Śrī Kṛṣṇa Caitanya Carita Mahā-Kāvyā

The Character of
Śrī Kṛṣṇa Caitanya Mahāprabhu

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FIRST PRAKRAMA

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First Sarga

sankṣepa-gaura-līlā-vivaraṇam
A Summary of Śrī Gaurāṅga's Mission

sa jayati viśuddha-vikramaḥ / kanaka-abhah kamalāyatekanah
vara-jānu-vilambi-śa-bhujo / bahudhā bhakti-rasābhinartakah 1

sah - He; jayati - may He be victorious; viśuddha-vikramaḥ - who has immaculate
and immense potency; kanaka-ābhah - golden luster; kamala - lotus; āyata - spread;
īkānah - glance; vara-jānu - beautiful knees; vilambi - extend; saṭ-bhujaḥ - six arms;
bahudhā - manifold; bhakti-rasa - devotional mellow; abhinartakah - 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 mellow of devotion while delightfully dancing.

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

sa - He; jagannātha-sutah - son of Jagannātha Miśra; jagat-patih - protector of the
cosmos; jagat-ādiḥ - origin of the cosmos; jagat-ārti-hā - who destroys the ills of
the cosmos; vibhuh - all-pervading and self controlled; kali-pātā - protector of the
age of Kali; kali-bhāra-hārakah - taker of the burden of the age of quarrel; ajani -
takes birth; sacyām - 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 Srimati Śaci Devī, He takes away the burden of this age, and brings the process of pure devotion to Himself.

**sa navadvipa-vatīu bhūmiu / dvija-varyaīr abhinandito harih**
**nija-pitū sukha-do ghe sukha / nivasan veda-ad-anga-saḥitām 3**

sah - He; navadvipa-vatīu - comprising Navadvipa; bhūmiu - in the lands; dvija-varyaīr - with the best of the twice-born; abhinandito - applauded; harih - taker away inauspiciousness; nija-pitū - of His own father; sukha-dah - giver of happiness; ghe - in the home; sukham - happily, graciously; nivasan - dwelling; veda-at-anga - six branches of the Veda; saḥitām - scripture.

Applauded by the best of the brāhmana community within those lands comprising Navadvipa, 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.

**nipāṭha guror ghe vasan / paricaryābhīrataḥ śuci-vrataḥ**
**sa ca viśvambhara-sanjñako harir / yuga-dharmācaranāyaya dharminām 4**

nipāṭha - He studied; guroh - of the spiritual preceptor; ghe - in the home; vasan - staying; paricaryā - service; abhīrataḥ - attached; śuci-vrataḥ - devoted to cleanliness; sah - He; ca - and; viśvambhara-sanjñako - known as Viśvambhara; harih - who takes away inauspiciousness; yuga-dharmā - prescribed duty for the age; ācarāṇāya - to set example; dharminām - for godly men; hari-kīrtanaṁ - the chanting of Hari's names; ādiṣat - instructed; smaran - remembering; puruṣa-artha-yā - for the sake of the living entities; hareḥ - of Hari; ati-priyam - very dear; saḥ - He; gayāsu - in the lands comprising Gayā; pit-kriyāṁ - the last rites of His father; caran - performing; hari-pāda-āṅkita - marked with the footprint of Hari; bhūmiu - 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-sasmīti-mātra-sampadah / pulaka-prema-jado babhūva ha**
**sa tadā nijam eva mandira / samagādaśarīravā girā 6**

nija-sasmīti - His own remembranceas Śrī Śrī Rādhā-Kṛṣṇa; mātra-sampadah - only enjoyment; pulaka - hairs standing erect; prema - love of God; jado -
insensitive; babhūva - He became; ha - indeed; sah - He; tadā - then; nijam - own; eva - certainly; mandiram - home; samagādā - He went; aśarirayā - 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-veṭitah prabhuḥ / prema-pāka-paripūrṇa-vigrahaḥ
hari-kīrtana-sat-kathā-sukham / mumude dānava-siha-mardanaḥ 7

bhakta-varga - society of devotees; mukha - chiefs; veṭitah - 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.

athaśya kirti śravaṇāmata satām / udāra-kirteḥ śrutibhiḥ pipāsubhiḥ vigāhitu śrī-yuta-sat-kathā subhām / uvāha harāśru-vilola-locahaḥ 8

atha - thereafter; asya - of Him; kirtim - fame; śravaṇa-amtam - nectar of hearing; satām - of good men; udāra-kirteḥ - on account of His wide-spread fame; śrutibhiḥ - by the ears; pipāsubhiḥ - thirsty; vigāhitam - to bathe; śrī-yuta - connected with the goddess Lākṣmī; sat-kathām - tales of the Absolute Lord; subhām - auspicious; uvāha - He presented; hara - pleasure; aśru - tears; vilola-locahaḥ - eyes rolling.

Murāri Guptā, 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.

bhaktah śrīvāsa-nāmā dvija-kula-kamala-prollasac-citra-bhānu
prāheda śrī-murāri tvam iha vada hareḥ śrī-caritra navinam
tasyājñām ākalyaṇa prakata-kara-puṭais ta namasktya bhūyah
śrīmac-caitanya-mūrteḥ kali-kalua-hārā kīrtim āha svaya sah 9

bhaktah - devotee; śrīvāsa-nāmā - of the name Śrīvāsa; dvija-kula - community of brāhmaṇas; kamala - lotus; prollasat - brightly shining; citra-bhānu - wonderful sun; prāhā - He said; idam - this; śrī-murārim - Śrī Murāri Guptā; tvam - you; iha - now; vada - do tell; hareḥ - of Śrī Hari; śrī-caritram - splendid character; navinam - unique; tasya - his; ajñām - order; ākalyaṇa - surrendering; prakata-kara-puṭaḥ - with folded hands; tam - him; namasktya - bowing down; bhūyah - again and again;
śrīmat-caitanya-mūrtēh - of Śri Kṛṣṇa Caitanya's form; kali-kalua - the filthy qualities of the age of quarrel; harām - takes away; kirtīm - fame; āha - He said; sāvayam - spontaneously; sah - 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 Śri Hari." With folded hands, Śri Murāri surrendered to his order, bowing repeatedly at Śri Śrīvāsa's feet. Then also to fulfill his own heart's desire, Murāri described the glory of Śri Caitanya's person, which dispells the depraved qualities of Kali.

atha sa cintayām āsa / vaidyā-sūnur murārikah
katha vakyāmi bahv-arthā / caitanyasya kathā subhām 10

yat vaktu naiva śaknoti / vācaspatir api sāvayam
tathāpi vaisnavādeśa / kartu yukt matir mama 11

atha - then; sah - he; cintayāmāsa - he thought; vaidyā-sūnāḥ - son of an Ayurvedic physician; murārikaḥ - Murāri Gupta; katha - how; vakyāmi - shall I relate; bahuv-arthām - with much meaning; caitanyasya - of Caitanya; kathām - tale; subhām - auspicious; yat - what; vaktu - to speak; na - not; eva - surely; śaknoti - able; vācaspati - Bhaspati; api - even; sāvayam - himself; tathāpi - still; vaisnavā-ādeśam - order of the vaisnava; kartu - 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 Śri 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 vaisnava's order.

nirmalā bhāti satata / kna-smarana-sampadā
vaisnavājñā hi phala-dā / bhaviyati na cānyathā 12

nirmala - spotless; bhāti - shines; satata - eternally; kna-smarana-sampadā - the opulence derived from remembrance of Kṛṣṇa; vaisnavā-jñā - the order of the vaisnava; hi - certainly; phala-dā - gives fruit; bhaviyati - it will be; na - not; ca - and; anyathā - another way.

