭe / mahāranya su-durlabham
bilva tat-pāścime ramya / kṣa-prema-phala-pradam 18***

yamunāyāḥ - of Yamunā; *su-nikaṭe* - very near; *mahā-aranya* - the great forest, Mahāvana; *su-durlabham* - very hard to achieve; *bilvam*; *tat-pāścime* - to the west of that; *ramyam* - delightful; *kṣa-prema* - love for Kṛṣṇa; *phala-pradam* - bestowing the fruit.

"Very near to the Yamunā is Mahāraṇya, which is very difficult to attain, and to the west of Mahāraṇya lies delightful Bilvavana, which bestows the fruit of love for Kṛṣṇa.

*tasyottare loha-nāma-vana bhadra-vana tathā
bhāṇḍīraka-vana ramya / kṣa-bhakti-prada mahat 19*

tasya - of that; *uttare* - to the north; *loha-nāma-vanam* - named Loha-vana; *bhadra-vanam*; *tathā* - also; *bhāṇḍīraka-vanam*; *ramyam* - pleasure-filled; *kṣa-bhakti-pradam* - bestowing devotion to Kṛṣṇa; *mahat* - great.

"To the north of Bilvavana lies Lohavana, Bhadravana and also the great pleasure-filled Bhāṇḍīrakavana, which awards the aspiring bhakta the gift of bhakti unto Śrī Kṛṣṇa.

*dvādaśaitad vana ramya / mathurā-maṇḍala prabho
eteu viharaty eva / kṣa yogeśvareśvaraḥ 20*

dvādaśa - twelve; *etat* - this; *vanam* - group of forests; *ramyam* - delightful; *mathurā-maṇḍalam* - the circle of Mathurā; *prabho* - O Master; *eteu* - within them; *viharati* - He enjoys; *eva* - surely; *kṣa* - all-attractive; *yoga-īśvara-īśvaraḥ* - the master of all masters of mystic power.

"O Prabhu! These are the twelve charming forests of Mathurā Maṇala. Within them sported Yogeśvareśvara Kṛṣṇa.

*pratyeka darśaiyāmi / yasmāt te 'nugraho mayi
bhaved eva hṣikeśa / yena syād bhava-mocanam 21*

prati-ekam - each one; *darśaiyāmi* - I shall show; *yasmāt* - from which; *te* - Your; *anugraha* - mercy; *mayi* - on Me; *bhaved* - it may be; *eva* - indeed; *hṣika-īśa* - O Lord of the senses; *yena* - whereby; *syāt* - there may be; *bhava-mocanam* - freedom from material existence.

"I shall show each of them to You, aspiring to receive Your mercy. For, O Hṣikeśa, anyone who receives that mercy, is thereby freed from bondage to this world of matter."

Thus ends the Third Sarga entitled "Visiting the Twelve Forests," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Fourth Sarga
mathurā-maṇḍala-ghaṭṭa-kūpa-ādi-darśanam

Seeing the Bathing Places, Wells and So Forth of Mathurā Maṅala

*śṅuva karuṇa-sindho / mathurasya kathā śubhām
ādau madhu-purī paśya / rāja-dhānī su-śobhanam 1*

śṅuva - please hear; *karuṇa-sindho* - O ocean of mercy; *mathurasya* - of Mathurā; *kathām* - description; *śubhām* - sublime; *ādau* - in the beginning; *madhu-purīm*; *paśya* - behold; *rāja-dhānīm* - capital; *su-śobhanam* - very beautiful.

Kṛṣṇa Dāsa continued, "Listen, O ocean of mercy, to the sublime description of Mathurā Maṅala. First behold the very beautiful capital of Madhupurī.

*triu parisareūccair / durga prācīram uttamam
puryāḥ pūrve dakiṇābhimukhe vahati bhānujā 2*

triu - in the three; *parisareu* - sides; *uccai* - lofty; *durgam* - inaccessible; *prācīram* - wall; *uttamam* - excellent; *puryāḥ* - of the city; *pūrve* - on the east; *dakiṇa* - south; *abhimukhe* - towards; *vahati* - she flows; *bhānu-jā* - the daughter of the sun-god, Yamunā.

"Surrounding the city on three sides is an excellent and insumountable wall, and on its eastern side, the daughter of the sun flows southwards.

*uttare dakiṇe ca dvau / dvārau ratna-kavāṭikau
rāja-vāṭī naite syān / nānā-ratna-vibhūitām 3*

uttare - on the north; *dakiṇe* - on the south; *ca* - and; *dvau* - two; *dvārau* - gates; *ratna-kavāṭikau* - jewelled doors; *rāja-vāṭīm* - the king's garden; *naite* - to the southwest; *syāt* - let it be; *nānā-ratna* - by many gems; *vibhūitām* - ornamented.

"On the northern and southern sides are two large gates equipped with smaller entrance doors that are composed of jewelled panels. To the southwest lies the king's garden, the embellishments of which are inlaid with many gems.

*pūrvvottarābhyā dvaraiś ca / ratna-yajñai samanvitām
vāṭyā uttara-pārśve ca / vedī rājopaveśanām 4*

pūrva-uttarābhyām - east and north; *dvarai* - by doors; *ca* - and *ratna* - made of jewels; *yajñai* - sacrificial; *samanvitām* - endowed with; *vāṭyā* - of the garden; *uttara-pārśve* - on the northern side; *ca* - and; *vedīm* - raised platform; *rājā-upaveśanām* - the king's throne.

"On the east and north of the city are entrances with jewelled gates. They are replete with bejewelled places for performing fire yajñas. On the northern side of the garden is a dais for the king's throne.

*vātavyā khalu puryyās ca / bandanāgāram eva ca
tasyāpi dakiṇe mūtra-sthāna paśya yathā-sukham 5*

vātavyām - on the northwest; *khalu* - indeed; *puryā* - of the city; *ca* - and; *bandana-agāram* - house of bondage (a prison); *eva* - indeed; *ca* - and; *tasya* - of that; *api* - also; *dakṣiṇe* - to the south; *mūtra-sthānam* - the place of urine; *paśya* - please look; *yathā-sukham* - to your pleasure.

"To the northwest of the city lies the prison, and to its south please observe to Your satisfaction the place where baby Kṛṣṇa passed urine.

asya vivaraṇa vakye / śṇu sāvahita prabho
kasād bhīto hi bhagavān / vasudeva udāra-dhīḥ 6

kṇam ādāya nandasya / goṭha gacchan mahā-manāḥ
jñātvā kroḍa-sthita kṇa / mūtrayan sa-tvara mudā 7

aya prastaram āruhya / sthitaḥ sa ca kaṇa prabho
kṇasya mūtra-cihno 'yam / vartate prastaropari 8

asya - of that; *vivaraṇam* - explanation; *vakye* - I shall speak; *śṇu* - please hear; *sāvahitam* - with attention; *prabho* - O Master; *kasāt* - from Kasa; *bhīta* - frightened; *hi* - certainly; *bhagavān* - the all-opulent; *vasudeva* - Kṛṣṇa's father; *udāra-dhīḥ* - magnanimous; *k-ṇam* - who stops the cycle of birth and death; *ādāya* - taking; *nandasya* - of Nanda; *goṭham* - the cow-barns; *gacchan* - going; *mahā-manāḥ* - high-minded; *jñātvā* - knowing; *kroḍa-sthitam* - placed at his chest; *kṇam* - all-attractive; *mūtrayan* - urinating; *sa-tvaram* - abruptly; *mudā* - with joy; *ayam* - this; *prastaram* - rock; *āruhya* - climbing; *sthitaḥ* - placed; *sa* - he; *ca* - and; *kaṇam* - momentarily; *prabho* - O Master; *kṇasya* - of Kṛṣṇa; *mūtra-cihna* - the urine mark; *ayam* - this; *vartate* - it shines; *prastara* - of the rock; *upari* - on the top.

"I shall give a description of that incident. O Prabhu, please hear it with attention. Out of fear of Kasa, the magnanimous and noble Vasudeva took the newly born Kṛṣṇa in his arms and walked towards the cowherd settlement of Nanda. As Vasudeva held Śrī Kṛṣṇa to his chest, he became aware that the baby was urinating. In a jubilant mood he quickly climbed upon this rock and set Him down for a moment. O Prabhu, this is the mark of Kṛṣṇa's urine which shines on the top of the rock.

ata eva janāḥ sarvve / mūtra-sthāna vadanti hi
uddhavasya gha paśya / dakṣiṇe 'sya tad eva tam 9

ata - thus; *eva* - truly; *janāḥ* - people; *sarvve* - all; *mūtra-sthānam* - the place of urine; *vadanti* - they call; *hi* - certainly; *uddhavasya* - of Uddhava; *gham* - the house; *paśya* - please see; *dakṣiṇe* - to the south; *asya* - of this place; *tada* - then; *iva* - like; *tam* - that.

"Thus all the people call this place Mūtra-sthānam or the Place of Urine. Please see to the south of this spot the house of Uddhava."

śrutvā huṅkāra kurvanta / prabhu dṭvā dvijottamaḥ

bhītaḥ kila su-medhās ca / ktāñjalir uvāca ha 10

śrutvā - hearing; *hunkāram* - roaring sound; *kurvantam* - making; *prabhum* - the Master; *dtvā* - seeing; *dvija-uttamaḥ* - the elevated brāhmaṇa; *bhītaḥ* - anxious; *kila* - certainly; *su-medhā* - very intelligent; *ca* - and; *kta-añjali* - folded hands; *uvāca* - said; *ha* - verily.

Hearing this, the Lord made a thunderous roar. Glancing at Prabhu, the very intelligent and spiritually advanced brāhmaṇa became anxious, and with folded hands addressed Him as follows:

*śnuva vacana kṇa / līlākārin jagad-guro
sthīraḥ san darśanād eva / sukham eva bhaved dhruvam 11*

śnuva - please hear; *vacanam* - my words; *kṇa* - O Kṛṣṇa; *līlā-kārin* - O creator of pastimes; *jagat-guro* - O spiritual master of all sentient beings; *sthīraḥ* - steady; *san* - being; *darśanāt* - while seeing; *eva* - certainly; *sukham* - happily; *eva* - indeed; *bhaved* - it can be; *dhruvam* - factually.

"Please hear my words, O Kṛṣṇa! O enactor of divine pleasure-pastimes! O jagadguro! One who remains sober while taking darśana of the holy places can indeed achieve true satisfaction.

*rajakasya gha paśyoddhavyasya gha-pūrvvataḥ
rajakasya ghāt pūrvve / mālākāra-gha tathā 12*

rajakasya - of the washerman; *gham* - house; *paśya* - behold; *uddhavyasya* - of Uddhava; *gha-pūrvvataḥ* - to the east; *rajakasya* - of the washerman; *ghāt* - from that house; *pūrvve* - to the east; *mālākāra-gham* - the house of the flower-garland maker; *tathā* - also.

"Please see the house of the washerman to the east of Uddhava's house, and to the east of the washerman's house You can also see the house of the garland-maker.

*asyāpi dakiṇe kubjā-gha deva-vinirmmitam
kubjāyā naijhate raṅga-sthala parama-śobhanam 13*

asya - of that; *api* - also; *dakiṇe* - to the south; *kubjā-gham* - the house of the hunch-backed woman; *deva-vinirmmitam* - built by the gods; *kubjāyā* - of Kubjā; *naijhate* - southwest; *raṅga-sthala* - display arena; *parama-śobhanam* - extremely beautiful.

"To the south of this house is the house of Kubjā, the hunch-backed woman, which was built by Viśvakarma, and to the southwest of Kubjā's house lies the extremely beautiful Raṅga-sthala, the wrestling arena.

*raṅgasthalasyāgni-koṇe / vasudeva-gha śubham
ugrasena-gha cāsya / caiśānyā vidhinā ktam 14*

raṅga-sthalasya - of the display arena; *agni-koṇe* - south-east, the quarter of Agni (the fire-god); *vasudeva-gham* - the house of Vasudeva; *śubham* - splendid; *ugrasena-gham* - the house of Ugrasena; *ca* - and; *asya* - of that; *ca* - and; *aiśānyām* - north-east, the quarter of Iśāna (Śiva); *vidhinā* - by Vidhi, the preceptor (Brahmā); *ktam* - made.

"To the southeast of the Raṅga-sthalam lies the splendid house of Vasudeva, and to the northwest of it stands the house of Ugrasena, built by Lord Brahmā.

asyāpi dakīṇe paśya / kṇa-mūrtti gata-śramām
dtvā tā śrī-gaura-candraḥ / pulakāṅgo babhūva ha 15

asya - of that; *api* - and; *dakīṇe* - to the south; *paśya* - please behold; *kṇa-mūrtim* - the form of Kṛṣṇa; *gata-śramām* - free from strife; *dtvā* - seeing; *tām* - that; *śrī-gaura-candraḥ* - the Golden Moon; *pulaka-aṅga* - thrill bumps; *babhūva* - became; *ha* - verily.

"Please see to the south the Deity form of Kṛṣṇa known as Gata-śrama, which means forever free from anxiety." When Śrī Gaura Candra saw that form of Śrī Kṛṣṇa, His body became covered with ecstatic pulakas.

viśrāma śrama-śānta ca / kasa-khālīti sanjñakam
prayāgam tindu-nāmāna / saptari-moka-koṭikam 16

bodhi-śiva-gaṇeśādi-dvādaśa-ghaṭṭa-sanjñakam
kramād dakiṇato jñeya / tīrtha-rāja mahāprabham 17

viśrāmam; *śrama-śāntam*; *ca* - and; *kasa-khālī*; *iti* - thus; *sanjñakam* - known; *prayāgam*; *tindu*; *nāmānam* - of the name; *sapta-ri*; *moka*; *koṭikam*; *bodhi*; *śiva*; *gaṇeśa*; *ādi* - headed by; *dvādaśa-ghaṭṭa* - twelve bathing places; *sanjñakam* - known; *kramāt* - in sequence; *dakiṇata* - to the south; *jñeyam* - known; *tīrtha-rājam* - the king of tīrthas; *mahā-prabham* - very effulgent.

"The twelve extremely effulgent ghaṭṭas or bathing places to the south of the city are known in sequence by these names: Viśrāma, Śrama-śānta, Kasa-khālī, Prayāga, Tindu, Saptarṣi, Mokṣa, Koṭika, Bodhi, Śiva, Gaṇeśa, and Rājatīrtha.

pūryyāś ca dakīṇe raṅga-bhūmi kṇa-sukha-pradām
asyāś ca dakīṇe kūpa / paśya śrī-kṇa-hetave 18

kasena khanita tena / kasa-kūpam itīryate
asyāpi nairjhate kuṇḍam / agastyena vinirmitam 19

pūryā - of the city; *ca* - and; *dakīṇe* - on the south; *raṅga-bhūmim* - the display arena; *kṇa-sukha-pradām* - giving joy to Kṛṣṇa; *asyā* - of that place; *ca* - and; *dakīṇe* - to the south; *kūpam* - a well; *paśya* - please see; *śrī-kṇa-hetave* - for the sake of Śrī

Kṛṣṇa; *kasena* - by Kasa; *khanitam* - dug; *tena* - by him; *kasa-kūpam* - the well of Kasa; *iti* - thus; *īryate* - it is called; *asya* - of that; *api* - also; *nairjate* - to the southwest; *kuṇḍam* - pond; *agastyena* - by Agastya Muni; *vinirmitam* - made.

"Raṅga-bhūmi (the sporting arena), which gives pleasure to Śrī Kṛṣṇa, lies in the southern portion of the city. To its south, please see the well dug by Kasa for the purpose (of throwing) Kṛṣṇa. It is thus known as Kāsa Kūpa or the well of Kasa. To the southwest is a kuṇa made by Agastya Muni.

***puryyāś cottarataḥ sapta-sāmudra-kuṇḍa-sañjñakam
prastara paśya devakyāḥ / putra-nāśāya nirmitam 20***

puryyā - of the city; *ca* - and; *uttarataḥ* - to the north; *sapta-sāmudra* - seven oceans; *kuṇḍa-sañjñakam* - the pond known as; *prastaram* - rock; *paśya* - see; *devakyāḥ* - of Devakī; *putra-nāśāya* - for the destruction of her sons; *nirmitam* - designed.

"To the north of the city is the kuṇa known as Sapta Samudra or Seven Oceans. See the rock used by Kasa for killing the six sons of Devakī."

***kaseneti hasan tanta / punaḥ prāha hasan dvijaḥ
asyāpy uttarataḥ paśya / liṅga bhūteśvara prabho 21***

kasena - by Kasa; *iti* - thus; *hasan* - laughing; *tantam* - shining; *punaḥ* - again; *prāha* - he said; *hasan* - smiling; *dvijaḥ* - the brāhmaṇa; *asya* - of that; *api* - also; *uttarataḥ* - to the north; *paśya* - see; *liṅgam* - the sacred phallus of Lord Śiva; *bhūta-īśvaram* - the controller of all beings; *prabho* - O Master.

The Lord laughed upon hearing this, and the brāhmaṇa also laughed and said, "Prabhu, to the north of this spot You may see Bhūteśvara Liṅgam, the form of Lord Śiva, the master of all living beings.

***punaś ca yamunā paśya / sarasvatī-samanvitām
daśāśvamedha-ghaṭṭa ca / tatraiva soma-tīrthakam 22***

puna - again; *ca* - and; *yamunā*; *paśya* - see; *sarasvatī-samanvitām* - joined with the Sarasvatī; *daśa-śvamedha* - ten horse sacrifices; *ghaṭṭam* - bathing place; *ca* - and; *tatra* - there; *eva* - certainly; *soma-tīrthakam*.

"Again behold the Yamunā river, now joined with the Sarasvatī. Here is the Daśāśvamedha Ghaṭṭa, and there is Soma Tīrtha.

***kañṭhābharāṇa sañjña ca / nāga-tīrthābhidhānakam
samyamākhyaka-kuṇḍādi purī-prasara-saṅkulam 23***

kañṭha-ābharāṇam - neck ornament; *sañjñam* - known; *ca* - and; *nāga-tīrtha*; *abhidhānakam* - called; *samyamākhyaka* - known as Samyama; *kuṇḍa-ādi* - ponds and so on; *purī-prasara* - surrounding the city; *saṅkulam* - joined together.

"Here are the ghāṭṭas named Kaṅṭhābharāṇa and Nāga-tīrtha, also the kuṇas headed by Samyama, where all the holy rivers combined together and surrounded the city."

*eva pradakiṇī-ktvā / mathurā parameśvaraḥ
bhikā cakāra bhikāṇna / kṇa-dāsa-grhe sukham 24*

evam - thus; *pradakiṇī-ktvā* - circumambulated; *mathurām*; *parama-īśvaraḥ* - the Supreme Lord; *bhikām cakāra* - accepted alms; *bhikā-annam* - food accepted as alms; *kṇa-dāsa-grhe* - in the house of Kṛṣṇa Dāsa; *sukham* - happily.

After the Supreme Lord had finished circumambulating Mathurā City, He begged for bhikṣā and happily accepted the prasāda offered to Him in the house of Kṛṣṇa Dāsa.

*smtvātha kṇa-dāsenā / sevita caraṇa-dvayam
śrī-kṇa-paramānanda-mādhuryya kathayan prabhuḥ 25*

smtvā - remembering; *atha* - then; *kṇa-dāsenā* - by Kṛṣṇa Dāsa; *sevitam* - served; *caraṇa-dvayam* - the two feet; *śrī-kṇa-parama-ānanda* - the transcendently blissful Śrī Kṛṣṇa; *mādhuryya* - sweetness; *kathayan* - speaking; *prabhuḥ* - the Master.

Then while Kṛṣṇa Dāsa served Prabhu's feet, the Lord remembered and spoke of the sweetness of the transcendently blissful Lord Śrī Kṛṣṇa.

Thus ends the Fourth Sarga entitled "Seeing the Bathing Places, Wells and So Forth of Mathurā Maṇala," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Fifth Sarga

setu-bandha-sarovara-prasangah
Visiting Setu-Bandha Sarovara

*tataḥ supto 'pi bhagavān / bhakti-rasa-samanvitaḥ
utkaṅṭhitaḥ kṇa-līlā / gāyan premāśru-mocayan 1*

tataḥ - then; *supta* - rested; *api* - although; *bhagavān* - the Supreme Lord; *bhakti-rasa-samanvitaḥ* - filled with devotional mellows; *utkaṅṭhitaḥ* - ; *kṇa-līlām* - the pastimes of Kṛṣṇa; *gāyan* - singing; *prema-āśru-mocayan* - releasing tears of love.

Having rested, Bhagavān Gaura then sang with great eagerness and open throat about Śrī Kṛṣṇa's pleasure-pastimes. Filled with the mellows of bhakti and great eagerness, tears of pure love dropped from His eyes.

*prati-kaṇa pṭavān sa / kṇa-dāsa vadasva me
śarvarī dīrghatā prāptā / mama duḥkha-pradāyini 2*

prati-kaṇam - at each moment; *pṭavān* - He inquired; *sa* - He; *kṇa-dāsa* - O Kṛṣṇa Dāsa; *vadasva me* - tell Me; *śarvarī* - the night; *dīrghatā* - lengthy; *prāptā* - ending; *mama* - for Me; *duḥkha-pradāyini* - giving sorrow.

From moment to moment He would inquire, "Kṛṣṇa Dāsa, tell Me - is this long night now ended? It is giving Me pain."

*sa prāha śnu he nātha / mathurā-maṇḍalasya ca
pramāṇa kathyate vijñaiś / catur-aśīti-krośakam 3*

sa - he; *prāha* - said; *śnu* - please hear; *he nātha* - O Lord; *mathurā-maṇḍalasya* - of the circle of Mathurā; *ca* - indeed; *pramāṇam* - the measurement; *kathyate* - it is said; *vijñai* - by the learned; *catur-aśīti-krośakam* - 84 krośas (168 square miles).

Kṛṣṇa Dāsa would reply, "He Nātha! Hear from me: The length and breadth of Mathurā Maṇḍala is said by learned men to be 84 krośas.

*kramato darśayiyāmi / sthira-citto bhavān yadi
bhaviyasi tato mahya / sukha syād bhakta-vatsala 4*

kramata - in sequence; *darśayiyāmi* - I shall show; *sthira-citta* - steady mind; *bhavān* - Your grace; *yadi* - if; *bhaviyasi* - You will be; *tata* - then; *mahyam* - to me; *sukham* - happiness; *syāt* - it can be; *bhakta-vatsala* - O lover of Your devotees.

"I shall show it all to You in sequence. Dear Lord! You are famous as bhakta-vatsala, for You are very kind to Your bhaktas. If Your Grace can maintain steadiness of mind, it will bring happiness to this bhakta."

*āgatya kuṇḍottarataḥ / kiyad dūre sarovaram
setu-bandākhyaḥ paśya / śrī-kṇena ca nirmītam 5*

āgatya - arriving; *kuṇḍa-uttarataḥ* - north of the pond; *kiyat* - some; *dūre* - distance; *sara-varam* - beautiful lake; *setu-bandākhyaḥ* - named Setu-Bandhu, or where the bridge was built; *paśya* - behold; *śrī-kṇena* - by Śrī Kṛṣṇa; *ca* - and; *nirmītam* - made.

"Some distance to the north of the kuṇḍa, please look upon this reservoir of water named Setu-Bandha, which was personally created by Śrī Kṛṣṇa."

*śrutvā sa-vismaya prāha / pulakāncita-vigrahaḥ
asya vivaraṇa brūhi / kṇa-dāseti sādaram 6*

śrutvā - hearing; *sa-vismayam* - with wonder; *prāha* - He said; *pulaka-ancita-vigrahaḥ* - form covered by thrill bumps; *asya* - of this; *vivaraṇam* - description;

brūhi - please tell; *kṇa-dāsa* - O Kṛṣṇa Dāsa; *iti* - thus; *sa-ādaram* - with respect.

Hearing this with great wonder, Śrī Gaura's divine body became covered by pulakas, and He said respectfully, "O Kṛṣṇa Dāsa! Kindly tell Me the story of this lake."

iti śrī-gaura-candrasya / vacana śravaṇāmtam
piban kṇam anusmtya / prāha prahasitānanaḥ 7

iti - thus; *śrī-gaura-candrasya* - of Śrī Gaura Candra; *vacanam* - the words; *śravaṇa-āmtam* - the nectar of hearing; *piban* - drinking; *kṇam* - who stops the repetition of birth and death; *anusmtya* - remembering through previous authorities; *prāha* - declared; *prahasita-ananaḥ* - with a laughing face.

Quaffing through his ears the ambrosial words of Śrī Gaura Candra, and remembering Śrī Kṛṣṇa, Kṛṣṇa Dāsa smiled brightly and replied as follows:

ekadā rasika-śekhara harir / gopikā-rasa-vinoda-vinodī
sarasi cātra nava-kuñjara-tulyaḥ / krīḍati raghu-varo 'ham iti jalpan 8

ekadā - once; *rasika-śekhara* - the chief of rasikas; *hari* - the dispeller of evil; *gopikā-rasa* - the mellows felt by the milk-maids; *vinoda-vinodī* - the enjoyer of the pleasure; *sarasi* - in the lake; *ca* - very; *atra* - here; *nava-kuñjara-tulyaḥ* - like a young elephant; *krīḍati* - He plays; *raghu-vara* - the best of the Raghu dynasty, Śrī Rāma Candra; *aham* - I; *iti* - thus; *jalpan* - talking.

"Śrī Hari, the chief among all rasikas, delights in tasting sweet relishable mellows in the midst of the assembly of gopikās. Once, while sporting like a young elephant within this very lake, He announced, 'I am Śrī Rāma Candra, the best of the Raghu dynasty!'

prāha ta ramaṇī-śiromaṇi-rādhā / gopa-putras tvam asi godhana-cārī
satya-dharma-pratipālaka-rājas / tasya karma para-durghaṭam eva 9

prāha - She said; *tam* - to Him; *ramaṇī* - amongst lovers; *śira-maṇi* - the crest jewel; *rādhā* - Rādhā; *gopa-putra* - the son of a cowherd; *tvam* - You; *asi* - are; *godhana* - with a wealth of cows; *cārī* - wanderer; *satya-dharma* - the virtue and truthfulness; *pratipālaka* - protector; *rāja* - the king; *tasya* - his; *karma* - work; *para-durghaṭam* - very difficult for others; *eva* - indeed.

"Śrīmatī Rādhārāṇī, the crest-jewel of all charming goddesses, responded, 'You are only a cow-herd's son. Indeed, You wander about tending his herds of cows. A king is the protector of truth and virtue. His task is certainly a very difficult one for others to attempt.'

sindhu-bandhana-rāvaṇa-nāśanam / etad eva hi tasya su-śobhanam
mā kuru nija-guṇa-prakāśana / bālikā-vasana-bhūaṇa-caura 10

sindhu - ocean; *bandhana* - bridging; *rāvaṇa-nāśanam* - destroying Rāvaṇa; *etat* -

this; *eva* - indeed; *hi* - certainly; *tasya* - His; *su-śobhanam* - very glorious; *mā* - not; *kuru* - do; *nija-guṇa-prakāśanam* - broadcast Your own glories; *bālikā* - of young girls; *vasana* - of garments; *bhūaṇa* - of ornaments; *caura* - O thief.

"To destroy the demon Rāvaṇa, Śrī Rāma Candra built a bridge to Lankā. That was certainly a very glorious achievement. Don't venture to broadcast Your own qualities and compare Yourself to Him, for You are nothing but a thief of the clothes and ornaments of young girls!"

***kṇa āha parama-kautaka-rāśir / hāsya-kautuka-rasaika-vilāsī
sarvva-sad-guṇa-nidhir aham eva / jānīhīti tvam asi gopa-kumārī 11***

kṇa - all-attractive; *āha* - said; *parama-kautaka* - supreme pranks; *rāśi* - series; *hāsya* - laughter; *kautuka* - jest-filled; *rasa* - mellows; *eka* - exclusive; *vilāsī* - enjoyer; *sarva* - all; *sat-guṇa* - fine qualities; *nidhi* - treasure; *aham* - I; *eva* - indeed; *jānīhi* - You should know; *iti* - thus; *tvam* - You; *asi* - You are; *gopa-kumārī* - the daughter of a cowherd.

"Then Śrī Kṛṣṇa, who is the master-mind of uncountable transcendental pranks and the exclusive enjoyer of mischievous rasa-imbued jests, replied to Rādhā, 'I am an exquisite jewel of all sublime qualities, and this You know very well, for You are a cowherd's daughter!"

***vka-parvata-mahā-dhana-bāṇaiḥ / prastarā yadi kadāpi na plavyāḥ
tarhi sarvva-guṇa-ratna-sameta / paśyata bhāva-nidhe 'pi prabhāvam
12***

vka - trees; *parvata* - mountain; *mahā-dhana* - great abundance; *vāṇaiḥ* - by weaving; *prastarā* - couches of leaves and flowers; *yadi* - if; *kadāpi* - at any time; *na* - not; *plavyāḥ* - floating; *tarhi* - since; *sarva-guṇa-ratna* - all jewel-like qualities; *sametam* - assembled; *paśyata* - just see; *bhāva-nidhe* - O ocean of ecstasy; *api* - although; *prabhāvam* - influence.

"If someone were to take the great abundance of rocks and trees from the mountains and weave them together upon the water, they could never float. Still, O source of My ecstasy! You may now witness a demonstration of the power of My host of sublime jewel-like qualities!"

***śrutvā sarvvaḥ parama-rasikā rādhikā-vākya-sāram
baddhvā hy aṅga parama-rabhasāt prastarādīn sva-sakhyāḥ
āninyus tāḥ sa-taru-nicayān tena baddha kta tat
paśyantyās tāḥ sa-jaya-dhvanibhis ta praṇamyāśāsuḥ 13***

śrutvā - hearing; *sarvvaḥ* - all; *parama-rasikā* - topmost experts of rasa; *rādhikā-vākya-sāram* - the essence of Rādhā's words; *baddhvā* - tying together; *hi* - indeed; *aṅgam* - their bodies; *parama-rabhasāt* - out of supreme enthusiasm; *prastara-ādīn* - the rocks and so on; *sva-sakhyāḥ* - Her friends; *āninyu-* they brought; *tāḥ* - they; *sa-taru-nicayān* - with all the trees; *tena* - by Him; *baddham* - bound; *ktam* - done; *tat* - that; *paśyantyā* - looking on; *tāḥ* - they; *sa-jaya-dhvanibhi* - with cries of "All

glories!"; *tam* - to Him; *praṇamya* - bowing down; *praśaśasuḥ* - they praised.

"All of Rādhā's sakhīs are the topmost rasikās, and understood the inner meaning of Rādhikā's words, Enthusiastically forming a line and they brought many rocks, trees and so forth from the forest. Śrī Kṛṣṇa used these to form a bridge that floated upon the water of this kuṇa, and as everyone looked upon the scene, they bowed down and glorified Him with utterances of `Jaya! Jaya!"

śrī-rādhā-kṣa-līlā parama-madhurā hāsya-rasādi-prayuktā
* * * *gopikābhir jayati ca parama santata-prema-pūrṇā*
*yā * * * śrutvāpi parama-rasikās tau smareyuḥ sukhena*
jñānānanda hasantaḥ sa-rabhasam akhila mokam apy ākipanti 14

śrī-rādhā-kṣa - of the original youthful Couple; *līlā* - the pastimes; *parama-madhurā* - extremely relishable; *hāsya-rasa-ādi* - by the mellows headed by the mellow of laughter; *prayuktā* - imbued; *gopikābhi* - with the milk-maids; *jayati* - glories!; *ca* - and; *paramam* - zenith; *santata-prema-pūrṇā* - forever filled by love; *yām* - whom; *śrutvā* - hearing; *api* - indeed; *parama-rasikā* - topmost rasikas; *tau* - those two (Rādhā and Kṛṣṇa); *smareyuḥ* - they remember; *sukhena* - with glad hearts; *jñāna-ānanda* - the happiness of transcendental knowledge; *hasantaḥ* - laughing; *sa-rabhasam* - without a qualm; *akhilam* - entirely; *mokam* - liberation; *api* - even; *ākipanti* - deride.

"The pastimes of Śrī Śrī Rādhā-Kṛṣṇa in the company of their gopī friends are imbued with the zenith of relishable rasa, always beginning with the rasa of comedy. All glories to those pleasure-pastimes, which are forever filled with the uninterrupted ever-expanding flow of Their divine prema! The topmost rasikas who hear of these pastimes and thus remember the Divine Couple simply laugh at the idea of achieving happiness through mere transcendental knowledge, and without a qualm they utterly ridicule the thought of liberation."

[* words lost from original manuscript.]

etat gaura-hariḥ kṣa-rahasya paramādbhutam
śrutvā rādhā-rasāveśo / nanartta vivaśa mudā 15

etat - this; *gaura-hariḥ* - the golden Lord; *kṣa-rahasyam* - the confidential pastimes of Kṛṣṇa; *parama-adbhutam* - very astonishing; *śrutvā* - hearing; *rādhā-rasa-āveśa* - immersed in the mellow of Rādhā; *nanarta* - He danced; *vivaśam* - uncontrollably; *mudā* - in gladness.

Hearing this most astounding and confidential narration of Śrī Kṛṣṇa-līlā, Śrī Gaura Hari became immersed in the ecstatic moods of Śrīmatī Rādhārāṇī, and He danced in joyful abandon.

Thus ends the Fifth Sarga entitled "Visiting Setu-Bandha Sarovara," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Sixth Sarga
mahāvana-ādi-darśanam
Gaurāṅga Sees Mahāvana and Other Forests

*eva saṅkathayan vipro / bhānujā prabhuṅā samam
uttīrya darśayām āsa / nanda-geha mahā-vanam 1*

evam - thus; *saṅkathayan* - narrating; *viprah* - learned brāhmaṇa; *bhānu-jām* - daughter of the sun-god, Yamunā; *prabhuṅā samam* - with Prabhu; *uttīrya* - having crossed; *darśayām āsa* - showed; *nanda-geham* - the house of King Nanda; *mahā-vanam* - the great forest.

After narrating this history, the learned brāhmaṇa Kṛṣṇa Dāsa accompanied by Gaura Prabhu crossed the Yamunā, daughter of the sun, and showed Him the house of Nanda Mahārāja in Mahāvana.

*pūtanā-mocaṇa cātra / śakaṭasya vimocanam
tṇāvarttasya durvtter / hariṅātra kto vadhaḥ 2*

pūtanā-mocaṇam - liberation of Pūtanā; *ca* - and; *atra* - here; *śakaṭasya* - of the cart demon; *vimocanam* - deliverance; *durvtteḥ* - of the wicked being; *hariṅā* - by Hari; *atra* - here; *ktah* - done; *vadhaḥ* - killing.

"Here the witch Pūtanā received liberation, here the cart-demon was delivered, and here Śrī Hari slew the miscreant Tṇāvarta.

*jhamāṇena kṇena / codare viśvam adbhutam
darśitam atra māt্রে sā / bhītāpy āśiam ādadau 3*

jhamāṇena - by the yawning; *kṇena* - by Kṛṣṇa; *ca* - and; *udare* - in the belly; *viśvam* - universe; *adbhutam* - amazing; *darśitam* - showed; *māt্রে* - to His mother; *sā* - she; *bhītā* - frightened; *api* - very; *āśiam* - blessing; *ādadau* - received.

"At this spot, Kṛṣṇa opened His mouth wide and showed His mother the amazing spectacle of the universe within His belly. Although Yaśodā became very frightened, still she offered heartfelt blessings to her son.

*atraiva nāma-karaṇa / gargena vihita kila
mttikā-bhakaṇa cātra / viśva-rūpa-pradarśanam 4*

atra - here; *eva* - indeed; *nāma-karaṇam* - name-giving ceremony; *gargena* - by Garga Muni; *vihitam* - performed; *kila* - indeed; *mṛttikā* - dirt; *bhakṣaṇam* - eating; *ca* - and; *atra* - here; *viśva-rūpa* - universal form; *pradarśanam* - showing.

"Here Garga Muni performed Gopāla's name-giving ceremony, and here Kṛṣṇa ate

dirt and displayed another vision of the universal form.

*dadhi-manthana-daṇḍam hi / dhtavān hi hariḥ svayam
māt-harāya bhagavān / narttitum hy upacakrame 5*

dadhi - yogurt; *manthana* - churning; *daṇḍam* - rod; *hi* - surely; *dhtavān* - held; *hi* - certainly; *hariḥ* - He who takes away all inauspiciousness; *svayam* - Himself; *māt-harāya* - for the pleasure of His mother; *bhagavān* - the all-opulent Lord; *narttitum* - to dance; *hi* - surely; *upacakrame* - attempted.

"This is the rod for churning yogurt that Yaśomati-nandana Bhagavān Hari held while trying to dance for the pleasure of His mother.

*yaśodā ta kroḍe ktvā / hasantī vīkya tan-mukham
stana sampāyayām āsa / kautūhala-samanvitā 6*

yaśaḥ-dā - the giver of fame, Kṛṣṇa's mother; *tam* - her; *kroḍe* - on the breast; *ktvā* - did; *hasantī* - laughing; *vīkya* - seeing; *tat-mukham* - His face; *stanam* - breast; *sampāyayām āsa* - she made drink; *kautūhala* - love; *samanvitā* - filled with.

"Laughing to see His face, Yaśodā took Kṛṣṇa to her breast and, filled with love, made Him drink her milk.

*dugdham uttāpana vīkya / ta sthāpya sa-tvara satī
cullī-stha dugdham uttāryya / pāyān manthana-sasthitam 7*

dugdham - milk; *uttāpanam* - boiling over; *vīkya* - seeing; *tam* - Him; *sthāpya* - having placed; *sa-tvaram* - quickly; *satī* - chaste lady; *cullī-stham* - on the fire; *dugdham* - milk; *uttāryya* - brought down; *pāyāt* - for the sake of the milk; *manthana-sasthitam* - situated by the churning rod.

"Then seeing the milk boiling over on the fire, that chaste lady quickly put Him down and went to take the boiling milk off the stove. Then she returned to the butter-churner.

*kṇo 'pi krodhena samanvitaḥ svaya / bhāṇḍa ca bhittvāśad aśmanā
kila
gha praviṭo navaṇitaka cāpy / aśitvolūkhalaṅghry-upari-sthito 'hasat 8*

kṇaḥ - the all-attractive; *api* - very; *krodhena* - on account of anger; *samanvitaḥ* - filled with; *svayam* - spontaneously; *bhāṇḍam* - pot; *ca* - and; *bhittvā* - broken; *aśat* - He saw; *aśmanā* - with a stone; *kila* - indeed; *gham* - house; *praviṭaḥ* - entered; *nava-ṇitakam* - fresh butter; *ca* - and; *api* - also; *aśitvā* - eating; *ulūkhala* - grinding mortar; *aṅghri* - foot; *upari* - above; *sthitaḥ* - situated; *ahasat* - laughed.

"Meanwhile, Kṛṣṇa became angry and, seeing a pot of butter, broke it with a piece of stone. Entering the house, He stood upon the wooden grinding mortar while eating the fresh butter and laughing.

*tato yaśodā sva-sutasya karma tat / pralāpita cāpi hasantam uhya
babandha dāmnā tam ato hi nāmnā / damodarātraiva babhūva prema-
daḥ 9*

tataḥ - then; *yaśodā* - Yaśodā-mayī; *sva-sutasya* - of her son; *karma* - deed; *tat* - that; *pralāpitam* - lamentation; *ca* - and; *api* - also; *hasantam* - laughing; *uhya* - having brought; *babandha* - bound; *dāmnā* - with a rope; *tam* - Him; *ataḥ* - therefore; *hi* - certainly; *nāmnā* - by the name; *dāma-udara* - He whose belly is bound; *atra* - here; *eva* - indeed; *babhūva* - became; *prema-daḥ* - the bestower of love.

"By the marks of Kṛṣṇa's activities, Yaśodā guessed what her son had done and hearing his prattling and laughter, she caught Him and bound His belly (udara) with ropes (dāma) in this very spot. For this reason, the giver of prema is now known by the name of Dāmodara.

*dāmodaro 'tra bhagavān / babhañja yamalārjjunau
dhānya datvā phala cātra / babhuje phaladeśvaraḥ 10*

dāmodaraḥ - Lord Dāmodara; *atra* - then; *bhagavān* - Supreme Lord; *babhañja* - broke; *yamala* - twin; *arjunau* - two arjuna trees; *dhānyam* - grains; *phalam* - fruits; *ca* - and; *atra* - here; *babhuje* - enjoyed; *phala-da* - giver of fruits; *īśvaraḥ* - Supreme Controller.

"Then at this placethat Bhagavān Dāmodara broke the twin arjuna trees. Over here the Lord offered grains to a lady-peddler in exchange for some fruits and ate them, even though He is Himself the ultimate bestower of all fruits.

*asya dakiṇa-pārśve ca / golokākhyas tu gokulam
bālya-līlā hi mātṛāpi / hy akarod atha sa hariḥ 11*

asya - of this place; *dakiṇa-pārśve* - on the southern side; *ca* - and; *goloka-akhyaḥ* - called Goloka; *tu* - but; *gokulam* - the place of the cowherds; *bālya-līlām* - boyhood pastimes; *hi* - indeed; *mātṛā* - with His mother; *api* - also; *hi* - certainly; *akarot* - performed; *atha* - thus; *saḥ* - He; *hariḥ* - Lord Hari.

"On the southern side of this place is Gokula, known by those in knowledge as Goloka. In this very place, Śrī Hari performed His childhood pastimes in the company of His mother.

*gopeśvara devam atra / paśya sarvveśvareśvara
sapta-sāmuḍraka kuṇḍam / atra bhuvana-pāvanam 12*

gopa-īśvaram devam - Lord of the cowherds; *atra* - here; *paśya* - just see; *sarva-īśvara-īśvara* - controller of all controllers; *sapta-sāmuḍrakam* - the seven oceans; *kuṇḍam* - pond; *atra* - here; *bhuvana-pāvanam* - the purifier of the worlds.

"O controller of all controllers, here You may see Gopeśvara-deva. And here is Sapta-Sāmudra Kuṇḍa, which purifies all the worlds.

*āyānasya gha grāme / paścime rasa-pūrvvakam
ānandākhyo gopako 'py / avasat tasyāpi dakiṇe 13*

āyānasya - of the gopa _yāna; *gham* - house; *grāme* - in the town; *paścime* - to the west; *rasa-pūrvvakam* - filled with rasa; *ānanda-ākhyo* - named ānanda; *gopakaḥ* - cowherd; *api* - verily; *avasat* - dwelt; *tasya* - his; *api* - also; *dakiṇe* - to the south.

"In the town to the west of this place stands the home of the gopa named _yāna, husband of Śrīmatī Rādhārāṇī, which is an abode filled with rasa. To the south, the cowherd named _nanda also dwelt.

*upananda-gha grāma-madhya kṣa-sukha-pradam
asya paścima-bhāge ca / rāvaṇasya tapovanam 14*

upananda-gham - the house of Upananda; *grāma* - the town; *madhya* - in the midst; *kṣa-sukha-pradam* - bestower of happiness to Kṛṣṇa; *asya* - of this place; *paścima-bhāge* - in the western side; *ca* - and; *rāvaṇasya* - of Rāvaṇa; *tapah-vanam* - forest of penance.

"In the midst of this town is the house of Upananda, where Kṛṣṇa took much pleasure. On the western side of the town is the forest where Rāvaṇa performed austerities.

*durvāsaso muneḥ kṣa / āśrama hy uttare 'sya ca
asyāpi nikaṭe loha-vana bilva-vana prabho 15*

durvāsasaḥ muneḥ - of the sage Durvāsa; *kṣa* - O Kṛṣṇa; *āśramam* - the place for spiritual culture; *hi* - certainly; *uttare* - to the north; *asya* - of this place; *ca* - and; *asya* - of this place; *api* - also; *loha-vanam* - red forest; *bilva-vanam* - forest of bilva trees; *prabho* - O Master.

"O Kṛṣṇa! To the north of this spot lies the āśrama of Durvāsa Muni. Nearby, O Prabhu, are the forests of Lohavana and Bilvavana.

*atrāpi paśya nandasya / kṣa krīdayataḥ sukham
bālya-līlā-rasa tasmai / dadāti paramādbhutam 16*

atra - here; *api* - also; *paśya* - just see; *nandasya* - of Nanda Mahārāja; *kṣam* - the all-attractive Lord; *krīdayataḥ* - made many games; *sukham* - joyously; *bālya-līlā-rasam* - the boyhood mellows; *tasmai* - to him; *dadāti* - He gives; *parama-adbhutam* - very wonderful.

"Here also You may see the spot where Nanda Mahārāja's son Kṛṣṇa happily played many games. Kṛṣṇa awarded to Nanda the very wonderful rasa of His boyhood pastimes.

*meghāgama ca dṭvā sa / nanda āha su-gopikām
kṇam ādāya mad-geheśvaryyai śighra samarpaya 17*

megha - clouds; *āgamam* - coming; *ca* - and; *dṭvā* - having seen; *saḥ* - he; *nanda* - Nanda Rājā; *āha* - said; *su-gopikām* - to a nice gopī; *kṇam* - Śrī Kṛṣṇa; *ādāya* - taking; *mat-geha* - my house; *īśvaryai* - to the queen; *śīghram* - quickly; *samarpaya* - please bring.

"Observing the approach of some storm clouds, King Nanda said to a nice gopī, 'Quickly take baby Kṛṣṇa to the queen of my home.'

*sāpi ta svāṅkam āropyācumbya cānanda-vihvalā
gāḍham āliṅgitā tena vismitā vivaśābhavat 18*

sā api - that very lady; *tam* - Him; *sva-aṅkam* - in Her own lap; *āropya* - having placed; *ācumbya* - having kissed all over; *ca* - and; *ānanda-vihvalā* - overwhelmed by joy; *gāḍham* - deeply; *āliṅgitā* - embraced; *tena* - by Him; *vismitā* - astonished; *vivaśā* - helpless; *abhavat* - became.

"That lady placed Him on her lap and, feeling overwhelmed with joy, kissed Him all over. Being warmly embraced by Him, she became amazed and utterly captivated by that child."

*śrutvā kṇa-rasollāsa / bālakasyaiva vaibhavam
gaura-kṇaḥ kṇa-dāsa / premnāliṅgitavān svayam 19*

śrutvā - hearing; *kṇa-rasa* - mellows of Kṛṣṇa; *ullāsam* - shining; *bālakasya* - of the boy; *eva* - surely; *vaibhavam* - glories; *gaura-kṇaḥ* - Kṛṣṇa with a golden complexion; *kṇa-dāsam* - Kṛṣṇa Dāsa; *premnā* - by love; *āliṅgitavān* - embraced; *svayam* - spontaneously.

After hearing about the shining rasa of Śrī Kṛṣṇa's childhood pastimes and transcendental glories, Gaura Kṛṣṇa gave a heart-felt loving embrace to Kṛṣṇa Dāsa.

*atra paśya ca govinda / gopāla-carita-śubham
go-cāraṇa-gatenātra / kuṇḍa ca hariṇā ktam 20*

atra - here; *paśya* - just see; *ca* - also; *govinda* - O Govinda; *gopāla-carita-śubham* - the sublime character of Gopāla; *go-cāraṇa* - cow-tending; *gatena* - by taking to; *atra* - here; *kuṇḍam* - pond; *ca* - and; *hariṇā* - by Hari; *ktam* - done.

Kṛṣṇa Dāsa continued, "He Gaura-Govinda! Just see! Here Gopāla enacted the sublime pastime of tending the cows. And here is the kuṇḍa dug by Śrī Hari.

*atraiva copanando 'pi / nandam āhūya sundaraḥ
gopaiḥ parivto yukti / ktvā kṇa-sukhāya ca 21*

atra - here; *eva* - surely; *ca* - and; *upananda* - when Upananda; *api* - indeed; *nandam* - King Nanda; *āhūya* - called; *sundarah* - handsome; *gopaiḥ* - by the cowherds; *parivtaḥ* - surrounded; *yuktim* - proper; *ktvā* - doing; *kṇa-sukhāya* - for the welfare of Kṛṣṇa; *ca* - and.

"In this place, the handsome Upananda was surrounded by the other cowherds as he addressed Nanda in order to determine the proper course of action for the welfare of baby Kṛṣṇa.

sa-vrajaḥ śakaṭam āruhya / rāma-kṇa-samanvitaḥ
yayau bhadraka-bhāṇḍīra / dvau māsau tatra cāvasat 22

sa-vrajaḥ - Nanda, with the community of cowherds; *śakaṭam* - carts; *āruhya* - mounting; *rāma-kṇa-samanvitaḥ* - together with Rāma and Kṛṣṇa; *yayau* - he went; *bhadraka-bhāṇḍīram* - to the forests of Bhadraka and Bhāṇḍīra; *dvau māsau* - for two months; *tatra* - there; *ca* - and; *avasat* - dwelt.

"Together with the cowherd men, their wives, children and cows, Nanda Mahārāja mounted a cart and travelled to the forests of Bhadraka and Bhāṇīra. There they dwelt for two months."

Thus ends the Sixth Sarga entitled "Gaurāṅga Sees Mahāvana and Other Forests," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Seventh Sarga

vastra-haraṇa-ādi-līlā-sthalī-darśanam

A Vision of the Site where Śrī Kṛṣṇa Stole the Gopīs' Garments,
and Other Holy Places

ataś ca yamunā-pāre / vndāraṇya sanātanam
tatra nandādayo gopā / vāsa cakrur atandritāḥ 1

ataḥ - then; *ca* - and; *yamunā-pāre* - on the far shore of Yamunā; *vndā-aranyam* - the forest of Vṛndā; *sanātanam* - eternal; *tatra* - there; *nanda-ādayaḥ* - Nanda and the others; *go-pāḥ* - the cow protectors; *vāsam* - residence; *cakruḥ* - made; *atandritāḥ* - industrious.

Kṛṣṇa Dāsa continued, "Then, on the far shore of Yamunā, where the forest of Vṛndāvana exists eternally, Nanda and the other cowherds busily erected dwelling places.

paśyātra śakaṭair durga / kta pitrādibhir vtau
rāma-kṇau khelataś ca / go-gopāla-janaiḥ saha 2

paśya - just see; *atra* - here; *śakataiḥ* - with the carts; *durgam* - fort; *ktam* - made; *pitra-ādibhiḥ* - by the fathers; *vtau* - surrounded; *rāma-kṇau* - Rāma and Kṛṣṇa; *khelataḥ* - they played; *ca* - and; *go-gopāla-janaiḥ* - with the cows and cowherds; *saha* - with.

"Behold this spot where the fathers and other men had created a fort out of the carts. Surrounded by the carts, Rāma and Kṛṣṇa played with the cows and cowherds.

***kapittha-mūle 'tra janārdanena / vadhaḥ kto vatsaka-rūpa-dhāriṇaḥ
vatsāsurasya baka-veśa-dhāriṇo / bakāsuraśyāpi ca gaura-candra 3***

kapittha-mūle - at the root of the kapittha tree; *atra* - here; *jana-ardanena* - by the Lord who thrills the hearts of people; *vadhaḥ* - killing; *kaḥ* - done; *vatsaka-rūpa* - form of a calf; *dhāriṇaḥ* - taking on; *vatsa-asurasya* - of the demon appearing as a calf; *baka-veśa* - appearance of a crane; *dhāriṇaḥ* - taking on; *baka-asurasya* - of Baka-asura; *api* - indeed; *ca* - and; *gaura-candra* - O Golden Moon.

"O Golden Moon! Here at the root of a kapittha tree, Śrī Janārdana slew Vatsāsura, the demon who took the form of a calf, as well as Bakāsura, the demon who took the form of a crane.

***atraiva śrī-rāma-janārdanau ca / sa-veṇu-veṭrādi-yutaiḥ sakhī-janaiḥ
cikrīḍatur vānara-paka-saṅkulair / mayūra-kekādi-rutair jagat-patī 4***

atra - here; *eva* - truly; *śrī-rāma-janārdanau* - Śrī Rāma and Janārdana; *sa-veṇu* - with flutes; *veṭra-ādi* - sticks and so on; *yutaiḥ* - equipped with; *sakhī-janaiḥ* - with the friends; *cikrīḍatuḥ* - they played; *vānara-paka* - groups of monkeys; *saṅkulaiḥ* - with crowds; *mayūra* - peacocks; *keka-ādi* - calls and so on; *rutaiḥ* - resounding; *jagat-patī* - the protectors of the universe.

"In this place, Rāma and Janārdana, the protectors of the cosmic manifestation, equipped with flutes, sticks and other cowherd paraphernalia, played with their boyfriends, imitating the activities of the throngs of monkeys and the resounding cries and movements of the peacocks."

***śrutvā svaya kṇa-rasena pūrṇaḥ / śrī-bhakta-rūpo rasikendra-maulī
pūrvvāparābhyā viayāśrayāvto / līlā-rasābhyā prabhu-gaura-candraḥ***

5

śrutvā - having heard; *svayam* - spontaneously; *kṇa-rasena* - with the mellows of Kṛṣṇa; *pūrṇaḥ* - filled; *śrī-bhakta-rūpa* - the sacred form of a devotee; *rasika-indra-maulī* - the chief of all those expert in relishing rasa; *pūrvva-aparābhyām* - with former and later; *viaya* - object; *āśraya* - subject; *avtaḥ* - imbued; *līlā-rasābhyām* - with pastime and mellow; *prabhu* - Master; *gaura-candraḥ* - Lord like a Golden Moon.

Hearing these descriptions, Gaura Hari, the crest jewel among all rasikas, who had

accepted the form of an exemplary devotee, became wholly saturated with Kṛṣṇa-rasa. In His former līlā, Gaura Candra Prabhu was imbued with the rasa of viṣaya-tattva, or the absolute truth as the object of transcendental love. Whereas in His present līlā, He is imbued with the rasa of āśraya-tattva, or the absolute truth as the subject of that love.

*atra paśya ca gaurāṅga / sarpa-rūpa-dharo 'py aghaḥ
bakānujo mahā-pāpaḥ / prāptas ta cāhanat dhariḥ 6*

atra - here; *paśya* - just see; *ca* - and; *gaurāṅga* - O Golden Lord; *sarpa-rūpa* - the form of a snake; *dharo* - taking; *api* - indeed; *aghaḥ* - the demon of personified sin; *baka-anujaḥ* - the younger brother of Baka; *mahā-pāpaḥ* - very sinful; *prāptaḥ* - accepted; *tam* - him; *ca* - and; *ahanat* - killed; *hariḥ* - Lord Hari.

Kṛṣṇa Dāsa continued, "O Gaurāṅga! Behold the place where the immensely sinful demon Agha, the younger brother of Baka, assumed the form of a python and was slain by Śrī Hari.

*sva-janaiḥ sakhibhiś cātra / dṭvā bhojana-kautukam
svayambhūr vatsara vatsa-sva-janāpaharo 'bhavat 7*

sva-janaiḥ - with His intimates; *sakhibhiḥ* - with His friends; *ca* - and; *atra* - here; *dṭvā* - having seen; *bhojana* - luncheon; *kautukam* - enthusiastic; *svayam-bhūḥ* - self-born Brahmā; *vatsaram* - one year; *vatsa* - calves; *sva-jana* - of His friends; *apaharaḥ* - theft; *abhavat* - it took place.

"At this spot, when Brahmā saw the festive luncheon taking place amongst Kṛṣṇa and His intimate boyfriends, he stole away the calves and boys for one year.

*dhenukasya vadha cātra / kpayāsyā vimocanam
kāliya-damana cātra / hrada paśya su-nirmalam 8*

dhenukasya - of the ass-demon; *vadham* - killing; *ca* - and; *atra* - here; *kpayā* - by the mercy; *asya* - of Kṛṣṇa; *vimocanam* - liberation; *kāliya-damanam* - subduing of the Kāliya serpent; *atra* - here; *hradam* - lake; *paśya* - just see; *su-nirmalam* - very pure.

"In this place the ass-demon was slain, and by Kṛṣṇa's mercy he received liberation from material bondage. Look at this crystal-clear lake. Here Lord Govinda subdued the great snake named Kāliya.

*kāliya-damanī cātra / mūrtī paśya jagad-guro
śītārta-cchalataḥ kṇa / utthito 'tra jalād bahiḥ 9*

kāliya-damanīm - the subduer of Kāliya; *ca* - and; *atra* - here; *mūrtīm* - Deity; *paśya* - just see; *jagad-guro* - O spiritual master of the universe; *śīta* - cold; *ārta* - afflicted; *śalataḥ* - shaking; *kṇa* - O Kṛṣṇa; *utthitaḥ* - arose.

"O spiritual preceptor of the world, behold the Deity form of the subduer of Kālīya. When Kṛṣṇa rose out of the lake, He was shivering, being pained by the cold water.

*atra vai dvādaśādityā / utthitā gaganopari
dvādaśāditya-ghaṭṭo 'ya / kathyate veda-pāragaiḥ 10*

atra - here; *jalāt* - from the water; *bahiḥ* - outside; *atra* - here; *vai* - truly; *dvādaśa* - twelve; *ādityāḥ* - suns; *utthitāḥ* - arose; *gagana* - sky; *uparim* - above; *dvādaśa-āditya-ghaṭṭaḥ* - the bathing place named after the twelve suns; *ayam* - this; *kathyate* - it is told; *veda-pāragaiḥ* - by those fully conversant in the Vedas.

"Thus at this place, twelve suns rose in the sky to give Kṛṣṇa warmth. Therefore, those who are conversant in the Vedas call this place Dvādaśāditya-ghaṭṭa, or 'the Bathing Place of the Twelve Suns.'

*atraiva vatsa-pālānā / dāvāgneḥ parimocanam
kta nanda-kumāreṇa / bhakta-duḥkhāpahāriṇā 11*

atra - here; *eva* - factually; *vatsa-pālānām* - of the boys protecting calves; *dāvāgneḥ* - of the forest fire; *parimocanam* - complete freedom; *ktam* - done; *nanda-kumāreṇa* - by the son of Nanda; *bhakta-duḥkha* - grief of the devotees; *apahāriṇā* - by one who relieves.

"At this spot, while the boys of Vraja were engaged in protecting the calves, Nanda Kumāra delivered them unharmed from the flames of a forest-fire. He did this because He is celebrated for His promise to relieve His bhakta from all distress.

*krīḍā-parājitah kṇah / śrīdāma-nāma bālakam
uvāha parama-prītah / pralambo rohiṇī-sutam 12*

krīḍā - play; *parājitah* - defeated; *kṇah* - the all-attractive Person; *śrīdāma-nāma bālakam* - the boy named Śrīdāman; *uvāha* - He carried; *parama-prītah* - with great love; *pralambaḥ* - the demon Pralamba; *rohiṇī-sutam* - the son of Rohiṇī (Balarāma).

"When Kṛṣṇa was defeated in play, out of great love He carried His boyfriend Śrīdāman on His shoulders, and the demon Pralambāsura carried the son of Rohiṇī.

*jñātvāsura punaḥ so 'pi / muṭī-ktya karāmbujam
śirasy atādayat tasya / so 'patad gata-jīvitaḥ 13*

jñātvā - knowing; *asuram* - demon; *punaḥ* - again; *saḥ* - He; *api* - indeed; *muṭī-ktya* - making a fist; *kara-ambujam* - lotus hand; *śirasi* - on the head; *atādayat* - He struck; *tasya* - his; *saḥ* - he; *apatat* - he fell down; *gata-jīvitaḥ* - his life gone.

"Realizing that this cowherd boy was actually a demon in disguise, Balarāma

made a fist with His lotus hand and struck Pralamba on the head. His life departed from his body and the demon fell to the ground.

***bhāṇḍīrākhyā vaṭa vndāraṇye paśya mahattamam
īikākhyā-vana hy atra / go-dhana tṇa-lobhitam 14***

bhāṇḍīra-ākhyam - named Bhāṇīra; *vaṭam* - banyan; *vndā-arāṇye* - in the forest of Vṛndā; *paśya* - just see; *mahattamam* - the greatest; *īika-ākhyā-vanam* - the forest named I-śika; *atra* - here; *go-dhanam* - the wealth of the cow-protectors, cows; *tṇa-lobhitam* - eager for grass.

"See the great banyan tree named Bhāṇīra in Vṛndāraṇya. And here is the forest of reeds known as I-śikā-vana. There the cows, the wealth of the cowherds, once entered, being eager for new grasses.

***pravīṭa veṇu-nādena / kṇenānītam apy uta
dāvānale madhya-ga ca / sva-gaṇa vīkya śrī-hariḥ 15***

***papau kara-talī-ktyānala bhakta-jana-priyaḥ
paśya cātra rasa-jñena / śrī-kṇena kta hi yat 16***

pravīṭam - entered; *veṇu-nādena* - accompanied by the sound of the flute; *kṇena* - by Kṛṣṇa; *ānītam* - led; *apy* - however; *uta* - indeed; *dāvā-anale* - in a forest fire; *madhya-gam* - gone in the midst; *ca* - and; *sva-gaṇam* - His own herd; *vīkya* - seeing; *śrī-hariḥ* - thief of the mind; *papau* - drank; *kara-talī-ktya* - cupping His hands; *analam* - fire; *bhakta-jana-priyaḥ* - one who holds dear His devotees; *paśya* - just see; *ca* - and; *atra* - here; *rasa-jñena* - by He who is wise in relationships; *śrī-kṇena* - by Śrī Kṛṣṇa; *ktam* - done; *hi* - indeed; *yat* - which.

"Led by the sound of Kṛṣṇa's flute, the cows entered the heart of the forest. However, they found themselves surrounded by a forest-fire. Seeing His own herd endangered, Śrī Hari, who is affectionate to His devotees, cupped His hands and drank the fire. Behold the spot where Śrī Kṛṣṇa performed this wonderful deed.

***tam eva patim icchantyo / vrata ceruḥ kumārikāḥ
atraiva yamunā-tīre / vastrābharaṇa-rakitāḥ 17***

tam - Him; *eva* - assuredly; *patim* - husband; *icchantyo* - desiring; *vratam* - a vow; *ceruḥ* - performed; *kumārikāḥ* - maidens; *atra eva* - in this very spot; *yamunā-tīre* - on the bank of the Yamunā; *vastra-ābharaṇa* - dresses and ornaments; *rakitāḥ* - kept carefully.

"Desiring to get Kṛṣṇa as their husband, the young maidens of Vṛndāvana practiced an austere vow. In this place on the bank of the Yamunā they carefully kept their dresses and ornaments before bathing.

***viśantyo jalam evaitās / tato nāgara-śekharāḥ
ādāya tāsā vastrāṇi / nīpam āruhya sa-tvaraḥ 18***

viśantyaḥ - entered; *jalam* - the water; *eva* - verily; *etāḥ* - they; *tataḥ* - then; *nāgara-śekharaḥ* - the crest amongst paramours; *ādāya* - took; *tāsām* - their; *vastrāṇi* - garments; *nīpam* - a kadamba tree; *āruhya* - mounting; *sa-tvaraḥ* - with speed.

"When they entered the water, the crest-jewel of all paramours snatched their garments and speedily climbed into a kadamba tree.

***hasati sākhibhiḥ sārddha / tatas tāḥ śīta-vepitāḥ
kṇa santoayām āsuḥ / śuddha-bhāvena bhāvitāḥ 19***

hasati - He joked; *sākhibhiḥ* - with the friends; *sārddham* - with; *tataḥ* - then; *tāḥ* - they; *śīta-vepitāḥ* - shivering from cold; *kṇam* - Kṛṣṇa; *santoayām āsuḥ* - they pleased; *śuddha-bhāvena* - by their pure consciousness; *bhāvitāḥ* - absorbed in thoughts.

"Then Śrī Kṛṣṇa spoke jestingly, teasing the gopīs who were shivering in the cold water of the Yamunā. Finally they received back their dresses after pleasing the Lord by their pure consciousness and innocent demeanor.

***śrī-rāmeṇa samam kṇas / tam uddeśya vanaspatīn
vndāraṇya-sthitān atra / praśasan yamunā gataḥ 20***

śrī-rāmeṇa - with Śhrī Rāma; *samam* - with; *kṇaḥ* - Kṛṣṇa; *tam* - Him; *uddeśya* - pointing out the worthy qualities; *vanaspatīn* - the trees; *vndā-aranya-sthitān* - situated in the forest of Vṛndā; *atra* - here; *praśasan* - praising; *yamunām* - Yamunā river; *gataḥ* - went.

"Thereafter in the company of Śrī Rāma, Kṛṣṇa pointed out the worthy qualities of the trees of Vṛndāraṇya. After praising them, they bathed in Yamunā.

***tato 'tra vipra-patnībhyas / cānnam ādāya yajña-bhuk
bubhujē bālakaiḥ sārddha / balenāpi balīyasā 21***

tataḥ - then; *atra* - here; *vipra-patnībhyas* - from the wives of the learned brāhmaṇas; *ca* - and; *annam* - food; *ādāya* - taking; *yajña-bhuk* - the enjoyer of sacrifice; *bubhujē* - enjoyed; *bālakaiḥ sārddham* - with the boys; *balena* - with Balarāma; *api* - also; *balīyasā* - with the strongest.

"Here the enjoyer of all sacrifice accepted gifts of food from the wives of learned brāhmaṇa. He enjoyed them with mighty Balarāma and the cowherd boys."

Thus ends the Seventh Sarga entitled "A Vision of the Site where Śrī Kṛṣṇa Stole the Gopīs' Garments, and Other Holy Places," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.



Eighth Sarga

śrī-govarddhana-ādi-darśanam

Darśana of Govardhana Hill and Other Holy Places

*punaś ca kasa-bhītena / sammantrya sva-janaiḥ saha
nandīśvare nivāsaś ca / cakre nandena sa-vrajam 1*

punaḥ - again; *ca* - and; *kasa-bhītena* - due to fear of Kasa; *sammantrya* - inviting; *sva-janaiḥ* - by his people; *saha* - with; *nandīśvare* - on the hill named Nandīśvara; *nivāsaḥ* - abode; *ca* - and; *cakre* - made; *nandena* - by Nanda; *sa-vrajam* - with the cowherd community.

Kṛṣṇa Dāsa continued, "Again due to fear of Kasa, Mahārāja Nanda consulted with his people and thus the community of cowherds made their new abode on Nandīśvara hill.

*govarddhana-girau rāmye / manaḥ svarga-nadī-taṭe
nitya viharataḥ kṣa-rāmau sakhi-samanvitau 2*

govarddhana-girau - on the hill of Govardhana; *rāmye* - on the charming; *manaḥ-svarga-nadī* - Mānasa-Gaṅgā; *taṭe* - on the bank; *nityam* - daily; *viharataḥ* - enjoyed; *kṣa-rāmau* - Kṛṣṇa and Rāma; *sakhi-samanvitau* - with their friends.

"Every day Kṛṣṇa and Rāma enjoyed with their friends on the banks of Mānasa Gaṅgā near charming Govardhana Hill.

*indra-garvva-nirāsārtha / sapta-varo hariḥ kila
giri dadhāra hareṇa / svānā rakā vicintayan 3*

indra - Lord Indra; *garva* - pride; *nirāsa* - driving out; *artham* - with the purpose; *sapta-varaḥ* - seven years old; *hariḥ* - the remover of sin; *kila* - indeed; *girim* - hill; *dadhāra* - held; *hareṇa* - with joy; *svānām* - of His own people; *rakām* - protection; *vicintayan* - considering.

"In order to drive out the pride from the heart of Indradeva, Śrī Hari, at the age of seven, cheerfully held up Govardhana Hill, thinking of the protection of His people.

*nau-krīḍā ktavān kṣa / gaṅgāyā rasa-kautukī
kurvanti mathurā goṭhe / lokā gamana-nirgame 4*

nau-krīḍā - boat-sports; *ktavān* - performed; *kṣaḥ* - Kṛṣṇa; *gaṅgāyām* - on the Mānasa Gaṅgā; *rasa-kautukī* - eager for rasa; *kurvanti* - they did; *mathurām* - to Mathurā; *goṭhe* - from the pasturelands; *lokāḥ* - the people; *gamana-nirgame* -

coming and going.

"Always eager to taste new varieties of rasa, Kṛṣṇa sported boating pastimes on Mānasa Gaṅgā, ferrying the cowherd folk as they traveled from the pasturelands to Mathurā for marketing their milk products.

*atra dāna-nimitta hi / prastarāśa viśan hariḥ
gopikā ramayan reme / bhaktānugraha-kāmyayā 5*

atra - here; *dāna-nimittam* - on the plea of extracting taxes; *hi* - certainly; *prastara* - a large rock; *aśam* - part; *viśan* - entering; *hariḥ* - the thief of the mind; *gopikāḥ* - milkmaids; *ramayan* - gave pleasure; *reme* - enjoyed; *bhakta-anugraha* - mercy to the devotees; *kāmyayā* - because of desiring.

"Desiring to show mercy to His bhaktas, Śrī Hari entered this narrow passageway in the rock for the purpose of demanding payment of a toll. He enjoyed and gave pleasure to the milkmaids."

*paśyan śrī-gaura-candraḥ sa rasana-kutukād bāhya-vtti vihāya
vaśī-śrīvatsa-vetraiḥ kusuma-kisalayair maṇḍita śyāma-dhāma
dāna me dehi rādhe rasavati vimale dāna-pātre 'vadam yo
hy eva tā stauti gauraḥ sa jayati khalu bho rādhikā-prāṇa-nāthaḥ 6*

paśyan - observing; *śrī-gaura-candraḥ* - Lord like a golden moon; *saḥ* - He; *rasana* - tastes; *kutukāt* - out of enthusiasm; *bāhya-vttim* - external activities; *vihāya* - giving up; *vaśī* - flute; *śrīvatsa* - mark of Śrī Lakmī; *vetraiḥ* - with a staff; *kusuma* - flowers; *kisalayaḥ* - with newly grown leaves; *maṇḍitam* - decorated; *śyāma-dhāma* - the abode of dark beauty; *dānam* - charity; *me* - to me; *dehi* - give; *rādhe* - O Rādhā; *rasavati* - O abode of rasa; *vimale* - to this spotless; *dāna-pātre* - to this recipient of charity; *avadat* - He said; *yaḥ* - who; *evam* - thus; *tām* - Her; *stauti* - He praises; *gauraḥ* - the golden Lord; *saḥ* - He; *jayati* - glories! *khalu* - indeed; *bhoḥ* - Oh!; *rādhikā-prāṇa-nāthaḥ* - the Lord of Rādhā's life-breath.

Observed the stone altar of dāna-keli, Śrī Gaura Candra became eager to taste the rasa of the toll pastime, abandoning the consciousness of external phenomena. Then the effulgent dark beauty manifested. marked with Śrīvatsa, holding a bamboo flute and a staff for herding cows, and adorned with flowers and fresh leaves. He exclaimed, "O Rādhē! O reservoir of rasa! Give Me charity. I am a most suitable candidate for Your charity." All glories to Śrī Gaura Hari, for whom Rādhikā is dearer than His life-breath, as He prays in this way.

*tadaiva sahasā bhakti-rasāviṭaḥ 'khileśvaraḥ
pāṇa jala-da ktvā / lilepa śirasi rudan 7*

tadā - then; *eva* - surely; *sahasā* - suddenly; *bhakti-rasa-āviṭaḥ* - absorbed in the mellows of bhakti; *akhila-īśvaraḥ* - the Lord of all; *pāṇam* - stone; *jala-dam* - water-giver cloud; *ktvā* - made; *lilepa* - anointed; *śirasi* - on the head; *rudan* - weeping.

Suddenly overwhelmed by bhakti-rasa, the master of all wept. That stone was also weeping and Gaura anointed his head with those tears.

***gireḥ pūrvve kuṇḍa-yugma / paśya kṇa-rasa-pradam
asya dakiṇa-pārśve ca / rāsa-maṇḍalam uttamam 8***

gireḥ - of the hill; *pūrvve* - to the east; *kuṇḍa-yugmam* - a pair of sacred ponds, Rādhā Kuṇa and Śyāma Kuṇa; *paśya* - just see; *kṇa-rasa-pradam* - bestowing mellows of Kṛṣṇa; *asya* - of Govardhana Hill; *dakiṇa-pārśve* - on the southern side; *ca* - and; *rāsa-maṇḍalam* - the circle of the rāsa dance; *uttamam* - beyond the modes of material mature.

Kṛṣṇa Dāsa continued, "Behold! To the east of the hill are a pair of kuṇas which bestow Kṛṣṇa-rasa. And on the southern side is the circle of the transcendental rāsa-dance.

***śrī-rādhā-kṇayo rāsa-vilāsa-sthānam atra vai
paśya prema-rasaiḥ pūrṇair / bhaktair eva vibhāvyate 9***

śrī-rādhā-kṇayoh - of Śrī Śrī Rādhā-Kṛṣṇa; *rāsa-vilāsa* - pastimes of the rāsa dance; *sthānam* - place; *atra* - here; *vai* - actually; *paśya* - just see; *prema-rasaiḥ* - by the mellows of love of Kṛṣṇa; *pūrṇair* - by the full; *bhaktair* - by the devotees; *eva* - truly; *vibhāvyate* - it is revealed.

"See here the actual place of the rāsa-dancing pastimes of Śrī Śrī Rādhā-Kṛṣṇa. These pastimes are revealed only to devotees whose hearts are wholly absorbed in prema-rasa."

***rādhā-mādhavayor aikeyāt / tat tad bhāva-vibhāvitaḥ
tat tal līlānukaraṇa / gaurāṅgaḥ samadarśayat 10***

rādhā-mādhavayoh - of Rādhā and Mādhava; *aikeyāt* - by the oneness; *tat tat* - each one; *bhāva* - mood; *vibhāvitaḥ* - experienced; *tat tat* - those same moods; *līlā* - pastimes; *anukaraṇam* - followed in footsteps; *gaurāṅgaḥ* - the golden Lord; *samadarśayat* - displayed.

Because Śrī Gaurāṅga is the combined form of Rādhā-Mādhava, Gaura Hari displayed whatever moods the Divine Couple experiences in Their relationship, as He followed Their līlā step by step.

***bhāva-prakāśaka kṇa / prāha brāhmaṇa-sattamaḥ
parvvatopari sampāśya / rādhikārādhana-sthālam 11***

bhāva-prakāśakam - revelation of ecstasies; *kṇam* - Kṛṣṇa; *prāha* - he said; *brāhmaṇa-sattamaḥ* - the exalted brāhmaṇa; *parvata-upari* - upon the hill; *sampāśya* - please behold; *rādhikā-ārādhana-sthālam* - place for the worship of Rādhikā.

The exalted brāhmaṇa then spoke to Kṛṣṇa Caitanya, who was experiencing the

bhāvamaya pastimes in His heart, "Behold a temple on this hill for the worship of Śrī Rādhikā.

*anna-kūṭa-sthala cātra / sureśa-garvva-nāśakam
indrotpāta harir vīkya / govarddhana-dharo 'bhavat 12*

anna-kūṭa - heaps of grains; *sthalam* - place; *ca* - and; *atra* - here; *sura-īśa* - Lord of the demigods; *garva* - pride; *nāśakam* - destroyer; *indra-utpātam* - calamities; *hariḥ* - Hari; *vīkya* - seeing; *govardhana-dharaḥ* - the lifter of Govardhana Hill; *abhavat* - became.

"Here is the place where the residents of Vraja offered heaps of foodstuff to the brāhmaṇas and to Govardhana hill. After seeing the calamities wrought by Indra, Kṛṣṇa destroyed the pride of that chief of the demigods by lifting Govardhana hill.

*parvvatopari ta paśya / hari-rāyākhyaka vibhum
tasyopari dakiṇe 'pi / gopāla-rāya-sañjñakam 13*

parvata-upari - on top of the hill, *tam* - that; *paśya* - just see; *hari-rāya-ākhyakam* - known as Hari Rāya; *vibhum* - the great; *tasya* - of that place; *upari* - above; *dakiṇe* - to the south; *api* - also; *gopāla-rāya-sañjñakam* - known as Gopāla Rāya.

"On top of the hill please see the great Deity known as Hari Rāya. On top of the southern part of the hill is the Deity known as Gopāla Rāya.

*indra-garvva-nirāse ca / brahmaṇā coditā satī
surabhī svar-ṇadī-toyenābhieka mudākarot 14*

*govindasya ca vedādyaiḥ / sevitasya mahottame
ktāgasko mahendro 'pi / ya stutvā nirbhayo 'bhavat 15*

indra-garva - the pride of Indra; *nirāse* - having cast out; *ca* - and; *brahmaṇā* - by Brahmā; *coditā* - ordered; *satī* - the saintly; *surabhī* - wish-fulfilling cow; *svaḥ-ṇadī* - celestial Gaṅgā; *toyena* - by water; *abhiekam* - sacred bath; *mudā* - joyously; *akarot* - performed; *govindasya* - of Govinda; *ca* - and; *veda-ādyaiḥ* - by the personified Vedas and so on; *sevitasya* - of He who was served; *mahā-uttame* - in the great festival; *ktā-agaskaḥ* - who had done wrong; *maha-indraḥ* - the great Indra; *api* - although; *yam* - whom; *stutvā* - having offered prayers; *nirbhayaḥ* - free from fear; *abhavat* - he became.

"When Kṛṣṇa cast out the false pride from Indra's heart, by Brahmā's order, the chaste Surabhī cow joyously bathed Govinda with celestial Gaṅgā water. Then in a great festival Śrī Govinda was served by all the Vedas, and śāstras, and mighty Indra, after offering the prayers to Govinda, became free from fear of reactions to his offence.

*sarvva-pāpa-hara kuṇḍa / paśya parvvata-dakiṇe
asyopari pañca-kuṇḍa / brahma-rudrendra-sūryyakam 16*

*moketi-kunḍa-sañjña ca / sarvva-pāpa-hara śubham
paśyan gaura-hariḥ kṇaḥ / premnovāca dvija prabhuh 17*

sarva-pāpa-haram - destroying all sin; *kunḍam* - the holy pond; *paśya* - just see; *parvata-dakṣiṇe* - to the south of the hill; *asya* - of that spot; *upari* - beyond; *pañca-kunḍam* - five kunḍas; *brahma-rudra-indra-sūryakam* - Brahmā, Śiva, Indra, the Sungod; *moka* - liberation; *iti* - thus; *kunḍa-sañjñam* - pond, known as; *ca* - and; *sarva-pāpa* - all sins; *haram* - taking away; *śubham* - auspicious; *paśyan* - seeing; *gaura-hariḥ* - the golden Lord; *kṇaḥ* - all-attractive; *premnā* - with love; *uvāca* - He said; *dvijam* - to the brāhmaṇa; *prabhuh* - the Master.

"Behold to the south of Govardhana hill this sin-destroying kuṇa, and beyond it five other splendid kuṇas, which also remove all sin. They are named Brahma, Rudra, Indra, Sūrya and Mokṣa." Gazing on them, Śrī Kṛṣṇa in His form of Mahāprabhu Gaura Hari spoke lovingly to the brāhmaṇa:

*dhanyo 'ya giri-rāja eva jagati śrī-kṇa-rāmau mudā
yatra krīdata eva santatam aho gopāla-bālaiḥ saha
eva jalpati prema-pūrṇa-rasa-daḥ śrī-gaura-candraḥ svaya
śrī-govardhana eva sāgraham api ta pūjayan ntyati 18*

dhanya - glory; *ayam* - this; *giri-rāja* - king of hills; *eva* - truly; *jagati* - in the material world; *śrī-kṇa-rāmau* - the two resplendent brothers Rāma and Kṛṣṇa; *mudā* - with joy; *yatra* - where; *krīdata* - they two play; *eva* - surely; *santatam* - forever; *aho* - Oh!; *gopāla-bālaiḥ* - with the cowherd boys; *saha* - together; *evam* - thus; *jalpati* - utters; *prema-pūrṇa* - filled with love; *rasa-daḥ* - who bestows mellows; *śrī-gaura-candraḥ* - the golden-moonlike Lord; *svayam* - spontaneously; *śrī-govardhana* - the favorite hill of Kṛṣṇa; *eva* - indeed; *sa-agraham* - with eagerness; *api* - even; *tam* - him; *pūjayan* - offering worship; *ntyati* - He dances.

"O throughout this universe, Girirāja Govardhana is the most glorious of bhaktas. Here Kṛṣṇa and Rāma always play in great bliss with the gopāla-bālas!" Exclaiming this with heart-felt eagerness, Śrī Gaura Candra, the bestower of the complete spectrum of love for Kṛṣṇa, danced while worshipping Govardhana hill.

Thus ends the Eighth Sarga entitled "Darśana of Govardhana Hill and Other Holy Places," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Ninth Sarga

mahā-rāsa-sthali-darśanam
Gaura Hari Sees the Site of the Mahā-Rāsa

atraiva yamunā-nīre / dvādaśī-vrata-karṣitaḥ

varuṇena hto nandaḥ / kṇa-darśana-kāmyayā 1

atra eva - in this very place; *yamunā-nīre* - in the water of the Yamunā; *dvādaśī* - of the twelfth day of the moon; *vrata* - by the vow; *karśitaḥ* - emaciated; *varuṇena* - by the water-lord; *htaḥ* - taken away; *nandaḥ* - the king of Vraja; *kṇa-darśana* - to see Kṛṣṇa; *kāmyayā* - because of desiring.

Kṛṣṇa Dāsa continued, "Once Nanda Mahārāja had become thin by fasting on Ekādaśī and was following the vow of bathing on the Dvādaśī. At this place in the waters of Yamunā, he was spirited away by the guards of Varuṇa, lord of the waters, who was desirous of having darśana of Śrī Kṛṣṇa.

*jñātvā tato 'pi bhagavān / svaya pitaram ānayat
brahma-kuṇḍe majjayitvā / sva-jana brahma-lokataḥ 2*

*ānināya punar vndāraṇya gopa-kula vibhuḥ
tat kuṇḍa parama-ramya / paśya kṇa sudurlabham 3*

jñātvā - being aware; *tataḥ* - then; *api* - that very person; *bhagavān* - all-opulent person; *svayam* - in person; *pitaram* - His father; *ānayat* - brought back; *brahma-kuṇḍe* - in Brahma-kuṇḍa; *majjayitvā* - induced to bathe; *sva-janam* - His own people; *brahma-lokataḥ* - after showing the spiritual world; *ānināya* - having brought back; *punaḥ* - again; *vndā-aranyam* - to the forest of Vṛndā; *gopa-kulam* - the group of gopas; *vibhuḥ* - the all-pervasive; *tat* - that; *kuṇḍam* - holy pond; *parama-ramyam* - extremely charming; *paśya* - just see; *kṇa* - O Kṛṣṇa; *sudurlabham* - very rarely attained.

"Being aware of all that had happened, the all-opulent and original Supreme Personality of Godhead rescued His father. He then induced all the cowherds of His village to bathe at this place in Brahma-kuṇḍa. After revealing to them the vision of the spiritual world, the all-pervasive Lord brought back the group of gopas to Vndāraṇya. He Śrī Kṛṣṇa, please see this extremely delightful and rarely attained kuṇḍa.

*aśoka-kānana ramya / brahma-kuṇḍasya cottare
śrī-rādhayā saha kṇo / yatra krīḍati paśya tat 4*

*kārttikī-pūrṇimāyā tu / deva-deveśvaro hariḥ
cakāra rāsa gopībhir / yatra śrī-śyāma-sundaraḥ 5*

aśoka-kānanam - the grove of flame trees; *ramyam* - enchanting; *brahma-kuṇḍasya* - of Brahma-kuṇḍa; *ca* - and; *uttare* - to the north; *śrī-rādhayā saha* - with Śrī Rādhā; *kṇaḥ* - Kṛṣṇa; *yatra* - where; *krīḍati* - He played; *paśya* - just see; *tat* - that; *kārttikī* - of the constellation of Kṛttikā (October-November); *pūrṇimāyām* - on the full moon; *tu* - indeed; *deva-deva-īśvaraḥ* - the controller of the God of gods; *hariḥ* - the thief of the wicked mind; *cakāra* - performed; *rāsam* - the rāsa dance; *gopībhir* - with the milkmaids; *yatra* - where; *śrī-śyāma-sundaraḥ* - the beautiful dark prince.

"To the north of Brahma-kuṇḍa lies an enchanting grove of aśoka trees, where

Kṛṣṇa sported with Śrī Rādhā. Now look upon the place where on the full moon of the month of Kārttika, Śyāma-sundara Hari, the master even of Viṣṇu, danced the rāsa dance with the Vraja-gopīs.

tadaiva rasikāgraṇiḥ sa khalu gaura-candro harir
mahā-maṇi-nibha-dyutiḥ prakāṣam eva vyakti-bhavan
sa rāsa-rasa-tāṇḍavair vividha-ramya-veśojjalaiḥ
ratnokita-su-lakitair jayati bhakta-vargaiḥ prabhuḥ 6

tadā - then; *eva* - surely; *rasika-agraṇiḥ* - the chief of rasikas; *saḥ* - He; *khalu* - indeed; *gaura-candraḥ* - the Golden Moon; *hari* - the thief of inauspiciousness; *mahā-maṇi* - great jewel; *nibha* - like; *dyutiḥ* - luminescent; *prakāṣam* - manifest; *eva* - truly; *vyakti-bhavan* - became manifest; *saḥ* - He; *rāsa-rasa* - the mellows of the rāsa dance; *tāṇḍavaiḥ* - with fervent dancing; *vividha* - variegated; *ramya* - charming; *veśa* - garments; *ujjalaiḥ* - with brilliant; *ratna* - gems; *ukita* - spangled; *su-lakitaiḥ* - with exquisite; *jayati* - all glories; *bhakta-vargaiḥ* - with the assembly of devoted gopīs; *prabhuḥ* - the Master.

Then Śrī Gaura Candra Hari, the chief among rasikas, appeared with the luster of indra-nīla-maṇi, accompanied by the throng of His bhaktas, who were absorbed in the rasa of exuberant rāsa-dancing, dressed in exquisite and dazzling variegated garments that sparkled with precious jewels. All glories to Mahāprabhu!

praphulla-madhura-dyutiḥ sa-rasa-ramya-vndāvana
vasanta-vana-mārutaiḥ prakāṣayan sa rāsotsavaiḥ
su-ramyam api ki bruve sakalam eva rāsa-sthala
sa gopī-jana-vallabho madana-garvva-kharvvi babhau 7

praphulla - blooming; *madhura* - sweet; *dyutiḥ* - light; *sa-rasa* - with mellows; *ramya* - charming; *vndā-vanam* - the glades of Vṛndā; *vasanta-vana* - spring forest; *mārutaiḥ* - by the breezes; *ārutai* - with the utterances; *prakāṣayan* - made manifest; *sa* - He; *rāsa-utsavaiḥ* - by the rāsa festivities; *su-ramyam* - very delightful; *api kim* - what indeed; *bruve* - I can say; *sakalam* - all; *eva* - indeed; *rāsa-sthala* - the rāsa circle; *sa* - He; *gopī-jana-vallabha* - the lover of the milk-maids; *madana-garva* - the pride of Kāmadeva (Cupid); *kharvī* - laid low; *babhau* - He shone.

The enchanting sylvan glades of rasa-permeated Vṛndāvana became filled with the charming soft luminescence of blooming flowers and spring breezes, and echoed with the exultant voices of the rāsa-dancers and their festival. What shall I say of such an utterly sublime place as this rāsa circle? Here the lover of the gopīs shone, casting low the pride of Kāmadeva.

dṭvā vipras tathā-bhūta / tathāpīśvara-māyayā
vtā sa darayām āsa / pūrvva-līlā-sthalī śubhām 8

dṭvā - having seen; *vipra* - the enlightened brāhmaṇa; *tathā-bhūtam* - as it was; *tathā api* - however; *īśvara-māyayā* - by the illusory energy of the Lord; *vtam* - covered; *sa* - he; *darayām āsa* - showed; *pūrvva-līlā* - previous pastimes; *sthalīm* - places; *śubhām* - resplendent.

Although the enlightened brāhmaṇa saw this vision, he again became covered by the Lord's māyā and continued showing Gaurāṅga the resplendent places of Śrī Kṛṣṇa's previous pastimes.

*atas ta paśya govindo / vaśī-vaṭa-samīpataḥ
sthito jagau kāma-bīja / gopī-jana-vimohanam 9*

ataḥ - now; *paśya* - just see; *govindaḥ* - the pleasure of the senses; *vaśī* - flute; *vaṭa* - the banyan; *samīpataḥ* - near; *sthitaḥ* - standing; *jagau* - He sang; *kāma-bījam* - the seed-mantra of desire; *gopī-jana* - milk-maids; *vimohanam* - bewildering.

Kṛṣṇa Dāsa continued, "Now behold! Standing here by Vaśī-vaṭa, Govinda sang the kāma-bīja and illusioned the gopīs.

*śrutvā su-lalita gāna / gopyas tatra samāyayuh
tābhyaḥ prema-madād bāhya / kṇo dharmmam aśikayat 10*

śrutvā - hearing; *su-lalitam* - very charming; *gānam* - song; *gopyaḥ* - the gopīs; *tatra* - there; *samāyayuh* - all came; *tābhyaḥ* - to them; *prema-madāt* - mad with love; *bāhyam* - externals; *kṇaḥ* - Kṛṣṇa; *dharmmam* - religious principles; *aśikayat* - taught.

"Hearing that captivating lilting song, the gopīs came. But being intoxicated with love, Śrī Kṛṣṇa merely instructed them in the principles of dharma, which are meant for those concerned with externals.ḥ

*tāsā viśuddha-sattva ca / bhāva-dātā ca prema-daḥ
cakāra rāsam apy atra / kṇo yogeśvareśvaraḥ 11*

tāsām - of them; *viśuddha-sattvam* - purified goodness; *ca* - and; *bhāva-dātā* - the giver of ecstasy; *ca* - and; *prema-daḥ* - giver of love; *cakāra* - performed; *rāsam* - the rāsa dance; *apy* - very; *atra* - here; *kṇaḥ* - Kṛṣṇa; *yoga-īśvara-īśvaraḥ* - the master of those who have mastered yoga.

"Seeing that their hearts were utterly pure, Kṛṣṇa, the master of all those who master the process of union with Him, awarded them bhāva and prema as He performed the rāsa dance in this very spot.

*atra ta paśya gaurāṅga / govinda-rasa-kautukī
vndāvanādhipatyam ca / cakāra rasa-vallabhaḥ 12*

atra - here; *tam* - that place; *paśya* - just see; *gaurāṅga* - O Gaurāṅga; *govinda-rasa-kautukī* - eager to taste the mellows of Govinda; *vndāvana-adhipatyam* - overlordship of Vṛndāvana; *ca* - and; *cakāra* - took; *rasa-vallabhaḥ* - the lover of rasa.

"O Golden Lord! Since You are eager to taste Govinda-rasa, see here that place where rasa-vallabha Śrī Kṛṣṇa was crowned sovereign over Vṛndāvana-dhāma.ḥ

*eva rāsa-rasāmodī / gopīṇā rāga-vddhaye
ekām ādāya sahasā / tirobhūto 'tra paśya tat 13*

evam - thus; *rāsa-rasa* - the rasa of the rāsa dance; *āmodī* - one who takes pleasure; *gopīṇām* - of the gopīs; *rāga-vddhaye* - for increasing attachment; *ekām* - one; *ādāya* - taking away; *sahasā* - suddenly; *tiraḥ-bhūtaḥ* - disappeared; *atra* - here; *paśya* - just see; *tat* - that.

"While enjoying conjugal mellow while rāsa dancing, in order to increase the gopīs' attachment for Him, Kṛṣṇa suddenly disappeared, taking one of them with Him. Behold that place!

*tasyāḥ su-carita kena / varṇyate śrūyate 'thavā
yasyāḥ prema-parādhīnas / tā hi svādhīna-bhartkām 14*

tasyāḥ - her; *su-caritam* - exalted character; *kena* - how?; *varṇyate* - can be described; *śrūyate* - can be heard; *athavā* - or; *yasyāḥ* - of whom; *prema-parādhīnaḥ* - subordinate to love; *tām* - Her; *hi* - certainly; *svādhīna-bhartkām* - a heroine who dominates Her lover.

"Her character is so exalted that the Lord Himself accepts subordination to Her love. Who is that person qualified to describe or hear of Her sublime character?

*tatyāja kautukī kṇas / tv ito 'syāḥ sannidhi hasan
sā 'pi kṇa na paśyantī / vihvalā tat-sakhī-janāḥ 15*

*militāḥ kṇa-janmādi-līlā-tan-mayatā yayuḥ
gopyaḥ prema-parādhīnās / tat tad rūpa-prakāśikām 16*

tatyāja - abandoned; *kautukī* - prankster; *kṇaḥ* - Kṛṣṇa; *tu* - but; *itaḥ* - thence; *asyāḥ* - of her; *sannidhim* - in the presence; *hasan* - laughing; *sā api* - that very lady; *kṇam* - Kṛṣṇa; *na* - not; *paśyantī* - seeing; *vihvalā* - overwhelmed by distress; *tat* - her; *sakhī-janāḥ* - girlfriends; *militāḥ* - they met; *kṇa-janma-ādi-līlā* - Kṛṣṇa's birth and other pastimes; *tat-mayatām* - absorbed in that nature; *yayuḥ* - they became; *gopyaḥ* - the gopīs; *prema-para-adhīnā* - subordinate to His love; *tat tat* - in each thought; *rūpa* - form; *prakāśikām* - of those who revealed.

But then, just as She began to think Herself superior to Him, tricky Kṛṣṇa abandoned Her and waited secretly in a nearby place, laughing to Himself. When that damsel was thus unable to see Him, She became dazed with distress. Then meeting with Her sakhīs, all of them together became absorbed in Kṛṣṇa consciousness, as one by one they imitated His pastimes, beginning with His birth in Mathurā. In this way the gopīs became subordinate to Kṛṣṇa's love, and thus He manifested His person within each and every pastime that they emulated.

*tābhyāḥ sva-viraha-vyādhi-pīḍitābhyo nijā tanum
prahasan darśayām āsa / kṇo nārāyaṇa svayam 17*

tābhyah - to them; *sva-viraha* - separation from Himself; *vyādhi* - disease; *pīditābhyah* - to those who were afflicted; *nijām* - own; *tanum* - form; *prahasana* - loudly laughing; *darśayām āsa* - showed; *kṇah* - Kṛṣṇa; *nārāyaṇah* - Nārāyaṇa; *svayam* - Himself.

"Then seeing how the gopīs were so critically afflicted with the disease of separation from Him, Kṛṣṇa Nārāyaṇa loudly laughed as He showed Himself to them.

***tābhiḥ sammānitaḥ kṇah / parihāse parājitaḥ
rāsa cakāra dharmajñō / maṇḍalī parikalpayan 18***

tābhiḥ - by them; *sammānitaḥ* - honored; *kṇah* - Kṛṣṇa; *parihāse* - in His jest; *parājitaḥ* - defeated; *rāsam* - rāsa-dance; *cakāra* - performed; *dharmajñah* - the knower of religious principles; *maṇḍalīm* - circle; *parikalpayan* - making.

"Kṛṣṇa was nicely honored by the gopīs. But still He again teased them, declaring that He had become defeated by their great love for Him. The Lord, who is the supreme knower of the highest religious principle, then performed the rāsa dance by forming a circle amongst the gopīs.

***vilāsa-rasa-mādhurī rasa-madena mattaḥ kila
sanīya su-balo janān yama-bhagini-tīra hariḥ
prakāśya bahu-rūpatā jagad-anaṅga-sammardano
rarāja vraja-sundarī-nija-bhujais tu baddhaḥ svayam 19***

vilāsa-rasa - pastime mellows; *mādhurī* - loveliness; *rasa-madena* - by the intoxication of mellows; *mattaḥ* - delighted; *kila* - verily; *sanīya* - bringing; *su-bala* - the possessor of auspicious strength; *janān* - the gopīs; *yama-bhagini* - of the sister of Yamarāja (Yamunā); *tīra* - the bank; *hariḥ* - the thief of the mind; *prakāśya* - displaying; *bahu-rūpatām* - multi-formedness; *jagad-anaṅga* - the Cupid of the material world; *sammardanaḥ* - utterly crushing; *rarāja* - He shone; *vraja-sundarī* - of the beautiful girls of Vraja; *nija* - constantly; *bhujaiḥ* - by the arms; *tu* - actually; *baddhaḥ* - bound up; *svayam* - voluntarily.

"Truly delighted by the intoxicating mellows of these rasa-permeated pastimes, Śrī Hari, the possessor of auspicious strength, led the gopīs to the bank of Yamunā and exhibited His ability to expand in multiple forms, thereby utterly crushing Cupid's pride. Then He brilliantly shone by agreeing to be perpetually bound up within the arms of those beautiful girls of Vraja."

***śrutvā rāsa-vilāsa-vaibhava-rasa śrī-gaura-candro hariḥ
premonmāda-vibhinna-dhairyya-nivaho mādhuryya-sārojivalaḥ
rādhā-kṇa vraja-vadhū-gaṇair veṭita savibhāvya
prakātya tat svātmani tayor darśayan sambabhau sma 20***

śrutvā - having heard; *rāsa-vilāsa* - the pastimes of the rāsa dance; *vaibhava* - magnificence; *rasam* - mellows; *śrī-gaura-candraḥ* - beautiful Golden Moon; *hari* - the thief of the mind; *prema-unmāda* - inebriation by love; *vibhinna* - broken;

dhairya - patience; *nivahaḥ* - causing; *mādhurya-sāra* - the essence of the conjugal rasa; *ujjvalaḥ* - ablaze; *rādhā-kṇam* - Rādhā-Kṛṣṇa; *vraja-vadhū* - the damsels of Vraja; *gaṇaiḥ* - by the group; *veṭitam* - surrounded; *savibhāvya* - contemplating deeply; *prākāṣyam* - manifestation; *tat* - that; *sva-ātmani* - in His own self; *tayoḥ* - of those two; *darśayan* - displaying; *sambabhau* - He shone like anything; *sma* - surely.

After hearing of the glorious mellows of the *rāsa-lilā*, the Golden Moon of Śrī Hari utterly lost all composure due to the inebriating effects of love for Kṛṣṇa. He became ablaze with the essence of the conjugal rasa, and He contemplated very deeply Śrī Śrī Rādhā-Kṛṣṇa surrounded by the damsels of Vraja. Thinking about this again and again, He caused a visible manifestation within Himself of the Divine Couple and thus displayed it brilliantly to all.

Thus ends the Ninth Sarga entitled "Gaura Hari Sees the Site of the Mahā-Rāsa," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Tenth Sarga

śrī-nikuṅja-yamunā-ādi-darśanam

Seeing the Groves on the Yamunā Bank, and Other Tirthas

*tataś ca paśyātra vasanta-veśau / śrī-rāma-kṇau vraja-sundarībhiḥ
cikrīḍituḥ sva-sva-yūtheśvarībhiḥ / sama rasa-jñau kala-dhauta-
maṇḍitau 1*

tataḥ - then; *ca* - and; *paśya* - just see; *atra* - here; *vasanta-veśau* - in spring dress; *śrī-rāma-kṇau* - Rāma and Kṛṣṇa; *vraja-sundarībhiḥ* - with the beautiful girls of Vraja; *cikrīḍituḥ* - they sported; *sva-sva-yūtha-īśvarībhiḥ* - with the respective leaders of their groups; *samam* - in company with; *rasa-jñau* - conversant with rasa; *kala-dhauta* - gold and silver, softly ringing; *maṇḍitau* - decorated.

Kṛṣṇa Dāsa continued, "Oh! Here You may see the spot where Rāma and Kṛṣṇa, the Masters of rasa, were appalled in spring vestments and adorned with softly ringing gold and silver ornaments. They sported playfully with the fair maidens of Vraja Dhāma, who are the leaders of the various groups of gopīs.

*ntyantau gopībhiḥ sārddha / gāyantau rabhasānvitau
gāyantībhiḥ ca rāmābhir / ntyantībhiḥ ca śobhitau 2*

ntyantau - dancing; *gopībhiḥ* - with the gopīs; *sārddham* - in the company; *gāyantau* - singing; *rabhasa-anvitau* - filled with enthusiasm; *gāyantībhiḥ* - with the singing gopīs; *ca* - and; *rāmābhiḥ* - with the lovely ladies; *ntyantībhiḥ* - with the dancing gopīs; *ca* - and; *śobhitau* - beautified.

"The heroic dancing and singing of Rāma and Kṛṣṇa was embellished by the dancing and singing of their charming sweethearts, the gopīs.

***tayor ittha viharatoḥ / śaṅkha-cūdaś ca durmatih
kadarthayan gopī-janān / tābhyā samupalakitaḥ 3***

tayoḥ - of those two; *ittham* - thus; *viharatoḥ* - enjoying; *śaṅkha-cūdaḥ* - the demon with a conch on his head; *ca* - and; *durmatih* - evil-minded; *kadarthayan* - ogling; *gopī-janān* - the gopīs; *tābhyām* - with them; *samupalakitaḥ* - observed.

"As the two brothers were enjoying thus, an evil demon named Śaṅkha-cūā, who was notable by the conch-shaped jewel upon his head, began ogling the gopīs. He was closely observed by Rāma and Kṛṣṇa.

***hata asya śiro-ratna / kṣenaḥ hataḥ khalah
datta śrī-baladevāya / maṇi-ratna syamantakam 4***

hata - taken; *śira-ratnam* - the jewel on his head; *kṣena* - by Kṛṣṇa; *api* - also; *hataḥ* - killed; *khalah* - wicked; *dattam* - given; *śrī-bala-devāya* - to Śrī Baladeva; *maṇi-ratnam* - jewel; *syamantakam* - Syamantaka jewel.

"After slaying that rogue, Kṛṣṇa took that jewel named Syamantaka from the dead demon's turban and placed it in the hand of Baladeva.

***paśyantīnā ca gopīnā / śrī-kṣena sa-kautukam
tenāpi tan nija-preṭhair / datta tat-preyasī prati 5***

paśyantīnām - watching; *ca* - and; *gopīnām* - the milkmaids; *śrī-kṣena* - by Śrī Kṛṣṇa; *sa-kautukam* - eagerly; *tena* - by Him; *api* - although; *tat* - that; *nija* - own; *preṭhaiḥ* - by His most dear gopīs; *dattam* - given; *tat-preyasīm* - to She most dear to Him; *prati* - unto.

"While the gopīs looked on, Śrī Kṛṣṇa playfully gave that jewel to Baladeva. Baladeva in turn gave it to His own dear gopīs, and they ultimately gave it to Kṛṣṇa's most beloved Śrī Rādhā.

***gobhiḥ sama prati-vana pratigacchatoḥ śrī- / vaktra mukunda-balayor
vraja-sundarībhiḥ
akaṅvatā phalam idam iti gītam atra / śṇvan prabhuḥ pulakitaḥ kila
roravīti 6***

gobhiḥ samam - with the cows; *prati-vanam* - to each forest; *pratigacchatoḥ* - going forwards; *śrī-vaktram* - beautiful faces; *mukunda-balayoḥ* - of Mukunda and Balarāma; *vraja-sundarībhiḥ* - with the beautiful maidens of Vraja; *akaṅvatām* - of those who have eyes; *phalam* - fruit; *idam* - this; *iti* - thus; *gītam* - song; *atra* - here; *śṇvan* - hearing; *prabhuḥ* - the Master; *pulakitaḥ* - having His hairs thrilled; *kila* - truly; *roravīti* - He roared very loudly.