"The opulence shining from Śri Kṛṣṇa's remembrance is my perpetual and spotless illumination. Certainly the vaisnava'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; dharma-artha-kāmāya - for religiosity, economic development and sense
gratification; mokāya - for liberation; visṇu-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-gadābjcahrinam
śrīvatsa-lakmāṅkita-vakasa hari / sad-bhāla-salagna-mani suvāsasam

14

namāmi - I offer my obeisances; caitanyam - to Śrī Caitanya; ajan - unborn;
purātanam - primeval; catur-bhujam - with four arms; śaṅkha - conch; gadā - club;
abja - lotus; cahrinam - who bears the Sudarṣāna disc; śrī-vatsa-lakṣma - sign of the residence of Śrī Lakṣmī; ankita - marked; vakasa - chest; harim - Lord Hari; sat-bhāla - pure brow; salagna - decorated; manim - 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 kāṇcid bhagavat-kathā satā / harāya kiṃcid skhalana
yathābhavet
tadātra saśodhayitu mahattamāḥ / pramānām evātra paropakārināh

15

vadāmi - I speak; kāṇcit - somewhat; bhagavat-kathām - history of the Supreme Lord; satām - of the saints; harāya - for the pleasure; kiṃcit - sometimes; skhalanam - faulty grammatical arrangement; yathā - as; bhavet - it may be; tadā - then; atra - here; saśodhayitum - to render fully pure; mahattamāḥ - great souls; pramānām - authority; eva - surely; atra - here; para-upakārināh - 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.

navadvipā iti khyāte / ketre parama-vaiṇa
brāhmaṇāḥ sādhavaḥ sāntāḥ / vairavaḥ sat-kulodbhavaḥ

16

navadvipa - in Navadvipa Dhāma; iti - thus; khyāte - famed; ketre - in the land;
parama-vaiṇa - the supreme holy place for vaiṣṇavas; brāhmaṇāḥ - those who understand spirit; sādhavaḥ - saints; sāntāḥ - peaceful persons; vairavaḥ - devotees of Lord Viṇu; sat-kula-udbhavaḥ - those born of pure lineage.
In the supreme holy place for vaiṣṇavas renowned as Śrī Navadvipa, there dwelt self-controlled and saintly vaiṣṇava-brāhmaṇas born of pure lineage.

mahāntaḥ karma-nipuṇāḥ / sarve śāstrārtha-pāragāḥ
anye ca santi bahuṣo / bhiak-śūdra-vanig-janaḥ 17

mahāntaḥ - great souls; karma-nipuṇāḥ - expert in their work; sarve - all; śāstrārtha-pāragāḥ - conversant in all the scriptures; anye - others; ca - and; santi - there are; bahuṣaḥ - many; bhiak - physicians; śūdra - craftsmen; vanig - merchants; janaḥ - 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 suddhāḥ / sarve vidyopajīvinaḥ
tatra deva-vratāḥ sarve / vaikunṭha-bhavanopame 18

sva-ācāra-niratāḥ - attached to their own prescribed duties; suddhāḥ - pure; sarve - all; vidyā-upajīvinaḥ - living off their lore; tatra - there; deva-vratāḥ - devoted to the Lord; sarve - all; vaikunṭha-bhavana - the abode of Vaikunṭha, 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 Navadvipa appeared like Vaikunṭha, the abode of the Lord, where anxiety is unknown.

śrīvāso yatra reje hari-pada-kamala-prollasan-matta-bhingah
premārdottunga-bāhuḥ parama-rasa-madair gāyatīśa sadotkah
gopinātha dvijāgryah śravana-patha-gate nāmni knasya matte
ity uccai rauti bhūyo laya-tarala-karo ntyati smāvīlam 19

śrīvāsah - Śrīvāsa hākura; yatra - where; reje - shone; hari-pada - the feet of the Lord; kamala - lotus; prollasan - brilliantly shining; matta - intoxicated; bhingah - bee; prema - love; ārdra - melted; uttunga-bāhuḥ - arms spread high; parama - transcendental; rasa - emotions; madair - with divine madness; gāyatī - he sings; īśam - of the Lord; saddā - always; uṭkhaḥ - intensely longing; gopi-nāthah - Gopinātha _cārya; dvija-agryah - the best of the twice-born; śravana - hearing; patha-gate - taken to the way; nāmni - in the name, the Hare Kṛṣṇa mahāmantra; knasya - of Kṛṣṇa; mattah - intoxicated; iti - thus; uccaiḥ - loudly; rauti - he cries; bhūyah - again; laya - song, dance and instrumental music; tarala - a wave; karah - 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 Gopinātha _cārya, took to the path of hearing Śrī Nāma-
ajapa. Then fully intoxicated with Kṛṣṇa-prema, Gopinātha 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-bhāskarābhoh budha-jana-kamalodbodhane daka-mūrtih
kārunyābdhir himāsor iva jana-hdayottāpā-sānty-eka-mūrtih
prema-dhyānati-dako natana-vidhi-kalā-sad-guṇāyo mahātma
śrī-yuktādvaita-varyāḥ parama-rasa-kaḷācārya īśo vireje 20

bāla - newly; udyat - rising; bhāskara - sun; abhāh - hue; budha-jana - thoughtful
persons; kamala - lotuses; ubdodehane - in awakening; daka-mūrtih - epitome of
expertise; kārunya-abdhibh - ocean of compassion; hima-āsoh - of the cool-rayed one
(the moon); iva - like; jana-hdaya - hearts of men; uttāpa - burning; sānti-eka-
mūrtih - His form solely made of peace; prema-dhyāna - contemplation in love of
Kṛṣṇa; ati-dakah - very expert; natana-vidhi - the principles of dancing; kalā - parts;
sat-guṇa - good qualities; āyah - original; mahā-ātmā - magnanimous; śrī-yukta -
resplendent; advaita - Śrī Advaita; varyāḥ - chief; parama - best; rasa-kalā - phases
of the mellow of divine love; acārya - teacher; īśah - 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 personali-ty 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-gunavān ati-reje / candra-śekhara-guru-dvija-rājāh
kṛṣṇa-nāma-kitāṅga-ruhaḥ sa / praskhalan nayana-vāribhir ārdraḥ 21

yatra - where; sarva - all; gunavān - virtuous person; ati-reje - shone above all;
candra-śekhara - Śrī Candra Śekhara _cārya; guru-dvija-rājāh - king of the
brāhmaṇa spiritual masters; kṛṣṇa-nāma - the name of Kṛṣṇa; kita - attracted; anga-
ruhaḥ - hairs; sah - he; praskhalan - stumbling; nayana-vāribhi - by tears; ārdraḥ -
wet.

In that abode of Navadvipa 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-īśaḥ
khe-caraih sura-ganaih sa-maheśair / lāsyam āśu paripaśyati ḥtah 22

yatra - where; ntyati - dances; munau - sage; hari-dāse - named Śrī Haridāsa; dāsa-
vatsalatayā - out of parental affection for his servant; jagat-īśaḥ - Lord of the
universe; khe-caraih - by those who travel in space; sura-ganaih - with the hosts of
demigods; sa-maḥā-īśaḥ - with the great controllers; lāsyam - dance; āśu - swiftly;
paripāṣyati - 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 vinu-pada-sambhavā sarīda / vegavaty atitarā karunārdrā
sparddhayā ravi-sutā-sarayūnā / yā dadhāra kanakojvala harim 23

yatra - where; vinu-pada-sambhavā - born of the foot of Vāmana-deva; sarī - river; vegavatī - swift-flowing; atitarā - grandeur; karunā - out of compassion; ārdrā - melted; sparśddhayā - out of rivalry; ravi-sutā-sarayūnām - of the Yamunā and Sarayū rivers; yah - 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 Krṣṇa, and the Sarayū, who embraced Śrī Rāma Candra, she at last embraces Śrī Hari in His brilliant golden form at Navadvipa.

jagannāthas tasmin dvija-kula-payodhīndu-sadso
'bhavad vedācaryah sakala-guṇa-yukto guru-samah
sa knāṅghri-dhyāna-prabalatara-yogena manasā
viśuddha-premārdro nava-śaśi-kalevāsu vavdhē 24

jagat-nāthah - Jagannātha Miśra; tasmin - there; dvija-kula - community of brāhmaṇa; payodhi - ocean; indu - moon; sa-dśah - like; abhavat - became; vedācāryah - teacher of the Vedas; sakala - all; guṇa - good qualities; yuktah - embued; guru-samah - like a virtuous spiritual master; sah - He; kna-anghri - the feet of Śrī Krṣṇa; dhyāna - meditation; prabalatara - very powerful; yogena - by joining; manasā - with His mind; viśuddha - extremely pure; prema-ārdhah - heart softened out of love; nava-śaśi - new moon; kalā - phases; iva - like; āśu - soon; vavdhē - 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 Krṣṇa'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-sāstrārtha-vedinah
padavīṁ iti tattva-jñāḥ / śrīman-miśra-purandaraḥ

atha - now; tasya - of Jagannātha Miśra; guruḥ - teacher; cakre - made; sarva-sāstrārtha-vedinah - of one who knows the purpose of all the scriptures; padavīṁ - title; iti - thus; tattva-jñāḥ - one who knows the truth; śrīman-miśra-purandaraḥ - Śrimat Miśra Purandara.

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

tam ekadā sat-kulina / pandīta dharminā vara
śrīman nilāmbaro nāma / cakravartī mahāmanah

samāhūyād ādat kanyām / sacī sa kula-ktṣadah
tā prāpya so 'pi vadvhe / sacīm iva purandaraḥ

tam - him; ekadā - once; sat-kulinam - of a noble family; panditam - learned scholar; dharminām - of good men; varam - the best; śrīman nilāmbarah nāma cakravartī - of the name Śrī Nilāmbara Cakravartī; samāhūyāt - called for; ādat - gave; kanyām - daughter; saciḥ - Śaci; sa - he; kula-ktṣadah - who promotes his family's interests; tām - she; prāpya - getting; saḥ - he; api - and; vadvhe - prospered; saciḥ - Śaci; iva - like; purandarah - Indra.

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

tato ghe nivasatas / tasya dharmo vyavardhata
ātithyaiḥ sāntikaiḥ saucair / nitya-kāmya-kriyā-phaïaiḥ

tataḥ - then; ghe - in the home; nivasata - dwelling; tasya - his; dharmah - occupational duty; vyavardhata - prospered; ātithyaiḥ - with guests; sāntikaiḥ - by ceremonies to relieve one of the results of impious activities; saucaih - 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.
**tatara kālena kiyatā / tasyāṣṭau kanyakāḥ subhāḥ**

*babhūvuh kramaśa daivāt / tāḥ paṇcatva gatāḥ saṣī 5*

**tatara** - then; **kālena** - by time; **kiyatā** - after considerable; **tasya** - from him; **aṣṭau** - eight; **kanyakāḥ** - daughters; **subhāḥ** - beautiful; **babhūvuh** - they were; **kramaśaḥ** - one after the other; **daivāt** - by the will of the Lord; **tāḥ** - they; **paṇcatva** - death; **gatāḥ** - went; **saṣī** - Śrīmatī Śaṭī Devī.

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

**vātsalya-duhkha-taptena / jagāma manasaḥ harim**

*putrārtha saraṇaḥ śrīmān / pit-yajṇa cakāra saḥ 6*

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

Burning with paternal sorrow, Saṭī 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 ’dhanaḥ 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; **adhanaḥ** - 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 viṣvarūpakah**

*paṭhatā tena kālena / svalpenaiva mahātmānaḥ 8*

**nāma** - name; **tasya** - His; **pitā** - father; **cakre** - gave; **śrīmataḥ viṣva-rūpakah** - Śrīmān Viṣvarūpa; **paṭhatā** - by study; **tena** - by that; **kālena** - in time; **su-alpena** - by a very little; **eva** - indeed; **mahātmānaḥ** - by that great soul; **vedām** - the Vedas; **ca** - and; **nyāya-śāstra** - scripture of logic; **ca** - and; **jñātah** - known; **sat-yoga** - connection with the Absolute Truth; **uttamah** - transcendental; **saḥ** - he; **sarva-jñah** - all-knowing; **sudhiḥ** - very thoughtful; **sāntah** - peaceful; **sarveām** - of all people; **upakārakah** - 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-sāstra. He was all-knowing, very thoughtful, and strove to benefit everyone.

**harer dhyāna-paro nitya / viaye nākaron manah**  
śrīmad-bhāgavata-rasāsvāda-matto nirāntaram 10

_hareh_ - of Hari; _dhyāna-parah_ - absorbed in contemplation; _nityam_ - always; _viaye_ - in sense pleasure; _na_ - not; _akarot manah_ - did put his mind; _śrīmat-bhāgavata_ - Śrīmad Bhāgavatam; _rasa_ - mellow; _āsvāda_ - to relish; _mattah_ - delighted; _nirantaram_ - 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 mellow of Śrīmad-Bhāgavatam.

**tasyānujo jagad-yonir / ajo jajñe svaya prabhuh**  
indrānujo yathopendraḥ / kaśyapād aditeḥ sutah 11

tasya - his; _anu-jah_ - younger brother; _jagat-yoni_ - the womb of the universe; _ajah_ - unborn; _jajñe_ - born; _svayam_ - Himself; _prabhuh_ - Lord; _indra-anujah_ - younger brother of Lord Indra; _yathā_ - as; _upendra_ - Śrī Vāmana-deva, the dwarf avatarā; _kaśyapāt_ - from Kaśyapa Muni; _aditeh_ - of Adiṭī; _sutah_ - 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 Adiṭī and Kaśyapa Muni, and thus appeared to be the younger brother of Indra.

**hari-saṅkīrtana-parā / ktvā tri-jagatī svayam**  
uitvā ketra-pravare / puruottama-sanjñaḥ 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; _puruottama-sanjñaḥ_ - 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 sikā / kārayitvā janasya sah**  
śrī-vndāvana-mādhuryam / āsvādyāsvādayan janān 13

_ktvā_ - made; _bhakti_ - devotion; _harau_ - to Hari; _sikām_ - instruction; _kārayitvā_ - generated; _janasya_ - of the people; _sah_ - 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 / vaikuṇṭha-sthaiḥ prasādhitah
jagāma nilaya hto / nijam eva mahārdhimat 14

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

Assisted by the residents of Vaikuṇṭha, 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.

etac chṛtvādbhuta prāha / brahmacāri jītendriyāḥ
śrī-Caitanya-kathā-mattah / śrī-dāmodara-panditah 15

etat - this; śrutvā - hearing; adbhutam - wonderful; prāha - said; brahmacāri - celibate; jīta-indriyāḥ - sense controlled; śrī-caitanya-kathā-mattah - delighted by the narrations of Śrī Caitanya; śrī-dāmodara-panditah - Śrī Dāmodara Panita.

There was a sense-controlled brahmacāri of the name Śrī Dāmodara Panita, 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 lokah / sasārād ghora-kilbiāt 16

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

Dāmodara 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.

śrī-kna-caranāṁbhoge / parama-prema-sampadaḥ
āyante sarva-lokasya / tad vadasva hareḥ kathām 17

śrī-kna-caranāṁbhoge - 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-caranāṁbhoge can awaken in the hearts of all people.
kasya hetoh pthivyā sa / jātah sarveśvaro vibhuḥ
kta kim iha tenaiva / jagatām iśvareṇa ca 18

kasya - for what?; hetoh - reason; pthivyām - on the earth; sah - He; jātah - born;
sarva-īśvarah - the controller of everything; vibhuḥ - omni-present; kta - done;
kim - why; iha - in this world; tena - by that; eva - indeed; jagatām - of the worlds;
iśvareṇa - 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 bhadrāṇi / karmāṇi maṅgalāṇi ca
jagatā tāpa-sānty-artha / premārtha sumahātmanām 19

vaktum - to speak; arhasi - you ought; bhadrāṇi - pleasing; karmāṇi - activities;
maṅgalāṇi - auspicious; ca - and; jagatām - of the worlds; tāpa - burning; sānti-
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 / panditasya mahātmanah
uvāca vacana prīto / murāriḥ śrūyatām iti 20

tat - that; śrutvā - having heard; vacanam - the words; tasya - his; panditasya - of
the scholar; mahātmanah - of the magnanimous; uvāca - said; vacanam - statement;
prītoh - 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 śakyā dvijottama
saṅkepād vistarān nālam / vaktu śaknoti bhārgavaḥ 21

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

"O virtuous devotee! Best of brāhmanas! 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 Bhrigu, would be unable to tell every detail."

atha nārado dharmaṁ / vare bhārata-sanjñake
vaiṇavāgyro mahā-tejāḥ / pūrṇa-candra-sama-prabhāḥ 22
kailāśa-sikhara-kāro / mekhalā-vara-bhūanah
aina-carma-dharo vinor / asah sarva-jana-priyah 23

sarveām upakārāya / babhrāmākāśa-mānale
mahati ranayan prīto / hari-nāma-pragāyatim 24

atha - once; nāradah - Śrī Nārada Muni; dharma-ātmā - the saintly person; vare - in the tract of land; bhārata-sanjña - known as Bhārata; vaiṇava-agryah - chief amongst vaiṣṇavas; mahā-tejāḥ - very powerful; pūrna-candra - full moon; sama-prabhāh - equally effulgent; kailāsa-sikhara - the peak of Mount Kailasha; ākārah - appearance; mekhalā - belt; vara - beautiful; bhūanah - decoration; aina-carma - deer-skin; dharah - dressed; mahdurah - sweet; visnoh - of Lord Viṣṇu; asah - expansion; sarva-jana-priyah - dear to all people; sarveām - of all people; upakārāya - for the benefit; babhrāma - wandered; ākāsa-mānale - in the sphere of space, the universe; mahatim - the vinā; ranayan - strumming; prītaḥ - joyous; hari-nāma-pragāyatim - 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 Kailāśa. 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 vinā and loudly chanted the names of Hari, he came to the planet known as Bhārata.

drakyāmi vaiṇava kutra / tatra vatsyāmi sāmpratam
iti saṁcintya manasā / dadarśa pthivim 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; saṁcintya - thinking; manasā - in his mind; dadarśa - looked; pthivim - the earth; imām - this.