"The real benefit of having eyes is to see the beautiful faces of Mukunda and Bala as they go forth to graze their cows in all the forests of Vraja." When Prabhu heard this song, that was chanted by the beautiful maidens of Vraja, His hairs thrilled with rapture and He roared very loudly.

*kumudākhyā-vana paśya / śrīdāma-subalādibhiḥ
saha saṅkrīdataḥ kṣa-rāmau yatra sunirbharam 7*

kumuda-ākhyā-vanam - the forest named Kumuda; *paśya* - just see; *śrīdāma-subala-ādibhiḥ* - with Śrīdāma, Subala and the others; *saha* - with; *saṅkrīdataḥ* - played; *kṣa-rāmau* - Kṛṣṇa and Rāma; *yatra* - where; *su-nirbharam* - very enthusiastic.

Kṛṣṇa Dāsa continued, "Just see the forest named Kumuda, where Kṛṣṇa and Rāma together with Śrīdāma, Subala and the other cowherd boys played with great exhilaration.

*atra sarasvatī-tīre / ambikākhyā vana janaiḥ
pūjyate śaṅkaro devo / gaurī ca vraja-vāsibhiḥ 8*

atra - here; *sarasvatī-tīre* - on the bank of the Sarasvatī; *ambikā-ākhyā* - named Ambikā; *vanam* - forest; *janaiḥ* - by the people; *pūjyate* - he is worshipped; *śam-karaḥ* - Lord Śiva (i.e. śam - well-being, kara - one who causes); *devaḥ* - Lord; *gaurī* - fair woman, the wife of Śiva; *ca* - and; *vraja-vāsibhiḥ* - by the residents of Vraja.

"Here on the bank of the Sarasvatī is the forest called Ambikā-vana, where Śaṅkara-deva and his wife Gaurī are worshipped by the Vraja-vāsīs.

*muneḥ śapāt sarpa-deha / prāpto nāma sudarśanaḥ
nandārdha gilite kṣenoddhtaḥ pāda-sasṅsan 9*

*gandharvva iti vikhyātas / tasthau santoayan harim
yayāv atra nija dhāma / kṣa-saṅkīrtanair mudā 10*

muneḥ - of the sage; *śapāt* - on account of the curse; *sarpa-deham* - the body of a snake; *prāptaḥ* - attained; *nāma* - named; *su-darśanaḥ* - pleasing to see; *nanda* - Nanda Mahārāja; *arddham* - half; *gilite* - swallowed; *kṣena* - by Kṛṣṇa; *uddhtaḥ* - drew out; *pāda-sasṅsan* - touching with His foot; *gandharvaḥ* - the Gandharva; *iti* - thus; *vikhyātaḥ* - renowned; *tasthau* - stood; *santoayan* - satisfying; *harim* - the remover of sin; *atra* - here; *nijam* - own; *dhāma* - abode; *kṣa-saṅkīrtanaiḥ* - making Kṛṣṇa saṅkīrtana; *mudā* - joyously.

"By the curse of a sage, the Gandharva of the name Sudarśana received the body of a serpent. One day, half of Nanda Mahārāja's body was swallowed up by him, but merely by the touch of His foot, Kṛṣṇa delivered him. The Gandharva then stood in this place and satisfied Śrī Hari by his prayers. Then he departed for his own abode, joyously singing the names of Kṛṣṇa.

*vabhānu-pura paśya / yatra vndāvaneśvarī
prādurbhūtā mahā-lakmī / rādhā kṣa-vilāsinī 11*

vabhānu-puram - the town of Vabhānu; *paśya* - just see; *yatra* - where; *vndāvana-īśvarī* - the queen of Vṛndāvana; *prādurbhūtā* - appeared; *mahā-lakmī* - the supreme goddess Lakṣmī; *rādhā* - highest attainment; *kṣa-vilāsinī* - who enjoys pastimes with Kṛṣṇa.

"Behold the city of King Vṛṣabhānu. Here Śrīmatī Rādhārānī, the Queen of Vṛndāvana, made Her appearance. She is the supreme goddess of fortune who enjoys pleasure-pastimes with Kṛṣṇa.

*giri raivataka paśya / baladevo rasāgrāṇiḥ
yatra gopī-janaiḥ kṛīḍan / dvivida paricūrṇayat 12*

girim - hill; *raivatakam* - Raivataka; *paśya* - just see; *baladevaḥ* - Baladeva; *rasāgrāṇiḥ* - foremost in tasting rasa; *yatra* - where; *gopī-janaiḥ* - with the gopīs; *kṛīḍan* - sporting; *dvididam* - Dvidida gorilla; *paricūrṇayat* - pulverized.

"See the Raivataka mountain where Baladeva, the foremost among those expert in tasting rasa, sported with the gopīs. And this is where He pulverized the gorilla demon named Dvidida.

*yayau yāmunaka tīra / kalindī tā vikarayaṇ
yatheccha jalam āviśya / kṛīḍan gopībhir acyutaḥ 13*

yayau - He went; *yāmunakam tīram* - the bank of Yamunā; *kalindīm* - the daughter of the Kalinda mountain; *tām* - that; *vikarayaṇ* - dragging; *yathā-iccham* - at His will; *jalam* - water; *āviśya* - entering; *kṛīḍan* - He played; *gopībhiḥ* - with the gopīs; *acyutaḥ* - the infallible.

Once Balarāma went to the bank of the Yamunā, and with His celebrated plow He dragged Kalindī to Him. The infallible Lord entered her waters and amused Himself with the gopīs as He liked.

*tīram āsādya vāsobhir / vibhūya bhūṇair varaiḥ
gopībhis tā bhūyitvā / kṛīḍati kṣa-kautukī 14*

tīram - bank; *āsādya* - getting upon; *vāsobhiḥ* - with garments; *vibhūya* - having made brilliant; *bhūṇaiḥ* - with ornaments; *varaiḥ* - excellent; *gopībhiḥ* - by the gopīs; *tāḥ* - they; *bhūyitvā* - having been ornamented; *kṛīḍati* - He sported; *kṣa-kautukī* - eager to please Kṛṣṇa.

"After Balarāma had remounted Yamunā's bank, the gopīs dressed Him brilliantly and adorned Him with excellent ornaments. Then He who is ever eager to satisfy His brother Kṛṣṇa enjoyed sporting amongst them.

nanda-grāmottare paśya / pāvanākhya sarovaram

yatra nandasya go-vatsās / caranti kṇa-pālitāḥ 15

nanda-grāma - the town of Nanda; *uttare* - to the north; *paśya* - just see; *pāvana-ākhyam* - called Pāvana (purifying); *saraḥ-varam* - beautiful lake; *yatra* - where; *nandasya* - of Nanda; *go-vatsāḥ* - the cows and calves; *caranti* - wander; *kṇa-pālitāḥ* - protected by Kṛṣṇa.

"Behold the beautiful lake named Pāvana which lies to the north of the town of Nanda. There Nanda's cows and calves graze as they are tended by Kṛṣṇa.

***nandīśvara-paścime ca / vana hi kāmīya-pūrvvakam
picchalākhyāḥ parvato 'yam / atra tiṭhati nirmalāḥ 16***

nandīśvara; *paścime* - to the west; *ca* - and; *vanam* - forest; *hi* - surely; *kāmīya-pūrvvakam* - known as Kāmīyavana; *picchala-ākhyāḥ* - called Picchala; *parvataḥ* - the mountain; *ayam* - this; *atra* - here; *tiṭhati* - stands; *nirmalāḥ* - without a fault.

"To the west of Nandīśvara is the forest of Kāmīyavana, where the immaculate mountain named Picchala stands.

***picchale khelataḥ kṇa-rāmau ca bālakaiḥ saha
ariṭa-keśi-vyomādyā / vāśva-mea-rūpiṇaḥ 17***

picchale - on Picchala; *khelataḥ* - they play; *kṇa-rāmau* - Kṛṣṇa and Rāma; *ca* - and; *bālakaiḥ saha* - with the boys; *ariṭa-keśi-vyoma-ādyā* - Ariṭa, Keśi, Vyoma and other demons; *va-aśva-mea* - bull, horse, and ram; *rūpiṇaḥ* - took the forms.

"On Picchala mountain, Rāma and Kṛṣṇa sported with the cowherd boys. There Ariṭa, Keśi, Vyoma and other demons took the forms of a bull, a horse and a ram respectively.

***pañcatvam āpitāḥ kṇāt / sarvva-mokādhikāriṇaḥ
kṇo 'pi bālakaiḥ sārddha / yatra krīḍati sarvadā 18***

pañcatvam - death; *āpitāḥ* - attained; *kṇāt* - on account of Kṛṣṇa; *sarvva-moka* - all liberations; *adhikāriṇaḥ* - having the right for; *kṇaḥ* - Kṛṣṇa; *api* - even; *bālakaiḥ* - the boys; *sārddham* - with; *yatra* - where; *krīḍati* - He plays; *sarvadā* - at all times.

"By the grace of Kṛṣṇa's strong arms, their bodies merged with the five gross elements, and they thus acquired the right for all varieties of liberation. Here Kṛṣṇa forever frolics with the cowherd boys.

***khadirākhyā vana ramya / phala-pupa-samanvitam
manda-vāyubhir ākīrṇa / paśya gaurāṅga-sundara 19***

khadira-ākhyam - named Khadira; *vanam* - forest; *ramyam* - charming; *phala-pupa* - fruits and flowers; *samanvitam* - with; *manda-vāyubhiḥ* - with sweet breezes; *ākīrṇam* - filled; *paśya* - just see; *gaurāṅga-sundara* - O Golden Moon.

"O beautiful Golden Lord! Behold the charming forest named Khadiravana, whose trees are filled with fruits and flowers, and who is always cooled by pleasant breezes.

*atraiva gopībhiḥ sārddha / rādhā-kṣṇau nirantaram
krīdataḥ kautukāvitau / kraya-vikraya-līlayā 20*

atra eva - in this very spot; *gopībhiḥ sārddham* - in company with milkmaids; *rādhā-kṣṇau* - Rādhā-Kṛṣṇa; *nirantaram* - forever; *krīdataḥ* - play; *kautuka-avitau* - absorbed in a jesting mood; *kraya-vikraya* - buying and selling; *līlayā* - with the pastime.

"In this very spot, Rādhā and Kṛṣṇa in the company of the milkmaids forever play in their pastimes of buying and selling.

*nikuñja-nava-mallikā-nava-tamāla-sālārjjunair
aśoka-nava-mādhavī-nava-rasāla-saṅghaiḥ kila
mayūra-śuka-kokilai rabhasam eva saśobhite
su-pupa-parisasthitau jayata eva rādhā-mādhavau 21*

nikuñja - bowers; *nava-mallikā* - fresh jasmine; *nava-tamāla* - fresh tamāla tree; *sāla-arjjunaiḥ* - with sāla and arjjuna trees; *aśoka* - flame trees; *nava-mādhavī* - freshly blooming jasmine; *nava-rasāla* - ripened mango trees; *saṅghaiḥ* - with groups; *kila* - indeed; *mayūra-śuka-kokilaiḥ* - with peacocks, parrots and cuckoos; *rabhasam* - delight; *eva* - indeed; *saśobhite* - fully beautified; *su-pupa* - sublime flowers; *parisasthitau* - situated in the midst; *jayataḥ* - glories!; *eva* - surely; *rādhā-mādhavau* - to Rādhā-Mādhava.

"Amidst the bower groves of freshly blooming jasmine-twined tamāla, sāla and arjjuna trees, which mingle with ripened mango, aśoka and mādhavī trees, enchanted by the gorgeous plumage of peacocks, parrots and cuckoos, in the midst of the most colorful and fragrant of flowers, reside the youthful couple, Śrī Śrī Rādhā-Mādhava. All glories to Them!

*su-ramya-sakhī-cāturī-carita-cāru-vaśī-svanaiḥ
pragalbha-taruṇī-janair hasita-gīta-ntyotsavaiḥ
sahaiva satata smara-madana-yukta-līlā-parau
rāseśvarī-rāseśvarau rasa-viśea-pālotsukau 22*

su-ramya - very fascinating; *sakhī* - female confidantes; *cāturī* - crafty; *carita* - character; *cāru* - beautiful; *vaśī-svanaiḥ* - with the sounds of the flute; *pragalbha* - proud; *taruṇī-janaiḥ* - with the young girls; *hasita* - laughing; *gīta* - singing; *ntyotsava* - dancing; *utsavaiḥ* - by festivals; *saha* - with; *eva* - surely; *satatam* - always; *smara* - Cupid; *madana* - enmaddening; *yukta* - filled with; *līlā-parau* - the two who are absorbed in pastimes; *rāsa-īśvarī* - the Goddess of the rāsa-dance; *rāsa-īśvarau* - the God of the rāsa-dance; *viśea* - specific; *pāla* - protecting; *utsukau* - the two who are eager.

"The God and Goddess of the rāsa dance, who are perpetually immersed in

amorous pastimes which bewilder even the mind of Kāmadeva, nourish with great eagerness the unique rasa which distinguishes Their respective natures. They are engaged in a continuous festival of joking, singing, dancing, and playing upon flutes in the company of Their sakhīs, who are very lovely, crafty, courageous and ever glorious."

rādhā-kṣa-vilāsa-vaibhava-rasa śrutvā rudann apy asau
tat tad rūpa-prakaṭana-paro mādhurī-dhuryya-sāram
vyaktī-kṭya sa jagati punar goṭha-bhāvena pūrṇaḥ
sāndrānando vijayati para śrī-śacī-nandano 'yam 23

rādhā-kṣa - Rādhā-Kṛṣṇa; *vilāsa* - pastimes; *vaibhava* - splendor; *rasam* - mellows; *śrutvā* - hearing; *rudan* - weeping; *api* - very much; *asau* - He; *tat tat* - each and every; *rūpa* - form; *prakaṭana* - manifesting; *paraḥ* - absorbed; *mādhurī* - sweetness; *dhurya* - excellence; *sāram* - essence; *vyaktī-kṭya* - manifesting; *saḥ* - He; *jagati* - in the universe; *punaḥ* - again; *goṭha* - of Vraja; *bhāvena* - the ecstasy; *pūrṇaḥ* - filled; *sāndra* - concentrated; *ānandaḥ* - bliss; *vijayati* - all glories!; *param* - supreme; *śrī-śacī-nandanaḥ* - the son of Śacī; *ayam* - this.

Upon hearing of these splendrous rasa-laden pastimes between Rādhārāṇī and Kṛṣṇa-candra, which are imbued with the quintessential superexcellence of sweetness, Mahāprabhu wept and became fully absorbed in manifesting the beautiful forms of the Divine Couple. Furthermore, He, the embodiment of intensely condensed bliss, became filled with the moods of Vraja, and again made those pastimes manifest within this material world. May Śrī Śacī-nandana be supremely glorified!

Thus ends the Tenth Sarga entitled "Seeing the Groves on the Yamunā Bank, and Other Holy Places," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Eleventh Sarga

akrūra-gamana-ādi-līlā-śravaṇam

Hearing Śrī Kṛṣṇa's Pastimes Beginning with the Arrival of Akrūra

eva sa nitya-līlābhir / divyati vraja-bhūmiu
prakaṭānumatenāpi / kathyate yat tathā śṇu 1

evam - thus; *saḥ* - He; *nitya-līlābhiḥ* - by eternal pastimes; *divyati* - He plays; *vraja-bhūmiu* - in the lands of Vraja; *prakaṭa* - manifest; *anumatena* - by accepting; *api* - also; *kathyate* - it is narrated; *yat* - which; *tathā* - so; *śṇu* - please hear.

Kṛṣṇa Dāsa continued, "Thus the Lord enjoys His eternal pastimes (nitya-līlā) in the lands of Vraja. Now I will describe some of His occasional pastimes (prakaṭa-līlā) that are manifest only in the material world. Kindly hear further as they are narrated.

*kasena prahito 'krūro / rathenāgatavān pathi
smaran śrī-rāma-kṣṇau ca / tayor ddaśana-lālasaḥ 2*

kasena - by Kasa; *prahitaḥ* - sent; *a-krūraḥ* - not cruel, Kṛṣṇa's uncle; *rathena* - by chariot; *āgatavān* - came; *pathi* - on the road; *smaran* - remembering; *śrī-rāma-kṣṇau* - Rāma and Kṛṣṇa; *ca* - and; *tayoḥ* - of those two; *darśana-lālasaḥ* - eager for the sight.

"Being sent from Mathurā by Kasa, Akrūra travelled by chariot on the road to Śrī Vṛndāvana. Along the way, he constantly remembered Rāma and Kṛṣṇa, feeling most eager to see Them.

*nānā-manorathaiḥ pūrṇaḥ / premāśru-pulakair vtaḥ
dadarśa caraṇāmbhoja-cihnam atraiva pāvanam 3*

nānā - many; *manaḥ-rathaiḥ* - the chariots of the mind (thoughts); *pūrṇaḥ* - filled; *prema-āśru* - tears of love; *pulakaiḥ* - with hairs thrilled by rapture; *vtaḥ* - covered; *dadarśa* - he saw; *caraṇa* - feet; *ambho-ja* - water-born (lotus); *cihnam* - signs; *atra eva* - in this very spot; *pāvanam* - purifying.

"This is the very spot where many thoughts crowded Akrūra's mind, where tears of love fell from his eyes, and the hairs of his body thrilled with ecstasy as he saw Rāma and Kṛṣṇa's blessed footprints and the divine signs of Their lotus feet.

*rathād utthāya śirasi / dhūlim ādāya sa-tvaram
daṇḍavat patito bhūmau / dṭvā śrī-rāma-keśavau 4*

rathāt - from the chariot; *utthāya* - rising; *śirasi* - on his head; *dhūlim* - dust; *ādāya* - taking; *sa-tvaram* - swiftly; *daṇḍa-vat* - like a rod; *patitaḥ* - fell; *bhūmau* - on the earth; *dṭvā* - seeing; *śrī-rāma-keśavau* - Śrī Rāma and Keśava.

"Finally seeing Rāma and Keśava, Akrūra rose from the chariot, fell like a rod upon the earth, and took the dust of Vraja on his head.

*ābhyā sammānito nītaḥ / sva-gha paramādarāt
pūjitaḥ sv-anna-pānādyair / nandena su-mahātmanā 5*

ābhyām - by them; *sammānitaḥ* - honored; *nītaḥ* - led; *sva-gham* - own home; *parama-ādarāt* - with great respect; *pūjitaḥ* - worshipped; *sv-anna* - nice foods; *pāna-ādyaiḥ* - drink and so on; *nandena* - by Nanda; *su-mahā-ātmanā* - by the very great soul.

"Akrūra was honored by Them and was led with great respect to Their own home, where the great soul Nanda Mahārāja also offered him a worshipful welcome as an honored guest, presenting him with palatable food, drink and other pleasing articles.

*kasa-cikīrita śrutvā / rāma-kṣṇa-samanvitaḥ
nanda āghoayad goṭha / mathurā-gamanāya ca 6*

kasa-cikīritam - the desire of Kasa; *śrutvā* - hearing; *rāma-kṣa-samanvitaḥ* - together with Rāma and Kṛṣṇa; *nanda* - Nanda; *āghoayat* - called; *goṭham* - assembly of the cowherds; *mathurā* - Mathurā; *gamanāya* - for going; *ca* - and.

"When Mahārāja Nanda along with Rāma and Kṛṣṇa heard of King Kasa's wish, he called an assembly of all the cowherds to prepare for the journey to Mathurā.

eva śrutvā parama-sukha-dau / rāma-kṣau dadarśa ca 7

*vātsalye sāra-bhūtā sā / yaśodā rāma-kṣayoḥ
kara dhtvā kroḍī-ktya / babhāe sa-tvara harim 8*

evam - thus; *śrutvā* - hearing; *parama-sukha-dau* - the two givers of transcendental bliss; *rāma-kṣau* - Rāma and Kṛṣṇa; *dadarśa* - she saw; *ca* - and; *vātsalye* - in maternal affection; *sāra-bhūtā* - excellent; *sā* - she; *yaśodā* - Yaśodā Mātā; *rāma-kṣayoḥ* - of Rāma and Kṛṣṇa; *karam* - hand; *dhtvā* - held; *kroḍī-ktya* - took to the breast; *babhāe* - she said; *sa-tvaram* - with haste; *harim* - to Hari.

"When Yaśodā Mātā heard this news, she gazed upon Rāma and Kṛṣṇa, who bestow supreme happiness, with consummate maternal affection. Then taking Their hands, she embraced Them and spoke with urgency to Śrī Hari:

*tataḥ ki mā parityajya / mathurā gantum icchataḥ
na dṭvā mukha-candra vā / katha dhāsyāmi jīvitam 9*

tataḥ - then; *kim* - why?; *mām* - me; *parityajya* - abandoning; *mathurām* - Mathurā; *gantum* - to go; *icchataḥ* - You two desire; *na* - not; *dṭvā* - seeing; *mukha-candram* - lotus faces; *vām* - Your; *katham* - how?; *dhāsyāmi* - shall I hold on to; *jīvitam* - life.

"Are You two now abandoning me, desiring to go to Mathurā? If I do not see Your lotus faces, how can I continue to live?"

*na hi na hīti mātā tvat-sannidhi kroḍam āsthitau
tiṭhāvas tva vijānīyāḥ / satya satya na saśayaḥ 10*

na hi na hi - it is not! it is not!; *iti* - thus; *mātāḥ* - O mother; *tvat-sannidhim* - in your presence; *kroḍam* - bosom; *āsthitau* - situated; *tiṭhāvaḥ* - we two stay; *tvam vijānīyāḥ* - you should know; *satyam satyam* - truly, truly; *na saśayaḥ* - there is no doubt.

"They replied, 'It is not so! No! Not so! Mātā, you must understand that We two always stay at your breast. This is the truth! Yes, the truth! Have no doubt of this!'

*śrutvā prema-paritātmā / cumbamānā mukha tayoh
sthīrī-bhūtvā sukha mene / rāma-kṣau hdi sthitau 11*

śrutvā - hearing; *prema-parīta-ātmā* - a soul immersed in love; *cumbamānā* - kissing; *mukham* - faces; *tayoḥ* - of those two; *sthīrī-bhūtvā* - becoming stable; *sukham* - happiness; *mene* - considered; *rāma-kṇau* - Rāma and Kṛṣṇa; *hdi* - on the heart; *sthitau* - situated.

"Hearing these words, Yaśodā was overcome by love and kissed the faces of the two boys. Then she composed herself, thinking happily that Rāma and Kṛṣṇa were always embracing her.

etan madhye parama-vivaśā duḥkha-santapta-cittā
śūnya matvā sakala-bhuvana dāsikāḥ pcchamānā
ko 'sau dūrāt śamana-sadśa āgato rāja-dūto
nanda-dvāri sakala-vraja-jana-prāṇa-sambādha-kārī 12

etat - this; *madhye* - in the midst; *parama-vivaśā* - supremely helpless; *duḥkha-santapta-cittā* - heart intensely burning with grief; *śūnyam* - void; *matvā* - thinking; *sakala-bhuvanam* - all the worlds; *dāsikāḥ* - female servants; *pcchamānā* - inquiring; *kaḥ* - who?; *asau* - he; *dūrāt* - from afar; *śamana-sadśaḥ* - like Yamarāja; *āgataḥ* - come; *rāja-dūtaḥ* - messenger of the king; *nanda-dvāri* - at the gate of Nanda; *sakala-vraja-jana* - all the people of Vraja; *prāṇa* - life force; *sambādha-kārī* - constrictor.

"Then, even while she was thinking in that way, Yaśodā suddenly felt utterly helpless, and her heart burned intensely with grief. Feeling that all the worlds had now become devoid of life, she inquired of her female servants, 'Who is this messenger of the king come from afar to the door of Nanda? Appearing like Yama-rāja, he is now choking the life-breath of all the people of Vraja!'

śrutvā vraja-striyaḥ sarvvā / rāma-kṇātmakehayā
nānā-bhāvair upetās tā / divyonmāda-su-lakaṇāḥ 13

śrutvā - hearing; *vraja-striyaḥ* - the women of Vraja; *sarvāḥ* - all; *rāma-kṇa* - Rāma and Kṛṣṇa; *ātmaka* - self; *ihayā* - with their endeavors; *nānā-bhāvaiḥ* - by many moods; *upetaḥ* - got; *tāḥ* - they; *divya* - divine; *unmāda* - madness; *su-lakaṇāḥ* - auspicious signs.

"After hearing that Kṇa was leaving, all the women of Vraja, whose every endeavor was dedicated to Rāma and Kṛṣṇa, exhibited through various ecstatic emotions the auspicious symptoms of divine madness.

etan madhye sva-sva-pārśve / sarvvās tā vraja-su-bhruvaḥ
sva-sva-nātha sukhenaiḥ / paśyantyaḥ prema-vihvalāḥ 14

etat - this; *madhye* - in the midst; *sva-sva* - respectively; *pārśve* - on the side; *sarvāḥ* - all; *tāḥ* - them; *vraja-su-bhruvaḥ* - the ladies of Vraja, whose eyebrows were very beautiful; *sva-sva* - respectively; *nātham* - Lord; *sukhena* - charmingly; *eva* - certainly; *paśyantyaḥ* - seeing; *prema-vihvalāḥ* - unsteady out of love.

"All the while, these young ladies of Vraja, whose eyebrows were very eloquent,

glanced charmingly upon their respective Lords, and their hearts became unsteady out of love.

*tad-darśana-mahānandaiḥ / sampūrṇāḥ kṣa-vallabhāḥ
kena savarṇyate hy āsā / prema-vaibhava-lakṣaṇam 15*

tad-darśana - vision of the Lord; *mahā-ānandaiḥ* - with great joy; *sampūrṇāḥ* - completely full; *kṣa-vallabhāḥ* - the lovers of Kṛṣṇa; *kena* - how?; *savarṇyate* - it can be described; *hi* - certainly; *āsām* - of them; *prema-vaibhava* - the power of love; *lakṣaṇam* - symptoms.

"Just by seeing Him, Kṛṣṇa's lovers became completely filled with great bliss. How can their glorious symptoms of prema ever be completely described?"

*sva-sva-yūtheśvarī sarvā / gopikā prema-rūpiṇī
āyāsyē śighram eveti / girāśvāsya kara-dvayam 16*

*dhtvāsā sva-karābhyā tau / cumbanāliṅganādibhiḥ
svādhīnatā samprakāśya / rāma-kṣa vijahratuḥ 17*

sva-sva - respective; *yūtha-īśvarī* - leaders of the groups of gopīs; *sarvā* - all; *gopikā* - milkmaid; *prema-rūpiṇī* - the form of love; *āyāsyē* - I shall return; *śighram* - quickly; *eva* - indeed; *iti* - thus; *girā* - by words; *āśvāsya* - comforting; *kara-dvayam* - two hands; *dhtvā* - having taken; *āsām* - their; *sva-karābhyām* - by their own two hands; *tau* - the two; *cumbana* - kissing; *āliṅgana* - embracing; *ādibhiḥ* - and so on; *sva-adhīnatām* - of their own subservient nature; *samprakāśya* - showing; *rāma-kṣa* - Rāma and Kṛṣṇa; *vijahratuḥ* - enjoyed.

"To all the leaders of the respective groups of gopīs, maidens whose personalities epitomized unalloyed love, Rāma and Kṛṣṇa offered words of comfort, saying, 'Soon, I shall return.' Showing submissiveness, They took the gopīs' hands in Their hands, and taking pleasure in their company, They kissed and embraced them.

*tataḥ sarvva-vrajānanda-rāma-kṣa-samanvitāḥ
mano-gaṅgā samuttīryya / yayau vraja-purāt purīm 18*

tataḥ - then; *sarvva-vraja-ānanda* - the bliss of all the residents of Vraja; *rāma-kṣa-samanvitāḥ* - together with Rāma and Kṛṣṇa; *mana-gaṅgām* - Mānasa Gaṅgā lake; *samuttīryya* - crossing; *yayau* - he went; *vraja-purāt* - from the precincts of Vraja; *purīm* - to Mathurā.

"Then together with Rāma and Kṛṣṇa, who were the sole source of happiness for the residents of Vraja, Akrūra crossed the Mānasa Gaṅgā lake and went from Vraja-pura toward the city of Mathurā.

*akrūraś ca kiyad dūra / gatvā rāma-janārdanau
snātu yamunām āviśya / ratha-sthau tau dadarśa ha 19*

*tayor vibhūti sampāśyan / praṇamya vismayānvitaḥ
śrutvā bahu-vidha tābhyā / sahito mathurām agāt 20*

akrūraḥ - Akrūra; *ca* - and; *kiyat dūram* - some distance; *gatvā* - having gone; *rāma-janārdanau* - Rāma and Janārdana; *snātum* - to bathe; *yamunām* - Yamunā river; *āviśya* - having entered; *ratha-sthau* - seated on the chariot; *tau* - the two; *dadarśa* - he saw; *ha* - truly; *tayoḥ* - of those two; *vibhūtim* - opulence; *sampāśyan* - seeing fully; *praṇamya* - bowing down; *vismaya-anvitaḥ* - filled with wonder; *śrutvā* - heard; *bahu-vidham* - many kinds; *tābhyām* - from them; *sahitaḥ* - together; *mathurām* - Mathurā; *agāt* - went.

"After travelling some distance, Akrūra stopped and entered the Yamunā to take bath, and he saw that Rāma and Janārdana were both seated on the chariot. But within the water he saw Them again in supremely opulent forms, and he bowed down to Them in great wonder. Then he travelled with Them to Mathurā, all the while hearing many varieties of topics from Them.

*sudurmmukhākhyā-rajaka / nihatya vastra-saṅghaśaḥ
ghītvātaḥ sudāmno hi / ghā tau jagmatuḥ saha 21*

su-du-mukha-ākhyā - named "very-evil-face"; *rajakam* - washerman; *nihatya* - having slain; *vastra* - cloth; *saṅghaśaḥ* - heaps; *ghītvā* - took; *ataḥ* - then; *sudāmnaḥ* - of Sudāmā; *hi* - certainly; *ghām* - home; *tau* - they two; *jagmatuḥ* - went; *saha* - with.

"Having slain the washerman named Sudurmukha, Kṛṣṇa and Balarāma appropriated heaps of his cloth and took it to the home of Sudāmā, the garland-maker.

*tataḥ sa-gaṇayoḥ so 'pi / tayor veśa cakāra ha
kubjāpi ca tayor aṅga / candanenābhyabhūyat 22*

tataḥ - then; *sa-gaṇayoḥ* - with Their company; *saḥ* - he; *api* - also; *tayoḥ* - of those two; *veśam* - attire; *cakāra* - he made; *ha* - indeed; *kubjā* - the hunchback woman; *api* - also; *tayoḥ* - of them; *aṅgam* - bodies; *candanena* - with sandalwood pulp; *abhyabhūyat* - adorned.

"Then Sudāmā prepared attire from the cloth for the two brothers and for Their company. Thereafter Kubjā, the hunchback woman, decorated Their bodies with the pulp of sandalwood.

*ktvā tā rūpa-sampūrṇā / dhanur bhaṅga ca mādhaveḥ
sa-rāmaḥ śakaṭa gatvā / mātur dattam abhojayat 23*

ktvā - having made; *tām* - her; *rūpa-sampūrṇām* - full of beauty; *dhanuḥ* - bow; *bhaṅgam* - breaking; *ca* - and; *mādhaveḥ* - the husband of Lakṣmī; *sa-rāmaḥ* - with Rāma; *śakaṭam* - cart; *gatvā* - went; *mātuḥ* - of His mother; *dattam* - gave; *abhojayat* - fed.

"After transforming Kubjā into a woman filled with exquisite beauty, the Lord

broke the sacrificial bow. Then Mādhava went with Rāma to the cart of His family and was fed by His mother.

*rajanyā saha rāmeṇa / nanda-kroḍa-gato hariḥ
lālyamānaḥ sukha tena / suvāpa bhakta-vatsalaḥ 24*

rajanyām - at night; *saha rāmeṇa* - with Rāma; *nanda-kroḍa-gataḥ* - at the chest of Nanda; *hariḥ* - Hari; *lālyamānaḥ* - cherished; *sukham* - happily; *tena* - with him; *suvāpa* - He slept; *bhakta-vatsalaḥ* - affectionate to His devotees.

"That night, Hari and Rāma, who cherish Their devotees, lay at Nanda Rāja's bosom, and cherished by him They slept happily."

*etat śrutvā śrī-gaurāṅgas / tat tad bhāva-vibhāvitaḥ
babhūva sa rasāviṭaḥ / kṣa-dāso 'pi vismitaḥ 25*

etat - this; *śrutvā* - hearing; *śrī-gaurāṅgaḥ* - the Golden Lord; *tat tat* - each; *bhāva* - mood; *vibhāvitaḥ* - experienced; *babhūva* - He was; *saḥ* - He; *rasa* - mellows; *āviṭaḥ* - absorbed; *kṣa-dāsaḥ* - Kṛṣṇa Dāsa; *api* - however; *vismitaḥ* - puzzled.

Hearing these narrations of the deeds of Kṛṣṇa and Balarāma, Śrī Gaurāṅga perceived and experienced each of Their pastimes as it occurred, and thus He became immersed in that particular rasa. Kṛṣṇa Dāsa was mystified to behold this.

Thus ends the Eleventh Sarga entitled "Hearing Śrī Kṛṣṇa's Pastimes After the Arrival of Akrūra," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Twelfth Sarga

kasa-vadha-ādi-varṇanam

The Narration of the Slaying of Kasa and Other Pastimes

*kṣa-dāsas tataḥ prāha / śṇu kasasya ceṭitam
yat kta tena duṭena / tat kiñcit kathyate 'dhunā 1*

kṣa-dāsa - the guide of Lord Gaura; *tata* - then; *prāha* - he said; *śṇu* - hear; *kasasya* - of Kasa; *ceṭitam* - the activities; *yat* - which; *ktam* - done; *duṭena* - by the wicked; *tat* - that; *kiñcit* - somewhat; *kathyate* - is described; *adhunā* - now.

Kṛṣṇa Dāsa continued, "Hear of the activities of Kasa. Now the deeds performed by that wicked man shall be described somewhat.

*mtyu-dūta bahu-vidha / dṭvā rātrau su-durmmanāḥ
kaso mañcādika sarvva / kārayām āsa sa-tvaram 2*

mtyu-dūtam - the messenger of death; *bahu-vidham* - in many ways; *drṣṭvā* - seeing; *rātrau* - at night; *kasa* - Kṛṣṇa's evil uncle; *su-durmanāḥ* - miscreant; *mañca* - dais; *ādikam* - and so on; *kārayām āsa* - accomplished; *sa-tvaram* - quickly.

"That night, the miscreant Kasa saw the messenger of death appear in many ways. The next day he hastily prepared the dais and other arrangements for the wrestling contest.

*mañcopari-sthitaḥ so 'pi / cāvāhya bandhu-bāndhavān
samānāyya tad upari / sasthāpya prāha durmmadaḥ 3*

mañca - dais; *upari* - on top; *sa api* - that very person; *āvāhya* - invited; *bandhu-bāndhavān* - friends and relatives; *samānāyya* - summoned; *sasthāpya* - bringing up; *prāha* - he said; *durmmadaḥ* - foolishly proud.

"He sat upon the dais and summoned his friends and relatives. Then having assembled them together, Kasa seated them also upon the dais and spoke while swollen with pride:

*ānīya nanda ca sa-gopa-vnda / niveśya mañcopari sambhrameṇa
kutra sthitau tau vara-yuddha-kautukī / paśyāmi yuddha ca tayoh su-
nirbharam 4*

ānīya - bringing; *ca* - and; *sa-gopa-vndam* - together with the host of cowherds; *niveśya* - seating; *mañca-upari* - on the dais; *sambhrameṇa* - with great respect; *kutra* - where?; *sthitau* - situated; *tau* - they two; *vara-yuddha* - for a good fight; *kautukī* - very eager; *paśyāmi* - I see; *yuddham* - the fight; *tayoh* - of those two; *su-nirbharam* - very violent.

"Bring Nanda and the host of cowherds, and respectfully offer them seats on the dais. And where are those two boys? I relish a good fight, and now I shall take pleasure in witnessing Their very fierce combat."

*tataḥ para rāma-janārdanau prabhū / dvāra-sthita kuñjara-rājam
eva
hatvā ca ta tau ca ghīta-dantau / prajagmatur eva su-raṅga-bhūmim 5*

tataḥ param - thereafter; *prabhū* - the two Lords; *dvāra-sthitam* - situated at the door; *kuñjara-rājam* - the king of elephants; *hatvā* - having slain; *tau* - the two; *ghīta-dantau* - grasping the tusks; *prajagmatuḥ* - they advanced; *su-raṅga-bhūmim* - to the splendid exhibition arena.

"Thereafter the two Lords, Rāma and Janārdana, slew the king of elephants named Kuvalayāpīḍa, who had been strategically placed at the gate, and bearing its tusks They advanced towards the magnificent wrestling arena.

cānūra-muṭī sa-gaṇau nihatya / kasa ca sarvvair abhinanditau sukham

tataḥ pitbhyām upalālitau tau / nanda samāsādyā mudāhatuḥ tam 6

cāṇūra-muṭī - Cāṇūra and Muṭika; *sa-gaṇau* - with their cohorts; *nihatya* - having killed; *sarvaiḥ* - by everyone; *abhinanditau* - applauded; *sukham* - happily; *tataḥ* - then; *pitbhyām* - by their parents; *upalālitau* - fondled; *tau* - they; *samāsādyā* - approaching; *mudā* - with joy; *āhatuḥ* - they said; *tam* - him

"Kṛṣṇa and Balarāma killed Cāṇūra and Muṭika along with the other wrestlers, and finally Kasa was also slain. They were jubilantly applauded by everyone. Next, after being caressed by their parents Vasudeva and Devakī, They approached Nanda Mahārāja and joyously addressed him.

*pitaḥ kiyanta mathurā didke / kāla bhavān me yadi su-prasannaḥ
tadā hi sarvva sukham eva me pitar / mad-agrajo yātu tvayā sama
sukhī 7*

pitaḥ - O father; *kiyantam* - for so much; *mathurām* - Mathurā; *didke* - I desire to see; *kālam* - time; *bhavān* - your honor; *me* - with me; *yadi* - if; *su-prasannaḥ* - very pleased; *tadā* - then; *sarvam* - all; *sukham* - happily; *eva* - indeed; *me* - my; *mat-agrajaḥ* - my elder brother; *yātu* - He should go; *tvayā* - with you; *samam* - in company; *sukhī* - happy.

"Kṛṣṇa said, 'O father, I desire to see Mathurā for some time. If this satisfies you, that is My satisfaction. Please let my elder brother happily accompany you back to Vraja.'

*śrutvā nando hasan prāha / bālo 'si tva niraṅkuśaḥ
matta-siha-samaḥ kena / śāsitu śakyate bhavān 8*

śrutvā - hearing; *hasan* - smiling; *prāha* - he said; *bālaḥ* - boy; *asi tvam* - You are; *niraṅkuśaḥ* - uncontrolled; *matta-siha* - maddened lion; *samaḥ* - like; *kena* - how?; *śāsītum* - to restrain; *śakyate* - it is possible; *bhavān* - Your honor.

"Upon hearing this, Nanda smiled and said, 'You are an uncontrollable boy, just like a maddened lion. How is it possible to check Your Grace?'

*balarāma punaś cātra / bhavān hi sthātum arhati
yathā gavā cāraṅārtha / vndāvana-gataḥ kvacit 9*

balarāma - O reservoir of power and pleasure; *punaḥ* - also; *ca* - and; *atra* - here; *bhavān* - your honor; *hi* - indeed; *sthātum* - to stay; *arhati* - ought; *yathā* - as; *gavām* - of the cows; *cāraṇa* - herding; *artham* - purpose; *vndāvana-gataḥ* - go to Vṛndāvana; *kvacit* - occasionally.

"Balarāma, You should also stay here. From time to time You may come to Vṛndāvana to tend the cows.'

samālingya sukhenaiḥ / tābhyā vandita ādarāt

yayau nandīśvara nandaḥ / kṇa-rāmau hdi sthitau 10

samālingya - after embracing; *sukhena* - gladly; *eva* - surely; *tābhyām* - with them; *vanditaḥ* - saluted respectfully; *ādarāt* - with respect; *yayau* - He left; *nandīśvaram* - the place of Kṛṣṇa's childhood pastimes; *rāma-kṛṣṇa* - the two divine Brothers; *hdi* - in the heart; *sthitau* - abiding.

"After gladly embracing Them and being offered respects by Them, Nanda left for Nandīśvara, with Kṛṣṇa and Rāma residing in His heart.

*tataḥ para vasudeva-devakī putrayoḥ kila
upavīta ca gāyatrī / dāpayām āsatur mudā 11*

tataḥ param - afterwards; *vasudeva-devakī*; *putrayoḥ* - of the two sons; *kila* - indeed; *upavītam* - sacred thread; *gāyatrīm* - Gāyatrī mantra; *dāpayām āsatur* - they administered; *mudā* - happily.

"Thereafter, Vasudeva and Devakī had their two sons receive the sacred thread and initiated into chanting the Gāyatrī mantra.

*śrī-kṇa-carita kena varṇyate kudra-buddhinā
yatra brahmādayaḥ sarve / muhyanti pāra-darśinaḥ 12*

śrī-kṇa-caritam - Śrī Kṛṣṇa's character; *kena* - how; *varṇyate* - it is described; *kudra-buddhinā* - by a man of meager intellect; *yatra* - where; *brahmā-ādayaḥ* - Brahmā and others; *sarve* - all; *muhyanti* - are baffled; *pāra-darśinaḥ* - who can see across.

"How can a man of meager intelligence describe the character of Śrī Kṛṣṇa, when Brahmā and others who are able to see beyond material existence are baffled in doing so?"

*eva hi sūtra-rūpā ca / līlā mathura-sambhavām
mene bhūritarā kṇa-caitanya rasa-vigrahaḥ 13*

evam - thus; *hi* - indeed; *sūtra-rūpām* - in condensed form; *ca* - and; *līlām* - pastimes; *mathura-sambhavām* - taking place in Mathurā; *mene* - He respected; *bhūritarām* - much; *kṇa-caityaḥ* - Kṛṣṇa in His munificent feature; *rasa-vigrahaḥ* - form of rasa.

[Murāri Gupta continued narrating to Dāmodara Paṇita:] Thus Kṛṣṇa Caitanya, the personification of all transcendental mellows heard with great respect the numerous Mathurā pastimes of Śrī Kṛṣṇa, in the form of brief sūtras.

*kvacit śyāma kvacit pīta / līlānukaraṇa kvacit
jagan-mohana-rūpa ca / sva-rūpa prema-da prabhuḥ 14*

kvacit - sometimes; *śyāmam* - swarthy; *kvacit* - sometimes; *pītam* - yellow like

ghee (clarified butter); *līlā-anukaraṇam* - according to the nature of his *līlā*; *kvacit* - sometimes; *jagat-mohana-rūpam* - the form which attracts the cosmos; *ca* - and; *sva-rūpam* - own form; *prema-dam* - giving love; *prabhuḥ* - the Master.

According to the nature of the Lord's particular pleasure-pastime, He sometimes appears as *śyāma*, which is a deep-blue hue like the color of a water-laden rain-cloud, and sometimes as *pīta*, the brilliant yellow color of cow's ghee. The *pīta* form of Mahāprabhu, in which He munificently distributes love of Kṛṣṇa, enralls the hearts of all living beings throughout the world.

***darśayan śuddha-bhaktānā / manaḥ-śravaṇa-maṅgalam
ntyati gāyati rauti / hasati dhāvati sukham 15***

darśayan - showing; *śuddha-bhaktānām* - for the pure bhaktas; *manaḥ* - mind; *śravaṇa-maṅgalam* - auspicious to hear; *ntyati* - He dances; *gāyati* - sings; *rauti* - roars; *hasati* - laughs; *dhāvati* - runs; *sukham* - out of delight.

He displays that form for the sake of His pure bhaktas. To hear about and reflect upon that form invokes auspiciousness. In that form He sometimes dances, sings, roars, laughs and runs out of emotions of transcendental delight.

***eva viharatas tasya / sarvvadānanda-rūpiṇī
līlā sarvva-vraja-sthānā / prādūrāsīd ghe ghe 16***

evam - thus; *viharataḥ* - enjoying; *tasya* - His; *sarvadā* - always; *ānanda-rūpiṇī* - the bliss potency; *līlā* - pleasure-pastimes; *sarva-vraja-sthānām* - of all the Vraja residents; *prādūrāsīt* - revealed; *ghe ghe* - home to home.

While Śrī Gaurāṅga was thus in a state of constant exultation, He travelled from home to home throughout all of Vraja and revealed His pastimes that portray the personified bliss potency.

***pūtanā-mokaṇādiś ca / vyomāsura-vadhāntikā
vndāvana-sthitā yā ca / yā ca dhāmāntara gatā 17***

***sā tu sarvvā śakti-matī / sarvva-siddhi-pradā sadā
prema-bhakti-pradā śāśvat / pradhānā kṣa-rūpiṇī 18***

pūtanā-mokaṇa - Pūtanā's liberation; *ādiḥ* - beginning with; *ca* - and; *vyomāsura-vadha-antikā* - ending with the death of the sky-demon; *vndāvana-sthitā* - staying in Vṛndāvana; *yā* - which pastimes; *ca* - and; *yā* - which; *ca* - and; *dhāmāntaram* - other abodes; *gatā* - gone; *sā* - she; *tu* - indeed; *sarvā* - all; *śakti-matī* - the potency-potency; *sarva-siddhi-pradā* - giving all perfection; *sadā* - all; *prema-bhakti-pradā* - giving devotional love; *śāśvat* - ever; *pradhānā* - excellence; *kṣa-rūpiṇī* - feminine form of Kṛṣṇa.

All the manifest pastimes of Śrī Kṛṣṇa in Vṛndāvana, beginning with the liberation of Pūtanā and ending with the slaying of the demon Vyoma, as well as the pastimes in

the Lord's other abodes of Mathurā and Dvārakā, are imbued with the totality of divine potencies. They forever bestow all perfections. These pastimes perpetually award devotional love, they are filled with spiritual excellences, and they are indeed nondifferent from Kṛṣṇa's own form.

kecid bāla nava-nīta-kara ke 'pi paugaṇḍa-rūpa
śrīdāmādyair upayamunaka cārayanta ca vatsān
kaiśorādyā nava-ghana-ruci veṭita gopībhiś ca
vaśī-nyastādhara-kisalaya gaura-candra dadarśa 19

kecit - some men; *bālam* - boy; *nava-nīta-karam* - fresh butter in hand; *ke api* - some others; *paugaṇḍa-rūpam* - form of a young boy; *śrīdāmā-ādyaiḥ* - with Śrīdāmā and the others; *upayāmunakam* - near the Yamunā; *cārayantam* - tending; *ca* - and; *vatsān* - calves; *kaiśora-ādyam* - the beginning of fresh adolescence; *nava-ghana-rucim* - new raincloud's luster; *veṭitam* - encircled; *gopībhiḥ* - by gopīs; *ca* - and; *vaśī-nyasta* - flute placed; *adhara* - lips; *kisalayam* - budding flowers; *gaura-candram* - the golden-moon-like Lord; *dadarśa* - he saw.

Some of the Vraja-vāsīs saw Gaura Candra as a baby boy with fresh butter in His hand, while others saw Him as a young lad tending the calves by the Yamunā with the other cowherd boys headed by Śrīdāmā. Still others saw Him as a fresh adolescent youth surrounded by the gopīs, with the complexion of a newly-arrived lightning-illuminated thundercloud, holding the bamboo flute to His lips, which were tender like freshly sprouting flowers.

eva dstvā parama-rasikāḥ śrīla-vndāvana-sthāḥ
sarve paki-mga-paśu-gaṇā bāla-vddhāś ca harāt
paśyantāḥ sva nija-nija-rasair hrādayantāḥ parītā
rādhā-kṇātmakam api nija menire prāṇa-nātham 20

evam - thus; *dstvā* - having seen;; *parama-rasikāḥ* - supreme rasa-relishers; *śrīla-vndā-vana-sthāḥ* - situated in splendrous Vṛndāvana; *sarve* - all; *paki* - birds; *mga* - deer; *paśu* - beasts; *gaṇāḥ* - groups; *bāla* - boys; *vddhāḥ* - elders; *ca* - and; *harāt* - out of joy; *paśyantāḥ* - seeing; *svam* - own; *nija-nija-rasaiḥ* - by their respective rasa; *hrādayantāḥ* - enlivened; *parītāḥ* - surrounding; *rādhā-kṇā-ātmakam* - Self of Rādhā-Kṛṣṇa; *api* - very; *nijam* - own; *menire* - thought; *prāṇa-nātham* - Lord of their life-breath.

Thus seeing the Lord in great happiness, the residents of splendrous Vṛndāvana, including all the birds, deer and animals, as well as young and old people, all of whom are supreme relishers of rasa, perceived Him in accordance with their respective rasa. They surrounded Him and became immensely enlivened, considering that this combined form of Govinda and Rādhā, Śrī Caitanya, was the one and only Lord of their life.

Thus ends the Twelfth Sarga entitled "The Narration of the Slaying of Kasa and Other Pastimes," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.



Thirteenth Sarga
gopa-anugrahaḥ
The Lord Shows Mercy to the Gopa

*tataś ca kṇa-dāsenā / darśito vraja-maṇḍalam
vanditaḥ parayā bhaktyā / prāha ta karuṇā-nidhiḥ 1*

tataḥ - then; *ca* - and; *kṇa-dāsenā* - by Kṛṣṇa Dāsa; *darśitaḥ* - shown; *vraja-maṇḍalam* - the circle of Vraja; *vanditaḥ* - honored; *parayā bhaktyā* - with exalted devotion; *prāha* - He said; *tam* - to him; *karuṇā-nidhiḥ* - ocean of mercy.

After Kṛṣṇa Dāsa had shown Vraja Maṇḍala to Lord Śrī Gaurāṅga, he worshipped Him with pure devotion. Then the ocean of mercy addressed that vipra:

*yathā me hdaya snigdha / kṇa-kathā-rasāmtaiḥ
tathā te kṇa-candraś ca / prasanno bhavatu svayam 2*

yathā - so; *me* - My; *hdayam* - heart; *snigdham* - soft; *kṇa-kathā* - Kṛṣṇa topics; *rasa-amtaiḥ* - by the rasa nectar; *tathā* - so; *te* - of you; *kṇa-candraḥ* - Kṛṣṇa moon; *ca* - and; *prasannaḥ* - very pleased; *bhavatu* - let it be; *svayam* - naturally.

"Because My heart has now become softened by hearing the rasa-filled nectar of Kṛṣṇa-kathā from you, therefore Kṛṣṇa Candra Himself must naturally be very pleased with you."

*sa āha tava dāso 'ha / tva kṇaḥ śrī-niketanaḥ
tvā vinā na hi jānīyā / yathā tat kuru me prabho 3*

saḥ - he; *āha* - said; *tava* - Your; *dāsaḥ* - servant; *aham* - I; *tvam* - You; *kṇaḥ* - the all-attractive; *śrī-niketanaḥ* - the shelter of Śrī, the goddess of fortune; *tvām* - You; *vinā* - without; *na* - not; *hi* - indeed; *jānīyām* - I may know; *yathā* - as; *tat* - that; *kuru* - do; *me* - to me; *prabho* - O master.