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

kalina pāpa-mitrena / prathitāmala-pankilā
gāṁ eva mleccha-hasta-sthāṁ / pracanda-kara-soītām 26

kalina - by Kali, quarrel personified; pāpa-mitrena - by the friend of sin; prathita - fame; amalā - spotless; pankilā - filthy; gāṁ - earth; eva - indeed; mleccha-hasta-sthāṁ - in the hands of the mlecchas; pracanda - excessive; kara - taxation; soītām - 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 dadše tatra / pāpa-vyādhi-samākulunān
parāpavāda-niratān / sāṭhān hrasvāyuḥ kṣān 27

janān - the people; ca - and; dadše - he saw; tatra - there; pāpa - sin; vyādhi - disease; samākulunān - afflicted; para-apavāda - speaking ill of others; niratān - attached; sāṭhān - rogues; hrasva-āyuḥ - short-lived; kṣān - 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.

rājnaś ca pāpa-nipunān / sūdrān ca yavanān khalān
mlecchān vikarma-niratān / prajāsvarasva-hārakān 28

rājnaḥ - the rulers; ca - and; pāpa-nipunān - 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; svarasva - 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-jnān api sādhunā / nindakān ātma-māninaḥ
etān bahu-vidhān dtvā / cintayām āsa nāradāḥ 29

śāstra-jnān - learned in the śāstras; api - even; sādhunām - of saints; nindakān - fault-finders; ātma-māninaḥ - self esteemed; etān - these; bahu-vidhān - many kinds; dtvā - having seen; cintayām āsa - He thought; nāradāḥ - 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

taleh prathama-sandhyāyā / nimagneya vasundhārā
sarvēṃ pāpa-dagdhanā / hari-nāma-rasāyanah 1

kaleḥ - of the age of Kali; prathama-sandhyāyām - at the first junction; nimagnā - perishing; ayam - this; vasundharā - the earth, the abode of treasure; sarvēṃ - of all humanity; pāpa-dagdhanām - bitten by the urge for the life of sin; hari-nāma - the name of Hari, the mahā-mantra; rasāyanah - source of all mellow, 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 / vainava-dveina vinā 
ātma-sambhāvitā ye ca / ye ca vainava-nindakah 2

ye kna-nāmnī deheṣu / nindeyu manda-buddhayāh 
te 'nityā iti vakyante / teā niraya eva hi 3

tārakah - saviour; ayam - this; bhavati - it is; eva - indeed; vainava-dveinam - the vaisnava-hater; vinā - except; ātma-sambhāvītāḥ - self-aggrandisers; ye - who; ca - and; ye - who; ca - and; vainava-nindakāḥ - blasphemers of the vaisnavas; ye - who; kna-nāmnī - in the name of Kṛṣṇa; deheṣu - in the Deity-forms; nindeyu - they may find fault; manda-buddhayāḥ - of low intelligence; te - they; anityā - impermanent; itī - thus; vakyante - they say; teām - for them; nirayah - hell; eva - surely; hi - indeed.

Śrī Nāma can save every one of them, except that person who hates the holy vainava. 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-dhiḥ 
vaikuṇṭhākhya para dhāma / jagāma karunā-nidhiḥ 4

atra - then; kim - what?; syāt - may be; upāya - means; ayam - this; iti - thus; niścitya - determining; śuddha-dhiḥ - pure intelligence; vaikuṇṭha-ākhyam - known as the place without anxiety; param dhāma - supreme abode; jagāma - he went; karunā-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 intelli-gence, travelled to the transcendental realm of the Lord, known as Vaikuṇṭha.

atha tri-vedi-parigiyamāna / dadaṛśa vaikuṇṭham akhanda-dhīnyam 
sva-tejasā dhvasta-rajah-samūham / diśā daśām āpa guṇāt para muniḥ
atha - then; tri-vedi-parigiyamânam - glorified by the three Vedas, Rig, Yajuh and Sâma; dadarśa - he saw; vaikuntham - the world free from anxiety; akhanda-
dhînâyam - eternal abode; svâ-tejasâ - by his own potency; dhvasta-rajaḥ-samâhām -
free from varieties of impurity; diśâm - of the directions; dasâm - ten; āpa -
obtained; gunât - to the three modes; para - transcendental; munih - the sage.

He perceived that spotless eternal abode of the Lord, which is free from all care,
all dust and all inebriety, 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-vratânâ nivahair harer yaśah / pragiyamâna kamalâ-vatīu
virâjita ratna-taṭābhirâma/- vāpībhir âmukta-latā-sugandhibhīh 6

madhu-vratânām - of the bees; nivahai - by the multitudes; hâreh - of Hari; yaśah -
the fame; pragiyamânam - sung; kamalâ-vatīu - amongst the groups of lotuses;
virâjitan - shone; ratna-tâta - with borders of jewels; abhirâma - pleasureable;
vâpîbhâ - with ponds; âmukta - released; latâ - creepers; sugandhibhīh - with fine
fragrances.

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

māṇikya-gehair vadâbhīhbir anvitam / gajendra-muktâvali-bhūtâbhīh
sârvartavaih sâkhibhâr anvitam khâgair / vikujīta candra-sîlā-
pathâdh-yam 7

māṇikya - rubies; gehaih - with houses; vadâbhīhbir - with turrets; anvitam -
equipped; gajendra-muktâ - elephant-pearl; âvali - strands; bhūtâbhīh - with
ornaments; sârvartavaih - of all seasons; sâkhibhâh - with trees; anvitam - together;
khâgair - with birds; vikujītam - warbling; candra-sîlâ - moon-stones; pathâ -
pathways; âdhyam - 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 śriyâ jutam aja purâtana / lasat-kirīta-dyuti-rañjitālakam
vikāśi-divyābja-jitekana lasat- / sudhâ-karârâdhitasamukhollasam 8

tatra - there; śriyâ - with the goddess of fortune; jutam - worshipped; ajam - the
unborn; purâtanam - primeval; lasat - shining; kirīta - crown; dyuti - light; rañjita -
charming; alaka - curling locks; vikāśi - radiant; divya - divine; abja - lotus; jita -
conquered; ikanam - glance; lasat - shining sudhâ-kara - moon; ârâdhitā -
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-kundala-ganda-sobhita / su-kambu-kaṇṭha kanakojjvalās-uka**

**kṣa caturbhiḥ parighopamair bhujair / nilādri-śnga sura-pādapair iva**

9

**lasat** - shining; **mahā-kundala** - great earrings; **ganda** - cheeks; **sobhitam** - beautified; **su-kambu-kaṇṭham** - neck like a conch; **kaṇaka** - gold; **ujvala** - brilliant; **aśukam** - garment; **knam** - Lord Kṛṣṇa; **caturbhiḥ** - with four; **parigha-upamaḥ** - like clubs; **bhujaiḥ** - with arms; **nila** - blue-black; **adri-śngam** - peak of a mountain; **sura-pādapiḥ** - 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.

**virājamāṇa kanakāṅgadādibhir / muktāvalibhir vara-hema-sūtraḥ**

**sa-kiṅkiṇī-jāla-nibaddha-celol- / lasan-nitamba vara-pāda-pankajam** 10

**virājamāṇam** - shining; **kaṇaka** - gold; **aṅgada** - bangles; **ādibhiḥ** - and so forth; **muktā-avaliḥ** - with rows of pearls; **vara** - beautiful; **hema** - golden; **sūtraḥ** - 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.