Kṛṣṇa Dāsa replied, "I am Your servant, and You are Lord Kṛṣṇa, the shelter of goddess Śrī. Without Your sanction I am incapable of knowing anything, so kindly do with me as You see fit, O Prabhu!"

*tathāstv iti vara dattvā / tam āliṅgya śacī-sutaḥ
jagan-nātha ca sasmtya / yayau brāhmaṇa-savtaḥ 4*

tathā astu - so be it; *iti* - thus; *varam* - blessing; *dattvā* - giving; *tam* - him; *āliṅgya* - embracing; *śacī-sutaḥ* - the son of Śacī; *jagan-nātham* - Lord of the universe; *ca* - and; *sasmtya* - recalling; *yayau* - He went; *brāhmaṇa-savtaḥ* - surrounded by

brāhmaṇas.

The son of Śacī embraced him and blessed him, saying, "So be it." Then remembering Lord Jagannātha, He departed, surrounded by brāhmaṇas.

*yamunā-tīram āsādyā / prayāga punar āgamat
veṇī snātvā mādharma ca / dṭvā tatra sthito hariḥ 5*

yamunā-tīram - Yamunā's bank; *āsādyā* - arriving; *prayāgam* - the confluence of Gaṅgā, Yamunā, and Sarasvatī rivers; *punaḥ* - again; *āgamat* - went; *veṇīm* - confluence; *snātvā* - bathed; *mādhavam* - the Deity of Bindu Mādhava; *ca* - and; *dṭvā* - seeing; *tatra* - there; *sthitaḥ* - rested; *hariḥ* - the remover of sin.

Travelling along the bank of the Yamunā, Śrī Hari again arrived at the city of Prayāga. After bathing at the confluence of the three holy rivers, and after seeing the Deity of Bindu Mādhava, He rested there.

*tatra śrī-rūpa āgatya / sānujo jagad-īśvaram
dadarśa prema-sampūrṇo / daṇḍa-vat patito bhuvi 6*

tatra - there; *śrī-rūpaḥ* - Rūpa Gosvāmī; *āgatya* - coming; *sa-anujaḥ* - with his younger brother; *jagat-īśvaram* - the Lord of all sentient beings; *dadarśa* - he saw; *prema-sampūrṇaḥ* - filled with love; *daṇḍa-vat* - like a rod; *patitaḥ* - fell; *bhuvi* - on the earth.

Śrī Rūpa Gosvāmī arrived there in the company of his younger brother, Anupama. When Rūpa saw the Lord of all sentient beings, His heart filled with prema and he fell flat like a rod to the ground.

*tam āliṅgya sva-caraṇa / dattvā tasya śiropari
prāha prayāhi mathurā / mad-ājñā pratipālaya 7*

tam - him; *āliṅgya* - embracing; *sva-caraṇam* - own feet; *dattvā* - having given; *tasya* - His; *śira-upari* - on his head; *prāha* - He said; *prayāhi* - go forth; *mathurām* - to Kṛṣṇa's birth-place; *mat-ājñā* - My order; *pratipālaya* - cherish.

Gaura Hari embraced Śrī Rūpa and blessed him by placing His feet upon his head, saying, "Go forth to Mathurā, and always cherish My teachings.

*śrī-rādhā-kṣayor līlā / vndāvana-vibhūitām
vyakti-kariyasi tatra / mama prītir na saśayaḥ 8*

śrī-rādhā-kṣayoḥ - of Rādhā-Kṛṣṇa; *līlām* - pleasure-pastime; *vndā-vana-vibhūitām* - the ornament of Vṛndāvana; *vyakti-kariyasi* - you shall manifest; *tatra* - there; *mama* - My; *prītiḥ* - pleasure; *na saśayaḥ* - doubtlessly.

"There you shall manifest the pastimes of Rādhā-Kṛṣṇa, which are the ornaments of Vṛndāvana. Have no doubt, this will bring Me pleasure.

*gauḍa-deśa-pathe śrīmaj-jagannāthasya darśane
āgamiyasi cen mahya / darśana bhāvi sarvathā 9*

gauḍa-deśa-pathe - on the path to Bengal; *śrīmat-jagat-nāthasya* - of Lord Jagannātha; *darśane* - while seeing; *āgamiyasi* - you shall come; *cet* - if; *mahyam* - with Me; *darśanam* - sight; *bhāvi* - there will be; *sarvathā* - by all means.

"If you should come back by the path that leads through Gauḍa in order to take darśana of Śrī Jagannātha, then at that time you can by all means also have My association and darśana."

*sa āha caraṇa dhtvā / gacche 'ha pāda-sevakaḥ
na hīti bhagavān prāha / gaccha tva mathurā prati 10*

saḥ - he; *āha* - said; *caraṇam* - feet; *dhtvā* - holding; *gacche* - I am going; *aham* - I; *pada-sevakaḥ* - Your foot-servant; *na* - not; *hi* - certainly; *iti* - thus; *bhagavān* - Lord; *prāha* - He said; *gaccha* - go; *tvam* - you; *mathurām* - to the birthplace of Kṛṣṇa; *prati* - towards.

After taking the dust of Śrī Caitanya's feet, Rūpa said, "I shall now travel with You as Your foot-servant." The Lord replied, "No, indeed you shall not. Now you must travel to Mathurā."

*evam ukhvā yayau kṇaḥ / kāśi brāhmaṇa-veśmani
sthitas tatrāgataḥ śrīmān / sanātanaḥ prabhu-priyaḥ 11*

evam - thus; *ukhvā* - saying; *yayau* - He went; *kṇaḥ* - Kṛṣṇa Caitanya; *kāśim* - Kāśi; *brāhmaṇa-veśmani* - in the house of a brāhmaṇa; *sthitah* - staying; *tatra* - there; *gataḥ* - went; *śrīmān* - noble; *sanātanaḥ* - Sanātana; *prabhu-priyaḥ* - dear to Prabhu.

So saying, Kṛṣṇa Caitanya left for Kāśi, where He stayed in the house of a brāhmaṇa. Then the noble Sanātana arrived, who was dear to the heart of Prabhu.

*ta dṣṭvā sahasā kṇa / utthāya paramādarāt
dḍham āliṅgana ktvā / gadgadantam uvāca ha 12*

tam - him; *dṣṭvā* - seeing; *sahasā* - immediately; *kṇaḥ* - Kṛṣṇa Caitanya; *utthāya* - rising; *parama-ādarāt* - with extreme respect; *dḍham* - firmly; *āliṅgam* - embrace; *ktvā* - made; *gadgadantam* - faltering; *uvāca* - said; *ha* - indeed.

When He saw him, Kṛṣṇa Caitanya at once stood up with great respect. After embracing him firmly, He said falteringly:

*śrī-kṇa-karuṇā ko 'pi / vaktu śaknoti paṇḍitaḥ
yā tvā viaya-kūpa-stha / samuddhṭya balīyasī 13*

śrī-kṇa-karuṇām - the mercy of Kṛṣṇa; *kaḥ api* - who truly?; *vaktum* - to speak;

śaknoti - is able; *paṇḍitaḥ* - learned man; *yā* - which; *tvām* - you; *viaya-kūpa* - the well of sense objects; *stham* - situated; *samuddhṛtya* - lifted up; *balīyasi* - powerful.

"Who is that scholar competent to describe the mercy of Kṛṣṇa? Truly that mercy is immeasurably powerful, for it has extricated you from the dark well of sense-gratification.

śrī-kṣa-nikaṭa nītvā / tan-mādhūryam apāyayat
sādhu sādhu iti hareṇa śikayām āsa ta punaḥ 14

śrī-kṣa-nikaṭam - near Śrī Kṛṣṇa; *nītvā* - brought; *tat-mādhūryam* - His sweetness; *apāyayat* - it has made you drink; *sādhu sādhu* - very good!; *iti* - thus; *hareṇa* - with joy; *śikayām āsa* - He taught; *tam* - him; *punaḥ* - again.

"It has brought you near Śrī Kṛṣṇa and has forced you to drink His sweetness. Very good! Oh very good!" Highly exhilarated, Gaura instructed him further:

vndāvanāya gantavya / bhakti-śāstra-nirūpaṇam
lupta-tīrtha-prakāśa ca / tan-māhātmyam api sphuṭam 15

vndāvanāya - to Vṛndāvana; *gantavyam* - should go; *bhakti-śāstra-nirūpaṇam* - propounding the bhakti-scriptures; *lupta-tīrtha* - lost holy places; *prakāśam* - revealing; *ca* - and; *tat-māhātmyam* - the glories of Kṛṣṇa's holy abode; *api* - also; *sphuṭam* - expand.

"You must go to Vṛndāvana. Propound the bhakti-śāstras there and reveal the lost holy places. In this way you will spread far and wide the glories of Vraja-dhāma.

kartavya bhavatā yena / bhaktir eva sthirā bhavet
yām āśritya sukhenaiiva / śrī-kṣa-prema-mādhurīm 16

pibanti rasikā nitya / sārāsāra-vicakaṇāḥ
sa āha tvat-kpā sarva-phala-dā mama pāvanī 17

kartavyam - to be done; *bhavatā* - by your grace; *yena* - whereby; *bhakti* - devotion; *eva* - indeed; *sthirā* - fixed; *bhavet* - may become; *yām* - whom; *āśritya* - taking shelter; *sukhena* - happily; *eva* - indeed; *śrī-kṣa-prema-mādhurīm* - the sweetness of love for Kṛṣṇa; *pibanti* - they drink; *rasikā* - the rasa-relishers; *nityam* - always; *sāra-asāra* - essential and non-essential; *vicakaṇāḥ* - clear-sighted souls; *saḥ* - he; *āha* - said; *tvat-kpā* - Your mercy; *sarva-phala-dā* - giving all fruits; *mama* - my; *pāvanī* - purifier.

"All this your grace must do so that the goddess of devotion, Bhakti-devi, becomes firmly established in this world. Then by taking shelter of her, the rasikas who are able to discern between matter and spirit may always drink with joy the sweet beverage of Kṛṣṇa-prema." Sanātana replied, "It is solely by Your mercy that all these transcendental fruits may flourish, and it is by Your mercy also that my heart may become clean."

*śrī-kṣeti tvayokta ca / tadaiva manasārthakam
hasan prāha hīkeśas / tvam eva buddhi-sattamaḥ 18*

śrī-kṣa - O Śrī Kṛṣṇa; *iti* - thus; *tvayā* - by You; *uktam* - spoken; *ca* - and; *tadā* - then; *eva* - indeed; *manasa-arthakam* - satisfying to the mind; *hasan* - laughing; *prāha* - He said; *hīka-īśaḥ* - the master of the senses; *tvam* - you; *eva* - indeed; *buddhi-sattamaḥ* - most intelligent.

"O Śrī Kṛṣṇa, all that you have spoken satisfies My mind." Hṛṣīkeśa smiled and said, "Certainly you are the most intelligent of men."

*dṭvā madhu-purī vndāraṇyam eva punar bhavān
āyāsyati jagannātha-darśanārtha mad-ājñayā 19*

dṭvā - having seen; *madhu-purīm* - the city of Madhu; *vndā-araṇyam* - the forest of Vṛndā; *eva* - indeed; *punaḥ* - again; *bhavān* - your honor; *āyāsyati* - you will come; *jagat-nātha-darśana-artham* - for the purpose of seeing Jagannātha Svāmī; *mat-ājñayā* - by My order.

"After seeing the city of Madhupurī and Vṛndāraṇya, by My order your grace must return to see Jagannātha Svāmī."

*kāśī-vāsi-janān sarvvān / kṣa-bhakti-pradānataḥ
uddhṭya kpayā kṣo / bhaktānā sukha-hetave 20*

kāśī-vāsi-janān - residents of Kāśī; *sarvvān* - all; *kṣa-bhakti-pradānataḥ* - bestowing devotion to Kṛṣṇa; *uddhṭya* - uplifting; *kpayā* - by mercy; *kṣaḥ* - Kṛṣṇa Caitanya; *bhaktānām* - of the bhaktas; *sukha-hetave* - for the happiness.

Then, to bring happiness to His bhaktas, Kṛṣṇa mercifully delivered all the residents of Kāśī and bestowed Kṛṣṇa-bhakti on them.

*sanātana samāliṅgya / tapanādīn yathā-sukham
jagāma sa-tvara śrīmān / jagannātha-didkayā 21*

sanātanam - Sanātana; *samāliṅgya* - embracing; *tapanā-ādīn* - Tapanā Mīśra and the other bhaktas; *yathā-sukham* - according to their pleasure; *jagāma* - He went; *sa-tvaram* - swiftly; *śrīmān* - splendid; *jagat-nātha-didkayā* - with a desire to see Jagannātha.

After embracing Sanātana, Tapanā Mīśra, and the other devotees to their full satisfaction, the illustrious Lord swiftly set off, eager to see Jagannātha Svāmī.

*eva sa bhagavān kṣaḥ / pathi gacchan kṣā-nidhiḥ
dṭvā gopam uvāceda / sa-takra-kalasa prabhuh 22*

evam - thus; *saḥ* - He; *bhagavān* - the all-opulent Lord; *kṇaḥ* - Kṛṣṇa Caitanya; *pathi* - on the path; *gacchan* - going; *kpā-nidhiḥ* - the jewel of mercy; *dṭvā* - seeing; *gopam* - cowherd boy; *uvāca* - said; *idam* - this; *sa-takra-kalāsam* - with a pot of diluted buttermilk; *prabhuḥ* - Master.

Then, as the all-opulent Lord Kṛṣṇa Caitanya, the jewel of mercy, travelled on the path, He saw a cowherd boy with a pot of buttermilk, and said to him:

pipāsito 'ha takra me / dehi gopa yathā-sukham
śrutvā parama-hareṇa / sampūrṇa-kalāsa dadau 23

pipāsitaḥ - thirsty; *aham* - I; *takram* - buttermilk; *me* - to Me; *dehi* - give; *go-pa* - O cowherd; *yathā-sukham* - if it pleases you; *śrutvā* - hearing; *parama-hareṇa* - with great joy; *sampūrṇa-kalāsam* - full pot; *dadau* - he gave.

"O gopa, I am thirsty. If it pleases you, give Me some buttermilk." Hearing this, the cowherd boy very jubilantly gave Gaura Sundara the whole pot.

hastābhyā kalāsa dḥtvā / sa-takra bhakta-vatsalaḥ
pītvā gopa-kumārāya / vara dattvā yayau hariḥ 24

hastābhyām - with His hands; *kalāsam* - pot; *dḥtvā* - held; *sa-takram* - with buttermilk; *bhakta-vatsalaḥ* - fond of devotees; *pītvā* - having drunk; *gopa-kumārāya* - unto the cowherd boy; *varam* - blessing; *dattvā* - gave; *yayau* - He went; *hariḥ* - Hari.

Lord Hari, who is affectionate to His devotees, took the pot of buttermilk in His hands. After drinking it, He blessed the cowherd boy and then departed.

Thus ends the Thirteenth Sarga entitled "The Lord Shows Mercy to the Gopa," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Fourteenth Sarga

śrī-navadvīpa-vihāre śrī-gaurīdāsa-anugraha
Śrī Gaurāṅga Shows Mercy to Gaurīdāsa Paṇita

While Delighting in Navadvīpa

eva krameṇa pathi gaura-candraś / calan samāyāt kuliyāhva-puram
śrutvā yayus tatra mahā-nidheḥ kila / śrīman-navadvīpa-nivāsinaḥ
pare 1

evam - thus; *krameṇa* - gradually; *pathi* - on the path; *gaura-candraḥ* - the Lord like a golden moon; *calan* - travelling; *samāyāt* - arrived; *kuliyā-āhva-puram* - the

town named Kuliya; śrutvā - hearing; yaya - they went; tatra - there; mahā-nidheḥ - of the bearer of the great treasure; kila - indeed; śrīman-navadvīpa-nivāsinaḥ - the residents of Navadvīpa; pare - the Supreme.

As Gaura Candra travelled gradually onwards from town to town, He finally arrived at the town of Kuliya. When the residents of Navadvīpa heard news of the Lord, who bears the great treasure of love of God, all of them came to see Him.

*dṣṭvā prabhoḥ śrī-mukha-pañkaja muhuḥ / pibanti hareṇa na tptim
āpire
vadanti sarvve kta-kaṇṭha-vāsaso / jagad-guru sneha-vaśa tam
īśvaram 2*

dṣṭvā - seeing; *prabhoḥ* - of Prabhu; *śrī-mukha-pañkajam* - lotus face; *muhuḥ* - again; *pibanti* - they drink; *hareṇa* - with joy; *na* - not; *tptim* - satiation; *āpire* - get; *vadanti* - they say; *sarve* - all; *cta-kaṇṭha-vāsasaḥ* - like those choked by garments tied around the throat; *jagad-gurum* - the guru of all living beings; *sneha-vaśam* - controlled by love; *tam* - Him; *īśvaram* - the Lord.

Gazing at the lotus face of Prabhu, they joyously drank of His beauty, yet remained ever unsatiated. With voices choked by emotion, they all addressed the Supreme Master and guru of all living beings, who is controlled solely by affection:

*śrīman-navadvīpam alaṅkuru prabho / saṅkīrttanānanda-su-magnacittaiḥ
sva-bhakta-vargair iti prārthitaḥ svaya / harir yayau tatra sva-nāmakautukī 3*

śrīman-navadvīpam - beautiful Navadvīpa; *alaṅkuru* - make an ornament; *prabho* - O Prabhu; *saṅkīrtana-ānanda* - the joy of saṅkīrtana; *su-mugdha-cittaiḥ* - with minds bemused; *sva-bhakta-vargaiḥ* - with His group of bhaktas; *iti* - thus; *prārthitaḥ* - requested; *svayam* - Himself; *hariḥ* - the dispeller of evil; *yayau* - He went; *tatra* - there; *sva-nāmakautukī* - eager for His own names.

"O Prabhu, kindly ornament the beautiful town of Navadvīpa by Your presence." Being thus solicited by the host of His bhaktas, whose minds were immersed in the bliss of saṅkīrtana, Śrī Hari departed with them for that town, eager to taste the mellows of His own names.

*āgatya mātus caraṇābhivandana / bhūmāu nipatya ktavān māt-bhaktaḥ
tadaiva sā sa-tvaram eva harāt / vismtya sarvva ca tam ālilinga 4*

āgatya - having come; *mātuḥ* - of His mother; *carāṇa* - feet; *abhivandanam* - worshipping; *bhūmāu* - on the earth; *nipatya* - falling; *ktavān* - did; *māt-bhaktaḥ* - devoted to His mother; *tadā* - then; *eva* - indeed; *sā* - She; *sa-tvaram* - quickly; *eva* - indeed; *harāt* - out of joy; *vismtya* - forgot; *sarvam* - all; *ca* - and; *tam* - Him; *ālilinga*

- embraced.

That devotee of His mother approached her, fell to the ground, and worshipped her feet. Out of sheer joy she forgot all social etiquette and at once embraced Him.

*sā cumbatī kṣa-mukhāravinda / sieca ta vatsala-bhakti-nīraiḥ
catur-vvidhenāpi rasena cāna / sambhojayitvā mudam āpa vatsalā 5*

sā - she; cumbatī - kissing; kṣa-mukha-aravindam - Kṛṣṇa's lotus face; sieca - she sprinkled; tam - Him; vatsala-bhakti-nīraiḥ - with the water of her affectionate devotion; catu-vidhena - of four kinds; api - also; rasena - palatable; ca - and; annam - food; sambhojayitvā - made Him eat; mudam - joy; āpa - got; vatsalā - affectionate lady.

She kissed the lotus face of Kṛṣṇa and sprinkled Him with affectionate tears of maternal devotion. She then made Him eat food of four varieties, and derived much joy from that.

*nityānandena sārddha sakala-rasa-guruḥ śrīla-gaurāṅga-candro
mātrā datta parama-madhuram annam ādya ca sāyam
bhuktvā vatsala-bhakti-pūrṇatamayā baddhas tayā śrī-hariḥ
mātrā sarva-sukha-prado jayati sa śrī-bhakta-vaśyaḥ prabhuḥ 6*

nitya-ānandena - with Nityānanda; sārddham - in the company of; sakala-rasa-guruḥ - the guru of all rasas; śrīla-gaurāṅga-candraḥ - the moon of Śrī Gaurāṅga; mātrā - by His mother; dattam - given; parama-madhuram - supreme sweetness; annam - food; ādyam - excellent; ca - and; sāyam - at evening; bhuktvā - having eaten; vatsala-bhakti-pūrṇatamayā - by most perfect maternal devotion; baddhaḥ - bound; tayā - by her; śrī-hariḥ - Hari; mātrā - by His mother; sarva-sukha-pradaḥ - the giver of all joy; jayati - glories!; saḥ - He; śrī-bhakta-vaśyaḥ - controlled by his devotee; prabhuḥ - Master.

Thus at dusk, Śrīla Gaurāṅga Candra, the guru of all rasa, received from His mother supremely tasty and excellent foods. Śrī Hari ate that food in the company of Nityānanda, being a captive of Śacī's consummate maternal affection. All glories to our Prabhu, the bestower of all happiness, who allows Himself to be controlled by His devotee!

*nityānando jayati satata gaura-premābhimattaḥ
sāndrānandojjvala-maya-navadvīpam ālambamānaḥ
nānā-bhāvaiḥ praṇayi-nikaraiḥ sevyamāno nijaśa
tan-nāmāmta-kīrttanais tri-jagatā tāpa-traya nāśayan 7*

nitya-ānandaḥ - personified eternal bliss; jayati - glories; satatam - always; gaura-prema-abhimattaḥ - delighted by love for Gaura; sāndra-ānanda - concentrated bliss; ujjvala-maya - blazing; navadvīpam - nine islands; ālambamānaḥ - who takes shelter; nānā-bhāvaiḥ - with many moods; praṇayi-nikaraiḥ - by a multitude of confidential associates; sevyamānaḥ - served; nija-īśam - own Lord; tat-nāma-amta - the nectar of Gaura's names; kīrtanaiḥ - by chanting; tri-jagatām - of the three

worlds; *tāpa-trayam* - the three miseries; *nāśayan* - destroying.

Glory to Nityānanda, whose heart forever delights in Gaura-prema, who takes shelter of Navadvīpa Dhāma which shimmers with condensed bliss. He is rendered service by a legion of confidential associates, each endowed with a unique mood. As they chant the ambrosial names of their Lord, they nullify the three-fold miseries of the three worlds.

*prakāśa-rūpeṇa nija-priyāyāḥ / samīpam āsādyā nijā hi mūrttim
vidhāya tasyā sthita ea kṇaḥ / sā lakmī-rūpā ca nievate prabhum 8*

prakāśa-rūpeṇa - by a revealed form; *nija-priyāyāḥ* - for His own beloved, Viṣṇu-priyā; *samīpam* - nearness; *āsādyā* - attaining; *nijām* - own; *hi* - certainly; *mūrttim* - form; *vidhāya* - bestowing; *tasyām* - on her; *sthitaḥ* - abiding; *eaḥ* - this; *kṇaḥ* - Kṛṣṇa Caitanya; *sā* - she; *lakmī-rūpā* - the form of Lakṣmī; *nievate* - serves; *prabhum* - her Master.

By the Lord's all-pervasive potency, He expanded His person in front of His beloved Viṣṇu-priyā and thus made her feel near to Him. In this way, Lord Kṛṣṇa bestowed on her His personal presence, which abides in her heart. Thus, that form of Lakṣmī rendered service to Prabhu.

*gadādhareṇāpi sama rasa-jño / gaurāṅga-candro viharaty ahar-nīsam
śrīman-navadvīpa-nivāsibhiḥ saha / śrī-kṇa-saṅkīrtana-magna-cittaiḥ*

9

gadādhareṇa - with Gadādhara; *api* - also; *samam* - in company; *rasa-jñāḥ* - the connoisseur of rasa; *gaurāṅga-candraḥ* - the moon of Gaurāṅga; *viharati* - revels; *aha-nīsam* - day and night; *śrīmat-navadvīpa-nivāsibhiḥ* - with the residents of Navadvīpa; *saha* - with; *śrī-kṇa-saṅkīrtana-magna-cittaiḥ* - whose minds are immersed in Śrī Kṛṣṇa-saṅkīrtana.

Accompanied by Gadādhara, Gaurāṅga Candra, the connoisseur of rasa, revelled day and night amidst the residents of Navadvīpa, whose minds were immersed in Śrī Kṛṣṇa-saṅkīrtana.

*śrīvāsa-mukhyā ye bhaktās / teā ghe ghe prabhuh
sva-prakāśatayā pūrṇa-kīrtanānanda-dāyakaḥ 10*

śrīvāsa-mukhyāḥ - headed by Śrīvāsa; *ye* - who; *bhaktāḥ* - devotees; *teām* - their; *ghe ghe* - in home to home; *prabhuh* - the Master; *sva-prakāśatayā* - by His ability to reveal Himself; *pūrṇa* - full; *kīrtana-ānanda-dāyakaḥ* - bestower of the bliss of kīrtana.

By His ability to distribute His presence as the Supersoul, the Lord entered each and every home of His bhaktas led by Śrīvāsa and endowed them with the full bliss of kīrtana.

*vidyā-vinoda-līlādyaiḥ / sapūrṇaḥ kautukādibhiḥ
śrīdhareṇa sama nitya / krīḍati gaura-sundaraḥ 11*

vidyā-vinoda - pastimes of pleasure in scholarship; *līla* - pastimes; *ādyaiḥ* - and so on; *sapūrṇaḥ* - fully complete; *kautuka-ādibhiḥ* - by prank-playing and so on; *śrīdhareṇa* - with Kholā-veca Śrīdhara; *samam* - in association; *nityam* - eternally; *krīḍati* - He plays; *gaura-sundaraḥ* - the beautiful golden Lord.

The fully complete Personality of Godhead, Lord Gaura-sundara, enjoys His pleasure pastimes of scholarship and prank-playing, forever frolicking in the company of Śrīdhara, the salesman of banana products.

*tato nityānanda-gaura-candrau sarvveśvareśvarau
jayatā gaurī-dāsākhyā-pañḍitasya ghe prabhū 12*

tataḥ - then; *nityānanda-gaura-candrau* - Nityānanda and Gaura Candra; *sarva-īśvara-īśvarau* - the controllers of the controllers of all; *jayatām* - glory be!; *gaurī-dāsa-ākhyā-pañḍitasya* - of the scholar named Gaurīdāsa; *ghe* - in the home; *prabhū* - the two Lords.

Glory to the two Prabhus, the controllers of all universal controllers, who dwell in the home of Gaurīdāsa Paṇita.

*tasya premnā nibaddhau tau / prakāśya rucirā śubhām
mūrtti svā svā rasaiḥ pūrṇā / sarvva-śakti-samanvitām 13*

tasya - his; *premnā* - by his love; *nibaddhau* - bound up; *tau* - They; *prakāśya* - revealed; *rucirām* - radiance; *śubhām* - sublime; *mūrtim* - form; *svām svām* - own respective forms; *rasaiḥ* - with qualities; *pūrṇām* - complete; *sarvva-śakti-samanvitām* - filled with all potencies

Gaura and Nitāi became bound up by the power of Gaurīdāsa's love. In his home They revealed the sublime splendor of Their Deity forms, which are complete in all the potencies of Their Lordships.

*dadataḥ parama-prītau / nivasantau yathā-sukham
tābhyā saha bhuktavantāv / anna ca vividha rasam 14*

dadataḥ - They gave; *parama-prītau* - very pleased; *nivasantau* - residing; *yathā-sukham* - at Their pleasure; *tābhyām* - with Them; *saha* - together; *bhuktavantau* - enjoyed; *annam* - foods; *ca* - and; *vividham* - different kinds; *rasam* - flavors.

Being very satisfied with him, They pleasantly took up residence there and enjoyed a variety of tasty foods through those Deity forms.

*ḍtvā tau sac-cid-ānanda-vigrahaḥ dvija-sattamaḥ
śuddha-sakhyā-rasenāpi / sevayām āsa sarvva-dā 15*

dtvā - seeing; *tau* - They; *sat-cit-ānanda-vigrahau* - forms of eternity, bliss and knowledge; *dvija-sattamaḥ* - the exalted brāhmaṇa; *śuddha-sakhya* - of pure friendship; *rasena* - by the taste; *api* - very; *sevayām āsa* - served; *sarvadā* - forever.

Looking upon those two forms of eternity, bliss and knowledge, that exalted brāhmaṇa always renders Them service in the mellow of pure friendship (sakhya-rasa).

***sarve nityāḥ śāśvatās ca / dehās tasya mahātmanaḥ
hānopādāna-rahitā / iti vedānusārataḥ 16***

sarve - all; *nityāḥ* - eternal; *śāśvatāḥ* - imperishable; *ca* - and; *dehāḥ* - bodies; *tasya mahātmanaḥ* - of the Supreme Soul; *hāna* - diminution; *upādāna* - material cause; *rahitāḥ* - free from; *iti* - this; *veda* - the Veda; *anusārataḥ* - according to.

As accepted by the Vedas, all the forms of the Supreme Soul are eternal, imperishable, and free from diminution as well as the material laws of cause and effect.

***śrī-līlā-vigrahāḥ sarve / bhakta-citte nirantaram
tiṭhanti paramānanda-dāyino bhakta-vatsalāḥ 17***

śrī-līlā-vigrahāḥ - glorious pastime forms; *sarve* - all; *bhakta-citte* - in the heart of a bhakta; *nirantaram* - incessantly; *tiṭhanti* - they reside; *paramānanda-dāyinaḥ* - the givers of transcendental happiness; *bhakta-vatsalāḥ* - affectionate to their bhaktas.

The Deities are all pastime forms of the Lord. They incessantly reside within the hearts of Their pure bhaktas, awarding them transcendental happiness and reciprocating affectionately with them.

Thus ends the Fourteenth Sarga entitled "Śrī Gaurāṅga Shows Mercy to Gaurīdāsa Paṇita While Delighting in Navadvīpa," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Fifteenth Sarga

navadvīpa-vihāra-śrī-puruottama-darśanam
Pleasure Pastimes in Navadvīpa and Darśana of Jagannātha Svāmī

***tataś ca kṇa-caitanya-nityānandau jagad-gurū
śrīlādvaitācārya-geha / jagmatuḥ prema-vihvalau 1***

tataḥ - then; *ca* - and; *kṇa-caitanya-nityānandau* - Gaura and Nitāi; *jagad-gurū* - the gurus of all sentient beingy; *śrīlā-ādvaita-ācāryam* - the incarnation of a devotee; *geham* - to the house; *jagmatuḥ* - they went; *prema* - love; *vihvalau* - overwhelmed.

Then Kṛṣṇa Caitanya and Nityānanda, the two gurus of all sentient beings, went to the house of Śrīla Advaitācārya while immersed in prema.

*tau dṭvā sahasotthāyādvaitācāryo maheśvaraḥ
sa-gaṇaḥ prema-vivaśo / dhtvā tac-caraṇāmbujam 2*

tau - Them; *dṭvā* - having seen; *sahasā* - suddenly; *utthāya* - rising; *advaita-ācāryaḥ* - the avatāra of a devotee; *mahā-īśvaraḥ* - great controller; *sa-gaṇaḥ* - with his men; *prema-vivaśaḥ* - overcome with love; *dhtvā* - held; *tat-caraṇa-ambujam* - Their lotus feet.

When Advaita _cārya, who is the plenary portion of Lord Śiva, saw Gaura-Nitāi coming, he and his men immediately rose and fell clasping Their lotus feet, overcome with love of God.

*prakalya vidhivad dharāt / pītvā śirasi dhārayan
nanartta vāso dhunvāno / matta-keśari-vikramaḥ 3*

prakalya - bathing; *vidhi-vat* - by vaiṣṇava principle; *harāt* - out of joy; *pītvā* - drinking; *śirasi* - on His head; *dhārayan* - holding; *nanarta* - danced; *vāsaḥ* - garment; *dhunvānaḥ* - waving; *matta-keśari* - maddened lion; *vikramaḥ* - prowess.

After Śrī Advaita bathed Their feet, in accord with the vaiṣṇava precept, He ecstatically drank that footwash and clasped Their feet upon His head. Then with the vigor of an intoxicated lion, He danced and waved His upper cloth in the air.

*tam āliṅgya prahareṇa / praṇamya ca punaḥ punaḥ
tena sampūjitau prītau / śāli-anna-bhojanādinā 4*

tam - Him; *āliṅgya* - embracing; *prahareṇa* - with great gladness; *praṇamya* - bowing down; *ca* - and; *punaḥ punaḥ* - again and again; *tena* - by Him; *sampūjitau* - worshipped; *prītau* - pleased; *śāli-anna-bhojana-ādinā* - foods beginning with rice.

In great jubilation, He embraced Them and prostrated Himself repeatedly on the ground before Them. Then, to Their loving delight, He offered Them elaborate worship as well as many fine foods beginning with rice.

*saṅkīrtana-sukhe magnau / tena sārddha jagad-gurū
ntyantau bhakta-vargaiś ca / veṭitau parameśvarau 5*

saṅkīrtana - the congregational chanting of Kṛṣṇa's names; *sukhe* - in the happiness; *magnau* - immersed; *tena sārddham* - with Him; *jagat-gurū* - two gurus of the cosmos; *ntyantau* - dancing; *bhakta-vargaiḥ* - by the assembly of bhaktas; *ca* - and; *veṭitau* - surrounded; *parama-īśvarau* - two supreme controllers.

Thereafter those two Supreme Personalities, who had appeared as the gurus of all living entities, became immersed in the joy of saṅkīrtana in company with Advaita

_cārya and danced, surrounded by the assembled bhaktas.

**tata ācāryaḥ sahasā / bāhyam āsādyā sa-tvaram
ānāyya śrī-navadvīpāt / sa-bhaktā śrī-śacī tu tām 6**

tataḥ - then; ācāryaḥ - Śrī Advaita; sahasā - suddenly; bāhyam - outside; āsādyā - went; sa-tvaram - quickly; ānāyya - brought; śrī-navadvīpāt - from Navadvīpa; sa-bhaktām - with the devotees; śrī-śacīm - Mother Śacī; tu - indeed; tām - her.

Then the _cārya suddenly went outside and swiftly brought Śrī Śacī Devī from Navadvīpa along with the devotees from that area.

**bubhujē sa tayā cāpi / tathā vaiṇava-patnībhiḥ
saha pācitam anna ca / pāyasādi-catur-vvidham 7**

bubhujē - He ate; saḥ - He; tayā - by her; ca - and; api tathā - as well; vaiṇava-patnībhiḥ - with the wives; saha - in company; pācitam - cooked; annam - food; ca - and; pāyasa-ādi - sweet rice and so on; catu-vidham - four kinds.

Gaura ate the foodstuffs of four kinds, beginning with the sweet rice that was cooked by her and the wives of the vaiṣṇavas.

**purī-śrī-mādhavaḥ kṇa-premānanda-sukhārṇavaḥ
tasyāpy ārādhana-tithau / caitrasya śukla-pakake 8**

**dvādaśyā bhojayām āsa / dvau prabhū sāgraha mudā
tathā bhakta-gaṇān sarvān / ācārya 'dvaita īśvaraḥ 9**

purī-śrī-mādhavaḥ - Mādhavendra Purī; kṇa-prema - of love of Kṛṣṇa; ānanda-sukha-ārṇavaḥ - blissful ocean of happiness; tasya - his; api - indeed; ārādhana-tithau - on the date of worship; caitrasya - of the month Caitra; śukla-pakake - on the bright fortnight; dvādaśyām - on the twelfth day; bhojayām āsa - He fed; dvau prabhū - the two Prabhus; sa-agraham - with enthusiasm; mudā - gladly; tathā - also; bhakta-gaṇān - the group of devotees; sarvān - all; ācāryaḥ - the teacher of bhakti; advaita-īśvaraḥ - the Supreme Lord, Advaita.

Śrī Mādhava Purī is a blissful ocean of Kṛṣṇa-premānanda. On His appearance day, the dvādaśī of the bright fortnight in the month of Caitra, the Supreme Lord Advaitācārya eagerly fed the two Prabhus as well as the entire assembly of devotees.

**tasyā tena sama kṇa-caitanya-vallabhena ca
svaya mahā-prasāda hi / bhuktvānandam avāpnuyāt 10**

tasyām - on that date; tena - with Him; samam - in the company; kṇa-caitanya-vallabhena - with the beloved of Kṛṣṇa Caitanya; ca - and; svayam - spontaneously; mahā-prasādam - great mercy of the Lord; hi - certainly; bhuktvā - having eaten; ānandam - joy; avāpnuyāt - got.

At that holy festival, Advaitācārya felt heartfelt ānanda while eating mahā-prasāda in the company of Śrī Kṛṣṇa Caitanya and His beloved Nitāi.

*śrī-mādhava-purī-prema-rasau śrī-śacī-nandanau
hari-saṅkīrttanānandau / bhaktaiḥ saha nanarttatuḥ 11*

śrī-mādhava-purī-prema-rasau - tasting the mellows of Śrī Mādhava Purī's love;
śrī-śacī-nandanau - the sons of Śacī; *hari-saṅkīrtana-ānandau* - feeling the bliss of Hari saṅkīrtana; *bhaktaiḥ* - with the devotees; *saha* - together; *nanarttatuḥ* - danced.

The two sons of Śacī tasted the rasa of Śrī Mādhava Purī's love, felt the bliss of Hari-nāma-saṅkīrtana, and danced along with all the devotees.

*eva ktvā dina tatra / sthitvā māt-vaśānugau
tā prasādyā madhurayā / girā saśāta-vigrahau 12*

evam - thus; *ktvā* - done; *dinam* - day; *tatra* - there; *sthitvā* - passed; *māt-vaśānugau* - submissive followers of Their mother; *tām* - her; *prasādyā* - having pleased; *madhurayā* - with sweet; *girā* - words; *saśāta-vigrahau* - two handsome forms.

The two handsome Lords passed the day there as submissive followers of Their mother and pleased her very much by Their sweet words.

*ācāryādīn bhakta-gaṇān / tathā śrīvāsaka prabhum
sasāntvayya sukhenāpi / gamanāya ktodyamau 13*

ācārya-ādīn - Śrī Advaita, etc.; *bhakta-gaṇān* - the assembly of devotees; *tathā* - also; *śrīvāsakam* - the pure devotee; *prabhum* - the master; *sasāntvaya* - pacifying; *sukhena* - congenially; *api* - and; *gamanāya* - for departure; *ktodyamau* - made attempt.

After charmingly pacifying the hearts of the _cārya and the other bhaktas, especially Śrīvāsa Prabhu, They attempted to depart.

*teā vikrīḍita ke' pi / varṇayanti mahātmanām
yathā kṇe madhu-purī-gate śrī-vraja-vāsinaḥ 14*

teām - Their; *vikrīḍitam* - playful talk; *ke' api* - who indeed?; *varṇayanti* - can describe; *mahā-ātmanām* - of those great souls; *yathā* - as; *kṇe* - when Lord Kṛṣṇa; *madhu-purī-gate* - went to Madhu-purī; *śrī-vraja-vāsinaḥ* - the residents of Vraja.

Who indeed can describe the play of all those great souls? They seemed like the Vraja-vāsīs as Kṛṣṇa departed for Madhupurī.

*tīḥanti tan-mayāḥ sarvve / tathaite vaiṇavottamāḥ
cintayantaś ca tal-lilā / babhūvus tan-mayāḥ kila 15*

tīṭhanti - they stood; *tat-mayāḥ* - absorbed in Them; *sarve* - all; *tathā* - also; *ete* - they; *vaiṇava-uttamāḥ* - topmost vaiṣṇavas; *cintayantaḥ* - meditating on; *ca* - and; *tat-līlām* - Their pastimes; *babhūvuḥ* - were; *tat-mayāḥ* - having an identical mood as Them; *kila* - truly.

All those topmost vaiṣṇavas remained standing there with their minds absorbed in Gaura and Nitāi, and contemplated Their divine pastimes until they verily became of one nature with Them.

***kṇa-rāmau ca tāv etau / tatra te ca mahattamāḥ
upameya-gatir jñeyāḥ / kṇa-prāṇā babhuḥ sadā 16***

kṇa-rāmau - the two divine brothers; *ca* - and; *tāu* - Those; *etau* - These; *tatra* - there; *te* - they; *ca* - and; *mahattamāḥ* - greatest of the great souls; *upameya-gatiḥ* - the process of comparison; *jñeyāḥ* - the things to be known; *kṇa-prāṇāḥ* - the life-breaths of Kṛṣṇa; *ubhau* - both; *sadā* - always.

Those same two Persons, who had appeared formerly as Kṛṣṇa and Rāma, had come again as Gaura and Nitāi. The supremely great devotees who held Kṛṣṇa dearer than their life-breath could understand these things by means of comparison.

***tataḥ svaya śrī-jagad-īśvarāv ubhau / śrīmaj-jagannātha-
didkayānvitau
prajagmatuḥ śrī-puruottama prabhū / sva-bhakta-vndaiḥ parisevitau
dhruvam 17***

tataḥ - then; *svayam* - Themselves; *śrī-jagat-īśvarau* - the two controllers of the universe; *ubhau* - both; *śrīmat-jagat-nātha-didkayā* - with the desire to see Lord Jagannātha; *anvitau* - both filled with; *prajagmatuḥ* - went; *śrī-puruottamam* - Jagannātha Purī; *prabhū* - the two Lords; *sva-bhakta-vndaiḥ* - by Their own devotees; *parisevitau* - both nicely served; *dhruvam* - truly.

Then those two Lords of the universe, desiring the vision of Jagannātha, travelled on to the Lord's eternal abode of Śrī Puruṣottama. As They travelled, the group of devotees in Their company rendered the two Prabhus all service.

***āgatya ketra bhuvanaika-bandhū / dṭvā jagannātha-mukhāravindam
premāśru-pūrṇau kala-dhauta-vigrahau / babhūvatur gadgada-
ruddha-kaṅṭhakau 18***

āgatya - arriving; *ketram* - Purī; *bhuvana-eka-bandhū* - the two sole friends of the worlds; *dṭvā* - having seen; *jagat-nātha* - the Lord of the universe; *mukha-aravindam* - lotus face; *prema-āśru* - tears of love; *pūrṇau* - both filled; *kala-dhauta-vigrahau* - two golden forms; *babhūvatuḥ* - They were; *gadgada* - faltering; *ruddha-kaṅṭhakau* - both throats choked.

Upon Their arrival at Kṣetra, those two Persons, who are the sole source of friendship for the peoples of the worlds, saw the lotus face of Jagannātha Svāmī. Then

Their golden bodies became bathed by tears of prema, Their throats choked-up and
Their words came falteringly.

*śrī-kāśī-miśrasya ghe gatau punaḥ / śrī-rāma-kṇau kila bhakta-veṭitau
śrī-sārvabhāumādaya eva sarvve / tatrāgatāḥ ketra-nivāsino 'pare 19*

śrī-kāśī-miśrasya - of Śrī Kāśī Miśra; *ghe* - in the house; *gatau* - went; *punaḥ* - again; *śrī-rāma-kṇau* - Kṛṣṇa Caitanya and Nityānanda Rāma; *kila* - indeed; *bhakta-veṭitau* - surrounded by bhaktas; *śrī-sārvabhāuma-ādayaḥ* - headed by Sārvabhauma; *eva* - indeed; *sarve* - all; *tatra* - there; *āgatāḥ* - came; *ketra-nivāsinaḥ* - residents of Kṣetra; *apare* - other.

Surrounded by devotees, Śrī Rāma and Kṛṣṇa again entered the house of Kāśī Miśra. Then all of Their intimate associates headed by Sārvabhauma Bhaṭṭācārya as well as all other residents of Kṣetra assembled there.

*paśyanti tat-pāda-saroja-vaibhava / praṇamya bhūmau praṇipatya te
mudā
baddhāñjalī sāsru-vilola-locanāḥ / sa-gadgada kṇa-rasābdhi-magnāḥ
20*

paśyanti - they see; *tat-pāda-saroja* - Their lotus feet; *vaibhavam* - glory; *praṇamya* - bowing down; *bhūmau* - on the earth; *praṇipatya* - falling down; *te* - they; *mudā* - gladly; *baddha-añjalīm* - folded hands; *sa-aśru* - with tears; *vilola-locanāḥ* - rolling eyes; *sa-gadgadā* - with stammering; *kṇa-rasa-abdhi* - ocean of Kṛṣṇa rasa; *magnāḥ* - merged.

On seeing the glory of Their Lordships' lotus feet, they fell to the ground and blissfully offered obeisances. Then, with hands folded in supplication, reeling eyes filled with tears, and choked voices they became drowned in the ocean of the mellows of Kṛṣṇa.

*utthāya tau sa-tvaram eva tān api / āliṅgya premnā hi mudānvitau
prabhū
vndāvanasya madhura kathāmta / śuśrāvayām āsatur eva māna-dau
21*

utthāya - rising; *tau* - They two; *sa-tvaram* - swiftly; *eva* - indeed; *tān* - they; *api* - even; *āliṅgya* - embracing; *premnā* - with love; *hi* - certainly; *mudānvitau* - filled with gladness; *prabhū* - the Prabhus; *vndāvanasya* - of Vṛndāvana; *madhuram* - sweet; *kathā-amtam* - nectar of the topics; *śuśrāvayām āsatur* - they narrated; *eva* - indeed; *māna-dau* - giving respect.

The two Prabhus quickly rose and lovingly, happily and respectfully embraced them all. Then They narrated the Vṛndāvana-kathāmtam, sweet nectar tales of Vṛndāvana.

Thus ends the Fifteenth Sarga entitled "Pleasure-Pastimes in Navadvīpa and

Darśana of Jagannātha Svāmī," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Sixteenth Sarga

pratāpa-rudra-anugrahaḥ

The Lord Shows Mercy to Pratāpa Rudra Mahārāja

*tato gaja-patī rājā / darśanārtha mahāprabhoḥ
sārvabhauma samāhūya / rāmānanda-samanvitam 1*

tataḥ - then; *gaja-pati* - the lord of many elephants, title of the king of Utkala (Orissa); *rājā* - king; *darśana-artham* - in order to have a sight; *mahāprabhoḥ* - of Mahāprabhu; *sārvabhaumam* - the Bhaṭṭācārya; *samāhūya* - summoned; *rāmānanda-samanvitam* - in the company of Rāmānanda Rāya.

Then the king of Utkala, lord of many elephants, desired to have darśana of Mahāprabhu. He summoned Sārvabhauma Bhaṭṭācārya together with Rāmānanda Rāya.

*papraccha sa-tvara prītaḥ / sādara vinayānvitaḥ
darśana gaura-candrasya / sāgrajasya katha bhavet 2*

papraccha - he asked; *sa-tvaram* - quickly; *prītaḥ* - lovingly; *sa-ādaram* - with respect; *vinaya-anvitaḥ* - with humility; *darśanam* - a sight; *gaura-candrasya* - of Gaura-candra; *sa-agrajasya* - with His elder brother; *katham* - how?; *bhavet* - it may be.

In a loving mood, with respect and humility, he asked them by what means he could obtain darśana of Gaura Candra and His elder brother.

*sa prāha ta mahā-rāja / darśana durghaṭa tava
upāyāntaram āsādyā / kartavya na tu sammukham 3*

saḥ - he; *prāha* - said; *tam* - to him; *mahā-rāja* - O great king; *darśanam* - sight; *durghaṭam* - difficult to get; *tava* - for you; *upāya* - means; *antaram* - other; *āsādyā* - attaining; *kartavyam* - to be done; *na* - not; *tu* - but; *sammukham* - face to face.

Sārvabhauma said to him, "Mahārāja, for a king like yourself, it is difficult to have the Lord's darśana. You should adopt some other means to see Him.

*yadā saṅkīrttanānanda-mattau tau parameśvarau
tadaiva te mahā-rāja / kartavya darśana tayoh 4*

yadā - when; *saṅkīrtana-ānanda-mattau* - delighted by the joy of saṅkīrtana; *tau* - the two; *parama-īśvarau* - supreme controllers; *tadā* - then; *eva* - indeed; *te* - your; *mahā-rāja* - O great king; *kartavyam* - to be done; *darśanam* - sight; *tayoḥ* - of the two.

"When those two Supreme Lords become intoxicated by the joy of saṅkīrtana, then, O great king, you may attempt to see Them."

***bhadram eva tathā kāryya / yathā śighra bhaved dvija
iti prāha samutkaṅṭho / rājā prahasitānanaḥ 5***

bhadram - blessing; *eva* - indeed; *tathā* - so; *kāryam* - endeavor; *yathā* - as; *śighram* - speedily; *bhavet* - it may be; *dvija* - O brāhmaṇa; *iti* - thus; *prāha* - he said; *samutkaṅṭhaḥ* - very eagerly; *rājā* - the king; *prahasita-ānanaḥ* - with a brightly smiling face.

The king eagerly replied with a brightly smiling face, "O brāhmaṇa, kindly bless this endeavor so it may soon take place."

***tadaiva kīrtanānanda-mattau tau parameśvarau
śrutvā rājā samāsādyā / dadarśa karuṇārṇavau 6***

tadā - then; *eva* - indeed; *kīrtana-ānanda-mattau* - the two delighted in the joy of kīrtana; *tau* - the two; *parama-īśvarau* - two Supreme Lords; *śrutvā* - hearing; *rājā* - the king; *samāsādyā* - came; *dadarśa* - he saw; *karuṇā-arnavau* - the two oceans of mercy.

Later, when the king was informed that the Supreme Lords were tasting the delights of congregational kīrtana, he came and gazed upon those two oceans of mercy.

***aśru-kampa-pulakādyair / nāsā-lāla-mukhāmtaiḥ
maṅḍitau tau samudvīkya / rājāśru-pulakānvitah 7***

aśru - tears; *kampa* - trembling; *pulaka* - eruptions; *ādyaiḥ* - and so on; *nāsā-lāla-mukha-amtaiḥ* - by nectarean saliva from Their noses and mouths; *maṅḍitau* - decorated; *tau* - the two; *samudvīkya* - gazing; *rājā* - the king; *aśru-pulaka-anvitah* - covered by tears and erect hairs.

The Lords' bodies were decorated by tears, eruptions and trembling, and from Their noses and mouths flowed nectarean saliva. Gazing upon those two Lords thus ornamented, the king also wept and his hairs thrilled in rapture.

***yayau sva-bhavana prītaḥ / suptaḥ svapne dadarśa tau
ratna-sihāsana-sthau ca / kīrttanānanda-vigrahaḥ 8***

yayau - he went; *sva-bhavanam* - to his own house; *prītaḥ* - pleased; *suptaḥ* - slept; *svapne* - in a dream; *dadarśa* - he saw; *tau* - the two; *ratna-siha-āsana-sthau* - seated on jewelled lion seats; *ca* - and; *kīrtana-ānanda-vigrahaḥ* - forms of the bliss of

kīrtana.

Very satisfied, he returned to his home and went to sleep. Then in a dream he saw the two Lords. Their forms exhibited the bliss of kīrtana, and They were seated upon jewelled lion-thrones.

*tataḥ pralambāri-mura-dviau sukha / paśyan sadā pūrṇa-vilāsa-
vaibhavau
ki ki bruvan bhūmi-patan sunirbhara / punaḥ samutthāya dadarśa tau
prabhū 9*

tataḥ - then; *pralamba-ari* - the enemy of Pralamba, Balarāma; *mura-dviau* - the enemy of Mura, Jagannatha; *sukham* - happily; *paśyan* - seeing; *sadā* - always; *pūrṇa-vilāsa-vaibhavau* - filled with the glories of Their pastimes; *kim kim* - what? what?!; *bruvan* - saying; *bhūmi-patan* - falling to the earth; *su-nirbharam* - with great force; *punaḥ* - again; *samutthāya* - rising; *dadarśa* - he saw; *tau* - the two; *prabhū* - Masters.