**tadiya pādābja-manojña-gandham / āghrāya harāṣru-**

**tanūruhodgamaih**

**visanjña evāṣu papāta bhūmau / sa danda-vat kna-samāpata munīḥ** 11

**tadiya** - His; **pāda-abja** - lotus feet; **manojña** - mind-enthralling; **gandham** - fragrance; **āghrāya** - smelling; **hara** - jubilation; **aṣru** - tears; **tanūruha** - hairs; **udgamaih** - by the erection; **visanjñah** - unconscious; **eva** - surely; **aṣu** - instantly; **papāta** - fell; **bhūmau** - on the earth; **sah** - he; **danda-vat** - like a stick; **kna-samāpataḥ** - nearby Lord Kṛṣṇa; **munīḥ** - 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-jño / ratnāṅguri-bhinna-nakha-prabha
prabhuḥ

mudā spān mūrdhni muner manohara / babhāa iat smita-śobhitānan-
āḥ 12

tatah - then; prasārya - spreading; āśu - quickly; karaṇ - hand; kta-jñā - sympathetic; ratnā - bejewelled; āṅguri - fingers; bhinna - expanded; nakha - nails; prabham - effulgence; prabhuḥ - the Lord; mudā - happily; spān - touching; mūrdhnī - on his head; muneh - of the sage; mana-harmā - mind-enchanting; babhāa - He spoke; iat - slightly; smita - smiling; śobhita - beautifying; ananāḥ - 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:

svāyambhuvotthita mune mahātmān / yan no vadasī āḍya karomi yat
te

mamaivā kālo 'yam upāgataḥ svayam / yuge dharmācaraṇāya
dharminām 13

svāyambhuva - O son of Brahmā; utthīta - arise; mune - O sage; mahā-ātmān - O great soul; yat - which; naḥ - of us; vadasī - you say; āḍya - today; karomi - I do; yat - what; te - for you; mama - my; eva - certainly; kālāḥ - time; ayam - this; upāgataḥ - arrived; svayam - of its own accord; yuge - after many ages; dharma-ācaraṇāya - 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
harih

samādidesāsanam āśu tasmai / tasmin niviṭo munir ājñayā hareḥ 14

athānvaṃchad bhagavān mune katha / samprāptavān mām iha ki
taveṣitam

pūrṇasya kārya karavāni sādhavo / paropakārāya mahād-vicēti
tam 15

tatah - then; samutthāpya - raising him up; mahā-ri-sattama - the best among great sages; mahattama - the very great souls; eka-anta - exclusive; parāyaṇah - favoring; harih - Lord Hari; samādidesa - indicated; āsanaṃ - a seat; āśu - quickly; tasmai - for him; tasmin - in the seat; niviṭaḥ - having taken; muniḥ - the sage; ājñayā - by the order; hareḥ - of Hari; atha - then; anvaṃcchad - questioned; bhagavān - the Supreme Lord; mune - O sage; katham - how?; samprāptavān - have come; mām - to me; iha - here; kim - what?; tava - your īṣitam - desired; pūrṇasya - completely; kāryam - duty; karavāni - I must do; sādho - O saint; para-upakārāya - for the highest welfare; mahat - the great; vicēti
tam - 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 Nārāyaṇa'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-dayāmtāhbdeḥ**
**uvāca pūrṇa-smita-vikayā harer / namāmi lokān paripāhi duḥkhītān**

16

**itham - thus; saḥ - He; toya-ambu-da - water-giver (cloud); tulya - similar; ghoam - sound; vacaḥ - statement; amta - nectar; kṇa-dayā - Kṛṣṇa's mercy; amta-abdeḥ - of the ocean of nectar; uvāca - said; pūrṇa-smita - wide smile; vikayā - by the glance; hareḥ - of Hari; namāmi - I bow down; lokān - the people; paripāhi - protect; duḥkhītān - 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. Nārāyaṇa 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 ratāḥ tyakta-bhavat-prasāṅgāḥ**

17

**kitiḥ - the earth; kiṇotī - is afflicted; adya - today; samākulā - very disturbed; vibho - O great Lord; janasya - of the people; pāpa - sin; ogha - multitude; yutasya - engaged; dhāraṇāt - by maintenance; janāś - the people; ca - and; sarve - all; kali-kāla - by the age of quarrel; daṭāḥ - bitten; pāpe - sin; ratāḥ - attached; tyakta - given up; bhavat - Your; prasāṅgāḥ - 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 teṁ / anyo 'sti pāṭā nirayāṭ tu sad-gatim**
**eva vicārya kuru sarva-loka- / nātha svaya sad-gatir īa nānyāḥ**

18

**tān - them; pāḥi - protect; nātha - O Lord; tvat-te - except for Yourself; na - not; teṁ - for them; anyāḥ - other; asti - there is; pāṭā - protector; nirayāṭ - from hell; tu - indeed; sat-gatim - absolute goal of life; evam - thus; vicārya - considering; kuru - do; sarva-loka - all the worlds; nātha - O Lord; svaya - Yourself; sat-gatiḥ -
absolute goal of life; īa - O Lord; na - not; anyah - 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 samākarnya muner vaco harir / vidann api prāha kim ācariye
kenāpy upāyena bhaved dhi sāntis / tad brūhi ta prāha punah svabhū-
sutah 19

ittham - thus; samākarnya - hearing; muneh - of the sage; vacah - the words; harih - 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; bhavet - it may be; hi - certainly; sāntih - peace; tat - that; brūhi - tell; tam - that; prāha - He spoke; punah - again; svabhū-sutah - 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 suṣītah śata-candramā yathā / bhū-deva-vaše 'py avatīrya sat-
kule
vātsyē jagannātha-suteti viśruti / samāpnuhi sva kuru śa dharanyah
20

svayam - Yourself; suṣītah - very cooling; śata-candramā - a hundred moons; yathā - like; bhū-deva-vaše - in a dynasty of brāhmaṇas; api - and; avatīrya - descending; sat-kule - in a pure family; jagannātha-suta - the son of Jagannātha Miśra; iti - thus; viśruti - renown; samāpnuhi - obtain; svam - Your own; kuru - make; śam - well-
being; dharanyah - 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 Miśra. O my Lord! bring peace to the earth.

rāmādi-rūpair bhagavan kta hi / yat pāpātmanā rākasa-dānāvāṇām
vadhādika karma na ceha kārya / mano naraṇā pariśodhayasva 21

rāma-ādi-rūpair - by forms such as Śrī Rāma; bhagavan - O all-opulent Lord; ktaam - performed; hi - surely; yat - which; pāpa-ātmanām - of sinful persons; rākasa-
dānāvāṇām - of the man-eaters and demons; vadhā-ādiham - killing and so on; karma - work; na - not; ca - and; iha - in this world; kāryam - duty; manah - minds; naraṇām - of men; pariśodhayasva - fully purify.

"O Bhagavān, Your other avatāras such as Rāma and others accom-plished 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 lokah
eva vyavasya sva-dhiyātmano yaśah / prākhyāhi lokāḥ sukhino
bhavantu 22

"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 rudrena muni-pravirāh / kartu hi sāhāyam avātariyan
tatheti ta prāha hariḥ surari / so 'pi pranamyaśu jagāma htaḥ 23

"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 Pleases for the Lord's Descent," in the First Prakrama of the great poem Śrī Caitanya Carita.

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Fourth Sarga
vatārānukrama
Descriptions of the Avatāras

atha śrutvā tu tat sarva / śrī-dāmodara-panditah
uvāca parama-pritah / kathyatā n-hareh kathām 1

atha - so; śrutvā - hearing; tu - indeed; tat - that; sarvam - all; śrī-dāmodara-
panditah - Śrī Dāmodara Panita; uvāca - said; parama-pritah - very pleased;
kathyatām - tell; n-hareh - of the Lord Hari in His form like a nr (man); kathām - the story.
After hearing this extraordinary narration in its entirety, Śrī Dāmodara Panita's heart was much enlivened, and he said to Murari Gupta, "Now kindly relate the epic of Nṛhari.

**ke ke tatrāvatāreṇu / svavatirmā mahī-tale**
*avatārāḥ ca katidhā / tān vadasvānupūrvasaḥ 2*

*ke ke - which; tatra - there; avatāreṇu - 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; anupūrvasaḥ - 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-murārikah**
*uvāca parama-prīṭyā / śrūyatām iti sādaram 3*

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

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

**atha te kathayāmy anyat / svāsāvatārānā hariḥ**
*suddha-bhaktatayā khyātān / bhaktān īśvara-rūpiṇah 4*

*atha - so; te - to you; kathayāmi - I shall tell; anyat - other; sva-asā - plenary portions; avatārānāṁ - of the descents of the Lord; hariḥ - of Śrī Hari; suddha - pure; bhaktatayā - by their devotional quality; khyātān - known; bhaktān - devotees; īśvara-rūpiṇah - 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-śrethaḥ / śrī-mādhava-purī prabhuh**
*iśvarāśo dvidhā bhūtvādvaitācāryas ca sad-guṇah 5*

*ādau - the first of them all; jātaḥ - born; dvija-śrethaḥ - best of brāhmaṇas; śrī-mādhava-purī - Śrī Mādhavendra Puri; prabhuh - the Lord; īśvara-asah - a plenary portion of the Lord; dvidhā - second; bhūtvā -became; ādvaita-ācāryah - Śrī Advaita ācārya; ca - and; sat-guṇah - a model of good qualities.*

The first to appear among them was the best of the twice-born, Śrī Mādhava Pūrī
Prabhu. The second expansion of the Lord, named Śrī Advaita _cārya, was a model of all saintly qualities.

tayoh śiyo ’bhavad devas / candrāsas candra-ṣekharah
sa ācārya-ratna iti / khyāto bhuvi mahā-yaśāh 6

_tayoh_ - of those two; _siyam_ - the disciple; _abhavat_ - became; _devam_ - devotee;
_candra-āsah_ - a plenary portion of the moon-god; _candra-ṣekharah_ - named Candra Śekhara; _sah_ - He; _ācārya-ratnah_ - the jewel teacher; _iti_ - thus; _khyātaḥ_ - known;
_bhuvi_ - on the earth; _mahā-yaśaḥ_ - 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-panḍitaḥ
gandharvāsō ’bhavad vaidyāh / śrī-mukunda-sugāyanaḥ 7

śrī-nāradā-_sa_ - an expansion of Śrī Nārada Muni; _jātah_ - was born; _asau_ - he;
śrīmat-śrīvāsa-panḍitaḥ - Śrī Śrīvāsa Panīta; _gandharvāsah_ - expansion of a Gandharva; _abhavat_ - became; _vaidyāh_ - _yurvedic_ physician; _śrī-mukundaḥ_ - Śrī Mukunda; _su-gāyanaḥ_ - the excellent singer.

Śrī Nārada descended as Śrī Śrīvāsa Panīta, and a Gandharva descended as Śrī Mukunda, the physician and _superlative_ singer.

śrīmat-śrī-haridāśo ’bhūn / muner aśah śnuva tat
kathita nāga-datena / brāhmanena yathā-purā 8

śrīmat-śrī-haridāsah - Śrī Haridāsa hākura; _abhūt_ - was; _muneḥ_ - of a sage; _aśah_ - expansion; _śnuva_ - hear; _tat_ - that; _kathitam_ - it is described; _nāga-datena_ - named Naga-data; _brāhmanena_ - by a brāhmaṇa; _yathā_ - as; _purā_ - in ancient times.

As described by the brāhmaṇa Nāgadāsta, Śrī Haridāsa hākura was the expansion of a sage from an ancient time. Please hear of this.

ādau muni-varah śrīmān / rāmo nāma mahā-tapāḥ
drāvide vaisṇava-ketre / so ’vātsīt putra-vatsalah 9

ādau - formerly; _muni-varah_ - elevated sage; _śrīmān rāma nāma_ - named Śrīmān Rāma; _mahā-tapāḥ_ - great ascetic; _drāvide_ - in southern India; _vaisṇava-ketre_ - in a pilgrimage place for vaisnava; _sah_ - he; _avātsīt_ - dwelt; _putra-vatsalah_ - 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 vaisnavas in the southern part of Bhārata.
tasya putrena tulasim / prakalya bhojane subhe
sthapitā sa 'patah bhūmāv / aprakālya punaś ca tām 10

pitre 'dadāt punah so 'pi / sri-rāmākhya mahā-muniḥ
dadau bhagavate tena / jāto 'sau yavane kule 11

tasya - his; putrena - by his son; tulasim - a tulasī leaf; prakalya - after washing;
bhojane - on the foodstuffs for offering to the Lord; subhe - auspicious; sthāpitā - placed;
sā - that leaf; apatah - it fell; bhūmāv - on the earth; aprakālya - without washing;
punah - again; ca - and; tām - that leaf; pitre - to his father; adadāt - he gave;
punah - again; sah - he; api - and; sri-rāma - Śrī Rāma; ākhyah - named; mahā-
muniḥ - the great sage; dadau - he offered; bhagavate - unto the Lord; tena - for this reason;
jātah - 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 sudhiḥ sāntah / sarva-dharma-vicakanah

brahmaśo 'pi tataḥ śrīmān / bhakta eva suṇīcitaḥ 12

sah - he; dharma-ātmā - the very heart of virtuous life; su-dhī - extremely intelligent; sāntah - peaceful; sarva-dharma - all spiritual matters; vicakanah - learned; brahma-asah - an expansion of Lord Brahmā; api - and; tatah - therefore; śrīmān - glorious; bhakta - devotee; eva - certainly; su-nīcitaḥ - 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-yogi svaya prabhuḥ 13

avadhūta - an ascetic aloof from worldly conventions; mahā-tejāḥ - very powerful;
nityānandah - personified perpetual bliss; mahat-tamah - greatest of the great;
baladeva-asathā - from an expansion of Śrī Baladeva; jātah - born; maha-yogi - 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-silāni - family and character; karmāṇī - activities; vaktum - to speak of; utsahe - attempt; api - even; vara-śatena - with a hundred years; api - even; bhaspatīh - the priest of the demigods; api - even; svayam - Himself.

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

vaktu neṣe 'pare kimvā / vaya hi kudra-jantavaḥ
śrī-kna-dvitiyaś câpi / gaurāṅga-prāṇa-vallabhāḥ 15

vaktum - to speak; na - not; īṣe - when the great controller; apare - unrivalled; kimvā - what to speak of; vayam - we; hi - certainly; kudra - insignificant; jantavah - living entities; śrī-kna-dvitiyah - a second only to Lord Kṛṣṇa; ca - and; api - even; gaurāṅga-prāṇa - life of Gaurāṅga; vallabhah - lover.

When Brhaspati, the matchless master of the art of eloquence, is unable to delineate the qualities of Lord Nityananda, 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 / devās ca muni-puṅgavāh
pthivyām asa-bhāvenā / tān na sankhyātum utsahe 16

anye - others; ca - and; śataśaḥ - hundreds; jātah - born; devāḥ - demigods; ca - and; muni-puṅgavāḥ - powerful sages; pthivyām - on the earth; asa-bhāvena - in the manner of plenary expansions; tān - them; na - not; sankhyātum - to count; utsahe - venture.

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

athāvatāro dvi-vidhah / puruṣasya prakīrtitah
yugāvatārah prathamah / kāryārthe 'para-sambhavaḥ 17

atha - now; avatārah - of descents of the Lord; dvi-vidhah - two kinds; puruṣasya - of the Lord; prakīrtitah - declared; yuga-avatārah - avatāras for the age; prathamah - first; kārya-arth - for a mission; aparā - others (lilā-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.

yugāvatārah kathyante / ye bhavanti yuge yuge
dharmā sasthāpayanti ye / tān śnuva yathā-kramam 18

yuga-avatāraḥ - 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; śnuva - 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 ekah / puruasyārtha-sādhakaḥ
tad arthe ‘vatārat śuklas / catur-bāhur jaṭā-dharaḥ 19

satye yuge - in the age of truthfulness; dhyānāḥ - meditation; ekah - alone; puruasya - of man; artha - the goal of life; sādhakaḥ - the means for attaining; tat - that; arthe - for the purpose; avatārat -He descended; śuklaḥ - white; catur-bāhuh - four-armed; jaṭā-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, Sukla, descended in a four-armed form with matted locks.

sahasra-candra-sadśah / sadā dhyāna-rato munih
sarveām eva jātunā / dhyānācāryo babhūva ha 20

sahasra-candra - a thousand moons; sa-dśah - like; sadā - always; dhyāna-rataḥ - attached to meditation; munih - the sage; sarveām - for everyone; eva - surely; jātunām - for men; dhyāna-ācāryah - 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 / dharma-savrārtha-sādhakaḥ
tatra yajñaḥ svaya jātaḥ / śruk-śruvādi-samanvitaḥ 21

tretāyām - in the age of Tretā; yajña - fire sacrifice; eva - surely; ekah - one; dharma - spiritual benefits; sarva-arthā - 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 brāhmaṇaśā ārdham / yajña-bhuk sa janārdanah
yajñam evākaroj jinur / janān sarvān aṣikayat 22

yājñikaih - sacrificing; brāhmaṇaih - with the priests; sārdham - together; yajñabhuḥ - the enjoyer of sacrifice; saḥ - He; jana-ardanah - the Lord who inspires the hearts of people; yajñam - sacrifice; eva - indeed; akarot - performed; jinuh - the victorious one; janān - the people; sarvān - all; aṣikayat - 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 viśnuḥ / 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; viśnuḥ - from viṣ (to pervade), the all-pervading one; pthu-rūpah - 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 Viśnu Himself incarnated as Mahārāja Prthu.

pūjā cakāra dharmātmā / lokānā cānuṣāsanam
kārayām āsa pūjāyā / sarveām abhavan manah 24

pūjām - worship; cakāra - he performed; dharma-ātmā - virtuous soul; lokānām - of the people; ca - and; anuṣāsanam - governing; kārayām āsa - did; pūjāyām - in worship; sarveām - of all men; abhavan - it became; manah - 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 kirtana śreyo / dharmah sarvopakārakah
sarva-śakti-mayaḥ sākāṭ / paramānanda-dāyakah 25

kalau - in the age of quarrel; tu - but; kirtanam - chanting the Lord's names; śreyah - highest benefit; dharmah - religious practice; sarva-upakārakah - causer of welfare for all; sarva-śakti-mayaḥ - possessed of all potencies; sākāṭ - directly the Lord; parama-ānanda-dāyakah - 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 Kṛṣṇa bestows the highest transcendental bliss.