With great happiness, he beheld those enemies of Pralamba and Mura, perpetually and totally absorbed in Their glorious pastimes. "Oh! What is this? What is this?" Pratāpa Rudra cried as he fainted, falling to the earth with great force. When he arose, he again saw the two Prabhus.

*eva sa vāra-traya eva svapna / dṭvā rudan prema-vibhinna-dhairyyaḥ
tataḥ samutthāya jagāma sa-tvara / gaurāṅga-pādāmbujayoḥ
samīpakam 10*

evam - thus; *saḥ* - he; *vāra-trayam* - thrice; *eva* - indeed; *svapnam* - dream; *dṭvā* - seeing; *rudan* - weeping; *prema-vibhinna-dhairyyaḥ* - composure lost through love; *tataḥ* - then; *samutthāya* - rising; *jagāma* - he went; *sa-tvaram* - quickly; *gaurāṅga-pāda-ambujayoḥ* - of the lotus feet of Gaurāṅga; *samīpakam* - near.

Thrice he saw this dream. Losing all sobriety because of prema, he wept. Then arising swiftly he went nearby Gaurāṅga's lotus feet.

*praṇamya sātāṅgam asau punaḥ punaḥ / nipatya bhūmau ca rudan
muhur mmuhuh
dhtvā prabhoḥ śrī-caraṇāmbuja hdi / tuṭāva sarvveśvaram ādi-puruam
11*

praṇamya - bowing down; *sa-āṅgam* - with the six limbs; *asau* - he; *punaḥ punaḥ* - repeatedly; *nipatya* - falling; *bhūmau* - on the earth; *ca* - and; *rudan* - weeping; *muhuh muhuh* - more and more; *dhtvā* - held; *prabhoḥ* - of the Master; *śrī-caraṇa-ambujam* - lotus feet; *hdi* - in his heart; *tuṭāva* - he satisfied; *sarva-īśvaram* - the Lord of all; *ādi-puruam* - original Person.

Again and again he arose and fell to the earth before them offering obeisances. Then weeping profusely and holding the lotus feet of Prabhu to his heart, he offered

praises to the Lord of all beings, the first among all persons:

*jaya jaya jagad-īśa prema-pūrṇa-prakāśa / sakala-jana-nivāsānanda-bhogendra-
śāyin
nija-jana-mati-matta-bhṅga-cumbi-sva-pāda- / sarasija-virahārtta pāhi mā dīna-
bandho 12*

jaya jaya - glories!; *jagat-īśa* - O Lord of the universe; *prema-pūrṇa-prakāśa* - O revealer of the full measure of love; *sakala-jana-nivāsa* - O resident in the hearts of all beings; *ānanda-bhoga-indra-śāyin* - who reclines on the coils of the best of snakes; *nija-jana* - own man; *mati* - desire; *matta-bhṅga* - intoxicated bee; *cumbi* - kissing; *sva-pāda-sarasija* - lotus feet; *viraha-ārtam* - afflicted by separation; *pāhi* - protect; *mām* - me; *dīna-bandho* - O friend of the distressed.

"Glories! Glories, O Lord of the universe! You are the revealer of the complete spectrum of love of God! O You who reside in the hearts of all beings! You who lie on the bed of Ananta Śeṣa Nāga, the king of snakes! Friend of the distressed! Kindly protect me, Your own man. I am afflicted by separation from Your lotus feet, like an intoxicated bee hankering to kiss them."

*eva stuvanta n-pati jagat-patiḥ / śṅgāra-poa nija-vaibhava prabhuh
śrī-vigraha aḍ-bhujam adbhuta mahat / pradarśayām āsa mahā-
vibhūtiḥ 13*

evam - thus; *stuvantam* - praising; *n-patim* - protector of men; *jagat-patiḥ* - protector of the universe; *śṅgāra-poam* - abundance of ornaments; *nija-vaibhavam* - own glories; *prabhuh* - Master; *śrī-vigraham* - radiant form; *aḍ-bhujam* - six-armed; *adbhutam* - wonderful; *mahat* - great; *pradarśayām āsa* - displayed; *mahā-vibhūtiḥ* - great opulence.

While the king offered praise, Mahāprabhu, the protector of all sentient beings, displayed a radiant form of six-arms. That form was embellished by copious ornaments, and it revealed His own greatness. It was wonderful, magnificent and filled with immense opulence.

*pūrṇānanda parama-madhura darśayan gaura-candraḥ
premoddāmo jayati satata ghūrṇayan netra-bhṅga
nityānandaḥ svayam api bala divya-mādhuryya-pūrṇa
premonmādaiḥ śubham api nija vigraha śānta-rūpam 14*

pūrṇa-ānandam - filled with bliss; *parama-madhuram* - ultimate charm; *darśayan* - showing; *gaura-candraḥ* - the Golden Moon; *prema-uddāmaḥ* - unbounded love; *jayati* - glories; *satatam* - ever; *ghūrṇayan* - rolling; *netra-bhṅgam* - eye-bees; *nitya-ānandaḥ* - ever blissful; *svayam* - Himself; *api* - very; *balam* - Balarāma; *divya-mādhuryya* - divine sweetness; *pūrṇa* - complete; *prema-unmādaiḥ* - with the madnesses of love; *śubham* - sublime; *api* - although; *nijam* - personal; *vigraham* - form; *śānta-rūpam* - form of peace.

Glory to the golden moon of Kṛṣṇa Caitanya, who displays unbounded love,

complete joy and ultimate charm. His eyes forever rove to and fro like bees in search of honey. Glory to the forever-blissful Nityānanda, who is Balarāma Himself. His personality is filled with divine sweetness, and intoxicated by Gaura-prema His form is sublimely personal and peaceful.

*ūrddhva hasta-dvayam api dhanur-bbāṇa-yukta ca madhya
vaśi-vakaḥ sthala-vinihitam uttama gaura-candraḥ
śea-hasta-dvaya ca parama-sumadhura ntya-veśa sa bibhrat
eva śrī-gaura-candra npa-patir akhila prema-pūrṇa dadarśa 15*

ūrddhvam - above; *hasta-dvayam* - a pair of hands; *api* - also; *dhanur-bāṇa-yuktam* - having bow and arrow; *ca* - and; *madhyam* - middle; *vaśi* - flute; *vakaḥ* - chest; *sthala* - broad; *vinihitam* - placed; *uttamam* - excellent; *gaura-candraḥ*; *śea-hasta-dvayam* - the last pair of hands; *ca* - and; *parama-sumadhuram* - very graceful; *ntyaveśam* - attitude of dancing; *ca* - and; *bibhrat* - holds; *evam* - thus; *śrī-gaura-candram* - the Golden Moon; *npa-patiḥ* - the king; *akhilam* - complete; *prema-pūrṇam* - filled with love; *dadarśa* - he saw.

With His upper pair of hands, Gaura Candra brandished a bow and arrow, with the middle pair He held an excellent flute to His broad chest, and the lower pair of hands were held in a very graceful dancing posture. Thus the monarch saw the complete form of Gaura Candra, which was filled with love of Kṛṣṇa.

*ḍṭvā śrī-hari-rāmayoḥ su-madhurā śrī-rāsa-līlā smaran
premāsrū-pulakāvtaḥ katipayān ślokān paṭhan ntyati
śrīmad-bhāgavatasya tasya parama mādhurya-sārasya ca
śrī-gopī-jana-maṇḍalī-śubha-gayoḥ svānanda-bhāvonmadaiḥ 16*

ḍṭvā - having seen; *śrī-hari-rāmayoḥ* - of Hari and Rāma; *su-madhurām* - very sweet; *śrī-rāsa-līlām* - the rāsa dance; *smaran* - remembering; *prema-āsrū* - tears of love; *pulaka* - with erect hairs; *āvtaḥ* - covered; *katipayān* - a few; *ślokān* - verses; *paṭhan* - reciting; *ntyati* - He dances; *śrīmat-bhāgavatasya* - from the spotless Purāṇa; *tasya* - His; *paramam* - supreme; *mādhurya-sārasya* - of the essence of sweetness; *ca* - and; *śrī-gopī-jana-maṇḍalī* - who makes a dance-circle with the gopīs; *śubhagayoḥ* - of the two elegant songs; *svānanda* - with their own bliss; *bhāva-unmadaiḥ* - with ecstatic madneses.

Having seen that six-armed form of the Lord, Pratāpa Rudra Mahārāja was reminded of the intense sweetness of Śrī Hari and Rāma's rāsa-līlā pastimes, and his body became covered by ecstatic eruptions and tears of love. Thus, while dancing he recited a few auspicious verses describing Kṛṣṇa and Balarāma amidst the assembled gopīs, which form the supreme relishable essence of Śrīmad Bhāgavatam. He recited them in an ecstatic intoxicated mood arising from his own spiritual bliss.

*śrī-bhāgavate daśama-skandhe catus-trīsatitamādhyāye:
kadācid atha govindo / rāmaś cādbhuta-vikramaḥ
vijahratur vane rātryā / madhya-gau vraja-yoitām 17*

śrī-bhāgavate - in the Śrīmad Bhāgavatam; *daśama-skandhe* - in the Tenth Canto;

catu-trīṣatitama-adhyāye - in the Thirty-fourth Chapter; *kadācit* - once; *atha* - then; *govindah* - the giver of pleasure to the cows, senses and land; *rāmah* - the reservoir of pleasure; *ca* - and; *adbhuta-vikramah* - of amazing prowess; *vijahratuḥ* - took pleasure; *vane* - in the forest; *rātryām* - at night; *madhya-gau* - went in the midst; *vraja-yoitām* - of the women of Vraja.

It is stated in the Śrīmad Bhāgavatam, Tenth Canto, Thirty-fourth Chapter, verses 20 - 23: "Once Govinda and Rāma, the performers of superhuman feats, enjoyed at night in the forest-bowers in company with the milkmaids of Vraja.

upagīyamānau lalita / strī-janair baddha-sauhdaiḥ
sv-alāṅktānuliptāṅgau / sragvinau virajo 'mbarau 18

upagīyamānau - Their glories being sung; *lalitam* - charmingly; *strī-janaiḥ* - by the womenfolk; *baddha-sauhdaiḥ* - cherished out of affection; *su-alāṅkta* - nicely decorated; *anulipta-aṅgau* - limbs smeared with (sandalwood pulp); *sraḥ-vinau* - garlanded; *virajaḥ* - spotless; *ambarau* - garments.

"Their glories were charmingly sung by those womenfolk who were entangled in affection with Them. The Lords were artfully decorated with ornaments, and Their limbs were smeared with the pulp of sandal. They wore flower garlands and spotless garments.

niśā-mukha mānayatāv / uditodupa-tārakam
jagatuḥ sarvva-bhūtānā / manaḥ śravaṇa-maṅgalam 19

niśā-mukham - the mouth of night (evening); *mānayatāu* - honoring; *udita* - rising; *uḍupa* - moon; *tārakam* - stars; *jagatuḥ* - They sang; *sarva-bhūtānām* - for all living beings; *manaḥ* - the hearts; *śravaṇa* - the ears; *maṅgalam* - happiness.

"The two Lords sang, honoring the approach of dusk and the rising of the moon and stars. Their songs delighted the ears and hearts of all living beings."

dṭvā aḍ-bhuja-vigraha prabhu-vara śrīmat śacī-nandana
rāma rohiṇī-putram eva pulakaiḥ sammaṅditāś cāśrubhiḥ
pūrṇāḥ sarvva-mahaj-janāś ca satata śrī-sārvvabhaumādayaḥ
śrī-kṣa-guṇa-kīrtanāmta-rase magnā vihastā babhuḥ 20

dṭvā - seeing; *aḍ-bhuja* - six-armed; *vigraham* - form; *prabhu-varam* - best of Lords; *śrīmat* - illustrious; *śacī* - of Śacī; *nandana* - the delight; *rāmam* - the reservoir of pleasure; *rohiṇī-putram* - the son of Rohiṇī; *eva* - indeed; *pulakaiḥ* - by erect hair; *sammaṅditāḥ* - fully decorated; *ca* - and; *aśrubhiḥ* - by tears; *pūrṇāḥ* - full; *sarva-mahat-janāḥ* - all the great souls; *ca* - and; *satatam* - always; *śrī-sārvvabhaumādayaḥ* - Śrī Sārvvabhauma and the others; *śrī-kṣa-guṇa* - the qualities of Śrī Kṣṇa; *kīrtana-amta* - the nectar of kīrtana; *rase* - in the rasa; *magnāḥ* - immersed; *vihastāḥ* - overwhelmed; *babhuḥ* - became.

When all the great souls headed by Sārvvabhauma saw their great Master, the illustrious son of Śacī, displaying His six-armed form, and Nityānanda Rāma appearing

as Balarāma, the son of Rohiṇī, they also became completely decorated by tears and thrill-bumps. Thus they became overwhelmed and immersed in singing immortal nectarean songs describing the qualities of Śrī Kṛṣṇa.

Thus ends the Sixteenth Sarga entitled "The Lord Shows Mercy to Pratāpa Rudra Mahārāja," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Seventeenth Sarga
bhakta-goṭha-melanam
The Assembly of Devotees

*atha bhakta-gaṇāḥ sarve / ye ye gauḍa-nivāsinaḥ
gantum icchanti gaurāṅga-darśanāya nīlācalam 1*

atha - once; *bhakta-gaṇāḥ* - the group of bhaktas; *sarve* - all; *ye ye* - whoever; *gauḍa-nivāsinaḥ* - residents of Bengal; *gantum* - to go; *icchanti* - were desiring; *gaurāṅga-darśanāya* - for a sight of Gaurāṅga; *nīlācalam* - to the temple like an unmoving blue mountain (Jagannātha Purī).

Once all the bhaktas residing in Gaua desired to go to Nīlācala to see Śrī Gaurāṅga.

*ācāryaḥ śrīmad-advaita / īśvaro jagatā guruḥ
sa-gaṇaḥ paramānandaḥ / śrīvāsaḥ saha bhrāṭbhiḥ 2*

ācāryaḥ śrīmat advaitaḥ - the splendid Advaita; *īśvaraḥ* - Supreme Lord; *jagatām* - of the universes; *guruḥ* - weighty teacher; *sa-gaṇaḥ* - with His group; *paramānandaḥ* - very jolly; *śrīvāsaḥ* - the pure devotee; *saha bhrāṭbhiḥ* - with his brothers.

There was Śrī Advaitācārya, the Supreme Lord and guru of all living entities in the company of His associates, and also Śrīvāsa hākura, who was in a very blissful mood, together with his brothers.

*ācāryaḥ ratnaḥ śrī-candra-śekhara-ācārya eva ca
puṇḍarīkākako vidyā-nidhiḥ prema-nidhis tathā 3*

ācāryaḥ ratnaḥ - the Jewel Teacher; *śrī-candra-śekhara-ācārya*; *eva* - indeed; *ca* - and; *puṇḍarīka-akakaḥ* - the lotus eyed; *vidyā-nidhiḥ* - the ocean of wisdom; *prema-nidhiḥ* - the ocean of love; *tathā* - also.

There was Candra Śekhara, known as the Jewel _cārya, and Puṇḍarīkākṣa Vidyānidhi, also known as Prema-nidhi.

*gaṅgā-dāsākhyakaś caiva / paṇḍitaḥ sad-guṇānvitaḥ
vakreśvaraḥ paṇḍitaś ca / pradyumna-brahmacārya api 4*

*hari-dāsākhyā-ṭhakkuro / haridāsa-dvijas tathā
śrī-vāsudeva-dattaḥ śrī-mukunda-datta eva ca 5*

*śrī-śivānanda-senaś ca / putra-dārā-samanvitaḥ
śrī-govinda-ghoa eva / mukunda-gāyakottamaḥ 6*

*lekhako vijayaś caiva / śrī-sadā-śiva-paṇḍitaḥ
puruottamaḥ sañjayaś ca / śrīmān-ākhyaka-paṇḍitaḥ 7*

*śrī-nandanākhyako brahmacārī śuklāmbaras tathā
khola-veceti vikhyātaḥ / sa bhakta-śrīdharaḥ sukhī 8*

gaṅgā-dāsa ākhyakaḥ - the teacher of Viśvambhara; *ca* - and; *eva* - indeed; *paṇḍitaḥ* - scholar; *sat-guṇa-anvitaḥ* - filled with good qualities; *vakra-īśvaraḥ paṇḍitaḥ* - the master of twists, a scholar; *ca* - and; *pradyumna-brahmacārī*; *api* - also; *hari-dāsa* - the incarnation of Brahmā; *ākhyā* - known; *ṭhakkuraḥ* - as good as God; *haridāsa-dvijah*; *tathā* - also; *śrī-vāsudeva-dattaḥ* - the incarnation of Prahlāda Mahārāja; *śrī-mukunda-dattaḥ*; *eva* - indeed; *ca* - and; *śrī-śivānanda-senaḥ* - the maintainer of the devotees; *ca* - and; *putra-dārā-samanvitaḥ* - with his wife and sons; *śrī-govinda-ghoaḥ*; *eva* - indeed; *mukunda-gāyaka-uttamaḥ* - Mukunda the excellent singer; *lekhakaḥ* - writer; *vijayaḥ*; *ca* - and; *eva* - indeed; *śrī-sadā-śiva-paṇḍitaḥ*; *purua-uttamaḥ* - transcendental personality; *sañjayaḥ*; *ca* - and; *śrīmān*; *ākhyaka* - known as; *paṇḍitaḥ* - scholar; *śrī-nandana*; *ākhyāḥ* - known as; *brahmacārī* - celibate; *śuklāmbaraḥ*; *tathā* - also; *khola-veca* - banana salesman; *iti* - thus; *vikhyātaḥ* - renowned; *saḥ* - he; *bhakta-śrīdharaḥ*; *sukhī* - happy.

There was also the scholar known as Gaṅgādāsa, who was endowed with godly qualities, as well as Vakreśvara Paṇita and Pradyumna Brahmācārī. Both hākura Haridāsa and Dvija Haridāsa were there, as well as Vāsudeva Datta and Mukunda Datta. Śrī Śivānanda Sena also came along with his wife and sons. Indeed Govinda Ghoa was there with Mukunda, the best of singers. There was the scribe Vijaya, the scholar Sadāśiva, Puruṣottama, Sañjaya, and Śrīmān Paṇita. There were the brahmācārīs, Śrī Nandana and Śuklāmbara, and also the famous self-satisfied bhakta named Śrīdhara, who was known as Khola-vechā, the salesman of banana products.

*lekhaka-paṇḍitaś caiva / gopīnāthākhyā-paṇḍitaḥ
śrī-garbha-paṇḍitaś cāpi / paṇḍito vana-mālikaḥ 9*

*jagad-īśa-paṇḍitaś ca / hiraṇyākhyāś ca vaiṇavaḥ
buddhi-mantākhyā-khānaś ca / ācāryaḥ śrī-purandaraḥ 10*

*rāghava-paṇitaś caiva / vaidya-siha-murārikaḥ
śrī-garuḍa-paṇḍitaś caiva / gopīnāthākhyā-sihakaḥ 11*

*śrī-rāma-pañḍitaś caiva / śrī-nārāyaṇa-pañḍitaḥ
dāmodaraḥ pañḍitaś ca / raghunandana-ṭhakkuraḥ 12*

*śrī-mukunda-narahari-cirañjīva-sulocanāḥ
rāmānanda-vasuś caiva / satyarājādayas tathā 13*

lekhaka-pañḍitaḥ - writer and scholar; *ca* - and; *eva* - indeed; *gopīnātha*; *ākhyā* - called; *pañḍitaḥ* - scholar; *śrī-garbha-pañḍitaḥ*; *ca* - and; *api* - also; *pañḍitaḥ*; *vanamālikaḥ*; *jagat-īśa-pañḍitaḥ*; *ca* - and; *hiraṇya*; *ākhyāḥ* - called; *ca* - and; *vaiṇavaḥ* - the devotee of the Lord; *buddhi-manta*; *ākhyā* - called; *khānaḥ* - emperor; *ca* - and; *ācāryaḥ śrī-purandaraḥ*; *rāghava-pañitaḥ*; *ca* - and; *eva* - indeed; *vaidya-siha* - lion among physicians; *murārikaḥ*; *śrī-garuḍa-pañḍitaḥ*; *ca* - and; *eva* - indeed; *gopīnātha*; *ākhyā* - called; *sihakaḥ* - lionlike; *śrī-rāma-pañḍitaḥ*; *ca* - and; *eva* - indeed; *śrī-nārāyaṇa-pañḍitaḥ*; *dāmodaraḥ pañḍitaḥ*; *ca* - and; *raghunandana-ṭhakkuraḥ*; *śrī-mukunda*; *narahari*; *cirañjīva*; *sulocanāḥ*; *rāmānanda-vasuḥ*; *ca* - and; *eva* - indeed; *satyarāja*; *ādayaḥ* - and so on; *tathā* - also.

There was the writer and scholar, Gopīnātha Pañita, as well as Śrī Garbha Pañita and Pañita Vanamālī. There was Jagadīśa Pañita, Vaiṣṇava Hiraṇya, Buddhimanta Khāna and _cārya Śrī Purandara, Śrī Rāghava Pañita, Murāri, the lion among physicians, Garuḍa Pañita and Gopīnātha Siha, Śrī Rāma Pañita, Śrī Nārāyaṇa Pañita, Dāmodara Pañita and Raghunandana hākura, Śrī Mukunda, Narahari, Cirañjīva, Sulocana, Rāmānanda Vasu, Satyarāja and others.

*sarve śrī-kṣa-caitanya-prānāḥ prema-samanvitāḥ
ācārya-prabhunā sārddham / āyayuḥ puruottamam 14*

sarve - all; *śrī-kṣa-caitanya-prānāḥ* - who held the Lord as their life-breath; *prema-samanvitāḥ* - endowed with prema; *ācārya-prabhunā* - with the _cārya; *sārddham* - in company; *āyayuḥ* - went; *puruottamam* - Jagannātha Purī.

All of these bhaktas were as attached to Śrī Kṛṣṇa Caitanya as to their own life-breath. Thus in a mood of great love, they travelled to Puruṣottama Dhāma along with Advaita Prabhu.

*śrīman-narendram āyātān / bhaktān sarveśvaro hariḥ
nikaṭa-sthān bhakta-gaṇān / preāyām āsa sa-tvaram 15*

śrīman-narendram - the splendid lake of the king; *āyātān* - coming; *bhaktān* - devotees; *sarva-īśvaraḥ* - controller of all; *hariḥ* - the remover of evil; *nikaṭa-sthān* - situated near Him; *bhakta-gaṇān* - groups of devotees; *preāyām āsa* - sent; *sa-tvaram* - quickly.

Śrī Hari, the Master of all, immediately sent the group of devotees who were standing near Him to receive the arriving bhaktas at Narendra Sarovara.

pāścād eva svayam api / gantu cakre manaḥ prabhuḥ

bhakta-prāṇo bhakta-vaśo / bhaktānā prīti-daḥ sadā 16

pāścāt - afterwards; *eva* - indeed; *svayam* - Himself; *api* - also; *gantum* - to go; *cakre manah* - fixed His mind; *prabhuḥ* - the Master; *bhakta-prāṇaḥ* - life force of His devotee; *bhakta-vaśaḥ* - controlled by His devotee; *bhaktānām* - for His devotees; *prīti-daḥ* - giver of love; *sadā* - always.

Afterwards He, who is the very life force of His devotees, who is controlled by His devotees and who bestows love on His devotees, determined to set forth.

*nityānanda-prabhuś caiva / paṇḍitaḥ śrī-gadādharaḥ
purī-śrī paramānando / bhāṭṭa-śrī-sārvabhaumakaḥ 17*

*paṇḍita jagadānandas / tathā śrī-kāśī-miśrakaḥ
dāmodara-svarūpaś ca / paṇḍitaḥ śaṅkaras tathā 18*

*śrī-kāśīśvara-gosvāmī / paṇḍito bhagavās tathā
śrīla-pradyumna-miśra śrī-paramānanda-pātrakaḥ 19*

*śrī-rāmānanda-rāyaś ca / govindo dvāra-pālakaḥ
brahmānanda-bhāratī ca / śrī-rūpaḥ śrī-sanātanaḥ 20*

nityānanda-prabhuḥ; *ca* - and; *eva* - indeed; *paṇḍitaḥ śrī-gadādharaḥ*; *purī-śrī paramānandaḥ*; *bhāṭṭa-śrī-sārvabhaumakaḥ*; *paṇḍita jagadānandaḥ*; *tathā* - also; *śrī-kāśī-miśrakaḥ*; *dāmodara-svarūpaḥ*; *ca* - and; *paṇḍitaḥ śaṅkaraḥ*; *tathā* - also; *śrī-kāśīśvara-gosvāmī*; *paṇḍitaḥ bhagavān*; *tathā* - also; *śrīla-pradyumna-miśra*; *śrī-paramānanda-pātrakaḥ*; *śrī-rāmānanda-rāyaḥ*; *ca* - and; *govindaḥ*; *dvāra-pālakaḥ* - door watchman; *brahmānanda-bhāratī*; *ca* - and; *śrī-rūpaḥ*; *śrī-sanātanaḥ*.

Nityānanda Prabhu together with Paṇita Śrī Gadādhara, Puri Śrī Paramānanda, and Bhāṭṭa Śrī Sārvabhauma, Paṇita Jagadānanda and Śrī Kāśī Miśra, Dāmodara Svarūpa and Paṇita Śaṅkara, Śrī Kāśīśvara Gosvāmī, Paṇita Bhagavān, Pradyumna Miśra and Śrī Paramānanda Pātra, Śrī Rāmānanda Rāya and Govinda, the Lord's doorman, Brahmānanda Bhāratī, Śrī Rūpa and Śrī Sanātana...

*śrī-raghunātha-dāsaś ca / vaidyaḥ śrī raghunāthakaḥ
śrī-nārāyaṇa-nandākhyā / ācārya-putra-nandanāḥ 21*

*acyutānanda-gosvāmī / gaurāṅga-prāṇa-vallabhaḥ
śikhi-māheti vikhyāto / vāṇī-nāthas tathāpare 22*

*ye ksetra-vāsino bhaktā / āyayuh prabhuṇā saha
etaiḥ samanvitaḥ kṇa-caitanya bhakta-vatsalaḥ 23*

*śrī-narendra-saras-tīram / āgataḥ parameśvaraḥ
tatrādvaito 'pi bhagavān / sa-bhaktaḥ samupasthitaḥ 24*

śrī-raghunātha-dāsaḥ; ca - and; vaidyaḥ - physician; śrī raghunāthakaḥ; śrī-nārāyaṇa-nanda; ākhya - named; ācārya-putra-nandanaḥ - the delightful son of Śrī Advaita; acyutānanda-gosvāmī; gaurāṅga-prāṇa-vallabhaḥ - whose life force is his love for Gaurāṅga; śikhi-māheti; vikhyātaḥ - renowned; vāṇī-nāthaḥ; tathā - also; apare - others; ye - who; ksetra-vāsinaḥ - residents of Kṣetra; bhaktāḥ - the devotees; āyayuḥ - went; prabhunā - with Prabhu; saha - with; etaiḥ - with them; samanvitaḥ - accompanied; kṇa-caitanyaḥ - the avatāra for the age of quarrel; bhakta-vatsalaḥ - affectionate to His devotees; śrī-narendra-saraḥ - the lake of the King; tīram - bank; āgataḥ - came; parama-īśvaraḥ - supreme Lord; tatra - there; advaitaḥ - Advaita; api - also; bhagavān - Lord; sa-bhaktaḥ - with His devotees; samupasthitaḥ - approached.

...Śrī Raghunātha Dāsa and the physician Raghunātha, Śrī Nārāyaṇa Nanda and the delightful son of Advaita _cārya named Acyutānanda Gosvāmī, whose life and soul was the love he held for Śrī Gaurāṅga, the renowned Śikhi-Māheti as well as Vāṇīnātha and all the other bhaktas who resided in Kṣetra went along with their Prabhu. In their company, the Supreme Master, Śrī Kṛṣṇa Caitanya, whose heart is always filled with affectionate for His devotees, came to the bank of Narendra Sarovara, where at that very moment the great Personality Śrī Advaita was arriving with the devotees from Gaua-deśa.

*ubhayor darśanād eva / sarvve jāta-mahotsavāḥ
aśru-kampādayo bhāvā / mūrtimantas tadā babhuḥ 25*

ubhayoḥ - of the two; darśanāt - by seeing; eva - indeed; sarve - all; jāta-mahā-utsavāḥ - became very festive; aśru-kampa-ādayaḥ - tears, trembling and so on; bhāvāḥ - ecstasies; mūrtimantaḥ - personification; tadā - then; babhuḥ - were.

When the two parties of devotees glimpsed one another, everyone became extremely enlivened by a spontaneous festive spirit, and it seemed as if the various symptoms of ecstasy such as weeping and trembling appeared in personified form at that place.

Thus ends the Seventeenth Sarga entitled "The Assembly of Devotees," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Eighteenth Sarga

narendra-sarovara-vihāraḥ
Pleasure Pastimes in Narendra Sarovara

*bhāvam āsādyā te sarvve / paramānanda-vihvalāḥ
namanti daṇḍavat bhūmau / hari-dhvani-samanvitāḥ 1*

bhāvam - ecstasy; *āsādyā* - attained; *te* - they; *sarve* - all; *parama-ānanda* - supreme bliss; *viḥvalāḥ* - overwhelmed by; *namanti* - they bow down; *daṇḍa-vat* - like rods; *bhūmau* - on the earth; *hari-dhvani-samanvitāḥ* - accompanied by the utterances of "Hari!"

All of the devotees experienced feelings of ecstasy and became overwhelmed by transcendental bliss. They bowed down to one another, falling flat like rods upon the earth, and their mouths became filled with utterances of "Hari!"

*īśvaro 'pi namaś cakre / vaiṇavaiḥ saha vaiṇavān
darśayann āśramādīnā / vaiṇavārādhane vidhim 2*

īśvaraḥ - Supreme Lord; *api* - although; *namaḥ cakre* - made obeisances; *vaiṇavaiḥ saha* - with the vaiṣṇavas; *vaiṇavān* - to the vaiṣṇavas; *darśayan* - showing; *āśrama-ādīnām* - among spiritual and social positions; *vaiṇava-ārādhane* - in worship of a vaiṣṇava; *vidhim* - principle.

Although He is the Supreme Lord, Śrī Gaurāṅga also offered obeisances to the vaiṣṇavas along with the other vaiṣṇavas, showing that despite all spiritual and social positions the principle of honoring the vaiṣṇava is of paramount importance.

*api cet su-durācāro / bhajate mām ananya-bhāk
sādhur eva sa mantavya / iti kṇa-mukhoditam 3*

api - although; *cet* - if; *su-durācāraḥ* - very misbehaved; *bhajate* - he worships; *mām* - Me; *ananya-bhāk* - with no other shelter; *sādhur* - a saint; *eva* - indeed; *saḥ* - he; *mantavyaḥ* - to be considered; *iti* - thus; *kṇa-mukha* - from the mouth of Kṛṣṇa; *uditam* - uttered.

"Even though a person may perform the most degraded deed, if he worships Me, giving up all other interest, he should be accepted as a sādhu." So spoke Śrī Kṛṣṇa (Bhagavad Gītā 9.30).

*prakāśya jana-saṅghānā / hitāya jagad-īśvaraḥ
vaiṇavān vandana cakre / nyāsādi-mada-khaṇḍanam 4*

prakāśya - revealing; *jana-saṅghānām* - of the groups of people; *hitāya* - for the welfare; *jagad-īśvaraḥ* - the supreme controller of the universe; *vaiṇavān* - devotees of the Lord; *vandanam* - worship; *cakre* - did worship; *nyāsa-ādi* - headed by the sannyāsīs; *mada* - pride; *khaṇḍanam* - breaking.

Revealing this principle for the benefit of all classes of men, the Jagadīśvara performed worship of the vaiṣṇavas and thus smashed the false pride of persons in high positions, beginning with those in the sannyāsa order.

*kampāśru-pulaka-vyāptā / dhūli-maṇḍita-vigrahāḥ
ntyantaś ca namantaś ca / gāyantaś ca punaḥ punaḥ 5*

kampa-aśru-pulaka - trembling, tears and erect hairs; *vyāptāḥ* - covered; *dhūli-maṇḍita* - decorated by dust; *vigrahāḥ* - forms; *ntyantaḥ* - dancing; *ca* - and; *namantaḥ* - bowing down; *ca* - and; *gāyantaḥ* - singing; *ca* - and; *punaḥ punaḥ* - repeatedly.

The vaiṣṇavas' bodies became pervaded by trembling, tears, and eruptions. While dancing and singing, they were ornamented by the dust of the earth as they offered prostrated obeisances to each other again and again.

gaurāṅga-darśanānanda-mattāḥ sva na vidanti te
gaurāṅga jaya gaurāṅga / gaurāṅga iti vādinaḥ 6

gaurāṅga-darśana-ānanda-mattāḥ - delighted by the happiness of seeing Lord Gaurāṅga; *svam* - themselves; *na* - not; *vidanti* - they knew; *te* - they; *gaurāṅga* - the golden Lord; *jaya* - glories!; *gaurāṅga*; *gaurāṅga*; *iti* - thus; *vādinaḥ* - they uttered.

Being intoxicated by the joy of seeing Śrī Gaurāṅga, they became oblivious to their own bodies and thus chanted, "Gaurāṅga! Jaya Gaurāṅga! Gaurāṅga!"

tathā vaiṣṇava-patnyaś ca / dūre dṭvā mahā-prabhum
tāsā prema-parā-kāṭhā / ko veda ko 'pi savadet 7

tathā - also; *vaiṣṇava-patnyaḥ* - the wives of the vaiṣṇavas; *ca* - and; *dūre* - from afar; *dṭvā* - seeing; *mahā-prabhum* - the great Master; *tāsām* - their; *prema-parā-kāṭhām* - excellence of transcendental love; *kaḥ* - who?; *veda* - knows; *kaḥ api* - who indeed?; *savadet* - can speak.

As the wives of the vaiṣṇavas gazed upon Mahāprabhu from a distance, they also chanted, "Jaya Gaurāṅga!" Indeed, who is able to comprehend their transcendental excellence of prema, and who is qualified to speak of it?

tatas tā śrī-harer bhakti-savyāpinyo na saśayaḥ
śrī-kṣa-nāma-pūrṇāsyaḥ / premāśru-pulakānvitāḥ 8

tataḥ - then; *tā* - they; *śrī-hare* - of Śrī Hari; *bhakti-savyāpinyo* - pervaded by devotion; *na* - not; *saśayaḥ* - doubt; *śrī-kṣa-nāma* - names of Kṛṣṇa; *pūrṇa* - filled; *āsyāḥ* - mouths; *prema-aśru* - tears of love; *pulaka-anvitāḥ* - covered by erect hairs.

Without a doubt, their hearts were wholly pervaded by devotion for Śrī Hari, their mouths filled with the names of Kṛṣṇa, their bodies covered by tears of love, and their bodily hairs thrilled by rapture.

tadaiva rāma-kṣau śrī-yātrā-govinda eva ca
jala-kṛīḍārtha āyātau / narendra-sarasi dhruvam 9

tadā - then; *eva* - indeed; *rāma-kṣau* - the divine duo; *śrī-yātrā-govindaḥ* - the moveable festival Deity of Govinda; *eva* - indeed; *ca* - and; *jala-kṛīḍa* - water sports; *artham* - for the purpose of; *āyātau* - came; *narendra-sarasi* - in the king's lake;

dhruvam - actually.

Then, as the festival Deity of Śrī Govinda entered within Narendra Sarovara to play water sports, Rāma and Kṛṣṇa also entered the water.

***mahā-vibhūti-sayuktā / hari-saṅkīrttanādibhiḥ
maṇḍitā bhakta-vargaiś ca / gaura-govinda-kiṅkarāḥ 10***

mahā-vibhūti - great opulence; *sayuktāḥ* - endowed with great opulence; *hari-saṅkīrtana* - the congregational chanting of Hari's names; *ādibhiḥ* - and so on; *maṇḍitāḥ* - enhanced by; *bhakta-vargaiḥ* - with the groups of devotees; *ca* - and; *gaura-govinda-kiṅkarāḥ* - the servants of the golden Govinda.

The personal servants of Gaura Govinda, who were decorated very opulently, came with Them, accompanied by the various groups of bhaktas performing congregational chanting of Śrī Hari's holy names.

***nāvam āsādyā tāvac ca / viharanto mahā-mudaḥ
govinda-rāma-kṣṇāś ca / kurvvanti jala-kautukam 11***

nāvam - boat; *āsādyā* - getting on; *tāvat* - for so long; *ca* - and; *viharantaḥ* - enjoying; *mahā-mudaḥ* - very joyous; *govinda* - the festival form of Jagannātha; *rāma-kṣṇāḥ* - Gaura and Nitāi; *ca* - and; *kurvanti* - did; *jala-kautukam* - water-revelries.

As soon as They had boarded the boat, the Govinda Deity along with Rāma and Kṛṣṇa enjoyed great delight by engaging in water sports.

***sa-bhakto gaura-candraś ca / jalam āviśya kautukī
gadādhara-rasollāsī / nityānanda-sukha-pradaḥ 12***

sa-bhaktaḥ - with His devotees; *gaura-candraḥ* - the Golden Moon; *ca* - and; *jalam* - water; *āviśya* - entering; *kautukī* - eagerly; *gadādhara*; *rasa-ullāsī* - delighted in rasa; *nityānanda* - the original form of a devotee; *sukha-pradaḥ* - gave joy.

Gaura Candra together with His devotees eagerly entered the waters. He delighted in His rasa with Gadādhara, and gave joy to Nityānanda.

***advaitācāryya-preṭhaś ca / svarūpādyaiḥ samanvitaḥ
krīḍati paramānandam / yamunāyā yathā purā 13***

advaitācāryya-preṭhaḥ - most dear to Advaita; *ca* - and; *svarūpa-ādyaiḥ* - with Svarūpa-Dāmodara and the others; *samanvitaḥ* - together with; *krīḍati* - He sported; *parama-ānandam* - in transcendental bliss; *yamunāyā* - in Yamunā; *yathā* - as; *purā* - in a former time.

There in the company of all the bhaktas who were led by Svarūpa, the beloved of Advaita sported in a mood of transcendental festivity, just as in a former age He had

once sported within the waters of Yamunā.

*sa sanātana-rūpa-śrī-raghunātheśvaro hariḥ
murāri-rāma-śrīvāsa-gaurīdāsa-priyo 'pi yaḥ 14*

*paramānanda-purī-vaśī-rāmānanda-sahāyavān
kāśvara-māna-dātā / hari-dāsa-priyaṅkaraḥ 15*

sah - He; *sanātana-rupa-śrī-raghunātha-īśvaraḥ* - the Lord of these devotees; *hariḥ* - the dispeller of sin; *priyaḥ* - their beloved; *api* - also; *yaḥ* - who; *paramānanda-purī-vaśī-rāmānanda*; *sahāyavān* - took company from; *kāśvara*; *māna-dātā* - gave honor to; *hari-dāsa*; *priyam-karaḥ* - made dear.

Śrī Hari, who is the Lord of the hearts of Sanātana, Rūpa and Raghunātha, who is dear to the hearts of Murāri, Rāma, Śrīvāsa and Gaurīdāsa, accepted assistance from Paramānanda Purī, Vaśī and Rāmānanda. He gave honor to Kāśvara and charmed the heart of Haridāsa.

*sva-prakāśatayā sarvva-bhaktaiś ca vipineśvaraḥ
sahaiva krīḍati gaura-govindaḥ śacī-nandanaḥ 16*

sva-prakāśatayā - by His personal expansion; *sarva-bhaktaiḥ* - with all the bhaktas; *vipina-īśvaraḥ* - Lord of the forests; *saha* - with; *krīḍati* - plays; *gaura-govindaḥ* - Golden Govinda; *śacī-nandanaḥ* - the son of Śacī.

Through His all-pervasive potency, Gaura Govinda, the Lord of the forest glades of Vraja and the delight of the heart of Śacī, sported individually with every one of His bhaktas.

*sarve jānanti krīḍati / gaurāṅgo hi mayā samam
tena sārḍha bhakta-gaṇāḥ / kurvvanti jala-kautukam 17*

sarve - all; *jānanti* - knew; *krīḍati* - He sports; *gaurāṅgaḥ* - the Golden Lord; *hi* - certainly; *mayā* - with me; *samam* - with; *tena* - with Him; *sārḍham* - with; *bhakta-gaṇāḥ* - the groups of bhaktas; *kurvvanti* - they do; *jala-kautukam* - water sports.

Each of them knew that, "Gaurāṅga sports only with me." Thus did the entire group of bhaktas perform water sports with Śrī Caitanya.

*gopībhiḥ saha govindo / yamunāyā yathā purā
akarod vividhā krīḍā / śrī-rāsa-rasa-kautukī 18*

*yathā gopī-jaṇāḥ kṇa / jala-krīḍa-parāyaṇam
sukhayanti nija-prema-vilāsa-nava-vibhramaiḥ 19*

gopībhiḥ - with the milkmaids; *saha* - in company with; *govindaḥ* - the awarder of joy to the cows, the land and the senses; *yamunāyām* - in Yamunā; *yathā* - as; *purā* -

before; *akarot* - He performed; *vividhām* - various; *krīḍām* - sports; *śrī-rāsa* - relationships with many girls; *rasa-kautukī* - eager for the rasa; *yathā* - as; *gopī-janāḥ* - the gopīs; *kṇam*; *jala-krīḍa* - water sports; *parāyaṇam* - absorbed in; *sukhayanti* - give pleasure; *nija-prema* - His own love; *vilāsa* - diversions; *nava* - novel; *vibhramaiḥ* - with amorous gestures.

In a former time within Yamunā's waters Śrī Govinda eagerly relished the mellows of *rāsa-līlā*, and He played a variety of games with the milkmaids of Vraja. And the gopīs also gave pleasure to Kṛṣṇa, who was enthusiastic for water sports, through their feminine gestures and novel amorous dalliances to provoke His love.

*eva jala-vihāra ca / kārayitvā yathocitam
gaurāṅgo rāma-kṇau śrī-yātrā-govinda eva ca 20*

*utthiḥhanti jala-hradād / bhūitā bhūaṇottamaiḥ
pūjitāś copahāraiś ca / sva-sva-bhṭya-samanvitāḥ 21*

evam - so; *jala-vihāram* - water sports; *ca* - and; *kārayitvā* - having enacted; *yathā-ucitam* - suitably; *gaurāṅgaḥ*; *rāma-kṇau* - the divine duo; *śrī-yātrā-govinda* - the moveable Deity of Jagannātha-deva; *eva* - indeed; *ca* - and; *utthiḥhanti* - they rose; *jala-hradāt* - from the waters of the lake; *bhūitāḥ* - decorated; *bhūaṇa-uttamaiḥ* - by excellent ornaments; *pūjitāḥ* - worshipped; *ca* - and; *upahāraiḥ* - by offerings; *ca* - and; *sva-sva-bhṭya* - Their personal servitors; *samanvitāḥ* - together with.

In the same way, Śrī Gaurāṅga enacted water-sports with His bhaktas in a manner just suitable to His different relationships with them. Thereafter, the festival Deity of Govinda in the company of Rāma and Kṛṣṇa rose from the waters of the lake. They were then decorated by exquisite ornaments and honored by valuable presentations, being cared for by Their personal servitors.

*ntyā-vādyā-su-gānādyair / mandira prayayauḥ sukham
rāma-kṇau ca śrī-yātrā-govindaḥ sva-janaiḥ saha 22*

ntyā - dancing; *vādyā* - music; *su-gāna* - fine songs; *ādyai* - and so on; *mandiram* - temple; *prayayauḥ* - they went forward; *sukham* - happily; *rāma-kṇau* - Gaura and Nitāi; *ca* - and; *śrī-yātrā-govindaḥ* - the festival Deity of Govinda; *sva-janaiḥ* - with His servants; *saha* - together.

Rāma and Kṛṣṇa with Śrī-Yātrā-Govinda proceeded happily towards Their temple, accompanied by Their servants, who danced, played musical instruments and sang sweetly.

*gaurāṅgaś ca nijair bhaktaiḥ / kṇa-saṅkīrttanaiḥ paraiḥ
sama bhaktāveśatayā / yayau śrī-hari-mandiram 23*

gaurāṅgaḥ; *ca* - and; *nijaiḥ bhaktaiḥ* - with His own devotees; *kṇa-saṅkīrttanaiḥ* - congregational chanting of Kṛṣṇa's names; *paraiḥ* - who were absorbed; *samam* - in the company; *bhaktā-āveśatayā* - with absorption in the mood of a devotee; *yayau* -

He went; *śrī-hari-mandiram* - to the temple of Hari.

Absorbed in the mood of a devotee, Gaurāṅga went towards the mandira of Śrī Hari along with His own devotees, who were absorbed in Kṛṣṇa-saṅkīrtana.

*jagannātha-mukha dṭvā / sa-bhaktah prema-vihvalah
garuḍa-stambham āśritya / sthito darśana-lālasah 24*

jagannātha-mukham - the face of Jagannātha; *dṭvā* - seeing; *sa-bhaktah* - with His devotees; *prema-vihvalah* - overwhelmed by love; *garuḍa-stambham* - the pillar of Garuda; *āśritya* - taking shelter; *sthitah* - standing; *darśana-lālasah* - eager for the vision.

Then taking shelter behind the pillar of Garua-deva, He stood amongst His devotees, eager to get a glimpse of the Lord, and when He saw the face of Jagannātha, He became overwhelmed with love.

*nityānanda-sukhollāsī / bhakta-varga-samanvitaḥ
dvau pārśve paśyati gaura-candro rāma-janārdanau 25*

nityānanda-sukha-ullāsī - Nityānanda, shining with happiness; *bhakta-varga-samanvitaḥ* - with His group of devotees; *dvau* - the two; *pārśve* - on the sides; *paśyati* - He gazes; *gaura-candra* - the Golden Moon; *rāma-janārdanau* - Balarāma and Jagannātha.

In the company of the bhaktas, Gaura Candra shone in perpetual bliss as He gazed at Balarāma and Jagannātha on both sides of the altar.

Thus ends the Eighteenth Sarga entitled "Pleasure Pastimes in Narendra Sarovara," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Nineteenth Sarga

śrīmad-advaita-prabhu-kta śrī-gaurāṅga-kīrtanam
Śrīmad Advaita Prabhu Performs Gaurāṅga Kīrtana

*tato bhakta-gaṇaiḥ sārddha / nityānanda-dhtaḥ prabhuḥ
kāśīnātha-gha śīghram / āgato jagad-īśvaraḥ 1*

tataḥ - then; *bhakta-gaṇaiḥ* - with the devotees; *sārddham* - with; *nityānanda-dhtaḥ* - held by Nityānanda; *prabhuḥ* - the Master; *kāśīnātha-gham* - to the house of Kāśīnātha; *śīghram* - swiftly; *āgato* - went; *jagad-īśvaraḥ* - the Lord of all sentient beings.

Thereafter supported by Nityānanda, the Lord of the cosmic manifestation swiftly went to the home of Kāśīnātha Mīśra in the company of His bhaktas.

***jagannātha-prasādānna / nityānanda-samanvitaḥ
śrīla-advaitādibhiḥ sārddha / svarūpādyair niveditam 2***

jagannātha-prasāda-annam - the food tasted and given as mercy by Lord Jagannātha; *nityānanda*; *samanvitaḥ* - associating with; *śrīla-advaita-ādibhiḥ* - with Śrīla Advaita and others; *sārddham* - with; *svarūpa-ādyaiḥ* - headed by Svarūpa Dāmodara; *niveditam* - offered.

Gaura Hari along with Nityānanda, Śrīla Advaita, and other bhaktas, were offered the prasāda food-remnants of Lord Jagannātha by the group of devotees headed by Svarūpa.

***bhuktvā catur-vvidha dravya / bhakta-saṅkalpa-pālakaḥ
bhojayām āsa svān bhaktān / putra-prāyeṇa lālayan 3***

bhuktvā - having eaten; *catu-vidham* - four kinds; *dravyam* - ingredients; *bhakta-saṅkalpa-pālakaḥ* - fulfiller of the devotee's desires; *bhojayām āsa* - fed; *svān* - own; *bhaktān* - His beloved; *putra-prāyeṇa* - just like sons; *lālayan* - cherishing.

After He had eaten the four kinds of foodstuffs, Gaura fed His devotees, indulging them as a father would His sons by satisfying their every wish.

***sva bhukva bhukva bhukveti vātsalya-rasa-mūrttimān
jagad-ānanda-svarūpādyair / dvārair eva dayā-nidhiḥ 4***

svam - own; *bhukva, bhukva, bhukva* - eat! eat! eat!; *iti* - thus; *vātsalya-rasa-mūrttimān* - the personification of paternal affection; *jagadānanda-svarūpa-ādyaiḥ* - headed by Jagadānanda and Svarūpa; *dvārair* - by means of; *eva* - indeed; *dayā-nidhiḥ* - ocean of compassion.

The ocean of compassion who appeared like paternal affection personified was assisted by Jagadānanda, Svarūpa, and others as He encouraged His devotees, "Eat! Eat! You must eat!"

***eva krameṇa pratyaka / sambodhya kauśalānvitaḥ
sambhojya bhūri-dravyeṇa / cātur-vvidhyena vaiṣṇavān 5***

evam - thus; *krameṇa* - one by one; *pratyakam* - directly; *sambodhya* - having instructed; *kauśala-anvitaḥ* - with expertise; *sambhojya* - to be eaten; *bhūri-dravyeṇa* - with many ingredients; *cātu-vidhyena* - with four kinds; *vaiṣṇavān* - vaiṣṇavas.

Thus the Lord exhibited great expertise as He personally encouraged the vaiṣṇavas one by one to eat the food of four varieties, which was prepared with many fine ingredients.

**gaṇḍūṣādi-kriyāḥ sarvva / samāpya jagad-īśvaraḥ
candana-pupa-mālābhyā / bhūyitvā yathā-kramam 6**

gaṇḍūṣa - a handful of water; ādi - headed by; kriyāḥ - activities; sarvva - all; samāpya - having performed; jagad-īśvaraḥ - Lord of the cosmos; candana-pupa-mālābhyā - with sandalwood pulp and flower garlands; bhūyitvā - adorning; yathā-kramam - in order.

Then after making everyone refresh their mouths by sipping handfuls of water mixed with cloves and nutmeg, the Jagadīśvara adorned them in the order of their seniority with pulp of sandal and flower garlands.

**nityānandādvaita-mukhyān / bhaktān gauḍa-nivāsinaḥ
utkala-sthān api śveta-dvīpa-sthān vaiṣṇavān prabhuḥ 7**

**lālayām āsa karuṇo / vātsalyād bhakta-vatsalaḥ
taiḥ sama sukham āsinaḥ / saṅkīrtana-kutūhalī 8**

nityānanda - the original form of a devotee; ādvaita - the incarnation of a devotee; mukhyān - headed by; bhaktān - devotees; gauḍa-nivāsinaḥ - residents of Bengal; utkala-sthān - residents of Orissa; api - also; śveta-dvīpa-sthān - residents of Śveta-dvīpa, Vṛndāvana; vaiṣṇavān - the devotees; prabhuḥ - the Master; lālayām āsa - He cherished; karuṇaḥ - kind; vātsalyāt - out of affection; bhakta-vatsalaḥ - affectionate to His devotees; taiḥ sama - with them; sukham - comfortably; āsinaḥ - seated; saṅkīrtana - congregational chanting; kutūhalī - enthused by.