iti niṣcitya manasā / sādhunā sukham avahan
jātaḥ svaya pthivyā tu / śri-caitanya-mahāprabhuḥ 26
iti - thus; niścitya - determining; manasā - with the mind; sādhunām - of the sādhus; sukhām - happiness; avahan - bringing; jātah - born; svayam - in person; pthivyām - on the earth; tu - indeed; śrī-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 kārayāṁ āsa / svaya cakre mudānvitaḥ**
**yugāvatārā ete vai / kāryārthe caparāṇ śnu 27**

kīrtanam - chanting; kārayāṁ āsa - caused to do; svayam - in person; cakre - did; mudā-anvitaḥ - filled with happiness; yuga-avatārāḥ - avatāras for the ages; ete - these; vai - certainly; kārya - mission; arthe - for the purpose; ca - and; aparān - others; śnu - 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-dhāranam**
**varahe dhāraṇa bhūmer / nara-siha-vidāraṇam 28**

matsye - in His Fish avatāra; tu - indeed; vedā - Vedas; uddharaṇam - saving; kaurme - in the Tortoise avatāra; mandāra-dhāranam - holding the Mandāra mountain; varahe - in the Boar avatāra; dhāranam - holding; bhūmer - of the earth; nara-siha - Man-lion avatāa; 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 Hiranyakasipu, thus protecting the devoted Prahlāda.

**cakre danuja-sakrasya / vāmane bhuvana-śriyam**
**jigye tu bhārgavah kauntī / jitvā rājānḥ sudurmadān 29**

**dadau gā brāhmaṇāyaiva / vinur lokaika-taranah**
**śrī-rāme rāvana hatvā / yaśasā pūrita jagat 30**

cakre - took; danuja-sakrasya - of the powerful demon, Bali; vāmane - during Lord Vāmana's avatāra; bhuvana-śriyam - the opulence of the world; jigye - He won; tu - and; bhārgavah - the descendant of Bhgu, Paraśūrāma ("axe-delighter"); kauntim - the earth; jitvā - having defeated; rājānḥ - the kings; su-durmadān - very arrogant; dadau - He gave; gām - earth; brāhmaṇāya - to the brāhmaṇa Kaśyapa; eva - indeed; vinuh -the all-pervading One; loka-eka-taranah - the sole uplider of the
world; śri-rāme - during the avatāra of Śrī Rāma; rāvana - 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 Bali. As Śrī Parasurāma, 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 Rāvana. Thus all of the worlds became filled with Viṣṇu's fame.

śrīmat-knāvatāre tu / bhūmer bhārāvatārānam
tasya eva harīs tatra / sarva-śakti-samanvitaḥ 31

śrīmat-kna-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.

bāuddhe tu mohana cakre / vedānō bhagavān paraḥ
mlecchānā nidhana caiva / kalki-rūpeṇa so ʻkarot 32

bāuddhe - 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; sah - He; ʻkarot - 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 vidhāṇy anekāni / karmāni bahu-rūpinah
kāravaṭārā n-hareḥ / kathitāḥ paramaribhiḥ 33

evam - thus; vidhāṇi - kinds; anekāni - many; karmāni - activities; bahu-rūpinah - 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-caitanyāvīrbhāva
The Appearance of Śrī Caitanya

śṇuvāvahita brahmaṇ / caitanyasyāvatārakam	navīnā jagad-īśasya / karunā-vāridher vibhoḥ 1

śṇuva - hear; avahitam - with attention; brahmaṇ - O brāhmaṇa; caitanyasya - of Śrī Caitanya; avatārakam - the appearance; navinam - novel; jagat-īśasya - of the Lord of the universe; karunā-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 parah
jagannāthasya viprārer / manasy āvīsad 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; parah - supreme; jagannāthasya - of Jagannātha Miśra; viprārer - of the brāhmaṇa-sage; manasy - in the mind; āvīsat - 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 / śaci pati-parāyanā 3

tenā - by that; āhitam - conceived; mahat-tejāḥ - very powerful semen; dadhāra - bore; samaye - at the time; satī - chaste; etasmin - in that; antare - within; sādhvī - the saintly lady; śaci - Śrīmati Śacī Devī; pati-parāyanā - 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 asa / gaṅgeva śambhava subhā
tasyās tejo 'tivadvhe / šulka-pake yathā saśi 4

lebhe - She got; garbham - pregnancy; hareḥ - of Lord Hari; asam - expansion; gaṅgā - the Gaṅgā river; iva - like; śambhavam - the potency of Śiva; subhā - blessed;
tasyāh - of her; tejāh - potency; ativadvhe - grew; śukla-pake - in the waxing moon; yathā - as; saśi - the moon.

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

tā dtvā rūpa-sampannā / tapta-cāmikara-prabhām
śriyā yukto jagannātha / mumude hta-mānasah 5
tām - her; dtvā - having seen; rūpa-sampannām - filled with beauty; tapta-cāmikara - molten gold; prabhām - the effulgence; śriyā - with opulence; yuktāh - connected; jagannāthaḥ - Jagannātha Miśra; mumude - rejoiced; hta-mānasah - 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 tādāsi dtvā / devā brahmādayo 'pare
gandharvā amarā ye ca / ye ca sendrā nabho gatāh 6
atha - then; tā - her; tādāsim - in such a state; dtvā - having seen; devāh - the demigods; brahmā-ādayah - headed by Lord Brahmā; apare - others; gandharvāḥ - celestial musicians; amarāḥ - immortals; ye - who; ca - and; ye - who; ca - and; sa-indrāḥ - with Indra; nabha gatāh - 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.

ktānjali-puṭo harāt / sāśru-kaṇṭha-vilocanāh
tuṭuvur muditaḥ sarve / prāṇāmānataḥ kandharāḥ 7
ktā-anjali-puṭah - with folded hands; harāt - out of jubilation; sa-asrū - with tears; kaṇṭha - throat; vilocanāḥ - eyes; tuṭuvuh - they offered praises; muditaḥ - jubilant; sarve - all; prāṇāma - 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 janani hareth
 candrārkāgni-prabhā-garbham / sattva-garbha dhtī kamām 8
namāmi - I bow down; tvām - to You; sadā - eternally; garbhām - in your pregnancy; aditīm - Aditi; jananim - mother; hareḥ - of Lord Hari; candrā - moon; arha - sun; agni - fire; prabhā - luster; garbhām - womb; sattva-garbham - 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 rohini caiva / yasodā sarvathā bhavām 9

advea-garbhm - your pregnancy is devoid of hate; sasiddhim - all perfections;
veda-garbham - the womb of the Vedas; svayam - in person; hareḥ - of Śrī Hari;
rohinī - Rohinī; ca - and; eva - certainly; yasodām - Yasodā; 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 Devaki, Rohini, and Yasoda.

ta vai vibhari garbhe tvā / yo yajña prathayiyati
kirtanākhyā mahā-punyā / yad yajñaīr nopapadyate 10

tam - that; vai - indeed; vibhari - You bear; garbhe - in your womb; tvam - you;
yah - who; yajñam - sacrifice; prathayiyati - He makes famous; kirtana-ākhyaṃ -
describing in congregational chanting; mahā-punyam - very purifying; yat - which;
yajñaih - by fire sacrifices; na - not; upapadyate - obtained.

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

kirtana n-hareḥ šrutvā / nimiārdhena yā bhavet
prītir asmādśa sa tu / koṭi-yajñair bhaven na hi 11

kirtanam - chanting; n-hareḥ - of the Lord in a human-like form; śrutvā - by
hearing; nimiārdhena - by half a moment; yāḥ - they who; bhavet - can be; prītiḥ -
love; asmādśam - 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 kirtana of
Krṣṇa's names as Lord Nrhari 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 harinā svayam
samudra manthana ktvā / tataḥ koṭi-guṇādhiḥkam 12

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

"Oh, how wonderful! In ancient times Śrī Hari in His form of Mohini-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 / śnvantaḥ śrī-harer yaśaḥ
mokam apy anta ceto / manyate kirtanād dhareḥ 13

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

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

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

evam - thus; uktvā - speaking; tataḥ - then; devāḥ - the demigods; sa-indrāḥ - with Lord Indra; jagmuḥ - went; pranamyā - 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-haritah
kaler bhāgya prāśasanto / ntyantaḥ prema-vihvalāḥ 15

svām - own; purīm - city; śrī-pateḥ - of the husband of the goddess of fortune; aśah - expansion; jātah - born; bhuvī - on the earth; ati-haritah - very jubilant; kaler - of the age of quarrel; bhāgyam - good fortune; prāśasantah - praising; ntyantah - 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 pūrne niśā-nāthe / niśīthe phālgune śubhe
kāle sarva-guṇotkare / suddha-gandha-vahānvite 16

manasu deva-sādhūnā / prasanneu ca śitāle
svar-nadyāḥ suddha-salile / jāte jātah svaya hariḥ 17

tataḥ - then; pūrne - full; niśā-nāthe - when the moon, lord of the night; niśīthe - at night; phālgune - in the month of Phalguna, approx. mid-February to mid-March; śubhe - at the auspicious; kāle - at the time; sarva-guna - all good qualities; utkare - attracted; suddha-gandha - pure fragrances; vaha - bearing; anvite - possessed of; manasu - in the minds; deva-sādhūnām - of gods and saints; prasanneu - peaceful; ca - and; śitāle - cool; svah-nadyāḥ - of the river which flows through the sky; suddha-salile - when the waters were clear; jāte - when it happened; jātah -
born; svayam - by His own choice; harih - the Lord Hari.