First Prabhu honored and cherished the vaiṣṇavas residing in Gaua, headed by Nityānanda and Advaita, and then those of Utkala and Śvetadvīpa. The kind-hearted Lord, out of affection for His devotees, then sat at ease in their company, eager to perform saṅkīrtana.

**rājājñayā mahā-pātraś / candaneśvara-sañjñakaḥ
bhaktān nivāsayām āsa / gehe gehe yathā-sukham 9**

rāja-ājñayā - by order of the king; mahā-pātraḥ - the prime minister; candaneśvara; sañjñakaḥ - known as; bhaktān - the devotees; nivāsayām āsa - gave accomodation; gehe gehe - in various houses; yathā-sukham - according to their pleasure.

Next, by the order of the king, the prime minister named Candaneśvara provided residence for the bhaktas in various houses, according to their preference.

**eva bhakta-gaṇāḥ sarvve / saṅkīrtana-parāyaṇāḥ
tiṭhanti prabhuṇā sārddha / saṅkīrtana-vinodinā 10**

eva - thus; bhakta-gaṇāḥ - devotees; sarvve - all; saṅkīrtana - congregational chanting; parāyaṇāḥ - absorbed; tiṭhanti - stay; prabhuṇā sārddham - with Prabhu; saṅkīrtana - congregational chanting; vinodinā - who took pleasure.

However, all the bhaktas were eager for saṅkīrtana and thus elected to stay with Mahāprabhu, who also delighted in saṅkīrtana.

*prabhu-prītaye yad-dravya / tair ānīta prayatnataḥ
tena vaiṣṇava-patnībhiḥ / pācīta paramādarāt 11*

prabhu-prītaye - for the pleasure of Prabhu; *yat* - which; *dravyam* - ingredients; *taiḥ* - by them; *ānītam* - brought; *prayatnataḥ* - with much care; *tena* - on His account; *vaiṣṇava-patnībhiḥ* - by the wives of the vaiṣṇavas; *pācītam* - cooked; *parama-ādarāt* - with great reverence.

For the pleasure of Mahāprabhu, the wives of the vaiṣṇavas cooked with great reverence the foodstuffs they had carefully brought for Him from Bengal.

*anna catur-vvidhenāpi / rasena sahita prabhuḥ
bubhujē ca ghtaiḥ sikta / sa-bhaktāḥ sāgrajāḥ sukhī 12*

annam - food; *catu-vidhena* - of four kinds; *api* - also; *rasena* - flavorful; *sahitam* - with; *prabhuḥ* - the Master; *bubhujē* - ate; *ca* - and; *ghtaiḥ* - with ghee; *siktam* - sprinkled; *sa-bhaktāḥ* - with His bhaktas; *sa-agrajāḥ* - with His elder brother; *sukhī* - happy.

Together with His elder brother and His bhaktas, Prabhu happily ate the four varieties of flavorful foodstuffs, which were sprinkled with ghee.

*advaito bhagavān sākāt / svayam odanam uttamam
paktvā su-madhura cāpi / nītvā ta bhāryayā saha 13*

advaitaḥ - non-different (from Nityānanda); *bhagavān* - the all-opulent Lord; *sākāt* - directly; *svayam* - personally; *odanam* - rice; *uttamam* - excellent; *paktvā* - having cooked; *su-madhuram* - very sweet; *ca* - and; *api* - also; *nītvā* - brought; *tam* - that; *bhāryayā saha* - by His wife.

Bhagavān Śrī Advaita personally prepared very relishable sweet rice from some fine grains His wife had brought.

*nibhta bhojayām āsa / kīa ghta-samanvitam
sva-prāṇa-vallabha kṇa-caitanya bhakta-vatsalam 14*

nibhtam - in solitude; *bhojayām āsa* - gave to eat; *kīam* - cooked-down milk and rice; *gha-samanvitam* - with ghee; *sva-prāṇa-vallabham* - the love of His very life; *kṇa-caityam* - Rādhā-Kṛṣṇa in one person; *bhakta-vatsalam* - lover of His bhaktas.

Then in a solitary place He offered that sweetened rice mixed with milk and ghee to the beloved breath of His life, Śrī Kṛṣṇa Caitanya, and the Lord reciprocated affectionately with His devotee.

*eva krameṇa śrīvāsa-pañḍitādyāḥ sa-patnikāḥ
sevā cakrur bhagavato / gaurāṅgasya yathā-sukham 15*

evam - similarly; *krameṇa* - in sequence; *śrīvāsa-pañḍita-ādyāḥ* - headed by Śrīvāsa Paṇita; *sa-patnikāḥ* - with their wives; *sevām cakruḥ* - rendered service; *bhagavataḥ* - of the Lord; *gaurāṅgasya* - of Gaurāṅga; *yathā-sukham* - to their pleasure.

Similarly, in the order of seniority beginning with Śrīvāsa Paṇita, the other bhaktas together with their wives offered service to Gaurāṅga to their heart's content.

*tataś ca prema-gosvāmī / sammantrya sva-janaiḥ saha
navīna gaura-candrasya / nāma-saṅkīrtana śubham 16*

*karoti maṅḍalī-kṛtya / hareṇa vaiṇavaiḥ saha
ntyati paramoddaṇḍa / garjjati dhāvati kvacit 17*

tataḥ - then; *ca* - and; *prema-gosvāmī* - Advaita _cārya; *sammantrya* - inviting; *sva-janaiḥ saha* - with His own men; *navīnam* - novel; *gaura-candrasya* - of Gaura Candra; *nāma-saṅkīrtanam*; *śubham* - auspicious; *karoti* - He made; *maṅḍalī-kṛtya* - forming a circle; *hareṇa* - with jubilation; *vaiṇavaiḥ saha* - together with the vaiṣṇavas; *ntyati* - He dances; *parama-uddaṇḍam* - very intense; *garjjati* - He roars; *dhāvati* - He runs; *kvacit* - sometimes.

Then Śrī Advaita _cārya, the gosvāmī of prema assembled His own men and created a new form of saṅkīrtana from the names of Gaura Candra. He jubilantly formed a circle of all the vaiṣṇavas, and within it He danced very high, sometimes roaring and sometimes running.

*nityānando 'pi bhagavān / gaurāṅga-bhāva-bhāvitaḥ
yasya ntya-padāghātaiḥ / kampate bhuvana-trayam 18*

nityānandaḥ - eternally blissful Lord; *api* - although; *bhagavān* - the all-opulent Lord; *gaurāṅga-bhāva-bhāvitaḥ* - felt according to the mood of Gaurāṅga; *yasya* - whose; *ntyā* - dancing; *pada-āghātaiḥ* - by the striking of His feet; *kampate* - trembled; *bhuvana-trayam* - the three worlds.

On that occasion, Śrī Nityānanda made the three worlds quake by the striking of His dancing feet. Although He is Himself the Supreme Lord, still every emotion that He feels is in harmony with Gaurāṅga's desire.

*mat-prāṇa-sarvasva gaura-candra mām uddhara prabho
nityānanda-priya gaura / gadādhara-rasa-prada 19*

mat-prāṇa-sarvasva - O all-in-all of my life-force; *gaura-candra* - O Gaura Candra; *mām* - me; *uddhara* - deliver; *prabho* - O Prabhu; *nityānanda-priya* - O dear one of Nityānanda; *gaura* - O golden Lord; *gadādhara-rasa-prada* - O bestower of rasa to Gadādhara.

The devotees chanted, "O Gaura Candra! O all-in-all of My life force! Kindly deliver me, Prabhu. O beloved of Nityānanda! O Golden Lord! O bestower of rasa on Gadādhara!

*śrīvāsādi-priya-prāṇa / prema-da karuṇārṇava
eva saṅkīrtana so 'pi / gaurāṅgaḥ kīrtana-priyaḥ 20*

*kṇa-saṅkīrtana matvā / jagau prema-vaśaḥ svayam
sa eva kīrttanānando / brahmāṇḍa pūrayan babhau 21*

śrīvāsa - of Śrīvāsa; *ādi* - and the other devotees; *priya-prāṇa* - O life and soul; *prema-da* - bestower of love for Kṛṣṇa; *karuṇā-arnava* - O ocean of mercy; *evam* - thus; *saṅkīrtanam* - congregational chanting; *saḥ* - He; *api* - also; *gaurāṅgaḥ* - the golden Lord; *kīrtana-priyaḥ* - who loves kīrtana; *kṇa-saṅkīrtanam* - congregational chanting of Kṛṣṇa's names; *matvā* - thinking; *jagau* - He sang; *prema-vaśaḥ* - controlled by love; *svayam* - Himself; *saḥ* - He; *eva* - indeed; *kīrtana-ānandaḥ* - the happiness of kīrtana; *brahmāṇḍam* - the universe; *pūrayan* - filling; *babhau* - He shone.

"O life and soul of all the devotees headed by Śrīvāsa! O bestower of love for Kṛṣṇa! O ocean of compassion!" Then Śrī Gaurāṅga, who dearly loved kīrtana, decided to personally perform Kṛṣṇa-saṅkīrtana. He sang from the depths of His heart, moved by His great love for Kṛṣṇa. His form shone radiantly with the joy of kīrtana, and He filled the entire universe with that joy.

*sarve paśyanti ntyanta / gaura-candra sva-sammukham
yathā madhya-gata kṇa / bālakā vana-bhojinaḥ 22*

sarve - all; *paśyanti* - they see; *ntyantam* - dancing; *gaura-candram* - the Golden Moon; *sva-sammukham* - face to face with Him; *yathā* - as; *madhya-gatam* - sitting in the center; *kṇam* - the all-attractive; *bālakāḥ* - boys; *vana-bhojinaḥ* - eaters of the forest picnic.

Each of the devotees beheld Gaura Candra dancing face to face with himself, just as each of the cowherd boys of Vraja saw Śrī Kṛṣṇa seated in the center of the circle during their forest picnic.

*īśvaro 'pi bhagavatādvaitācāryeṇa sayutaḥ
nityānando mahā-tejāḥ / premonmādena ntyati 23*

īśvaraḥ - the Supreme Lord; *api* - although; *bhagavatā* - by the Lord; *ādvaita-ācāryeṇa* - by Advaita _cārya; *sayutaḥ* - together with; *nitya-ānandaḥ* - the original form of a devotee; *mahā-tejāḥ* - very powerful; *prema-unmādena* - by the madness of love; *ntyati* - He dances.

Although Nityānanda is the Supreme Lord and is inconceivably powerful, still in the company of Advaitācārya, who is also the Lord, He became maddened by love for

Kṛṣṇa and danced.

*matta-pārindra-vikrāntaḥ / kārayann avanī-talam
gaurāṅga-prema-dātā yas / tasya ki citram eva tat 24*

matta-pārindra - intoxicated lion; *vikrāntaḥ* - strong; *kārayann* - causing to do; *avanī-talam* - the earth planet; *gaurāṅga-prema* - love for Gaurāṅga; *dātā* - donor; *yaḥ* - who; *tasya* - His; *kim* - what? *citram* - astonishing; *eva* - indeed; *tat* - that.

Śrī Advaita appeared very powerful just like an intoxicated lion, and He inundated the earth with chanting and dancing. He is the magnanimous bestower of Gaurāṅga-prema. What wonderful deed is impossible for Him to perform?

*gadādhara 'pi gaurāṅga-prīti-do ntyati sukham
śrīvāsādyāḥ sukha sarvve / ntyanti gaura-cetasāḥ 25*

gadādharaḥ - the energy of a devotee; *api* - also; *gaurāṅga* - the Golden Lord; *prīti-daḥ* - giver of pleasure; *ntyati* - he dances; *sukham* - happily; *śrīvāsa; ādyāḥ* - headed by; *sukham* - happily; *sarve* - all; *ntyanti* - they dance; *gaura-cetasāḥ* - their minds fixed on Gaura.

Gadādhara also danced to his heart's content, bringing delight to Gaurāṅga, and all the bhaktas headed by Śrīvāsa danced jubilantly with their minds fixed on the form of Gaura.

*etat antar-gata yasya / gaurāṅga-guṇa-kīrtanam
sa eva sākī nānye ca / koṭīśo jñāna-pāragāḥ 26*

etat - this; *anta-gatam* - enter within; *yasya* - who can; *gaurāṅga-guṇa-kīrtanam* - the chanting of the qualities of Gaurāṅga; *saḥ* - he; *eva* - indeed; *sākī* - directly understand; *na* - not; *anye* - others; *ca* - and; *koṭīśaḥ* - millions; *jñāna-pāragāḥ* - fully conversant in transcendental knowledge.

Only one who can enter into the chanting of Gaurāṅga's qualities can actually comprehend them, and not millions of others who may be fully conversant with transcendental knowledge.

Thus ends the Nineteenth Sarga entitled "Śrīmad Advaita Prabhu Performs Gaurāṅga Kīrtana," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Twentieth Sarga
śrī-guṇḍicā-mandira-vilāsaḥ
The Lord's Pastimes Within Guṇḍicā Mandira

*ekadā pṭavān kṇaḥ / śrī-dāmodara-paṇḍitam
satya kathaya man-mātuḥ / kṇa-bhaktir dḍhāsti kim 1*

ekadā - once; *pṭavān* - inquired; *kṇaḥ* -the all-attractive Lord; *śrī-dāmodara-paṇḍitam* - of the learned scholar; *satyam* - truly; *kathaya* - tell; *mat-mātuḥ* - of My mother; *kṇa-bhaktiḥ* - devotion to Kṛṣṇa; *dḍhā* - firm; *asti kim* - is there?

One day, Gaura Kṛṣṇa inquired from Śrī Dāmodara Paṇita, "Tell Me truly - is My mother's devotion firmly fixed at the feet of Śrī Kṛṣṇa?"

*śrutvā sa prāha sa-krodhas / tat-prasādāt para tvayi
sāsti kṇa-rasā bhaktir / nityānanda-svarūpiṇī 2*

śrutvā - having heard; *saḥ* - he; *prāha* - he said; *sa-krodhaḥ* - angrily; *tat-prasādāt* - by her mercy; *param* - supreme; *tvayi* - on You; *sā asti* - she is; *kṇa-rasā* - embued with the mellows of Kṛṣṇa; *bhaktiḥ* - devotion; *nityānanda-svarūpiṇī* - in the form of Nityānanda.

Hearing this, Dāmodara angrily replied, "It is by her unbounded mercy upon You that the goddess of bhakti, whose nature is full of eternal bliss, exists in You."

*śrutvā vipra parivajya / prāha sa-karuṇa prabhuḥ
yathā tva prāha mā bandho / satya tat sarvva eva hi 3*

śrutvā - hearing this; *vipram* - learned brāhmaṇa; *parivajya* - warmly embracing; *prāha* - He said; *sa-karuṇam* - mercifully; *prabhuḥ*; *yathā* - as; *tvam* - you; *prāha* - He said; *mām* - Me; *bandho* - O friend; *satyam* - truth; *tat* - that; *sarvva* - all; *eva* - indeed; *hi* - indeed.

Hearing this, Mahāprabhu warmly embraced that learned vipra and mercifully said, "My friend, certainly what you said to Me is all true.

*tadājñayā hi ketre 'smin / vasāmi nātra saśayaḥ
tat-premnā nīyate tasyāḥ / sannidhim apy ala khalu 4*

tat-ājñayā - by her order; *hi* - surely; *ketre* - in Kṣetra; *asmin* - in this; *vasāmi* - I dwell; *na* - not; *atra* - here; *saśayaḥ* - doubt; *tat-premnā* - by her love; *nīyate* - I am drawn; *tasyāḥ* - her; *sannidhim* - presence; *api* - although; *alam* - enough!; *khalu* - certainly.

"Indeed, it is solely by her order that I reside in Śrī Kṣetra. Even then, the power of her love draws Me into her presence."

*tataḥ śrī-jagad-īśasya / snāna-yātrā-mahotsavam
dadara parama-prītaḥ / sa-bhaktaḥ sāgrajo hariḥ 5*

tataḥ - then; *śrī-jagat-īśasya* - of the Lord of the universe; *snāna-yātrā* - bathing-festival; *mahā-utsavam* - great celebration; *dadara* - He saw; *parama-prītaḥ* - very lovingly; *sa-bhaktaḥ* - with the devotees; *sa-agra-jah* - with His first-born (brother); *hariḥ*.

Thereafter, in the company of His devotees and His elder brother, Śrī Hari saw with great happiness the grand celebration of Lord Jagannātha's bathing festival.

***tato 'navasara vīkya / rāma-mādhavayoḥ prabhuḥ
sa-bhakto duḥkha-santapto / gatvā 'py ālāla-nāthakam 6***

tataḥ - then; *anavasaram* - the absence; *vīkya* - after seeing; *rāma-mādhavayoḥ* - of Baladeva and Jagannātha; *prabhuḥ* - the Master; *sa-bhaktaḥ* - with His devotees; *duḥkha-santaptaḥ* - burning with grief; *gatvā* - having gone; *api* - although; *ā-lāla-nāthakam* - to the Lord who cherishes all.

Seeing that Their Lordships Rāma and Mādhava were absent during the period after the bathing ceremony known as anavasara, Mahāprabhu's heart burned with sorrow, and He left with His bhaktas to see _lālanātha-deva.

***paśyan deva sapta-rātri / sthitvāyātaḥ sa sa-tvaram
netrotsava ca sampāśyan / sāgrajasya jagat-pateḥ 7***

paśyan - seeing; *devam* - the Lord; *sapta-rātrim* - for seven days; *sthitvā* - having stayed; *āyātaḥ* - came; *saḥ* - He; *sa-tvaram* - with speed; *netra-utsavam* - festival for the eyes; *ca* - and; *sampāśyan* - looking upon; *sa-agrajasya* - with His elder brother; *jagat-pateḥ* - of the Lord of the universe.

He stayed there for seven days, gazing at the Deity of _lālanātha, and then swiftly returned to look upon the protector of the universe and His elder brother. That sight was a great festival for His eyes.

***saṅkīrtana-rasānandair / nanartta sva-janaiḥ saha
bhaktābhimānī bhagavān / nityānanda-karāśritaḥ 8***

saṅkīrtana - congregational chanting; *rasa-ānandaiḥ* - by joys of the rasa; *nanarta* - He danced; *sva-janaiḥ* - with His men; *saha* - together; *bhakta-ābhimānī* - the giver of love to His devotees; *bhagavān*; *nityānanda-kara-āśritaḥ* - taking shelter of the hand of Nityānanda.

Inspired by the joys of saṅkīrtana-rasa, Gaura Bhagavān, the bestower of love upon His devotees, danced in their company while holding Nityānanda's hand.

***tataḥ svam ālaya gatvā / sva-bhaktaiḥ savto hariḥ
bhuktvā mahā-prasāda ca / bhakta-datta sukha babhau 9***

tataḥ - then; *svam* - own; *ālayam* - abode; *gatvā* - having gone; *sva-bhaktaiḥ* - by His devotees; *savtaḥ* - surrounded; *hariḥ* - the remover of sin; *bhuktvā* - enjoyed;

mahā-prasādam - food-remnants sanctified by the Lord; *ca* - and; *bhakta-dattam* - given by the devotee; *sukham* - happiness; *babhau* - shone.

Returning to His own room, surrounded by His bhaktas, Śrī Hari enjoyed the mahā-prasāda brought by a devotee, and thus He shone in happiness.

eva sadānanda-rase 'ti-mattaḥ / śrī-gaura-candro hari-rāmayoḥ
śubham
mahā-vibhūtyoḥ kila syandanotsava / draṭu sva-bhaktaiḥ saha sa-
tvara yayau 10

evam - thus; *sadā* - always; *ānanda-rase* - in the rasa of joy; *ati-mattaḥ* - very intoxicated; *śrī-gaura-candraḥ* - the splendid Golden Moon; *hari-rāmayoḥ* - of Hari and Rāma; *śubham* - auspicious; *mahā-vibhūtyoḥ* - who had great opulence; *kila* - truly; *syandana-utsavam* - chariot festival; *draṭum* - to see; *sva-bhaktaiḥ* - with His devotees; *saha* - together; *sa-tvaram* - swiftly; *yayau* - He went.

Continuously inebriated by ānanda-rasa, Śrī Gaura Candra then went swiftly in the company of His devotees to see the splendid chariot festival of the greatly opulent Lords, Hari and Rāma.

dṭvā ca rāma madhusūdana ca / sudarśanenāpi yutā subhadrām
ratha-sthitau tau ratha-sasthitā tā / savīkya hareṇa nanāma sāgrajaḥ
11

dṭvā - seeing; *ca* - and; *rāmam* - Balabhadra; *madhu-sūdanam* - Jagannātha; *ca* - and; *su-darśanena* - with Sudarśana, His disc; *api* - also; *yutām* - with; *subhadrām*; *ratha-sthitau* - seated on Their chariots; *tau* - They two; *ratha-sasthitām* - seated on Her chariot; *tām* - Her; *savīkya* - seeing; *hareṇa* - with joy; *nanāma* - bowed down; *sa-agrajaḥ* - with His elder brother.

When He saw the killer of Madhu and Lord Rāma seated on Their chariots and also Subhadrā accompanied by the sudarśana-cakra on Her chariot, Mahāprabhu joyously bowed down before Them along with His elder brother.

śrī-guṇḍicā-mandiram eva sa-tvara / rathās ca gacchanti sumeru-
tulyāḥ
sa-bhakta-vargaḥ kila gaura-candramā / yayau tad-agre 'khila-bhāva-
bhāvitaḥ 12

śrī-guṇḍicā-mandiram - temple of Guṇḍicā, name of the wife of Indradyumna, the first king to worship Jagannātha Svāmī; *eva* - indeed; *sa-tvaram* - quickly; *rathāḥ* - chariots; *ca* - and; *gacchanti* - they are going; *su-meru-tulyāḥ* - as high as Mount Sumeru; *sa-bhakta-vargaḥ* - with the group of bhaktas; *kila* - truly; *gaura-candramā* - the moon of Gaura; *yayau* - went; *tad-agre* - in front of Lord Jagannātha; *akhila-bhāva-bhāvitaḥ* - absorbed in all ecstatic moods.

As the chariots went speedily to the Guṇḍicā Mandira, they appeared as high as Mount Sumeru. The moon of Gaura along with His company of bhaktas went before Jagannātha Svāmī, fully absorbed in all varieties of ecstatic moods.

*paśyan jagan-nātha-mukhāravinda / smaran kuru-ketra-viśāla-
vaibhavam
saṅkīrttanānanda-samudra-magnaiḥ / sva-bhakta-vargaiḥ kila veṭita
hariḥ 13*

paśyan - beholding; *jagat-nātha* - of the Lord of the universe; *mukha-aravindam* - the lotus face; *smaran* - remembering; *kuru-ketra* - of the place of pilgrimage; *viśāla-vaibhavam* - the vast magnificence; *saṅkīrtana* - congregational chanting; *ānanda* - bliss; *samudra-magnaiḥ* - by those merged in the ocean; *sva-bhakta-vargaiḥ* - with His group of bhaktas; *kila* - truly; *veṭitaḥ* - surrounded; *hariḥ* - the dispeller of evil.

Beholding the lotus face of Jagannātha-deva and recalling the vast magnificence of Kuru-kṣetra, Śrī Hari together with His assembly of bhaktas were submerged in an ocean of blissful saṅkīrtana.

*śrī-rādhikā-prema-bharāti-matto / hasan rudan prāha tvam eva nātha
āgaccha yāmi vraja-maṇḍala vibho / vndāvana yatra su-vaśikā-
dhvaniḥ 14*

śrī-rādhikā - of worshippers, better than all; *prema-bhara* - the affliction of love; *ati-mattaḥ* - intoxicated; *hasan* - laughing; *rudan* - weeping; *prāha* - He said; *tvam* - You; *eva* - indeed; *nātha* - O Lord; *āgaccha* - come; *yāmi* - I am going; *vraja-maṇḍalam* - to the circle of the land of Vraja; *vibho* - O great one; *vndāvanam* - the forest of Vṛndā; *yatra* - where; *su-vaśikā-dhvaniḥ* - the sweet sound of the bamboo flute.

Highly intoxicated by the affliction of Śrī Rādhikā's love for Kṛṣṇa, Gaurāṅga sometimes laughed and sometimes wept as He addressed Lord Jagannātha, "He Nātha! I am going to Vraja Maṇḍala. Please come with Me there, where the sweet sound of the bamboo flute is heard in the Vṛndāvana forest-bowers."

*iti bruvan narttana-gāna-mādhurī / samudra-magnāti mano-mataṅga-
jaḥ
śrī-guṇḍicā-mandiram āpa sa-tvara / rathena sārddha jagad-īśvarasya
ca 15*

iti - thus; *bruvan* - saying; *narttana-gāna* - dancing and song; *mādhurī* - sweetness; *samudra-magnā* - drowned in the ocean; *āti* - beyond; *mana-mataṅga-jaḥ* - the elephant of His mind; *śrī-guṇḍicā-mandiram* - the temple of Guṇḍicā; *āpa* - reached; *sa-tvaram* - quickly; *rathena* - by chariot; *sārddham* - with; *jagat-īśvarasya* - of the Lord of the cosmos; *ca* - and.

So saying, the elephant of Gaurāṅga mind utterly drowned within the sea of sweet

dance and song, and He swiftly reached the Guṇḍicā Mandira together with the Lord of the universe, who was seated on His chariot.

*śrī-mandire ratna-mayīu vedīu / svaya prakāśāsu ca saṅgatau tau
viveśatū rāma-janārdanau sukha / paśyann ati prāha tvam āgataḥ
kim 16*

śrī-mandire - in the radiant temple; *ratna-mayīu* - made of gems; *vedīu* - on altars; *svayam* - voluntarily; *prakāśāsu* - shining; *ca* - and; *saṅgatau* - come together; *tau* - the Two; *viveśatū* - entered; *rāma-janārdanau* - Balarāma and Jagannātha; *sukham* - happily; *paśyan* - seeing; *ati* - above; *prāha* - He said; *tvam* - You; *āgataḥ* - come; *kim* - have?

Rāma and Janārdana entered together into the radiant temple and sat on shining altars of gems. Seeing Them happily situated, Gaurāṅga felt the mood of Rādhārāṇī and asked Kṛṣṇa, "Have You now come home?"

*vndāvane āgata eva śrī-hariḥ / iti sv-avādij janatā-svanaiḥ prabhuh
sarvva vana ramyam anupraviśya ca / svānanda-tṇo 'khila-bhāva-
pūrṇaḥ 17*

vndāvane - in Vṛndāvana; *āgataḥ* - come; *eva* - indeed; *śrī-hariḥ* - the remover of sin; *iti* - thus; *su-avādīt* - He said nicely; *janatā* - the multitude; *svanaiḥ* - by the sounds; *prabhuh* - the Master; *sarvam* - all; *vanam* - forest; *ramyam* - charming; *anupraviśya* - entering after; *ca* - and; *sva-ānanda-tṇaḥ* - thirsty for His own happiness; *akhila-bhāva-pūrṇaḥ* - filled with complete ecstasy.

Using the tumultuous roar of the crowds as His voice, Śrī Hari replied in a very sweet tone, "Yes, I have indeed returned to Vṛndāvana." Then eager to taste the happiness of their own original rasa, He became replete with all divine ecstasies and with Śrī Rādhā entered the most charming of all the groves of Vndāvana.

*jagannāthasya sarvva hi / bhogādi-rasa-vaibhavam
paśyan bhakta-janaiḥ sārddha / karoti kīrtana mahat 18*

jagat-nāthasya - of Jagannātha; *sarvam* - all; *hi* - certainly; *bhoga* - enjoyment; *ādi-rasa* - the original rasa; *vaibhavam* - the magnificence; *paśyan* - seeing; *bhakta-janaiḥ* - with the bhaktas; *sārddham* - in company; *karoti* - He performs; *kīrtanam* - describing the Lord in name; *mahat* - great.

Beholding the magnificent arrangements for Jagannātha-deva's enjoyment of this ādi-rasa, Gaura Hari together with His bhaktas performed a great kīrtana.

*vndāraṇya-vilāsino mura-ripoḥ śrī-rāsa-līlā śubhā
sākād eva vilāsa-lāsyā-laharī-pūrṇā manan śrī-hariḥ
śrī-rādhā-rasa-mādhurī-dhuri-tanur gaurāṅga-mūrttiḥ svaya
śrī-nandātma-ja eva bhakti-rasikaḥ svārājya-lakmī dadhe 19*

vndā-aranya - of the forest of Vṛndā; *vilāsinaḥ* - of the enjoyer of pleasure-pastimes; *mura-ripoḥ* - of the enemy of Mura; *śrī-rāsa-līlām* - the rāsa dance; *śubhām* - sublime; *sākāt* - direct; *eva* - indeed; *vilāsa-lāsyā* - pastime dance; *laharī* - great wave; *pūrṇām* - full; *manan* - thinking; *śrī-hariḥ* - the delightful thief of the mind; *śrī-rādhā* - the sublime worshipper; *rasa-mādhurī* - the sweetness of the rasa; *dhuri* - peak; *tanuḥ* - form; *gaurāṅga* - the golden Lord; *mūrtiḥ* - form; *svayam* - spontaneously; *śrī-nanda-ātmaja* - the son of Nanda; *eva* - indeed; *bhakti* - devotional service; *rasikaḥ* - connoisseur of rasa; *svārājya* - monarchy; *lakmīm* - opulence; *dadhe* - bestowed.

Śrī Gaura Hari experienced His own limitless wave of pastime dancing to be none other than the sublime Vndāvana rāsa-līlā performed by the enemy of Mura. Surely Śrī Gaurāṅga is none other than that same son of Nanda come to relish the superexcellence of Śrī Rādhā-rasa, but He has now appeared in the form of a rasika-bhakta in order to distribute the wealth of His sovereign realm of Goloka.

Thus ends the Twentieth Sarga entitled "The Lord's Pastimes Within Gundicā Mandira," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Twenty-first Sarga
rāma-dāsa-anugrahaḥ
The Lord Shows Mercy to Rāmadāsa

eva dina-traya tatra / bhakteśvara-vibhāvitaḥ
kṇo viharate ratna-mandira rāsa-maṇḍalam 1

evam - thus; *dina-trayam* - three days; *tatra* - there; *bhakta-īśvara* - the Lord of the bhaktas; *vibhāvitaḥ* - felt the moods; *kṇaḥ* - Kṛṣṇa Caitanya; *viharate* - enjoys; *ratna-mandiram* - the jewel temple; *rāsa-maṇḍalam* - the rāsa circle.

For three days, while Kṇa Caitanya manifested the external form of bhakta-rāja, king of the devotees, He internally enjoyed the rāsa-dance in that jewel temple.

nava-dina-samudāya guṇḍicā-prema-vāsa
gaja-pati-npa-sevye nila-śailādhināthe
ktavati jagat-īśe sāgraje gaura-candro
ratham anugata eva bhakta-vargeṇa sārddham 2

nava-dina-samudāyam - nine days having passed; *guṇḍicā* - of Guṇḍicā; *prema-vāsam* - residing in the residence of love; *gaja-pati* - possessor of elephants; *npa-sevye* - served by the king; *nila-śaila* - the blue mountain; *adhi-nāthe* - Supreme Lord; *ktavati* - done; *jagat-īśe* - Lord of the cosmos; *sa-agraje* - with His elder brother; *gaura-candraḥ* - the Golden Moon; *ratham* - chariot; *anugataḥ* - followed; *eva* -

indeed; *bhakta-vargeṇa* - with the host of bhaktas; *sārdham* - in company.

The Lord of Nīlācala remained for nine days with His elder brother Balarāma in Guṇicā, the abode of love, receiving the devoted service of Gajapati Pratāpa Rudra Mahārāja. Then He embarked on His return journey while Gaura Candra followed the chariots along with the host of His bhaktas.

herā-pañcamī-yātrā ca / śrī-lakmī-vijayotsavam
ktvā yayau nīla-śaila / śrī-lilā-puruottamaḥ 3

herā - the goddess of fortune goes to see Jagannātha; *pañcamī* - the fifth; *yātrām* - festival; *ca* - and; *śrī-lakmī-vijaya-utsavam* - the festival of Lakṣmī's victory; *ktvā* - having done; *yayau* - He went; *nīla-śailam* - to the temple like a blue mountain; *śrī-lilā-puruottamaḥ* - the Supreme Male who performs transcendental pastimes.

After first observing the festival of Herā-Pañcamī-Yātrā, when the goddess of fortune seeks out Lord Jagannātha, and also Śrī-Lakmī-Vijayotsava, the victory festival of Lakṣmī Devī, then Śrī Lilā-Puruṣottama, the supreme enjoyer of transcendental pastimes, returned to His home that resembles a blue mountain.

tataḥ para śrī-śacī-nandano hariḥ / padmāvatī-nandana-rāma-
saṅgataḥ
śrī-ratna-sihāsana-madhya-sasthita / rāmānuja paśyati vaiṣṇavaiḥ
saha 4

tataḥ param - thereafter; *śrī-śacī-nandanaḥ* - the son of Śacī; *hariḥ* - the dispeller of sin; *padmāvatī-nandana* - the son of Padmāvatī; *rāma* - Nityānanda; *saṅgataḥ* - in the association; *śrī-ratna* - bejewelled; *siha-āsana* - lion-throne; *madhya-sasthitam* - seated in the midst of; *rāma-anujam* - the younger brother of Rāma; *paśyati* - He sees; *vaiṣṇavaiḥ saha* - together with the vaiṣṇavas.

Thereafter, Śrī Śacī-nandana Hari, accompanied by Śrī Nityānanda Rāma, the son of Padmāvatī, together with the assembled vaiṣṇavas, gazed upon the younger brother of Rāma, who was pleasantly seated in the midst of a resplendent, bejewelled lion-throne.

* *paurāṇika dhyānam*: A meditation on the Lord taken from the Purāṇas:

nīlādrau śaṅkha-madhye śata-dala-kamale ratna-sihāsana-stha
sarvālankāra-yukta nava-ghana-rucira sasthita cāgrajena
bhadrāyā vāma-bhāge ratha-caraṇa-yuta brahma-rudrādi-vandya
vedānā sāram eka sakala-guṇa-maya brahma pūrṇa smarāmi 5

nīla-adrau - on the blue mountain; *śaṅkha-madhye* - in the midst of a conch; *śata-dala-kamale* - on a hundred-petalled lotus; *ratna-siha-āsana-stham* - seated on a jewelled lion-throne; *sarva-ālankāra-yuktam* - embellished by all kinds of jewels; *nava-ghana-ruciram* - having the luster of a fresh raincloud; *sasthitam* - situated; *ca* - and; *agrajena* - with His elder brother; *bhadrāyāḥ* - having Subhadrā; *vāma-bhāge* -

on His left side; *ratha-carāṇa-yutam* - with a chariot wheel; *brahma-rudra-ādi* - headed by Brahmā and Śiva; *vandyam* - praised; *vedānām* - of the Vedas; *sāram* - the essence; *ekam* - one; *sakala-guṇa-mayam* - with all auspicious qualities; *brahma pūrṇam* - the Absolute Spirit Whole; *smarāmi* - I remember.

Within the temple resembling a blue mountain, in the land of Puruṣottama Kṣetra, which is shaped like a gigantic conchshell, the Lord resides. Amidst a hundred-petalled lotus, He is seated upon a bejewelled lion-throne. His body is the hue of a new lightning-illuminated thundercloud, and He is adorned with variegated ornaments. He is seated along with His elder brother, Baladeva, while His sister, Subhadrā, sits to His left. He is attended by His disc, Sudarśana, and is offered prayers by all the gods headed by Brahmā and Rudra. The sole and essential message of all the Vedas is to achieve knowledge of His Person, which is endowed with all sublime qualities. Thus do I recall the Supreme Absolute Personality of Godhead, Lord Jagannātha.

*eva dhyātvā gataḥ kṇo / miśrasya pupa-veṭikām
sukham āsanam āsitvā / bhaktān gauḍa-nivāsinaḥ 6*

*yāpayām āsa bhagavān / jananyāḥ sukha-hetave
yā tāsau śrī-harer bhakti-rūpiṇī prema-rūpiṇī 7*

evam - thus; *dhyātvā* - having contemplated; *gataḥ* - gone; *kṇaḥ* - all-attractive; *miśrasya* - of the brāhmaṇa; *pupa-veṭikām* - small flower house; *sukham* - comfortably; *āsanam* - seat; *āsitvā* - seated; *bhaktān* - the devotees; *gauḍa-nivāsinaḥ* - residents of Gauḍa; *yāpayām āsa* - sent; *bhagavān* - all-opulent Lord; *jananyāḥ* - of His mother; *sukha-hetave* - for the happiness; *yā* - who; *tā* - she; *asau* - she; *śrī-hare* - of Śrī Hari; *bhakti-rūpiṇī* - the form of devotion; *prema-rūpiṇī* - the form of love.

After meditating in this way, Gaura Kṛṣṇa went to a small house of flowers constructed by Kāśī Miśra. After seating Himself comfortably on an āsana there, He sent home the bhaktas of Gauḍa to bring happiness to His mother, who is the embodiment of both bhakti and prema for Śrī Hari.

*nityānanda samāliṅgya / dhtvā tasya kara-dvayam
prāha sa-gadgada yāhi / gauḍa-deśa tvam īśvaraḥ 8*

nitya-ānandam - the ever-blissful Lord; *samāliṅgya* - warmly embracing; *dhtvā* - holding; *tasya* - His; *kara-dvayam* - two hands; *prāha* - He said; *saḥ* - He; *gadgadama* - falteringly; *yāhi* - You should go; *gauḍa-deśam* - to Bengal; *tvam* - You; *īśvaraḥ* - the Lord.

Warmly embracing Nityānanda and clasping His hands, the Lord addressed Him with a faltering voice, "Go now to Gauḍa-deśa.

*tava deha vijānīyād / viśvāsa-bharaṇa mama
etaḥ jñātvā yatheccha tva / kartum arhasi hi prabho 9*

tava - Your; *deham* - body; *vijānīyāt* - may understand; *viśvāsa-bharaṇam* -

supporter of faith; *mama* - my; *etat* - this; *jñātvā* - knowing; *yathā-iccham* - as desired; *tvam* - You; *kartum* - to do; *arhasi* - You ought; *hi* - certainly; *prabho* - O Master.

"You are the Supreme Lord. I can therefore understand Your body to be the sustaining pillar of My faith. Knowing this, You may act in whichever way You desire, My dear Prabhu.

*mūrkhā-nīca-jaḍāndhākhyā / ye ca pātakino 'pare
tān eva sarvathā sarvān / kuru premādhikāriṇaḥ 10*

mūrkhā - fools; *nīca* - lowly; *jaḍa* - dullards; *andha* - blind; *ākhyāḥ* - known as; *ye* - those; *ca* - and; *pātakinaḥ* - sinners; *apare* - others; *tān* - those; *eva* - indeed; *sarvathā* - in every way; *sarvān* - all; *kuru* - make; *prema-adhikāriṇaḥ* - fit for.

"You must make the fools, the lowly, the dullards, the blind, and all other sinful men qualified in every respect to receive love for Kṛṣṇa."

*tam iti prahasan prāha / narttako 'ham tava prabho
kariyāmi yathājñā te / yatas tva sūtra-dhārakaḥ 11*

tam - Him; *iti* - thus; *prahasan* - laughing loudly; *prāha* - He said; *nartakaḥ* - the puppet; *aham* - I; *tava* - Your; *prabho* - O Master; *kariyāmi* - I shall act; *yathā-ājñā* - according to Your order; *te* - Your; *yataḥ* - since; *tvam* - You; *sūtra-dhārakaḥ* - the string-puller.

Laughing loudly, Nityānanda replied, "Prabhu, I am merely Your puppet; I must fulfill Your order, for You are the puppeteer."

*tayoḥ eva kathayatoḥ / svarūpādi-gaṇaiḥ saha
purī-śrī-paramānanda-rāmānandādibhis tathā 12*

*drāviḍa-stho dvijaḥ kaścīd / daridro buddhi-sattamaḥ
ājagāma dhanārtha ca / jagannātha-didkayā 13*

tayoḥ - of those two; *evam* - thus; *kathayatoḥ* - who were talking; *svarūpa-ādi* - headed by Svarūpa; *gaṇaiḥ* - with the group; *saha* - together; *purī-śrī-paramānanda-rāmānanda-ādibhiḥ* - and headed by Śrī Paramānanda Purī and Rāmānanda Rāya; *tathā* - also; *drāviḍa-sthaḥ* - a resident of southern Bhārata (India); *dvijaḥ* - a brāhmaṇa; *kaścīd* - a certain; *daridraḥ* - poor; *buddhi-sattamaḥ* - of excellent intelligence; *ājagāma* - he went; *dhanā-artham* - for the purpose of wealth; *ca* - and; *jagat-nātha* - the Lord of the universe; *didkayā* - desiring to see.

As those two were speaking in the company of Svarūpa Dāmodara and his men, and also Śrī Paramānanda Purī, Rāmānanda Rāya and the others, a certain poor brāhmaṇa of pure intelligence named Ramadāsa had arrived in Purī from south Bhārata. He desired to see Jagannātha-deva in order to acquire wealth.

*nivedya sva-prayojana / jagannāthasya sannidhau
sthitah sapta-dināny eva / pratyādeśa vicintayan 14*

nivedya - submitting; *sva-prayojanam* - his objective; *jagat-nāthasya* - of Jagannātha; *sannidhau* - near; *sthitah* - standing; *sapta-dināni* - seven days; *eva* - indeed; *pratyādeśam* - rejection; *vicintayan* - considering.

After submitting his objective before Jagannātha Svāmī and waiting for seven days, he then considered his petition rejected.

*aprāpya vāñchita duḥkhāt / samudra-tīram āgataḥ
tatraiva hy āgata daivād / bibhīṣaṇa ca darśayan 15*

aprāpya - after not getting; *vāñchitam* - desire; *duḥkhāt* - out of unhappiness; *samudra-tīram* - the shore of the ocean; *āgataḥ* - came; *tatra* - there; *eva* - indeed; *hi* - certainly; *āgatam* - came; *daivāt* - by Providence; *bibhīṣaṇam* - the pious rākṣasa, king of Lāṅka; *ca* - and; *darśayan* - showing.

Grief-stricken because of his unfulfilled desire, he went by the shore of the ocean. At that moment, by the will of Providence, King Bibhīṣaṇa of the island of Lāṅkā came there and showed himself to that brāhmaṇa.

*papraccha ko bhavān kutra / yāhi sa tva vadasva bhoḥ
saptāha śrī-jagannātha-darśanārtha gato 'py aham 16*

papraccha - he inquired; *kaḥ* - who?; *bhavān* - your honor; *kutra* - where?; *yāhi* - you go; *saḥ* - he; *tvam* - you; *vadasva* - do tell; *bhoḥ* - Oh!; *sapta-aham* - seven days; *śrī-jagannātha-darśana-artham* - with the purpose of seeing Jagannātha; *gataḥ* - gone; *api* - indeed; *aham* - I.

The brāhmaṇa inquired, "Oh tell me - who are you, good sir? And where are you going? I have just spent seven days seeing Śrī Jagannātha."

*bibhīṣaṇo nāma mahyam / ity uktvā prayayau sa ca
vipro 'pi tena sārddha ca / yayau saubhāgya-parvataḥ 17*

bibhīṣaṇaḥ nāma - name of Bibhīṣaṇa; *mahyam* - my; *iti* - thus; *uktvā* - having said; *prayayau* - he left; *saḥ* - he; *ca* - and; *vipraḥ* - learned brāhmaṇa; *api* - also; *tena* - with him; *sārddham* - together; *ca* - and; *yayau* - he went; *saubhāgya-parvataḥ* - that mountain of good fortune.

"Bibhīṣaṇa is my name," the pious rākṣasa replied. Then he departed, and the greatly fortunate vipra went along with him.

*āgato gaura-candrasya / samīpa śrī-vibhīṣaṇaḥ
dṭvā śrī-carāṇa-dvandva / tasya daṇḍa-natir bhuvi 18*

āgataḥ - went; *gaura-candrasya* - of Gaura Candra; *samīpam* - in the vicinity; *śrī-*

vibhānaḥ - the pious rākṣasa; *dṭvā* - having seen; *śrī-carāṇa-dvandvam* - the two shining feet; *tasya* - His; *daṇḍa-natiḥ* - bowing like a stick; *bhuvi* - on the earth.

Śrī Bibhīṣaṇa went to the place where Lord Gaura Candra was staying. Upon seeing the Lord's shining feet, he fell like a stick to the ground.

vipro 'pi sa camatkāra / paśyan prema-pariplutaḥ
dāridrya ślāghayan duḥkha / nanartta jāta-kautukaḥ 19

vipraḥ - the learned brāhmaṇa; *api* - also; *saḥ* - he; *camatkāram* - astonishment; *paśyan* - seeing; *prema-pariplutaḥ* - drenched by tears of love; *dāridryam* - poverty; *ślāghayan* - praising; *duḥkham* - unhappiness; *nanarta* - he danced; *jāta-kautukaḥ* - became jubilant.

Beholding that amazing scene, the brāhmaṇa also bowed down, and he wept until his body became drenched by tears of love. Then, praising his own miserable poverty [which had caused him to eventually meet the Lord], his heart became filled with jubilation and he danced.

bibhāṇa ca bhagavān / vāñchā-kalpa-taruḥ prabhuh
prāha brāhmaṇa-varyyāya / dhana dattvā bhavān khalu 20

pūrṇayiyati yenāsau / duḥkha-rogād vimucyate
ktāñjali-putaḥ so' pi / jagrāha śirasi vacaḥ 21

bibhāṇam - to Bibhīṣaṇa; *ca* - and; *bhagavān* - the all-opulent Lord; *vāñchā-kalpa-taruḥ* - desire tree; *prabhuh* - the Master; *prāha* - said; *brāhmaṇa-varyyāya* - to this exalted brāhmaṇa; *dhanam* - wealth; *dattvā* - having given; *bhavān* - your honor; *khalu* - truly; *pūrṇayiyati* - You will make him complete; *yena* - by which; *asau* - he; *duḥkha-rogāt* - from the disease of misery; *vimucyate* - he is liberated; *ktāñjali-putaḥ* - with folded hands; *saḥ* - he; *api* - assuredly; *jagrāha* - he took; *śirasi* - on his head; *vacaḥ* - His words.

The all-opulent Lord, who is like a wish-fulfilling tree, said to Bibhīṣaṇa, "If your grace gives wealth to this exalted brāhmaṇa, his desire will then be fulfilled, thus freeing him from the affliction of misery." With folded hands, Bibhīṣaṇa accepted Mahāprabhu's instruction on his head.

śrutvā dvija-varaḥ prāha / mā mā santyaktum arhasi
yathā te vacana-prāptiḥ / tathā kuru jagad-guro 22

śrutvā - hearing; *dvija-varaḥ* - the elevated brāhmaṇa; *prāha* - said; *mā* - not; *mām* - me; *santyaaktum* - to abandon; *arhasi* - You should; *yathā* - as; *te* - your; *vacana-prāptiḥ* - speaking these words; *tathā* - so; *kuru* - fulfill; *jagad-guro* - O guru of the cosmos.

Hearing this, the elevated brāhmaṇa said, "O guru of the cosmos! Kindly do not abandon me. Fulfill the boon promised by You.

***jagannātha hīkeśa / sasārṇava-tāraka
patita-prema-daḥ kṇas / tvam eva mā samuddhara 23***

jagannātha - O Lord of the universe; *hīkā-īśa* - O master of the senses; *sasāra-
arṇava-tāraka* - O deliverer from the ocean of material existence; *patita-prema-daḥ* -
the bestower of love of God on the fallen souls; *kṇas* - all-attractive; *tvam* - You;
eva - indeed; *mām* - me; *samuddhara* - deliver.

"O Lord of the universe! Master of the senses! O deliverer of conditioned souls
from the ocean of repeated birth and death! You are the bestower of Kṛṣṇa-prema to
the fallen souls. Indeed, You are Kṛṣṇa, the all-attractive person! Kindly deliver me."

***ta prāha karuṇā-sindhur / yāhi tva nija-mandiram
bhuktvā bhogān samutsjya / śrī-kṇa-caraṇa sadā 24***

tam - him; *prāha* - He said; *karuṇā-sindhur* - the ocean of mercy; *yāhi* - go; *tvam* -
you; *nija-mandiram* - to your own home; *bhuktvā* - having enjoyed; *bhogān* -
pleasures; *samutsjya* - renouncing; *śrī-kṇa-caraṇam* - the feet of Śrī Kṛṣṇa; *sadā* -
always.

The ocean of compassion answered him, "Return to your home. Enjoy your
pleasures after first renouncing them at Śrī Kṛṣṇa's feet.

***bhajanāl labhate bhakti / yathā syāt prema-sampadaḥ
eva śrutvā praṇamy asau / yayau nija-gha dvijaḥ 25***

bhajanāt - through worship; *labhate* - one gets; *bhaktim* - devotion; *yathā* -
whereby; *syāt* - there may be; *prema-sampadaḥ* - the opulences of prema; *evam* -
thus; *śrutvā* - having heard; *praṇamya* - bowing down; *asau* - he; *yayau* - he went;
nija-gham - own home; *dvijaḥ* - the twice-born man.

"Through such worship you shall receive bhakti, and by the practice of bhakti the
wealth of Kṛṣṇa-prema can arise in your heart." On hearing this, the brāhmaṇa offered
Mahāprabhu respectful obeisances and then departed for his home.

***bibhīṇas ca ta stutvā / praṇamya ca punaḥ punaḥ
jagāma sva-gha ramya / dhyāyan tac-caraṇāmbujam 26***

bibhīṇas - the pious rākṣasa; *ca* - and; *tam* - Him; *stutvā* - glorifying; *praṇamya* -
bowing down; *ca* - and; *punaḥ punaḥ* - repeatedly; *jagāma* - went; *sva-gham* - own
home; *ramyam* - charming; *dhyāyan* - contemplating; *tat* - His; *caraṇa-ambujam* -
lotus feet.

After offering prayers of praise to Gaura Hari and bowing down before Him
repeatedly, Bibhīṣaṇa also departed for his charming home while meditating on the
Lord's lotus feet.

Thus ends the Twenty-first Sarga entitled "The Lord Shows Mercy to Rāmadāsa," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Twenty-second Sarga

śrī-nityānanda-advaita-saṅga-mahā-utsavaḥ
The Joyous Meeting of Nityānanda and Advaita

*tataś ca śrī-gaura-candro / bhakta-varga-samanvitaḥ
nityānanda punar api / prāha prahasitānanaḥ 1*

tataḥ - then; *ca* - and; *śrī-gaura-candraḥ* - splendid Golden Moon; *bhakta-varga-samanvitaḥ* - with His group of bhaktas; *nitya-ānandam* - the ever blissful Lord; *punaḥ* - again; *api* - also; *prāha* - He said; *prahasita-ānanaḥ* - brightly smiling face.

Then accompanied by a group of devotees, Śrī Gaura Candra smiled brightly and again addressed Nityānanda Prabhu:

*pūrvva yat kathita tac ca / kartavya bhavatā kila
gaccha gaḍa hi tat śrutvā / sa jagāma hasan prabhuḥ 2*

pūrvam - before; *yat* - what; *kathitam* - was spoken; *tat* - that; *ca* - and; *kartavyam* - should be done; *bhavatā* - by Your honor; *kila* - now; *gaccha* - go; *gaḍam* - to Bengal; *hi* - certainly; *tat* - that; *śrutvā* - hearing; *saḥ* - He; *jagāma* - He went; *hasan* - smiling; *prabhuḥ* - the Master.

"Your Grace! Kindly accomplish all that I formerly instructed You to do. Go now to Gaua-deśa!" Hearing this, Nityānanda Prabhu departed smiling.

*pānihāṭa puram ramya / raghava-pañḍita-gham
praṇamanta dvija kroḍi-ktvā prāha mahā-sukhī 3*

pānihāṭam puram - the town of Pānihāṭa; *ramyam* - charming; *raghava-pañḍita-gham* - house of Rāghava Paṇita; *praṇamantam* - offering obeisances; *dvijam* - the brāhmaṇa; *kroḍi-ktvā* - having embraced; *prāha* - He said; *mahā-sukhī* - the very happy Person.

When Nityānanda arrived in the charming town of Pānihāṭa, He went to the house of Rāghava Paṇita. That brāhmaṇa offered prostrated obeisances before Him, and Nityānanda very jubilantly embraced him to His heart and said:

*rāghava kuru śighra me / su-vāsita-jalair api
abhieka candanādi-pupālaṅkaraṇādinā 4*

rāghava - O Rāghava; *kuru* - perform; *śīghram* - quickly; *me* - my; *su-vāsita-jalaiḥ* - with sweetly scented water; *api* - also; *abhiḥkam* - sacred bath; *candana* - sandalwood pulp; *ādi* - beginning with; *pupa-alaṅkaraṇa-ādinā* - with flowers, ornaments and so on.

"O Rāghava, with great haste perform My sacred bath with sweetly scented water. Anoint My body with scents such as sandalwood pulp and decorate Me with flower-ornaments and so forth.

***svarṇa-raupya-pravālādi-maṇi-muktādi-nirmitaiḥ
bhūaṇaiś ca tvayā kāryya / mad-aṅga-parimaṇḍanam 5***

svarṇa - gold; *raupya* - silver; *pravāla* - coral; *ādi* - headed by; *maṇi-mukta* - gems and pearls; *ādi* - and so forth; *nirmitaiḥ* - made from; *bhūaṇaiḥ* - ornaments; *ca* - and; *tvayā* - by you; *kāryam* - duty; *mat-aṅga* - my body; *parimaṇḍanam* - full decorating.

"You must fully decorate My body with ornaments of gold, silver, coral, gems and pearls. This is your duty.

***yena me prāṇa-nāthasya / gaura-candrasya sarvadā
sat-cit-ānanda-pūrṇasya / pūrṇo manoratho bhavet 6***

yena - by which; *me* - my; *prāṇa-nāthasya* - of the Lord of my life; *gaura-candrasya* - of the Golden Moon; *sarvadā* - always; *sat-cit-ānanda-pūrṇasya* - filled with eternity, knowledge and bliss; *pūrṇaḥ* - fulfilled; *mana-rathaḥ* - desire; *bhavet* - it may be.

"Through this expedient, I shall begin to fulfil the desire of My Lord Gaura Candra to spread the holy name throughout Bengal! His body is eternal, cognizant and blissful, and He is the Lord of My life."

***śrutvā sarvva śīghram eva / kārayitvā janair dvijaḥ
su-gandhi-payasā sura-dīrghikāyā mudānvitah 7***

***snāpayitvā sannimajya / bhūayitvā ca bhūaṇaiḥ
gandha-candana-pupaiś ca / nanāma bhuvi daṇḍavat 8***

śrutvā - hearing; *sarvam* - all; *śīghram* - swiftly; *eva* - indeed; *kārayitvā* - arranged; *janaiḥ* - with the people; *dvijaḥ* - the brāhmaṇa; *su-gandhi-payasā* - with very fragrant water; *sura-dīrghikāyāḥ* - of the celestial Gaṅgā; *mudā-anvitah* - filled with joy; *snāpayitvā* - bathed; *sannimajya* - immersing; *bhūayitvā* - ornamented; *ca* - and; *bhūaṇaiḥ* - with decorations; *gandha-candana-pupaiḥ* - with scented oils, sandalwood and flowers; *ca* - and; *nanāma* - he bowed down; *bhuvi* - on the earth; *daṇḍa-vat* - like a rod.

Upon hearing all these instructions, the brāhmaṇa speedily accomplished them with aid of the people of the town. With much joy he immersed the transcendental

body of Śrī Nityānanda in sweetly fragrant water from the river of the gods. After decorating Him with ornaments and anointing Him with scented oils, candana and flowers, Rāghava Paṇita bowed before Him, falling down like a rod to the ground.

*sarvvālaṅkāra-sayukto / reje nanda-suto yathā
baladevaḥ svaya cāpi / svaya gopāla-rūpa-dhk 9*

sarva - all; *alaṅkāra-sayuktaḥ* - with ornaments; *reje* - He shone; *nanda-sutaḥ* - the son of Nanda; *yathā* - as; *bala-devaḥ* - the mighty God; *svayam* - Himself; *ca* - and; *api* - actually; *svayam* - spontaneously; *gopāla-rūpa-dhk* - accepting the form of a cowherd.

Thus fully adorned, Nityānanda shone like Baladeva, the son of Nanda Himself. By His own wish He appeared there in His original form as a gopāla.

*śrīdāmādyāḥ sakhā ye ca / vraja-gopāla-rūpiṇaḥ
vaśī-veṇu-viāṇādyair / alaṅkāraiś ca maṅḍitāḥ 10*

*śrī-rāma-sundara-gaurī-dāsādyāḥ kīrtana-priyāḥ
viharanti sadā nityānanda-saṅge mahattamāḥ 11*

śrīdāmā-adyāḥ - headed by Śrīdāmā; *sakhāḥ* - the boyfriends; *ye* - who; *ca* - and; *vraja-gopāla-rūpiṇaḥ* - having the forms of cowherds; *vaśī-veṇu-viāṇā-adyaiḥ* - by vaśī and veṇu flutes, buffalo-horns and so on; *alaṅkāraiḥ* - with decorations; *ca* - and; *maṅḍitāḥ* - ornamented; *śrī-rāma-sundara*; *gaurī-dāsa*; *adyāḥ* - headed by; *kīrtana-priyāḥ* - lovers of kīrtana; *viharanti* - enjoyed; *sadā* - continuously; *nityānanda* - the original form of a devotee; *saṅge* - in the association of; *mahattamāḥ* - very great souls.

Śrī Rāma, Sundarānanda, Gaurīdāsa and others, who dearly loved to chant the names of Hari, also accepted the forms of the gopāla-sakhās of Vraja, headed by Śrīdāmā. Decorated by the ornaments of the vaśī and veṇu flutes, as well as bugles made of buffalo-horns and other paraphernalia of cowherd boys, those great souls took continuous delight in Nityānanda's company.

*eva sa bhagavān rāmas / taiḥ sārddha jāhnavī-jale
krīḍan tāṇḍavam āsādyā / sva-bhaktānā ghe ghe 12*

evam - thus; *saḥ* - He; *bhagavān* - the all-opulent Lord; *rāmaḥ* - Nityānanda; *taiḥ* - with them; *sārddham* - in company; *jāhnavī-jale* - in the water of the Jāhnavī (Gaṅgā); *krīḍan* - sporting; *tāṇḍavam* - ecstatic dancing; *āsādyā* - taking to; *sva-bhaktānām* - of His devotees; *ghe ghe* - home to home.

Bhagavān Rāma played with His sakhās in the waters of the Jāhnavī. Then dancing with immense ecstasy, He wandered from home to home to visit all His bhaktas.

*ramamāṇaḥ sukhenāpi / gadādhara-gha yayau
gopī-bhāvena pūrṇa sa / dṭvā ta prema-vihvalaḥ 13*

ramamāṇaḥ - enjoying; *sukhena* - joyously; *api* - very; *gadādhara* - the personified energy of devotion; *gham* - to the house; *yayau* - He went; *gopī-bhāvena* - with the mood of a gopī; *pūrṇam* - filled; *saḥ* - he; *dtvā* - seeing; *tam* - Him; *prema-vihvalaḥ* - overwhelmed by love.

Thus He enjoyed with great delight. He next visited the home of Gadādhara Dāsa. Just by seeing Gadādhara and appreciating his gopī-bhāva, Nityānanda became flooded by emotions of prema.

***āgataḥ kīrttanānandaḥ / sapta-grāmākhyaka puram
tri-veṇī-tīram āsādyā / gaurāṅga-guṇa-kīrttane 14***

āgataḥ - came; *kīrtana-ānandaḥ* - in the bliss of kīrtana; *sapta-grāma-ākhyakam puram* - the town named Sapta Grāma; *tri-veṇī-tīram* - the bank of the Trivenī, the confluence of the Gaṅgā, Yamunā and Sarasvatī; *āsādyā* - reaching; *gaurāṅga-guṇa-kīrtane* - in the chanting of the qualities of Gaurāṅga.

Absorbed in kīrtana-bliss, they came to the town named Sapta Grāma and went to the bank of the Trivenī while singing songs of Gaurāṅga's qualities.

***nanartta paramānanda / gopī-bhāva pradarśayan
nityānando 'pi gaurāṅga-kīrttanānanda-dāyakaḥ 15***

***ktvā tasmin mahollāsa / purandara-gha yayau
tasya prema-rasenāpi / ktvā tasya sukha ca saḥ 16***

nanarta - He danced; *parama-ānandam* - transcendental joy; *gopī-bhāvam* - moods of the gopīs; *pradarśayan* - showing; *nityānandaḥ* - the original form of a devotee; *api* - also; *gaurāṅga-kīrtana-ānanda* - of the joy of Gaurāṅga-kīrtana; *dāyakaḥ* - bestower; *ktvā* - having done; *tasmin* - in that; *mahā-ullāsam* - great splendor and joy; *purandara-gham* - the home of Purandara; *yayau* - He went; *tasya* - His; *prema-rasena* - by His loving mellows; *api* - also; *ktvā* - made; *tasya* - his; *sukham* - happiness; *ca* - and; *saḥ* - He.

Gadādhara Dāsa danced, displaying the supreme ecstasy of the gopīs. Then Śrī Nityānanda, bestower of the bliss of Gaurāṅga-kīrtana, having created great delight in that place, went to the house of Purandara. There He satisfied that person's heart by His mellows of prema.

***yatra saptarayaḥ sarvve / smaranti bhāvataḥ padam
mukta-veṇī-tayākhyāta / vadanti veda-pāragāḥ 17***

yatra - where; *sapta-ayaḥ* - the seven sages; *sarve* - all; *smaranti* - remember; *bhāvataḥ* - of ecstasy; *padam* - the feet (of Nārāyaṇa); *mukta-veṇī-tayā* - by the releasing of the rivers; *ākhyātam* - known; *vadanti* - they say; *veda-pāragāḥ* - persons learned in the Vedas.

Persons conversant in the Vedas have named that place where the currents mingle Mukta-veṇī. There all the seven sages contemplate the transcendental abode of all ecstasy, which is the lotus feet of Nārāyaṇa.

*gaṅgā-yamunayoś caiva / sarasvatyāś ca sarvvadā
pravāhāś ca vadanti sma / tad-darśana-mahotsavāḥ 18*

gaṅgā-yamunayoḥ - of the Gaṅgā and Yamunā; *ca* - and; *eva* - indeed; *sarasvatyāḥ* - of the Sarasvatī; *ca* - and; *sarvadā* - always; *pravāhāḥ* - currents; *ca* - and; *vadanti* - they say; *sma* - indeed; *tad* - that; *darśana* - sight; *mahā-utsavāḥ* - they felt greatly festive.

Sages say that the currents of the Gaṅgā, Yamunā and Sarasvatī eternally flow there, and the sight of that spot causes great jubilation to the pilgrims.

*narā muktā bhavanti hi / snātvā vā smaraṇād api
harau bhakti ca vindanti / sarvva-duḥkha-vināśinīm 19*

narāḥ - men; *muktāḥ* - liberated; *bhavanti* - become; *hi* - certainly; *snātvā* - bathing; *vā* - or; *smaraṇāt* - by remembering; *api* - even; *harau* - to Hari; *ca* - and; *bhaktim* - devotion; *ca* - and; *vindanti* - achieve; *sarva-duḥkha-vināśinīm* - destroying all grief.

Simply by bathing there or even remembering that place, men attain liberation, achieve devotion to Śrī Hari, and nullify all distress.

*nityānanda-prabhus tatra / vaṇijān tu ghe ghe
karoti kṇa-caitanya-nāma-saṅkīrtana mahat 20*

nityānanda-prabhuḥ - the Lord who displays unending bliss; *tatra* - there; *vaṇijān* - amongst the merchants; *tu* - indeed; *ghe ghe* - home to home; *karoti* - did; *kṇa-caitanya-nāma-saṅkīrtanam* - the chanting of Kṛṣṇa Caitanya's names; *mahat* - great.

Wandering from house to house amongst the merchants of that town, Nityānanda Prabhu performed a great saṅkīrtana of the names of Śrī Kṛṣṇa Caitanya.

*yathā saṅkīrtana-sukha / navadvīpe bhavet purā
nityānanda-prasādena / tad evātra sukha param 21*

yathā - as; *saṅkīrtana* - congregational chanting; *sukham* - the happiness of; *navadvīpe* - in Navadvīpa; *bhavet* - could take place; *purā* - before; *nityānanda* - who is ever-blissful; *prasādena* - by the mercy of; *tad* - that; *eva* - indeed; *ca* - and; *atra* - in this place; *sukham* - happiness; *param* - supreme.

Just as the joy of saṅkīrtana was previously displayed in Navadvīpa, that joy was also supremely victorious at Tri-veṇī by the mercy of Nityānanda.

*uddhāraṇa-ghe sthitvā / tena sārddha jagad-guruḥ
gaura-candra-rase magnaḥ / śānti-puram agāt tataḥ 22*

uddhāraṇa-ghe - in the house of Uddharana Daṭṭa; *sthitvā* - staying; *tena* - with him; *sārddham* - together; *jagad-guruḥ* - spiritual master of all sentient beings; *gaura-candra* - the Golden Moon; *rase* - in the mellow of; *magnaḥ* - immersed; *śānti-puram* - the town of peace; *agāt* - He went; *tataḥ* - then.

After staying in the house of Uddhāraṇa Datta, that spiritual master of all living beings departed for Śāntipura, immersed in Gaura Candra-rasa.

*nityānanda-mukha dṭvā / śrīlādvaito mahā-matiḥ
huhuṅkāreṇa nādena / diṅ-mukha paripūrayan 23*

nityānanda - ever-blissful; *mukham* - the face of; *dṭvā* - seeing; *śrīla-advaitaḥ* - the avatāra of a devotee; *mahā-matiḥ* - very wise; *huhuṅkāreṇa* - with a roar; *nādena* - with a sound; *dik-mukham* - all directions; *paripūrayan* - filling.

When the very wise Advaita saw the face of Nityānanda, He filled all directions with a resounding roar of joy.

*stutvā parama-hareṇa / namasktya punaḥ punaḥ
tam āliṅgya prabhuś cāpi / praṇamya sa-sukha vasan 24*

stutvā - after glorifying; *parama-hareṇa* - with transcendental joy; *namasktya* - after bowing down; *punaḥ punaḥ* - repeatedly; *tam* - Him; *āliṅgya* - embracing; *prabhuḥ* - the Lord; *ca* - and; *api* - also; *praṇamya* - bowing down; *sa-sukham* - comfortably; *vasan* - sat down.

The _cārya glorified Nityānanda with immense bliss, rising and falling before Him again and again. Śrī Nityānanda Prabhu embraced Śrī Advaita and also offered humble obeisances. Then Nityānanda became comfortably seated.

*tasyāpi janayan hara / navadvīpam agāt prabhuḥ
gaurāṅga-guṇa-sammatta / jagad-āhlāda-kāraḥ 25*

tasya - His; *api* - also; *janayan* - generating; *haram* - jubilation; *navadvīpam*; *agāt* - He went; *prabhuḥ* - the Master; *gaurāṅga-guṇa-sammattaḥ* - delighted by the qualities of Gaurāṅga; *jagat* - for all the people of the cosmos; *āhlāda-kāraḥ* - the creator of the joy.

After arousing jubilation in Śrī Advaita, Nityānanda, who englistens the hearts of all the people of the world, departed for Navadvīpa as He was completely intoxicated by the divine attributes of Śrī Gaurāṅga.

Thus ends the Twenty-second Sarga entitled "The Joyous Meeting of Nityānanda and Advaita," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.



Twenty-third Sarga
nityānanda-vilāsaḥ
The Pastimes of Nityānanda

*tata āgatya prathama / śrī-śacī-darśanotsukaḥ
praṇamya caraṇopānte / mātā āgato 'ha sukham 1*

tata - then; *āgatya* - coming; *prathamam* - first; *śrī-śacī-darśana-utsukaḥ* - eager to see Śrī Śacī; *praṇamya* - bowing down; *caraṇa-upānte* - close to her feet; *mātāḥ* - O Mother; *āgataḥ* - come; *aham* - I; *sukham* - happily.

When Nityānanda Prabhu arrived in Navadvīpa, He at first felt an intense eagerness to see Śacī Mātā. Entering her home, He bowed down close to her feet, saying, "O Mother, I am very pleased to come and see you!"

*śrutvā sā sa-tvara mātā / tasya mūrddhni kara-dvayam
dhtvā tāteti sambodhya / sañcumbya ca muhur mmuhuh 2*

śrutvā - having heard; *sā* - she; *sa-tvaram* - swiftly; *mātā* - mother; *tasya* - His; *mūrddhni* - on the head; *kara-dvayam* - two hands; *dhtvā* - held; *tāta* - O dear child; *iti* - thus; *sambodhya* - addressing; *sañcumbya* - kissing all over; *ca* - and; *muhu muhuḥ* - again and again.

Hearing these words, she quickly took His head in her hands and kissed it again and again, addressing Him, "My dear child!"

*uvāca madhura tāta / sthātum arhasi mad-ghe
yena tvā sarvadā tāta / paśyāmi duḥkha-cchedakam 3*

uvāca - she said; *madhuram* - sweetly; *tāta* - O dear child; *sthātum* - to stay; *arhasi* - You ought; *mat-ghe* - in my house; *yena* - whereby; *tvām* - You; *sarvadā* - always; *tāta* - dear child; *paśyāmi* - I see; *duḥkha-cchedakam* - remover of sorrow.

She said sweetly, "Dear child, please stay in my house, for thus I can always look at You and become free from sorrow."

*prahasan prāha tā mātāḥ / śṇu satya vadāmi te
vasāmi sānujo 'ha te / sadā sannihito 'pi ca 4*

prahasan - laughing loudly; *prāha* - He said; *tām* - to her; *mātāḥ* - O Mother; *śṇu* - please listen; *satyam* - truth; *vadāmi* - I speak; *te* - your; *vasāmi* - I dwell; *sa-anujaḥ* - with my younger brother; *aham* - I; *te* - your; *sadā* - always; *sannihitaḥ* - near; *api* - even; *ca* - and.

Laughing loudly, Nityānanda replied to her, "Hear Me, Mother, I tell you truly:
Along with My younger brother, I forever live by your side.

*tvayā pācitam anna yat / śrī-kṇādhara-pūritam
tal-lobhena sadā mātāḥ / tiṭhāmi tava sannidhau 5*

tvayā - by you; *pācitam* - cooked; *annam* - food; *yat* - which; *śrī-kṇa-adhara* - lips of Śrī Kṛṣṇa; *pūritam* - covered; *tal-lobhena* - by desire for that; *sadā* - always; *mātāḥ* - O Mother; *tiṭhāmi* - I stay; *tava* - your; *sannidhau* - in the presence.

"Since Śrī Kṛṣṇa's lips thoroughly savor the food you cook, I always stay in your presence out of greed for tasting it."

*eva śrutvā hasantī sā / pakva-śāly-annam uttamam
sūpa ta payasādyā ca / tam anna paramādbhutam 6*

*tasmai sarvva vinivedya / paśyantī mukha-pankajam
bubhuje sānuja so 'pi / prahasan bhakta-vatsalaḥ 7*

evam - thus; *śrutvā* - hearing; *hasantī* - smiling; *sā* - she; *pakva* - cooked; *śāli-anna* - rice; *uttamam* - excellent; *sūpam* - dahl soup; *tam* - that; *payasa* - sweet rice; *ādyam* - headed by; *ca* - and; *tam* - that; *annam* - food; *parama-adbhutam* - very wonderful; *tasmai* - to Him; *sarvam* - all; *vinivedya* - offering; *paśyantī* - seeing; *mukha-pankajam* - lotus faces; *bubhuje* - He enjoyed; *sa-anujaḥ* - with His younger brother; *saḥ api* - He was indeed there; *prahasan* - laughing; *bhakta-vatsalaḥ* - the lover of His devotees.

Hearing this, Śacī Devī laughed and offered to Him all the foods which she had prepared. There was very fine cooked rice, soup made of dahl and vegetables, plus various sweets such as sweet rice. All of these foods had a very wonderful flavor. While the lover of His devotees, Śrī Nityānanda, ate laughing in the company of His younger brother (who was indeed present), Śacī Mātā gazed upon Their lotus faces.

*ḍṭvā sā rāma-kṇau ca / bhuktavantau sukhārṇave
magnā babhūva tā ḍṭvā / nityānanda-dayā-nidhiḥ 8*

*prāha mātāḥ satyam eva / vacaḥ ki me vadādhunā
sā prāha tāta te satyam / īśvarasya vaco yathā 9*

ḍṭvā - seeing; *sā* - she; *rāma-kṇau* - the divine duo; *ca* - and; *bhuktavantau* - eating; *sukha-arṇave* - in the ocean of joy; *magnā* - merged; *babhūva* - she became; *tām* - her; *ḍṭvā* - seeing; *nityānanda* - personified eternal bliss; *dayā-nidhiḥ* - ocean of mercy; *prāha* - He said; *mātāḥ* - O Mother; *satyam* - true; *eva* - indeed; *vacaḥ* - words; *kim* - whether?; *me* - to Me; *vada* - do tell; *adhunā* - now; *sā* - she; *prāha* - said; *tāta* - dear one; *te* - Your; *satyam* - true; *īśvarasya* - of the Lord; *vacaḥ* - words; *yathā* - like.

Seeing Rāma and Kṛṣṇa eating, she became merged in a sea of joy. Nityānanda, the ocean of mercy, glanced at her and said, "Mother, tell Me now. Were My words true?" She replied, "Dear child, Your words are as true as the words of I-śvara.

*tathāpi sānuja tvā hi / draṭum icchāmi sarvadā
yathājñā te sukha mātāḥ / kartavya me nirantaram 10*

tathā api - still; *sa-anujam* - with Your younger brother; *tvām* - You; *hi* - certainly; *draṭum* - to see; *icchāmi* - I desire; *sarvadā* - always; *yathā-ājñā* - by your order; *te* - your; *sukham* - happily; *mātāḥ* - O Mother; *kartavyam* - should be done; *me* - of me; *nirantaram* - perpetual.

"Still I wish that I could always see You and Your younger brother." Nityānanda replied, "Dear Mother, whatever you may order Me, it is always My duty to fulfill it with gladness."

*eva tatra sthito nityānandaḥ sarvva-sukha-pradaḥ
janayan paramānanda / navadvīpa-nivāsinām 11*

evam - thus; *tatra* - there; *sthitaḥ* - staying; *nityānandaḥ* - perpetual joy personified; *sarva-sukha-pradaḥ* - bestower of all happiness; *janayan* - generating; *parama-ānandam* - transcendental bliss; *navadvīpa-nivāsinām* - for the residents of Navadvīpa.

Thus Nityānanda, the bestower of all bliss, stayed in the house of Śacī and created transcendental happiness for the residents of Navadvīpa.

*kurvan sarva-janān kṣa-caitanya-rasa-bhāvitān
gaurāṅga-kīrttanānando / nanartta sva-janaiḥ saha 12*

kurvan - doing; *sarva-janān* - all people; *kṣa-caitanya* - teacher of service to the name; *rasa-bhāvitān* - inspired by the rasa; *gaurāṅga-kīrtana-ānandaḥ* - filled with joy of Gaurāṅga-kīrtana; *nanarta* - He danced; *sva-janaiḥ* - with His own men; *saha* - in company.

He inspired all men to taste the rasa of munificence and service to the name, as taught by Kṛṣṇa Caitanya Mahāprabhu, and as He danced with His associates, His heart was filled with the joy of Gaurāṅga-kīrtana.

*gandha-candana-liptāṅgo / nīlāmbara-samāvtaḥ
svarṇa-raupya-pravādyair / alaṅkārāiś ca maṇḍitaḥ 13*

gandha - scents; *candana* - sandalwood paste; *lipta* - anointed; *aṅgaḥ* - body; *nīlāmbara* - blue garment; *samāvtaḥ* - covered by; *svarṇa-raupya-pravāla* - gold, silver, coral; *ādyaiḥ* - and so on; *alaṅkārāiḥ* - by ornaments; *ca* - and; *maṇḍitaḥ* - decorated.

His body was anointed by fragrant scents and sandalwood paste, and He was

dressed in a garment of deep blue color. He was decorated by ornaments of gold, silver, coral and other precious substances.

***karpūra-tāmbulādyaiś ca / pūrṇa-śrī-mukha-paṅkajaḥ
loha-daṇḍa-dhara rūpya-hāra-kaustubha-bhūaṇaḥ 14***

karpūra - camphor; *tāmbula* - betel-nut and chewing spices; *ādyaiḥ* - headed by; *ca* - and; *pūrṇa* - full; *śrī-mukha* - lustrous mouth; *paṅka-jah* - mud-born (lotus); *loha-daṇḍa-dharaḥ* - holder of a copper staff; *rūpya* - of silver; *hāra* - necklace; *kaustubha-bhūaṇaḥ* - enhanced by the Kaustubha gem.

His fully blossomed lotus-like mouth was fragrant with camphor and betel. He held a copper staff, and He was further ornamented by a silver necklace holding the Kaustubha gem.

***kuṇḍalaika-dharaḥ śrīmān / vana-mālā-vibhūitaḥ
veṇu-pāṇiḥ sadā kurvvan / gaurāṅga-guṇa-kīrtanam 15***

kuṇḍala-eka-dharaḥ - wearer of one earring; *śrīmān* - illustrious; *vana-mālā-vibhūitaḥ* - ornamented by a forest flower-garland; *veṇu-pāṇiḥ* - a flute in the hand; *sadā* - always; *kurvan* - doing; *gaurāṅga-guṇa-kīrtanam* - the chanting of Gaurāṅga's qualities.

That illustrious Lord wore a single earring, and He was decorated by a garland of forest-flowers. He held a flute in His hands, and He sang incessantly of Śrī Gaurāṅga's qualities.

***caura-dasyu-gaṇāḥ sarvve / dṭvā tasya vibhūaṇam
harttu kurvanti te nānā / sva-yatnam ātatāyinaḥ 16***

caura - thieves; *dasyu* - brigands; *gaṇāḥ* - gangs; *sarvve* - all; *dṭvā* - seeing; *tasya* - His; *vibhūaṇam* - ornaments; *hartum* - to take; *kurvanti* - made; *te* - they; *nānā* - many; *sva-yatnam* - personal attempts; *ātatāyinaḥ* - armed men.

Seeing His fine ornaments, all the bands of thieves and dacoits made many attempts to steal them.

***tān eva kpayā pūrṇo / nityānando mahā-prabhuḥ
gaurāṅga-kīrtanānanda-paripūrṇān cakāra ha 17***

tān - they; *eva* - indeed; *kpayā* - out of mercy; *pūrṇaḥ* - full; *nityānandaḥ* - the Lord of eternal bliss; *mahā-prabhuḥ* - the great Master; *gaurāṅga-kīrtana*; *ānanda-paripūrṇān* - totally absorbed in the joy; *cakāra* - made; *ha* - indeed.

Feeling great compassion for them, Nityānanda Mahāprabhu transformed them from murderous dacoits into men wholly absorbed in relishing the nectarean bliss of Gaurāṅga-kīrtana.

***eva sa viharan kṇa-caitanya-rasa-bhāvukah
karoti vividhā krīḍā / gopāla-bāla-līlayā 18***

evam - thus; *saḥ* - He; *viharaṇ* - enjoyed; *kṇa-caitanya-rasa* - the mellows of Kṛṣṇa Caitanya; *bhāvukah* - one who madly experiences ecstasy; *karoti* - does; *vividhām* - various; *krīḍām* - sports; *gopāla-bāla* - cowherd boy; *līlayā* - by the pastime.

Thus Nityānanda took His pleasure as a Gaura-bhāvuka, one who madly experiences the ecstatic emotions and transcendental moods taught by Kṛṣṇa Caitanya, and He performed many kinds of sportive pastimes as a cowherd boy.

***gaṅgā-tīra samāsādyā / sva-bhaktānā ghe prabhuh
viharan sneha-sampūrṇah / kṇa-dāsa-gha yayau 19***

***baḍa-gāchī-nivāsī sa / prāpya duprāpyam īsvaram
ānandenākulo bhūtvā / dhunvan vāso nanartta ha 20***

gaṅgā-tīram - the bank of the Gaṅgā; *samāsādyā* - coming to; *sva-bhaktānām* - of His own bhaktas; *ghe* - in the houses; *prabhuh* - the Master; *viharaṇ* - enjoying; *sneha-sampūrṇah* - completely filled by affection; *kṇa-dāsa-gham* - the house of Kṛṣṇa Dāsa; *yayau* - He went; *baḍa-gāchī-nivāsī* - a resident of Baa-gāchī town (meaning "big tree"); *saḥ* - he; *prāpya* - attaining; *duprāpyam* - the unattainable; *īsvaram* - Supreme Lord; *ānadena* - out of bliss; *ākulo* - filled; *bhūtvā* - becoming; *dhunvan* - waving; *vāsaḥ* - garment; *nanarta* - he danced; *ha* - indeed.

Overflowing with affection for all, Nityānanda Prabhu travelled along the bank of the Gaṅgā, visiting the homes of His bhaktas and tasting bliss. Once, He visited the home of Kṛṣṇa Dāsa, who was a resident of Baa-gāchī. Having attained the unattainable Supreme Personality of Godhead as a guest within His home, Kṛṣṇa Dāsa became filled with joy and danced while waving his upper garment.

***mahā-puṇyatamo grāmo / baḍa-gāchīti sañjñakah
nityānanda-svarūpasya / vihāro bhāvi yatra vai 21***

mahā-puṇyatamaḥ - most pious; *grāmaḥ* - town; *baḍa-gāchī* - big tree; *īti* - thus; *sañjñakah* - known; *nityānanda-svarūpasya* - of the original form of Nitāi; *vihārah* - pleasure-pastimes; *bh_vī* - took place; *yatra* - where; *vai* - truly.

That town known as Baa-gāchī is most pious, for in that place Nityānanda-svarūpa enjoyed many pleasure-pastimes.

***kṇa-dāsena sārddha śrī-navadvīpa samāgataḥ
viharan kīrttanānando / rāma-dāsādibhir vtaḥ 22***

kṇa-dāsena - with Kṛṣṇa Dāsa; *sārddham* - in company; *śrī-navadvīpam* - the town of nine islands; *samāgataḥ* - approached; *viharaṇ* - enjoying; *kīrtana-ānandaḥ* - delighted by kīrtana; *rāma-dāsa-ādibhiḥ* - by those headed by Rāma Dāsa; *vtaḥ* - surrounded.

Then, surrounded by His devotees headed by Kṛṣṇa Dāsa and Rāma Dāsa, and revelling in the bliss of kīrtana, Nityānanda approached Śrī Navadvīpa.

*śrī-kṣa-caitanya-nāmnā / paripūrṇa jagat-trayam
ktvā rarāja gopālaiḥ / sama nanda-vraje yathā 23*

śrī-kṣa-caitanya-nāmnā - by the names of Kṛṣṇa Caitanya; paripūrṇam - entire; jagat-trayam - the three worlds; ktvā - made; rarāja - He shone; gopālaiḥ - with the cowherds; samam - in company; nanda-vraje - in the land of Vraja ruled by Nanda; yathā - as.

In company with those gopālas, Nityānanda made the three worlds fully satisfied through the chanting of Śrī Kṛṣṇa Caitanya's names, just as it had formerly been in the land of Vraja when Nanda ruled as king of the cowherds.

*vetra-vaśī-śṅga-veṇu-guñja-mālā-vibhūitaiḥ
pāradair āvtaḥ kṣa-kīrttanāmta-varakaiḥ 24*

*baladevaḥ svaya gopo / vndāranya-vilāsavān
tat-rūpa darśayan loke / gaurāṅga-prāṇa-vallabhaḥ 25*

vetra - staff; vaśī - long flute; śṅga - bugle; veṇu - small flute; guñja-mālā - strings of red berries; vibhūitaiḥ - with ornaments; pāradaiḥ - with His associates; āvtaḥ - surrounded; kṣa-kīrtana-amta-varakaiḥ - by those who caused the rains of nectarean Kṛṣṇa kīrtana; baladevaḥ - Kṛṣṇa's big brother; svayam - spontaneously; go-paḥ - the cowherd; vndāranya - in the forest of Vṛndā; vilāsavān - performer of pastimes; tat-rūpa - His form; darśayan - showing; loke - to the world; gaurāṅga - the golden Lord; prāṇa - life force; vallabhaḥ - the beloved.

Nityānanda's love for Śrī Gaurāṅga was the very energy which sustained His life. He was surrounded by associates who inundated the world with the nectarean rains of Kṛṣṇa-kīrtana. They were decorated by staffs for herding cows, various kinds of flutes, buffalo horn bugles, and strands of red guñjā berries. In their company He who is none other than the original Baladeva, and who formerly played the pastimes of a cowherd in Vṛndāvana, displayed that same form to the world.

Thus ends the Twenty-third Sarga entitled "The Pastimes of Nityānanda," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Twenty-fourth Sarga
bhakta-maṇala-vilāsaḥ
Gaura's Pastimes Among the Circle of His Devotees

*tataḥ śrī-gaurāṅga-candraḥ / svarūpādyaiḥ samanvitaḥ
śrī-rādhā-bhāva-mādhuryaiḥ / pūrṇo na veda kiñcana 1*

tataḥ - then; *śrī-gaurāṅga-candraḥ* - the golden moon-like Lord; *svarūpa-ādyaiḥ* - with the devotees headed by Svarūpa Dāmodara; *samanvitaḥ* - in company; *śrī-rādhā-bhāva-mādhuryaiḥ* - with the sweetnesses of Śrī Rādhā's ecstasy; *pūrṇaḥ* - full; *na* - not; *veda* - knew; *kiñcana* - anything else.

Meanwhile, Śrī Gaurāṅga Candra was in Jagannātha Puri, accompanied by intimate devotees headed by Svarūpa Dāmodara, and He became fully absorbed in the sweetnesses of the ecstatic moods felt by Śrīmatī Rādhārāṇī, and He knew nothing else.

*rāmānandena sahitaḥ / kṣa-mādhurya-vaibhavam
āsvādyāsvādayad bhaktān / bhakta-vaśyaḥ svaya hariḥ 2*

rāmānandena - with Rāmānanda; *sahitaḥ* - together; *kṣa-mādhurya-vaibhavam* - the glory of Kṛṣṇa's sweetness; *āsvādya* - having relished; *āsvādayat* - He caused to relish; *bhaktān* - the devotees; *bhakta-vaśyaḥ* - controlled by His devotees; *svayam* - voluntarily; *hariḥ* - the thief of the mind.

By His own wish, Śrī Hari accepts the control of His devotees' pure love. Thus, through the assistance of Rāmānanda Rāya, He tasted the glories of Kṛṣṇa's sweetness and then induced His other devotees to also taste it.

*vndāvana-smārakāṇi / vanāny upavanāni ca
śrī-kṣānveṇa tatra / yamunā-smārakena ca 3*

*samudra-patana cāpi / svarūpādyair nidarśitam
kṣa-pañca-guṇenaiva / pañcendriya-vikaraṇam 4*

vndāvana-smārakāṇi - reminding of Vṛndāvana; *vanāni* - forests; *upa-vanāni* - groves; *ca* - and; *śrī-kṣānveṇam* - searching for Kṛṣṇa; *tatra* - there; *yamunā-smārakena* - by remembrance of Yamunā; *ca* - and; *samudra-patanam* - falling in the ocean; *ca* - and; *api* - also; *svarūpa-ādyaiḥ* - headed by Svarūpa Dāmodara; *nidarśitam* - seen; *kṣa* - the son of Nanda Mahārāja; *pañca-guṇena* - by the five qualities of; *eva* - indeed; *pañca-indriya* - five senses; *vikaraṇam* - attracting.

He was constantly engaged in remembrance of Vṛndāvana. of There He would search for Śrī Kṛṣṇa in the divine groves and bowers. Once, thinking the ocean to be the Yamunā, He fell into the ocean and was later found by His bhaktas led by Svarūpa Dāmodara. At all times, His five senses - eyes, ears, tongue, nose, and skin - were forcibly attracted to the five features of Kṛṣṇa, namely His transcendental form, sound, taste, smell, and touch.

*surabhī-madhya-pātena / kūrṃākāreṇa bhāvanam
śrī-rāsa-lilā-smaraṇāt / pralapādy-anuvarṇanam 5*

surabhī-madhya - in the midst of cows; *pātena* - by falling; *kūrma-ākāreṇa* - by the form of a tortoise; *bhāvanam* - trance; *śrī-rāsa-līlā-smaraṇāt* - on account of remembering the rāsa dance; *pralapa* - conversing; *ādi* - and so on; *anuvārṇanam* - description.

Once, in a devotional trance He fell down amidst a herd of cows, and His body took on the shape of a tortoise. After returning to external consciousness, He chattered incessantly and described the rāsa dance pastimes while absorbed in deep remembrance of that experience.

govardhana-bhrameṇaiva / caṭaka-giri-darśanam
kṇādharaṃtāsvāda / gopī-bhāvena sarvataḥ 6

govardhana-bhrameṇa - mistaking for Govardhana; *eva* - indeed; *caṭaka-giri* - sand dune; *darśanam* - seeing; *kṇa-adhara* - the lips of Kṛṣṇa; *amta-asvādam* - relishing the nectar; *gopī-bhāvena* - with the ecstasy of the gopīs; *sarvataḥ* - everywhere.

Seeing the Caṭaka sand dune, He mistook it for Govardhana Hill. Wherever He was, being absorbed in the ecstatic mood of the gopīs, He would relish the nectar of Kṛṣṇa's lips.

madhurā-smṛti-mātreṇa / divyonmāda-vicēṭitam
jāta svaya bhagavato / bhakti-prema-rasātmanah 7

madhurā-smṛti - sweet remembrance; *mātreṇa* - simply; *divya-unmāda* - divine madness; *vicēṭitam* - behavior; *jātam* - appeared; *svayam* - involuntarily; *bhagavataḥ* - of the Lord; *bhakti-prema* - devotional love; *rasa* - mellows; *ātmanah* - whose personality.

Simply by such sweet remembrance, the symptoms of divine madness automatically appeared in the body of Bhagavān Caitanya, who is the very personification of the mellows of prema-bhakti-rasa.

sāttvikādyair aṭābhiś ca / bhāvaiḥ sampūrṇa-vigrahaḥ
rāmānanda-svarūpābhyā / sevito rāsa-saṅjñayā 8

sāttvika-ādyaiḥ - headed by sāttvika; *aṭābhiḥ* - by eight; *ca* - and; *bhāvaiḥ* - by the ecstasies; *sampūrṇa-vigrahaḥ* - complete form; *rāmānanda-svarūpābhyām* - with Rāmānanda and Svarūpa Dāmodara; *sevitaḥ* - served; *rāsa-saṅjñayā* - with full knowledge of rasa.

Śrī Gaurāṅga's entire body was thus always pervaded by the eight sāttvika-bhāvas, the physical manifestations of transcendental ecstasy. He was rendered service by Rāmānanda and Svarūpa, who were well conversant with the science of rasa.

bhāvānurūpa-ślokena / rāsa-saṅkīrttanādinā
śrī-rādhā-kṇayor līlā-rasa-vidyā-nidarśanam 9

bhāva-anurūpa - in accordance with His particular mood; *ślokena* - by the verses; *rāsa-saṅkīrtana-ādinā* - headed by chanting about the rāsa pastimes; *śrī-rādhā-kṇayoḥ* - of Śrī Rādhā-Kṛṣṇa; *līlā-rasa-vidyā* - knowledge of the various pastime rasas; *nidarśanam* - proclaiming.

In accordance with the Lord's ecstatic moods, they sang verses describing Śrī Śrī Rādhā-Kṛṣṇa's rāsa-līlā. Thus, the science of pleasure-pastimes was proclaimed.

śrī-rādhā-śuddha-premnā hi / śravaṇāmtam adbhutam
pītvā nirantara śrīmac-caitanya-rasa-vigrahaḥ 10

śrī-rādhā-śuddha-premnā - by the pure love of Śrī Rādhā; *hi* - certainly; *śravaṇa-āmtam* - nectar for the ear; *adbhutam* - wonderful; *pītvā* - having drunk; *nirantaram* - incessantly; *śrīmat-caitanya* - the personality of the living force; *vigrahaḥ* - the form of rasa.

Because of His spotless love for Kṛṣṇa in the mood of Śrī Rādhā, Śrī Caitanya, the original form of transcendental rasa, incessantly drank from that wonderful fountain of ambrosia for the ears.

sac-cit-ānanda-sāndrātmā / rādhā-kānto 'pi sarvadvā
tad-bhāva-bhāvitānanda-rasa-magno babhūva ha 11

sat-cit-ānanda - eternity, knowledge and bliss; *sāndra* - concentrated; *ātmā* - person; *rādhā-kāntaḥ* - the lover of Rādhā; *api* - also; *sarvadvā* - always; *tad* - Kṛṣṇa; *bhāva-bhāvita* - feeling the feelings of; *ānanda-rasa* - in the mellows of bliss; *magnaḥ* - absorbed; *babhūva* - He was; *ha* - indeed.

The Lord's person is formed of condensed eternity, cognizance and bliss, and He is at all times the lover of Rādhā. Thus, while cherishing the moods felt by Her, the son of Śaci became drowned in the liquid mellows of bliss.

yā yā līlā prakurvati / kṇaḥ sarvveśvareśvaraḥ
tā tā ko vaktu śaknoti / tat-kpā-bhājana vinā 12

yām yām - whatever; *līlām* - pastimes; *prakurvati* - performs; *kṇaḥ* - Kṛṣṇa Caitanya; *sarva-īśvara-īśvaraḥ* - the controller of all controllers; *tām tām* - that very thing; *kaḥ* - who?; *vaktum* - to say; *śaknoti* - is able; *tat-kpā* - of His mercy; *bhājanam* - recipient; *vinā* - without.

Without being a recipient of His mercy, could anyone possibly describe the pastimes performed by Śrī Kṛṣṇa, the supreme controller of all controllers?

rāmānandaḥ svarūpaś ca / paramānanda-nāmakāḥ
kāśīśvaro vāsudevo / govindādyaiś ca sarvadvā 13

aparaiś ca rasābhijñaiḥ / kṇa-saṅkīrtanātmakaiḥ
sevyamānaḥ sa ca kṇo / bhakta-bhāva-vibhāvitaḥ 14

rāmānandaḥ; svarūpaḥ; ca - and; paramānanda; nāmakaḥ - the person named; kāśīśvaraḥ; vāsudevaḥ; govinda; ādyaiḥ - headed by; ca - and; sarvadā - always; aparaiḥ - by the others; ca - and; rasa-abhijñaiḥ - by those learned in rasa; kṣa-saṅkīrtana - the congregational chanting of Kṛṣṇa's names; ātmakaiḥ - whose nature was imbued with; sevyamānaḥ - served; saḥ - He; ca - and; kṣaḥ - Caitanya; bhāva - ecstatic moods; bhakta - of a devotee; bhāva - ecstasy; vibhāvita - made to awaken.

While absorbed in the mood of a devotee, Kṛṣṇa Caitanya was rendered service by devotees who were highly learned in the science of rasa and immersed in Kṛṣṇa-saṅkīrtana, such as Śrī Rāmānanda Rāya, Svarūpa Dāmodara, Paramānanda Purī, Kāśīśvara Paṇita, Vāsudeva Datta, and still others headed by Govinda, his doorkeeper.

śrī-navadvīpam āsādyā / śrī-nityānanda īśvaraḥ
śrī-caitanya-rasonmattas / tan-nāma-guṇa-kīrttanaiḥ 15

śrī-navadvīpam - at Śrī Navadvīpa; *āsādyā* - arriving; *śrī-nityānandaḥ* - the original form of a devotee; *īśvaraḥ* - the Supreme Lord; *śrī-caitanya-rasa-unmattaḥ* - enraptured by the rasa of Śrī Caitanya; *tat* - Him; *nāma-guṇa-kīrttanaiḥ* - through the chanting of the names and qualities.

After Śrī Nityānanda I-śvara arrived in Navadvīpa, He became intoxicated by the divine rasa of Śrī Caitanya through the process of chanting His names and qualities.

paripūrṇaḥ sadā bhāti / gaurāṅga-guṇa-garvitaḥ
tad-ājñā-pālanād gaude / sthito 'pi tat-prakāśataḥ 16

paripūrṇaḥ - fully satisfied; *sadā* - forever; *bhāti* - He shines; *gaurāṅga-guṇa-garvitaḥ* - proud of the qualities of Gaurāṅga; *tad-ājñā* - His order; *pālanāt* - because of observing; *gaude* - in Gauḍa; *sthitaḥ* - remained; *api* - still; *tat-prakāśataḥ* - because of Gaura's revelation in His heart.

Being proud of the transcendental qualities shown by Śrī Gaurāṅga, Nityānanda experienced total fulfillment. Following Gaurāṅga's order, He remained in Gauḍa-deśa, experiencing the expansion of Mahāprabhu within His heart.

svecchā-mayo rasa-jñō 'sau / ko veda tasya ceṭitam
tad-darśana-samutkaṅtho / yayau śrī-puruottamam 17

sva-icchā-mayaḥ - free-willed; *rasa-jñāḥ* - savant of rasa; *asau* - He; *kaḥ* - who?; *veda* - knows; *tasya* - His; *ceṭitam* - activities; *tad-darśana* - the sight of Him; *samutkaṅthaḥ* - very eager; *yayau* - went; *śrī-puruottamam* - Purī.

However, that sage of rasa is fully independent in His desires. Who can comprehend the purpose of His activities? Feeling a great eagerness to behold His Lord, Nityānanda returned to Śrī Puruṣottama Kṣetra.

*pupa-vāṭī samāsādyā / dhyāyan gaurāṅga-sundaram
utthāya praṇamat bhūmau / nipatyā praṇaman muhuḥ 18*

pupa-vāṭīm - a flower garden; *samāsādyā* - reaching; *dhyāyan* - meditating; *gaurāṅga-sundaram* - on the beautiful Golden Lord; *utthāya* - rising; *praṇamat* - He bowed down; *bhūmau* - on the earth; *nipatyā* - falling; *praṇaman* - bowing down with prayers; *muḥ* - repeatedly.

Upon reaching the flower garden where the Lord was resting, Nityānanda saw the form of Gaurāṅga Sundara and entered into trance. Then He arose and bowed down on the earth. Again and again He rose and fell while offering prostrated obeisances and prayers to Śrī Caitanya.

*huṅkāra-gambhīrārāvair / jaya-gaurāṅga-nisvanaiḥ
tuṭāva parama-prīto / gaura-candra mahā-sukhī 19*

huṅkāra-gambhīra-ārāvaiḥ - with deep roars and cries; *jaya-gaurāṅga-nisvanaiḥ* - with cries; *tuṭāva* - He praised; *parama-prītaḥ* - very loving; *gaura-candra* - the Golden Moon; *mahā-sukhī* - very happy.

With deep roaring cries of "Jaya Gaurāṅga!" Nityānanda Prabhu praised Gaura Candra in great love and happiness.

*eva paraspara kṣa-rāmau hi parameśvarau
prema-bhakti-rasākṣtau / cakratur abhivandanam 20*

evam - thus; *parasparam* - mutual; *kṣa-rāmau* - Gaura and Nitāi; *hi* - certainly; *parama-īśvarau* - Supreme Controllers; *prema-bhakti* - loving devotion; *rasa-ākṣtau* - attracted to the mellows; *cakratuḥ* - performed; *abhivandanam* - offering honor.

In this same manner, the two Supreme Lords, Rāma and Kṛṣṇa, offered one another praise, Their hearts fascinated with the mellows of prema-bhakti.

*śrī-śacī-nandanaḥ prāha / śrī-nityānandam īśvaram
nanda-putra bhavān nanda-goṭha-bhakti-pradaḥ sadā 21*

śrī-śacī-nandanaḥ - the son of Śacī; *prāha* - said; *śrī-nityānandam* - to the eternally blissful Lord; *īśvaram* - the Supreme Lord; *nanda-putra* - O son of Nanda; *bhavān* - Your honor; *nanda-goṭha* - Nanda's family; *bhakti-pradaḥ* - bestower of devotion; *sadā* - always.

The splendid son of Śacī said to Śrī Nityānanda I-śvara, "O son of Nanda, Your Grace is forever devoted to the service of Your father's cows.

*alaṅkāra-ādi-rūpeṇa / navadhā bhaktim uttamām
paśyāmi tava dehe ca / kṣa-keli-sukhārṇave 22*

alaṅkāra-ādi - ornaments, etc.; *rūpeṇa* - by the form; *navadhā* - nine-fold; *bhaktim*

- devotion; *uttamām* - transcendental; *paśyāmi* - I see; *tava* - Your; *dehe* - in the body; *ca* - and; *kṇa-keli* - of Kṛṣṇa's sports; *sukha-aṇḍave* - in the ocean of pleasure.

"Yet I perceive that within Your body, which is the blissful oceanic abode of Kṛṣṇa's sportive *līlās*, the nine-fold processes of *bhakti* are present in the form of various ornaments.

*nanda-gokula-vāsinā / bhaktir eva su-durlabhā
bhāvyaṭe śuddha-bhāvaiś ca / labhyaṭe vā naraiḥ kvacit 23*

nanda-gokula-vāsinām - of the residents of Gokula, under Nanda's rule; *bhaktiḥ* - devotion; *eva* - indeed; *su-durlabhā* - very difficult to obtain; *bhāvyaṭe* - it is comprehended; *śuddha-bhāvai* - by pure consciousness; *ca* - and; *labhyaṭe* - is obtainable; *vā* - perhaps; *naraiḥ* - by men; *kvacit* - occasionally.

"That extremely rare devotion exhibited by the residents of Nanda's Gokula can only be experienced by devotees in totally purified consciousness. Thus it may rarely be attained by humankind, if at all.

*tā bhakti tva ca prītyā hi / strī-bālādibhyaḥ svecchayā
dadāsi ko bhavās tatra / dātāstīti vadāśu me 24*

tām bhaktim - that devotion; *tvam* - You; *ca* - and; *prītyā* - by love; *hi* - certainly; *strī-bāla-ādibhyaḥ* - amongst those headed by women and children; *sva-icchayā* - by Your own wish; *dadāsi* - You give; *kaḥ* - who?; *bhavān* - your honor; *tatra* - there; *dātā* - donor; *asti* - it is; *iti* - thus; *vada* - do tell; *āśu* - immediately; *me* - to Me.

"But by Your own sweet will, You lovingly award that most rare jewel of *bhakti* even to women, children and others. Oh! Frankly tell Me - is there any other charitable person to be found such as Your Grace?"

*sa prāha prahasan nātha / dātā hartā ca rakitā
prema-daḥ karuṇas teā / tvam eva sarva-prerakaḥ 25*

saḥ - He; *prāha* - said; *prahasan* - laughing; *nātha* - O Lord; *dātā* - donor; *hartā* - thief; *ca* - and; *rakitā* - protector; *prema-daḥ* - giver of love; *karuṇaḥ* - mercy; *teām* - their; *tvam* - You; *eva* - indeed; *sarva-prerakaḥ* - He who sets everything into motion.

Nityānanda laughed and replied, "He Nātha! It is You who give, who take away, and who maintain us all. It is only You who mercifully bestows *prema* on those souls, for You inspire all living beings within their hearts."

*ekaḥ sa-parado nityānando viśvambharo 'paraḥ
svarūpādyaiḥ sadā prema-pūrṇa-ānanda-vigrahaḥ 26*

ekaḥ - one; *sa-paradaḥ* - with associates; *nitya-ānandaḥ* - perpetual joy personified; *viśvambharaḥ* - the maintainer of the universes; *aparaḥ* - the other;

svarūpa-ādyaiḥ - with those headed by Svarūpa; *sadā* - ever; *prema-pūrṇaḥ* - full of love; *ānanda-vigrahaḥ* - the two forms of bliss.

On one side stands Nityānanda with His associates, and on the other stands Viśvambhara, accompanied by Svarūpa and his assistants such as Raghunātha Dāsa. Both of the Lord's blissful forms are forever filled with prema.

*gadādhareṇa ca sama / sevyamānau nirantaram
krīdataḥ sva-sukha kṇa-kīrtana-prema-vihvalau 27*

gadādhareṇa - by Gadādhara; *ca* - and; *samam* - by; *sevyamānau* - served; *nirantaram* - continuously; *krīdataḥ* - diverting; *sva-sukham* - in the pleasure of Their own nature; *kṇa-kīrtana* - through chanting Kṛṣṇa's names; *prema-vihvalau* - overwhelmed by love.

The two Lords enjoy Themselves according to Their unique natures, and They are rendered service continuously by Gadādhara. They become overwhelmed with love for Kṛṣṇa as They chant His various names as follows:

*yaśodā-nandanah kṇah / śrī-gopī-prāṇa-vallabhah
śrī-rādhā-ramaṇo rāmānujo rāsa-rasotsukah 28*

yaśodā-nandanah - the delight of Yaśodā; *kṇah* - the all-attractive; *śrī-gopī-prāṇa-vallabhah* - whose love is the life of the gopīs; *śrī-rādhā-ramaṇah* - the lover of Śrī Rādhā; *rāma-anujah* - the younger brother of Rāma; *rāsa-rasa-utsukah* - eager for the mellow of the rāsa-līlā.

"The delightful son of Yaśodā (Yaśodā-nandana) is all-attractive (Kṛṣṇa) and more dear to the gopīs than their own life-breath (Śrī Gopī-prāṇa-vallabha). He is the lover of Śrī Rādhā (Śrī Rādhā-Ramaṇa), the younger brother of Rāma (Rāma-anuja), and is ever eager for the mellows of the rāsa dance (Rāsa-rasa-utsuka)."

*rohiṇī-nandanah kṇo / yajño rāmo balo hariḥ
revatī-prāṇa-nāthas ca / rāsa-keli-mahotsavaḥ 29*

rohiṇī-nandanah - the delight of Rohiṇī; *k-ṇah* - the ender of the cycle of birth and death; *yajñah* - sacrifice; *rāmah* - the supreme enjoyer; *balah* - powerful; *hariḥ* - the remover of sin; *revatī-prāṇa-nāthah* - the Lord of Revatī's life; *ca* - and; *rāsa-keli* - rasa-fun; *mahā-utsavaḥ* - very festive.

"The delightful son of Rohiṇī (Rohiṇī-nandana) stops the repetition of birth and death (Kṛṣṇa). He is personified sacrifice (Yajña), the supreme enjoyer (Rāma), and all-powerful (Bala). He steals away the misfortune of conditioned souls (Hari), and is the Lord of Revatī's life-breath (Revatī-prāṇa-nātha). He revels in the great festival of rāsa sports (Rāsa-keli-mahotsava)."

*iti nāma pragāyantau / bhakta-varga-samanvitau
śrī-kṇa-caitanya-nityānanda-rāmau smaret tu tau 30*

iti - thus; *nāma* - name; *pragāyantau* - singing; *bhakta-varga-samanvitau* - together with the group of devotees; *śrī-kṣa-caitanya* - the avatāra for the age of quarrel; *nityānanda-rāmau*; *smaret* - He should remember; *tu* - indeed; *tau* - the Two.

Thus should one indeed remember these two - Śrī Kṛṣṇa Caitanya and Śrī Nityānanda Rāma - as They proclaim in song Their own holy names accompanied by their devotees.

Thus ends the Twenty-fourth Sarga entitled "Gaura's Pastimes Among the Circle of His Devotees," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Twenty-fifth Sarga

śrī-kṣa-janma-ādi-gopīnātha-darśana-paryanta-kathanam
The Narration of the Lord's Pastimes
Beginning with the Birth of Kṛṣṇa Caitanya
and Ending with the Darśana of Gopīnātha

*etat te kathita sūtra / śrī-kṣa-carita dvija
varṇayanti vistāraiḥ / śrīvāsādyā mahattamāḥ 1*

etat - this; *te* - to you; *kathitam* - told; *sūtram* - condensed form; *śrī-kṣa-caritam* - the character of Kṛṣṇa Caitanya; *dvija* - O brāhmaṇa; *varṇayanti* - they shall describe; *vistāraiḥ* - with elaborate accounts; *śrīvāsa-ādyāḥ* - headed by; *mahattamāḥ* - very great souls.

[Murāri Gupta continued narrating to Dāmodara Paṇita:] O brāhmaṇa, the biography of Śrī Kṛṣṇa Caitanya has thus been narrated in an abridged form. Later, Śrīvāsa and other great souls will relate it in detail.

*atrānuvarṇyate 'bhīkṣa / śrī-gaurāṅgo mahā-prabhuḥ
phalāsvāda-nimittena / kathyate tad-anukramāḥ 2*

atra - now; *anuvāṇyate* - narrated; *abhīkṣam* - continuously; *śrī-gaurāṅgaḥ* - the golden Lord; *mahā-prabhuḥ* - the great Master; *phala-āsvāda-nimittena* - with the fruit obtained by relishing; *kathyate* - is told; *tad-anukramāḥ* - in sequence.

Now, the history of Śrī Gaurāṅga Mahāprabhu will be continuously related in sequence, as well as the benefits obtained by the reader who relishes it.

*avatāra-kāraṇa ca / śrī-kṣasya viceṭitam
bahir-mukhān janān dṭvā / nāradasyānutāpanaḥ 3*

avatāra-kāraṇam - the cause for His descent; *ca* - and; *śrī-kṛṇasya* - of Śrī Kṛṣṇa; *vicetitam* - activities; *bahi-mukhān* - materialistic; *janān* - people; *dtvā* - seeing; *nāradasya* - of Nārada; *anutāpanaḥ* - grief.

The cause for Śrī Kṛṣṇa's descent and activities was the compassion felt by the sage Nārada, after he sadly saw the materialistic state of humanity in the age of quarrel.

***vaikuṅṭha-gamana cāpi / śrī-kṛṇenāpi sāntvanam
sarvveām avatārāṇā / kathana kṛṇa-janma ca 4***

vaikuṅṭha-gamanam - passage to Vaikuṅṭha; *ca* - and; *api* - also; *śrī-kṛṇena* - by Śrī Kṛṣṇa; *api* - also; *sāntvanam* - pacifying; *sarveām* - of all; *avatārāṇām* - of avatāras; *kathanam* - narration; *kṛṇa-janma* - Kṛṣṇa's birth; *ca* - and.

Then follows the narration of Śrī Nārada Muni's passage to the spiritual world of Vaikuṅṭha, how Lord Kṛṣṇa appeased his sorrow, the enumeration of all the avatāras, and Śrī Kṛṣṇa's appearance within this material world.

***bālya-līlādika caiva / brāhmaṇasyāṇna-bhojanam
viśvarūpasya sannyāsa / nityānandātmakasya ca 5***

bālya-līlā-ādikam - childhood pastimes and so on; *ca* - and; *eva* - indeed; *brāhmaṇasya* - of the brāhmaṇa; *anna-bhojanam* - eating the rice; *viśvarūpasya* - of Viśvarūpa; *sannyāsam* - renunciation; *nityānanda-ātmakasya* - whose identity was Nityānanda; *ca* - and.

Next come descriptions of Kṛṣṇa's various childhood pastimes, including the story how Gaura Gopāla ate the rice cooked by the brāhmaṇa on pilgrimage, and how Śrī Viśvarūpa (who is none other than Lord Nityānanda) accepted sannyāsa.

***jagannāthasya sasthāna / duḥkha-śokānuvarṇanam
vidyā-vilāsa-lāvanyam / māt-duḥkha-vimocanam 6***

jagannāthasya - of Jagannātha Mīśra; *sasthānam* - death; *duḥkha-śoka* - grief and lamentation; *anuvārṇanam* - narration; *vidyā-vilāsa* - pastimes of scholarship; *lāvanyam* - loveliness; *māt-duḥkha* - mother's sorrow; *vimocanam* - liberating.

Thereafter follows the narration of Jagannātha Mīśra's departure from this world, the grief and lamentation which attended that occasion, the beauty of Śrī Gaura as He performed pastimes of scholarship, and also how He freed His mother from all sorrow.

***lakmī-pariṇaya caiva / pūrvva-deśe gate prabhau
tasyāḥ sasthitir eva syāt / śacī-śokāpanodanam 7***

lakmī-pariṇayam - marriage with Lakṣmī Devī; *ca* - and; *eva* - indeed; *pūrvva-deśe* - in the eastern countries; *gate* - went; *prabhau* - the Lord; *tasyāḥ* - her; *sasthitir* - death; *eva* - indeed; *syāt* - it happened; *śacī-śoka* - the grief of Śacī; *apanodanam* -

dispelling.

The story of Prabhu's marriage with Lakṣmī Devī and His subsequent departure for the eastern countries, as well as Lakṣmī's death, and the way in which Gaura dispelled Śacī Mātā's grief, are all narrated.

*viṣṇu-priyā-pariṇaya / paramānanda-vaibhavam
purīśvara-darśana ca / gayākṛtya-samāpanam 8*

viṣṇu-priyā-pariṇayam - marriage with Viṣṇu-priyā; *parama-ānanda-vaibhavam* - the influence of His transcendental bliss; *purī-īśvara-darśanam* - seeing I-śvara Purī; *ca* - and; *gayā-kṛtya-samāpanam* - accomplishing duties to His father in Gayā.

Then follows the glorious narration of Gaura's marriage with Śrīmatī Viṣṇu-priyā, and the influence of His transcendental bliss. Gaura met with Śrī I-śvara Purī and fulfilled His duty to His father at Gayā.

*bhāva-prakāśana caiva / varāha-veśa-dhāraṇam
saṅkīrtana-śubhārambha / megha-niḥsāraṇa tathā 9*

bhāva-prakāśanam - appearance of the symptoms of ecstasy; *ca* - and; *eva* - indeed; *varāha-veśa-dhāraṇam* - taking the appearance of Varāha-deva; *saṅkīrtana* - of congregational chanting; *śubha-ārambham* - the auspicious beginning; *megha-niḥsāraṇam* - dispelling of the clouds; *tathā* - also.

The symptoms of transcendental ecstasy then made their first appearance on Śrī Gaurāṅga's body. Gaura accepted the form of Varāha-deva. He inaugurated the auspicious movement of Hari-nama-saṅkīrtana, and dispelled thunderclouds as they threatened to interrupt the chanting.

*nāmārtha-kalpanād eva / gaṅgā-patana-nirgamam
adhīna bhakta-vargānā / śrīlādvaitasya melanam 10*

nāma-artha-kalpanāt - due to imagined meanings of the names; *eva* - indeed; *gaṅgā-patana-nirgamam* - going away and falling in the Gaṅgā; *adhīnam* - submission; *bhakta-vargānām* - to the group of devotees; *śrīla-advaitasya* - with Śrīla Advaita; *melanam* - meeting.

Gaura left that spot where a student made an imaginative interpretation of Śrī Hari's names and plunged into the Gaṅgā with all His clothes. Gaura showed submission to the assembly of devotees by offering obeisances to the vaiṣṇavas when He met with Śrīla Advaitācārya.

*bhaktānukampana caiva / śrī-nityānanda-darśanam
aḍ-bhuja-darśanānanda / balarāma-prakāśakam 11*

bhakta-anukampanam - the Lord's sympathy with His devotees; *ca* - and; *eva* - indeed; *śrī-nityānanda-darśanam* - first sight of Śrī Nityānanda; *aḍ-bhuja-darśana-*

ānandam - joy at the sight of His six-armed form; *balarāma-prakāśakam* - manifestation of Balarāma.

Gaura displayed sympathy for His bhaktas and had His first darśana of Śrī Nityānanda Prabhu, Nityānanda tasted ānanda when He saw Śrī Caitanya's six-armed form, and Gaura revealed that Nitāi is none other than Balarāma.

bhakti-rasa-samākṣa / harer mandira-mārjjanam
bhakta-datta-grahaṇa ca / mahaiśvarya-pradarśanam 12

bhakti-rasa-samākṣam - utter fascination by the mellow of devotion; *hareḥ* - of Hari; *mandira-mārjjanam* - cleaning the temple; *bhakta-datta-grahaṇam* - accepting the things offered by the devotees; *ca* - and; *mahā-aiśvarya* - great opulence; *pradarśanam* - display.

Śrī Gaura Hari became utterly fascinated with the bhakti-rasa, and He cleansed the temple of Śrī Hari. He accepted offerings made by His bhaktas, and showed a great form filled with all opulence.

ntyā-gāna-vilāsādi / gaṅgā-majjanam eva ca
brahma-śāpa-vara caiva / jīva-nistāra-hetukam 13

ntyā-gāna - dancing, singing; *vilāsa* - pastimes; *ādi* - and so on; *gaṅgā-majjanam* - diving in the Gaṅgā; *eva* - indeed; *ca* - and; *brahma* - of the brāhmaṇa; *śāpa-varam* - the blessing-curse; *ca* - and; *eva* - indeed; *jīva-nistāra* - deliverance of the living beings; *hetukam* - causing.

Then follow Gaurāṅga's pastimes of dancing, singing and so forth, diving in the Gaṅgā, and the brāhmaṇa's blessing-curse, which brought about the deliverance of all living entities.

balarāma-rasāveśa-madhu-pānādi-narttanam
gopī-veśa-dhara ntyā-gāna-mādhuryya-varṇanam 14

balarāma-rasa - in the mellows of Balarāma; *āveśa* - absorption; *madhu-pāna-ādi* - honey drinking and so forth; *narttanam* - dancing; *gopī-veśa* - dress of a gopī; *dharam* - wearing; *ntyā-gāna* - singing, dancing; *mādhuryya* - sweetness; *varṇanam* - description.

While absorbed in the mood of Balarāma, Gaura Hari drank honey wine, and thereafter He danced and performed other pastimes. Then a description of the sweet singing and dancing of Śrī Caitanya as He wore the dress of a gopī follows.

sannyāsopakrame gupta-murāry-ādika-sāntvanam
navadvīpa-kaṇṭakākhyā-pura-vāsi-vilāpanam 15

sannyāsa-upakrame - setting about taking sannyāsa; *gupta-murāri-ādika* - Murāri Gupta and others; *sāntvanam* - pacifying; *navadvīpa-kaṇṭaka* - of Navadvīpa and

Kaṅṭaka; ākhya - called; pura-vāsi - town residents; vilāpanam - lamentation.

As Gaura set off to take sannyāsa, He pacified the hearts of Murāri Gupta and others. Then the townsfolk of Navadvīpa and Kaṅṭaka lamented greatly.

*sannyāsa-nāma-grahaṇa / premānanda-prakāśanam
rāḍha-deśa-ktārtha ca / candra-śekhara-preṇam 16*

sannyāsa-nāma-grahaṇam - taking His sannyāsa name, prema-ānanda-prakāśanam - revealing the bliss of love for Kṛṣṇa; rāḍha-deśa - of the land of Rāha; kta - made; artham - meaning; ca - and; candra-śekhara-preṇam - sending of Candra-Śekhara.

After Gaura accepted His sannyāsa name, Śrī Kṛṇa Caitanya, He revealed to His guru the bliss of love for Kṛṣṇa. While wandering in the land of Rāha-deśa, Gaura endowed that land with meaning, and then He sent Candra Śekhara as a messenger to His Navadvīpa bhaktas .

*navadvīpasya ca nityānandena duḥkha-nāśanam
śānti-pura-vilāsa ca / bhakta-varga-samanvitam 17*

navadvīpasya - of Navadvīpa; ca - and; nityānandena - by Nityānanda; duḥkha-nāśanam - destruction of the grief; śānti-pura-vilāsam - pastimes in Śānti-pura; ca - and; bhakta-varga-samanvitam - together with the assembly of devotees.

Through the agency of Nityānanda Prabhu, Gaura destroyed the sorrow of the people of Navadvīpa, and in Śānti-pura He performed pastimes amongst the assembled bhaktas.

*tato daṇḍa-bhañjana śrī-gopīnāthasya darśanam
varāha-darśana puṇya / virajā-darśana tathā 18*

tataḥ - then; daṇḍa-bhañjanam - breaking of the sannyāsa rod; śrī-gopīnāthasya - of Śrī Gopīnātha; darśanam - vision; varāha-darśanam - seeing Varāha-deva; puṇyam - purifying; virajā-darśanam - seeing Virajā; tathā - also.

Then follows the breaking of the Lord's daṇḍa, darśana of Gopīnātha, Lord Varāha's purifying darśana, and the darśana of the river Virajā.

*vaitaraṇī-yājapura-śrī-śiva-liṅga-darśanam
nānā-bhāva-prakāśa śrī-bhūvaneśvara-darśanam 19*

vaitaraṇī - of the Vaitaraṇī river; yājapura - of Yājapura; śrī-śiva-liṅga - of the Śiva liṅgam; darśanam - sight; nānā-bhāva-prakāśam - revealing many ecstasies; śrī-bhūvana-īśvara - Lord Śiva, master of the three worlds; darśanam - the sight.

Lord Gaurāṅga took darśana of the sacred river Vaitaraṇī, the town of Yājapura, and the Śiva-liṅgams present there. After revealing many moods of ecstasy, Gaura took

direct darśana of Lord Śrī Śiva, master of the three worlds.

***nirmālya-grahaṇasyāpi / vidhāna-kathana śubham
śrī-mandirastha-gopāla-darśana rodana prabhoḥ 20***

nirmālya - food remnants; *grahaṇasya* - accepting; *api* - also; *vidhāna-kathanam* - history illustrating the precept; *śubham* - auspicious; *śrī-mandira* - resplendent temple; *stha* - situated; *gopāla-darśanam* - sight of Gopāla; *rodanam* - weeping; *prabhoḥ* - of Prabhu.

Gaura accepted Śrī Śiva's food-remnants, and Murāri Gupta then explained the principle behind this action. As He saw the Deity of Gopāla (Gopīnātha) in His temple at Remunā, Gaura Prabhu wept.

***mārkaṇḍeya-sarasy eva / śiva-liṅga pradarśanam
tataḥ śrīmat-jagannātha-darśanānanda-vaibhavam 21***

mārkaṇḍeya-sarasi - in the lake of Mārkaṇḍeya; *eva* - indeed; *śiva-liṅgam* - phallic form of Śiva; *pradarśanam* - beholding; *tataḥ* - then; *śrīmat jagannātha* - the Lord of the universe; *darśana-ānanda* - happiness of seeing; *vaibhavam* - magnificence.

Within the lake of the sage Mārkaṇḍeya, Gaura beheld the liṅgam of Śrī Śiva, and when He saw the splendrous form of Jagannātha Svāmī, He tasted great bliss.

***sārvabhaumādibhiḥ sārddha / punaḥ śrī-mukha-darśanam
śrīmat-mahā-prasādasya / vandana bhojana śubham 22***

sārvabhauma - by Sārvabhauma Bhaṭṭācārya; *ādibhiḥ* - with those headed; *sārddham* - in company; *punaḥ* - again; *śrī-mukha-darśanam* - the sight of the radiant face; *śrīmat-mahā-prasādasya* - of the food remnants awarding great mercy; *vandanam* - praising; *bhojanam* - eating; *śubham* - auspicious.

Again Gaurāṅga took darśana of the radiant face of Lord Jagannātha, and after offering prayers in praise of Jagannātha-mahā-prasādam, He honored that auspicious food.

***sārvabhauma-samuddhāra / dakiṇa-gamana hareḥ
kūrma-nātha-darśana ca / kūrma-viprānukampanam 23***

sārvabhauma - Sārvabhauma Bhaṭṭācārya; *samuddhāram* - deliverance of; *dakiṇa-gamanam* - travelling south; *hareḥ* - of Hari; *kūrma-nātha* - the Deity of Lord tortoise; *darśanam* - sacred sight; *ca* - and; *kūrma-vipra-anukampanam* - compassion to the vipra named Kūrma.

Śrī Caitanya delivered Sārvabhauma Bhaṭṭācārya from the desert of monism. Then travelling south, He took darśana of Kūrma-deva and showed compassion on Kūrma vipra.

*vāsudeva-samuddhāram / śakti-sañcāraṇa tathā
jīyaḍākhyā-nsihasya / caritrāsvādāna sukham 24*

vāsudeva-samuddhāram - deliverance of Vāsudeva; *śakti* - potency; *sañcāraṇam* - empowerment; *tathā* - also; *jīyaḍa-ākhyā* - named Jīyaḍa; *n-sihasya* - of the man-lion Deity; *caritra* - behavior; *āsvādanam* - relishing; *sukham* - happily.

After Gaura delivered the leper-brāhmaṇa named Vāsudeva, He empowered both him and the vipra Kūrma with potency to preach the message of Godhead. In great happiness, Gaura relished the history of Jīyaḍa-Nṛsiha.

*śrīla-rāmānanda-rāya-milana śubha-da śubham
purī-śrī-mādhava-śiya-paramānanda-darśanam 25*

śrīla-rāmānanda-rāya-milanam - meeting with Rāmānanda Rāya; *śubha-dam* - fortunate; *śubham* - pleasant; *purī-śrī-mādhava-śiya* - disciple of Śrī Mādhavendra Purī; *paramānanda* - Paramānanda Purī, supreme happiness; *darśanam* - seeing.

Gaurāṅga Mahāprabhu had a most fortunate and pleasant meeting with Śrīla Rāmānanda Rāya. Then He took darśana of Paramānanda Purī, one of the disciples of Śrī Mādhavendra Purī.

*pañcavatī-rāṅga-ketra-raṅganātha-pradarśanam
tatra śrī-paramānanda-purī-prasthāpana prabhoḥ 26*

pañcavatī; *rāṅga-ketra*; *raṅganātha*; *pradarśanam* - seeing; *tatra* - there; *śrī-paramānanda-purī-prasthāpanam* - sending forth of Paramānanda Purī; *prabhoḥ* - by the Master

He beheld the eternal abode of Śrī Sitā-Rāma named Pañcavatī, and saw Raṅganātha, the great Deity of Viṣṇu who is situated at Raṅga-kṣetra. Then Gaura sent Śrī Paramānanda Purī to stay at Jagannātha Purī.

*setu-bandhe śrīla-rāmeśvara-liṅga-pradarśanam
tataḥ śrīmat-jagannātha-darśanānanda-varṇanam 27*

setu-bandhe - at the beginning of the bridge to Laṅka; *śrīla-rāma-īśvara-liṅga* - the phallus of Lord Śiva worshipped by Lord Rāma for passage to Śrī Laṅkā (lit. controller of Rāma); *pradarśanam* - seeing; *tataḥ* - then; *śrīmat-jagannātha* - Lord of the universe; *darśana-ānanda* - the joy of seeing; *varṇanam* - description.

Gaura Hari took darśana of the liṅgam of Lord Śiva named Rāmeśvara at Setu-Bandha. Thereafter He returned to Purī, and felt immense joy to once again see Lord Jagannātha.

*vndāranya samuddiśya / gauḍābhigamana śubham
vācaspati-ghe kṇa / vaibhava paramādbhūtam 28*

vndāranya-samuddiśya - heading for Vṛndāvana; *gauḍa-abhigamanam* - setting forth for Bengal; *śubham* - pleasant; *vācaspati-ghe* - in the house of Vācaspati; *kṇam* - Caitanya; *vaibhavam* - opulence; *parama-adbhūtam* - very wonderful.

Indicating that His ultimate destination was Vṛndāvana, Gaura Kṛṣṇa set forth for Gauḍa. Then He displayed very amazing powers in the home of Vācaspati.

devānanda samuddiśya / śrī-bhāgavata-kīrttanam
tad vaktur lakaṇa cāpi / śrotuś ca kathita śubham 29

devānandam - Devānanda Paṇita; *samuddiśya* - with reference to; *śrī-bhāgavata-kīrttanam* - glorification of Bhāgavatam; *tad* - that; *vaktuḥ* - of the speaker; *lakaṇam* - symptoms; *ca* - and; *api* - and; *śrotuḥ* - of the hearer; *ca* - and; *kathitam* - told; *śubham* - sublime.

While giving guidance to Devānanda Paṇita, Gaura proclaimed the glories of Śrīmad Bhāgavatam and explained that the qualification for a person who hears and speaks the Śrīmad Bhāgavatam is freedom from envy.

śrī-nsihānandena yat / kta jaṅghālam uttamam
tena yathā rāmakeli-kṇa-nātya-sthalāvadhi 30

śrī-nsihānandena - by Nṛsihānanda Brahmācārī; *yat* - which; *ktam* - was done; *jaṅghālam* - running; *uttamam* - excellent; *tena* - by him; *yathā* - as; *rāma-keli-kṇa-nātya-sthalā* - the towns of Rāmakeli and Kṇa-nātya-sthala (pavilion for Kṛṣṇa-līlā dancing); *avadhi* - up to.

Next the paths and excellent arrangements which were made within Śrī Nsihānanda Brahmācārī's mind as far as the town of Rāmakeli and Kṛṣṇa-nātya-sthala are described.

gamana ca punaḥ śrīlādvaita-geha-śubhāgamah
navadvīpa-bhakta-varga-melana punar eva ca 31

gamanam - going; *ca* - and; *punaḥ* - again; *śrīlādvaita-geha* - home of Advaita _cārya; *śubha-āgamah* - auspicious coming; *navadvīpa* - at Navadvīpa; *bhakta-varga* - assembly of devotees; *melanam* - meeting; *punaḥ* - again; *eva* - indeed; *ca* - and.

Returning to Navadvīpa, Gaura happily arrived at the house of Śrī Advaitācārya and there met with the assembly of bhaktas.

śrī-bhojana-sukha tatra / mātus caraṇa-vandanam
puruottamam āsādyā / śrī-gopīnātha-darśanam 32

śrī-bhojana-sukham - pleasantly took sacred foods offered to the Lord; *tatra* - there; *mātuḥ* - of His mother; *caraṇa-vandanam* - worshipping her feet; *puruottamam* - the abode of the Supreme Person; *āsādyā* - arriving; *śrī-gopīnātha-darśanam* - taking the sight of Śrī Gopīnātha.

After pleasantly accepting the Lord's prasādam, Gaura worshipped His mother's feet, and while returning to Puruṣottama Kṣetra, He took darśana of Gopīnātha in Remuṇā.

Thus ends the Sarga entitled "The Narration of the Lord's Pastimes Beginning with the Birth of Kṛṣṇa Caitanya and Ending with the Darśana of Gopīnātha," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Twenty-sixth Sarga

vndāvana-gamana-nīlācala-āgamana-
rādhā-kṣṇa-mādhurya-prema-nirantara-āveṣa-paryantam
Mahāprabhu Visits Vṛndāvana and Returns to Nīlācala
to Forever Enter Śrī Śrī Rādhā-Kṛṣṇa's Transcendental Loving Affairs

*vndāvanasya gamane / bhakta-varga-vilāpanam
sāntvana cāpi teā vai / varṇita prabhuṇā ktam 1*

vndāvanasya - of Vṛndāvana; *gamane* - going; *bhakta-varga-vilāpanam* - the lamentation of the assembly of devotees; *sāntvanam* - pacifying; *ca* - and; *api* - also; *teām* - of them; *vai* - surely; *varṇitam* - described; *prabhuṇā* - by the master; *ktam* - done.

When Gaura Prabhu departed for Vṛndāvana, all of the bhaktas in Nīlācala lamented, and Prabhu consoled them.

*vana-pathi krameṇaiva / kāśī-puryyās ca darśanam
tathā viśveśvarasyāpi / tapanādeś ca melanam 2*

vana-pathi - on the forest path; *krameṇa* - gradually; *eva* - surely; *kāśī-puryā* - of the city of Kāśī; *ca* - and; *darśanam* - sight; *tathā* - also; *viśveśvarasya* - of the Deity named Viśveśvara; *api* - also; *tapanāde* - of Tapana Mīśra and the others; *ca* - and; *melanam* - meeting.

After making gradual progress as He traveled on the jungle paths, Gaura saw the city of Kāśī and the Deity of Śiva named Viśveśvara. There He met with Tapana Mīśra and the other bhaktas of Kāśī.

*prayāge mādharma-deva-darśana yamunām anu
agra-vana-reṇukādi-mathurālokana tathā 3*

prayāge - at Prayāga; *mādharma-deva* - the Deity of Mādhava; *darśanam* - seeing; *yamunām anu* - following the Yamunā; *agra-vana* - the forest of Agra; *reṇukā-ādi* -

beginning at Reṇukā; *mathurā-ālokanam* - seeing Mathurā; *tathā* - also.

When He arrived at Prayāga, Gaura saw the Deity of Śrī Kṛṣṇa named Bindu Mādhava. Then by following along the bank of Yamunā, He came to Agra-vana and Reṇukā, the birthplace of Lord Paraśurāma. From that place, Gaura saw the city of Mathurā.

kṇa-dāsenā ca sama / ghaṭṭa-kūpādi-darśanam
vndāraṇyādika sarvva / dvādaśa-vanam eva ca 4

kṇa-dāsenā - with Kṛṣṇa Dāsa; *ca* - and; *samam* - together; *ghaṭṭa-kūpa* - bathing places and wells; *ādi* - and so forth; *darśanam* - seeing; *vndā-aranya* - the forest of Vṛndā; *ādikam* - headed by; *sarvam* - all; *dvādaśa-vanam* - the twelve forests; *eva* - verily; *ca* - and.

Together in the company of Kṛṣṇa Dāsa, Gaura saw the sacred bathing places, wells and so forth, as well as all twelve forests headed by Vṛndāvana.

prati-grāma prati-vana / prati-kuṇḍa sanātanam
kṇa-nānā-prakāśa ca / līlānukaraṇa tathā 5

prati-grāmam - every town; *prati-vanam* - every forest; *prati-kuṇḍam* - every pond; *sanātanam* - ancient; *kṇa-nānā* - many pastimes of Kṛṣṇa; *prakāśam* - revealed; *ca* - and; *līlā-anukaraṇam* - imitated pastimes; *tathā* - also.

At each and every town, forest and pond He visited, many eternal pastimes were revealed to Gaura, and He would act out those pastimes as He experienced them.

kṇa-janma samārabhya / tathā kasa-vadhādikam
varṇana śravaṇa cāpi / tat tad rūpa-prakāśanam 6

kṇa-janma - the birth of Kṛṣṇa; *samārabhya* - beginning with; *tathā* - until; *kasa-vadha* - the killing of Kasa; *ādikam* - and so on; *varṇanam* - describing; *śravaṇam* - hearing; *ca* - and; *api* - also; *tat tat* - those very; *rūpa-prakāśanam* - revelation of the forms.

As the līlās beginning with the birth of Kṛṣṇa until the killing of Kasa were described and heard, each and every one of them were manifested in Śrī Caitanya Mahāprabhu's heart.

bhāvonmāda-vikārādi-varṇana paramādbhutam
sarvva-vraja-nivāsinā / ghe ghe prakāśanam 7

bhāva - ecstasy; *unmāda* - madness; *vikāra* - transformation; *ādi* - headed by; *varṇanam* - description; *parama-adbhutam* - extremely wonderful; *sarva-vraja-nivāsinām* - for all the residents of Vraja; *ghe ghe* - home to home; *prakāśanam* - displaying.

The description of Mahāprabhu's ecstasies, divine madness, and the bodily transformations arising therefrom are extremely amazing. As He travelled from home to home, Gaura displayed them to all the residents of Vraja.

*punar āgamana caiva / prayāge rūpa-melanam
kāśyā sanātanasyāpi / tapanādyanurodhataḥ 8*

puna - again; *āgamanam* - returning; *ca* - and; *eva* - indeed; *prayāge* - in Prayāga; *rūpa-melanam* - meeting with Rupa Gosvāmī; *kāśyām* - in Vārāṇasī; *sanātanasya* - of Sanātana Gosvāmī; *api* - also; *tapana* - Tapana Miśra; *ādi* - and the others; *anurodhataḥ* - fulfilling the wishes.

Again He returned to Prayāga and met with Rūpa Gosvāmī. Thereafter, Gaura met Sanātana Gosvāmī in Kāśī, and also fulfilled the wishes of the devotees there headed by Tapana Miśra.

*kāśī-vāsī-janoddhāra-carita kilbiāpaham
takra-pāna ca gopasya / navadvīpa-śubhāgamaḥ 9*

kāśī-vāsī - the residents of Kāśī; *jana* - people; *uddhāra* - delivering; *caritam* - the character; *kilbia-apaham* - removing the sins; *takra-pānam* - drinking the buttermilk; *ca* - and; *gopasya* - of the cowherd; *navadvīpa*; *śubha* - auspicious; *āgamaḥ* - coming.

(By mercifully giving the process of Hari-nāma-saṅkīrtana) Śrī Caitanya delivered the people of Kāśī from sin. Then after drinking a pot of buttermilk given by a gopa, He travelled on and arrived in the land of the nine islands, bringing auspiciousness with Him.

*tatra nitya-vihāra ca / gaurīdāsa-ghe 'pi ca
punar ācārya-gehe ca / gamana śubha-darśanam 10*

tatra - there; *nitya-vihāram* - eternal pleasures; *ca* - and; *gaurīdāsa-ghe* - in the home of Gaurīdāsa; *api* - indeed; *ca* - and; *puna* - again; *ācārya-gehe* - in the home of Śrī Advaita; *ca* - and; *gamanam* - coming; *śubha-darśanam* - blessed vision.

There, Śrī Śrī Gaura-Nityānanda remain perpetually within the house of Gaurīdāsa Paṇita to enjoy Their pleasure-pastimes, yet simultaneously Their Lordships also departed and journeyed to the house of Śrī Advaita to bestow Their blessed vision on Him.

*bhakta-varga-rasollāso / mātuś caraṇa-vandanam
mādhavārādhana tatra / nīlādri-gamana tataḥ 11*

bhakta-varga - the group of devotees; *rasa* - mellow; *ullāsa* - sporting brilliantly; *mātu* - of His mother; *caraṇa-vandanam* - offering prayers to the feet; *mādhava* - Mādhavendra Purī; *ārāadhanam* - worship; *tatra* - there; *nīla-adri* - the blue hill, Jagannātha Purī; *gamanam* - going; *tataḥ* - then.

Śacī-nandana sported brilliantly amidst the assembly of bhaktas, and then offered prayers unto the feet of His mother. He worshipped Śrī Mādhava Purī on the day of his appearance, and thereafter departed for Nilādri.

*pratāpa-rudra-santrāṇa / ratha-yātrādi-darśanam
narendra-sarasi bhakta-melana hari-kīrttanam 12*

pratāpa-rudra; santrāṇam - deliverance; ratha-yātrā - the chariot festival; ādi - headed by; darśanam - seeing; narendra-sarasi - in the lake of Narendra; bhakta-melanam - meeting the devotees; hari-kīrtanam - chanting the names of Hari.

Śrī Gaura Hari then delivered Mahārāja Pratāpa Rudra, the sovereign king of Orissa. He saw the Ratha-yātrā festival of Lord Jagannātha, Balarāma Mahārāja and Subhadrā Mahārāṇī. Meeting with His bhaktas at Narendra Sarovara, the lake of the king, He performed Hari-nāma-saṅkīrtana in their company.

*tair datta bhojana cāpi / gaurāṅga-guṇa-kīrttanam
ktam advaita-prabhuṇā / rāma-dāsānukampanam 13*

tai - by them; dattam - given; bhojanam - food; ca api - and also; gaurāṅga-guṇa - the qualities of the Golden Lord; kīrtanam - chanting; ktam - done; advaita-prabhuṇā - by Lord Advaita; rāma-dāsa-anukampanam - showing sympathy for Rāmadāsa.

After the bhaktas served Kṇa-prasāda to Śrī Caitanya Mahāprabhu, Advaita Prabhu depicted in song the qualities of Śrī Gaurāṅga, and then Mahāprabhu showed sympathy toward Rāmadāsa, an impoverished brāhmaṇa from southern Bhārata.

*nityānanda-vihārādi-gaurāṅga-guṇa-kīrttanam
divyonmadādi-bhāvānā / prākāṭya syād anantaram 14*

*rāmānanda-svarūpādyai / rāsa-saṅkīrttanādikam
nityānanda-vihārādi-varṇana gaura-darśanam 15*

nityānanda-vihāra - enjoyment; ādi - and so on; gaurāṅga-guṇa - the qualities of the golden Lord; kīrtanam - chanting; divya-unmada-ādi-bhāvānām - of the moods of divine madness and other ecstatic symptoms; prākāṭyam - manifest; syāt - it may be; anantaram - afterwards; rāmānanda-svarūpa-ādyai - headed by Rāmānanda and Svarūpa; rāsa-saṅkīrtana - reciting the verses of the rāsa pastimes; ādikam - headed by; nityānanda-vihāra - the enjoyment of Nityānanda; ādi - and so on; varṇanam - narration; gaura-darśanam - the vision of Gaura.

Then the pleasure-pastimes of Śrī Nityānanda were portrayed, including Nityānanda's kīrtanas depicting the qualities of Śrī Gaurāṅga. From then onwards during Gaurāṅga's manifest pastimes, the Lord displayed the ecstatic moods of Kṛṣṇa consciousness beginning with divine madness while Rāmānanda Rāya and Svarūpa Dāmodara recited appropriate verses from Śrīmad Bhāgavatam illustrating the rāsa-līlā and other pastimes. Nityānanda Prabhu exhibited pleasure pastimes in the areas

around Navadvīpa, and finally had Gaura-darśana in Puri after a prolonged separation.

***guṇḍicāyā pupa-vātyā / virāja ca sa-bhaktayoḥ
gadādhara-sama nityānanda-gaurāṅga-candrayoḥ 16***

guṇḍicāyām - in the Guṇicā Mandira; *pupa-vātyām* - garden of flowers; *virājam* - shining; *ca* - and; *sa-bhaktayoḥ* - with their devotees; *gadādhara-samam* - with Gadādhara; *nityānanda-gaurāṅga-candrayoḥ* - of the two moons of Gaura and Nitāi.

The two moons, Nityānanda and Gaurāṅga, shone in a flower garden near the Guṇicā Mandira along with Gadādhara and all Their bhaktas.

***eva sañcintayan kṇa-caitanya-carita budhaḥ
śuddha-premāmta-nidhau / nimagno bhavati sadā 17***

evam - thus; *sañcintayan* - contemplating; *kṇa-caitanya* - of Kṛṣṇa Caitanya; *caritam* - the character; *budhaḥ* - the intelligent; *śuddha-prema* - pure love; *amta-nidhau* - in the ocean of nectar; *nimagna* - immersed; *bhavati* - becomes; *sadā* - always.

The wise man who contemplates the life, character and activities of Kṛṣṇa Caitanya narrated herein becomes forever immersed in an ambrosial ocean of pure love.

***īśvaro 'pi svaya kṇo / yato bhakti-rasāśrayaḥ
āsvādayati sva-prema-nāma-mādhuryyam adbhutam 18***

īśvara - the Supreme Lord; *api* - the very; *svayam* - Himself; *kṇa* - the all-attractive; *yata* - because; *bhakti-rasa* - of the mellows of devotion; *āśrayaḥ* - shelter; *āsvādayati* - relishes; *sva-prema* - His own love; *nāma-mādhuryyam* - the sweetness of His names; *adbhutam* - wonderful.

Although Śrī Gaurāṅga Mahāprabhu is directly the all-attractive Supreme Lord Śrī Kṛṣṇa, He appeared as the abode of devotional mellows and relished the marvelous sweetness of love for Himself through the chanting of His names.

***tal-līlāsvādanād eva / ki na syāt prema-vaibhavam
ato nirmatsaro bhūtvā / śṇu gaurāṅga-kīrttanam 19***

tat - that; *līlā* - pastime; *āsvādanāt* - by relishing; *eva* - indeed; *kim* - why?; *na* - not; *syāt* - it may be; *prema-vaibhavam* - the opulence of love for Kṛṣṇa; *ata* - therefore; *nirmatsara* - non-envious; *bhūtvā* - becoming; *śṇu* - please listen; *gaurāṅga-kīrttanam* - the chanting of Śrī Gaurāṅga's glories.

After a person has relished His sublime pastimes, how is it possible that the opulences of Kṛṣṇa-prema do not arise in his heart? (It is surely not possible!) Therefore, after freeing yourself from any tinge of envy, just hear submissively the descriptions of Śrī Gaurāṅga's glories.

*catvāraḥ prakramā asya / sargādi aṭa-saptatiḥ
prathamah oḍaśaś cāpi / dvitīyo 'ṭa-daśas tathā 20*

catvāraḥ - four; prakramā - Cantos; asya - of this book; sarga-ādi - Chapter, etc.; aṭa-saptatiḥ - seventy-eight; prathamah - the first; oḍaśa - sixteen; ca - and; api - also; dvitīya - second; aṭa-daśa - eighteen; tathā - as well.

This book is comprised of four Prakramas and seventy-eight Sargas. The first Prakrama contains sixteen Sargas, and the second has eighteen.

*ttīyas tu tathaiva syāt / cathurthaḥ aṭ-viśatiḥ
ekonaviśa-śataśah / sapta-viśādhikāni ca 21*

ttīya - the third; syāt - may be; cathurthaḥ - fourth; aṭ-viśatiḥ - twenty-six; eka-unaviśa-śataśah - nineteen hundred; sapta-viśa - twenty-seven; adhikāni - in addition; ca - and.

The third Prakrama also has eighteen Sargas, and the fourth has twenty-six. The book contains a total of nineteen hundred and twenty-seven ślokas.

*ślokāni su-paṭhann eva / rasikaḥ paramādarāt
prema-pūrṇo bhaven nitya / śravaṇād api bhāvukuh 22*

ślokāni - verses; su-paṭhan - nicely recited; eva - certainly; rasikaḥ - an expert in appreciating rasa; parama-ādarāt - through great respect; prema-pūrṇa - satisfied by love; bhavet - can become; nityam - always; śravaṇāt - from hearing; api - also; bhāvukuh - blessed, having a taste for the sublime.

A rasika with a taste for the sublime who recites or even hears these verses with great attention can attain the blessed state of perpetual fulfillment in Kṛṣṇa-prema.

*śrutvā sarvva nityānanda-gaurāṅga-guṇa-kīrtanam
murāri sampraṇamyāha / śrī-dāmodara-panḍitaḥ 23*

śrutvā - hearing; sarvva - all; nityānanda-gaurāṅga-guṇa-kīrtanam - chanting about the attributes of Gaura and Nitāi; murārim - Murāri Gupta; sampraṇamya - fully prostrating; āha - he said; śrī-dāmodara-panḍitaḥ - the scholar Śrī Dāmodara.

After Śrī Dāmodara Paṇita heard all these descriptions of the transcendental attributes of Śrī Śrī Nityānanda-Gaurāṅga, he prostrated himself humbly before Murāri Gupta and said:

*ktārtho 'ha ktārtho 'ha / krtārtho 'ha na saśayaḥ
dhanyo 'si hi bhavān kṇa-caitanya-rasa-pūrakah 24*

hta-artha - desires fulfilled; aham - I; kta-artha - desires fulfilled; aham - I; kta-

artha; aha - I; *na saśayaḥ* - without doubt; *dhanya* - glorious; *asi* - you are; *hi* - certainly; *bhavān* - your grace; *kṇa-caitanya* - Lord Kṛṣṇa, the character of the living force; *rasa-pūrakāḥ* - filler of the rasa.

"I am now fulfilled! All my desires are fulfilled! My desires are fulfilled without a doubt! Certainly you are most glorious, for your grace has filled my heart full with the mellows of Śrī Kṛṣṇa Caitanya."

śrīlādvaita-prabhur api sukha śrīla-gaurāṅga-candra-
lilā-ratna-samañjasam su-madhuram āśrutya harād asau
ta prāha śrī-murāri tvam api khalu sadā rāma-candrasya
tasmād etat tvayi prakāṭita grantha-ratna hi tena 25

śrīla-ādvaita-prabhu; api - also; *sukham* - happily; *śrīla-gaurāṅga-candra* - the Golden moon-like Lord; *lilā-ratna* - jewel-pastimes; *samañjasam* - authentic; *su-madhuram* - very sweet; *āśrutya* - hearing; *harāt* - out of joy; *asau* - He; *tam* - him; *prāha* - He said; *śrī-murārim* - to Murāri Gupta; *tvam* - you; *api* - indeed; *khalu* - verily; *sadā* - always; *rāma-candrasya* - of Śrī Rāma Candra; *tasmāt* - therefore; *etat* - this; *tvayi* - unto you; *prakāṭitam* - revealed; *grantha-ratnam* - this jewel of a book; *hi* - certainly; *tena* - for this reason.

When Śrīla _dvaita Prabhu happily heard these bonafide and extremely sweet jewel-like pastimes of Gaurāṅga Candra, He joyfully said to Murāri, "Verily, because you always render service with devotion to Lord Rāma Candra, therefore this jewel-like book has been revealed to you. It is certainly for this reason.

śrī-rāmo gaura iha jagati prādurāsīt yato 'sau
granthenaitena janayati hi prema-mādhuryya-sāram
śrutvā sarvve parama-rasikā prema-pūrṇāntarās ca
gāyantas ta parama-sukha-da mokṣam evākṣipanti 26

śrī-rāma - the Lord's avatāra in the age of Treta as the ideal king; *gaura* - the Golden Lord; *iha* - in this age; *jagati* - in the universe; *prādurāsīt* - He has manifested; *yato* - through which; *asau* - He; *granthena* - by the book; *etena* - this; *janayati* - He generates; *hi* - surely; *prema-mādhuryya-sāram* - the essential sweetness of love; *śrutvā* - hearing; *sarve* - all; *parama-rasikā* - supreme connoisseurs of rasa; *prema-pūrṇa-antarā* - hearts full of love; *ca* - and; *gāyanta* - celebrate in song; *tam* - Him; *parama-sukha-dam* - the bestower of the ultimate happiness; *mokṣam* - liberation; *eva* - certainly; *ākṣipanti* - they cast down.

"Śrī Rama has displayed His original form as Gaura within this world, and through this book He surely distributes the luscious juice of prema-rasa. All those who listen attentively to it become consummate rasikas, and their hearts swell with prema. They celebrate in song the qualities of the son of Śacī, the munificent donor of the highest happiness, and they thus deride even the idea of liberation."

śrīvāsa-panita prāha / prema-gadgadayā girā
grantham āsvādya harṣeṇa / murāri paramotsuka 27

śrīvāsa-ṇita - the pure devotee; *prāha* - declared; *prema-gadgadayā* - with voice faltering out of love; *girā* - with words; *grantham* - the book; *āsvādyā* - having relished; *harṣeṇa* - out of jubilation; *murārim* - Murāri Gupta; *parama-utsuka* - very eager.

Śrīvāsa ṇita became very happy after relishing this book, and he spoke falteringly with loving eagerness to Murāri as follows:

***tvam eva jagatā bandha-mokṣāya kṛtavān hare
līlā bhagavato grantha / śrutvā mucyēj jano bhayāt 28***

tvam - you; *eva* - surely; *jagatām* - of the worlds; *bandha-mokṣāya* - freed from bondage; *kṛtavān* - done; *hare* - of Hari; *līlām* - pleasure-pastimes; *bhagavata* - of the Lord; *grantham* - book; *śrutvā* - hearing; *mucyēt* - he can be liberated; *jana* - a person; *bhayāt* - from fear.

"Surely by writing this book you have liberated all the worlds from bondage, for by hearing this book delineate the pleasure-pastimes of the all-opulent Personality of Godhead, a person experiences liberation from all fear."

***eva bhakta-gaṇā sarvve / grantha-varṇanam adbhutam
śrutvā murāri sanamya / prāhu tasya kathā mitha 29***

evam - so; *bhakta-gaṇā* - the assembly of devotees; *sarve* - all; *grantha-varṇanam* - of the book-narrative; *adbhutam* - wonderful; *śrutvā* - hearing; *murārim* - to Murāri Gupta; *sanamya* - bowing down fully; *prāhu* - they said; *tasya* - His; *kathā* - story; *mitha* - amongst one another.

In the same way, all of the bhaktas who heard the marvellous recitation of this book offered respectful obeisances unto Murāri Gupta. They discussed amongst themselves the topics of Mahāprabhu.

***so 'pi praṇamya vidhivan murārir / dhṛtvā tu teṣā caraṇāravindam
premnā jaya kṛṣṇa-caitanya-rāma / iti bruvann nṛtyati roravīti 30***

sa api - he also; *praṇamya* - bowing down; *vidhivat* - according to the etiquette; *murāri*; *dhṛtvā* - holding; *tu* - indeed; *teṣām* - their; *caraṇa-aravindam* - lotus feet; *premnā* - out of love; *jaya* - glories!; *kṛṣṇa-caitanya-rama*; *iti* - thus; *bruvan* - uttering; *nṛtyati* - he dances; *roravīti* - He roared very loudly.

Murāri Gupta also bowed down to them, as is the proper vaiṣṇava etiquette. Out of love, he held onto their lotus feet while uttering, "Jaya Kṛṣṇa Caitanya Rāma!" and then he danced, roaring very loudly.

***anyo 'nyam āliṅgya śrī-gaura-candra- / rasena pūrṇā kila te babhūvu
śrī-patir ekena jagad-dhitāya / prakāśya līlā surahasyām etām 31***

anya anyam - each other; *āliṅgya* - embracing; *śrī-gaura-candra* - of Śrī Gaura

Candra; *rasena* - by the mellow; *pūrṇā* - filled; *kila* - indeed; *te* - they; *babhūvu* - were; *śrī-pati* - the husband of Lakṣmī; *ekena* - by one; *jagat-hitāya* - for the welfare of the people of the universe; *prakāśya* - revealed; *lilām* - the pastimes; *su-rahasyām* - very confidential; *etām* - this.

Embracing one another in this way, everyone become saturated with the mellows of Śrī Gaura Candra. Thus through the agency of this one soul, the husband of Lakṣmī has revealed His most confidential pastimes for the welfare of the world's people.

catur-daśa-śatābdānte / pañca-triśati-vatsare
āṣāha-sita-saptamyā / grantho 'ya pūrṇatā gata 32

catu-daśa-śata-abda - of the fourteen hundredth year; *ante* - at the end; *pañca-triśati-vatsare* - on the fifty-third year; *āṣāha* - of the month of _ṣāha (June-July); *asita* - in the dark fortnight; *saptamyām* - on the seventh day; *grantha* - book; *ayam* - this; *pūrṇatām* - completion; *gata* - went.

In the year fourteen hundred and fifty-three of the Śāka era, on the seventh day of the bright fortnight of the month of _ṣāha, this book attained completion.

Thus ends the Twenty-sixth and last Sarga entitled "Mahāprabhu Visits Vṛndāvana and Returns to Nīlācala to Forever Enter Śrī Śrī Rādhā-Kṛṣṇa's Transcendental Loving Affairs," in the Fourth Prakrama of the great poem Śrī Caitanya Carita, composed by Śrīman Murāri Gupta Mahāśaya.

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