At the auspicious full moon night of the month of Phalguna, 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-kamalekanā lasat- / pūrna-candra-vadanā kana-kābham
tejasā vitimirā disāh svaya / kārayantam upalabhya suta sah 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; īkanam - eyes; lasat - shining; pūrna-candra - full moon; vādānām - face; kanaka - golden; ābhām - effulgence; tejasā - by His potency; vitimirā - free from darkness; disāh - all sides; svayam - Himself; kārayantam - causing; upalabhya - observing; sutam - son; sah - he; prīti-sāgara - ocean of love; rasasya - of mellow; na - not; pārām - 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 śaśānka / rāhur agrasad ala trapayaiva
kna-padma-vadanena nirjitah / praviśat sura-ripor mukha vidhuḥ 20

tasya - His; janma-samaye - at the time of His birth; anu - following; śaśa-ankam - rabbit-marked (the moon; ) rāhuh - Rāhu; agrasat - swallowed; alam - enough; trapayā - with shame; eva - indeed; kna-padma-vadanena - by Śrī Kṛṣṇa's lotus face; nirjitaḥ - defeated; praviśat - entered; sura-ripoh - 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 punya-samaye manujānām / kirtana nara-hareḥ kta janaiḥ
pūjana sapadi jāhnavī-jale / snāna-dānam agha-mārjana śucau 21

tatra - then; punya-samaye - at the auspicious time; manujānām - of men; kirtanam - chanting of the names of Hari; nara-hareḥ - for Hari in His appearance like a human; ktam - done; janaīḥ - by the people; pūjanam - worship; sapadi -
immediately; jāhnavi-jale - in the waters of the Gaṅgā; snāna - bathing; dānam - penance; agha - sin; mārjanam - cleansing; sucau - 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 Jāhnavi-Mā.

jahṣuh sura-ganāḥ sa-mahendrāḥ / padma-sambhava-maheśa-purogāḥ
apsarābhīr atintya-parābhīr / nāyakāḥ ca sumanāsī vavaruh 22

jahṣuh - they rejoiced; sura-ganāḥ - the hosts of demigods; sa-mahendrāḥ - together with the great Indra; padma-sambhava - lotus-born Brahmā; mahā-iśa - Śiva, the great controller; purogāḥ - headed by; apsarābhīḥ - with the celestial dancing maidens; ati-ntyapa-paraḥbhīḥ - with great absorption in dancing; nāyakāḥ - leaders; ca - and; su-manāsī - great minds; vavaruh - showered abundant charity.

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

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

jagannātha samāhūya / śacī sambodhayan sudhiḥ
dauhitra-janma-kāla-jñā / ida vacanam abravīt 24

nilāmbara-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; śacim - Śacī Devī; sambodhayan - informing; su-dhiḥ - highly intelligent man; dauhitra - son of his daughter; janma-kāla-jñā - 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 Nilāmbara 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-siḥah - 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."
susīlah sarva-dharmānām / āśrayo nyāsinā varah
prīti-dāh sarva-bhutānā / pūrṇām-ta-karo yathā 26

susīlah - having noble character; sarva-dharmānām - of all virtues; āśrayah - shelter; nyāsinā - of renunciants; varah - the best; prīti-dāh - a giver of love of God; sarva-bhutānām - for all living beings; pūrṇām-ta-karo - 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.

samuddhartaḥ sadaivāya / pit-māt-kula-dvayam
evam ukte dvije tasmin / sarve pramuditā janāh 27

samuddhartaḥ - 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; pramuditāh - overjoyed; janāh - 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 ativāpa / śrutvā tat pit-bhāitam
vātsyaś cakāra putrasya / jāta-karma mahotsavam 28

mātā - His mother; harṣam - happiness; ativa - 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 Misra, feeling much affection for his son, performed a great festival to celebrate his birth.

tāmbūla candana mālya / gandha prādāt dvijātaye
kramenotthāna-karmādi-mangalāṇi cakāra saḥ 29

tāmbūlam - betel and chewing spices; candananam - sandalwood; mālyaṃ - garlands; gandham - scented oils; prādāt - gave; dvijātaye - unto the brāhmaṇas; kramena - in course of time; uthāna-karma-ādi - the child's first standing and other purificatory ceremonies; mangalāṇi - 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-krī-ā-līā
The Playful Pastimes of Śrī Gaurāṅga's Childhood

tataḥ kālena kiyātā / jānu-cāṅkramaṇa sīṣoḥ
dtvā praharam āptau tau / dampatī kala-bhāināḥ 1

tataḥ - then; kālena - by time; kiyātā - by so much; jānu - knees; cāṅkramaṇam - crawling; sīṣoḥ - of the child; dtvā - having seen; praharam - bliss; āptau - got; tau - they two; dampatī - wife and husband; kala - sweet; bhāināḥ - 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.

śona-padmābha-vadane / dvija-rājasya raśmayah
susmita bhānti sādhūnā / mano-dhvāntāpahārīnāḥ 2

śona-padmā - red lotus; ābha - appearance; vadane - face; dvija-rājasya - of the king among the twice-born; raśmayah - rays; susmita - sweetly smiling; bhānti - shine; sādhūnām - of the saints; manaḥ - mind; dhvānta - darkness; apahārināḥ - 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 vibharty asau viśvam / iti cakre pitā svayam
śrīmad-viśvambhara iti / nāma tasya suśobhanam

purā - in ancient times; vibharti - He maintains; asau - He; viśvam - universe; iti - thus; cakre - made; pitā - father; svayam - intuitively; śrīmad-viśvambharah - 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-kāṇcana-gaurāṅga / lasat-padmāyatekanah
prabhāṅjanāṃbaro raupya-hārī mālālako hariḥ 4
tapta-kāńcana - molten gold; gaura-angah - golden body; lasat - shining; padma - lotus; ayata - spread; ikanah - eyes; prabhańjana - scattered; ambarah - garments; raupya - the beauty; hāri - attractive; mālā - clusters; alaka - curling locks; harih - the Lord who takes all evil far away.

Śrī Viśambhara 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-kaṅkaṇāṅgada-bhūanah 5

rākā - night; sudhā-kara - nectar-maker, the moon; mukham - face; kala-vāk - sweet words; amta - nectaran; anvitaḥ - filled; madhura - sweet; aktih - appearance; āmukta - loose; kankana - bangles; angada - armbands; bhūanah - decorations.

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

bhaṅga-hīṅgula-raktābja-kara-pāda-tala-sucih
vavdhē kalayā nityam / śukla-pake iva dyu-rāṭ 6

bhaṅga-hīṅgula - kunkuma powder; rakta - reddish; abja - lotus; kara - hands; pāda - feet; tala - palms and soles; sucih - gleaming; vāvadhē - 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 kunkuma powder. Day by day, He grew swiftly like the moon, lord of the night, in its waxing fortnight.

tatah kālēna sonābhāyām / pādābhāyām amita-dyuṭiḥ
atana-viraha-ja tāpa / medinyāḥ sanjahāra saḥ 7

tatah - then; kālēna - with time; sonābhāyām - by the reddish; pādābhāyām - feet; amita-dyuṭiḥ - limitless luster; atana - walking; viraha-jaṃ - born of separation; tāpam - suffering; medinyāḥ - of the earth; sanjahāra - 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-bhrāmana-sīlasya / dvijasyānna janārdanaḥ
bhūktvā ta smārayām āsa / nanda-geha-kutūhalam 8
tirtha-bhramana - wandering to holy places; silasya - whose practice; dvijasya - of the brähmana; annam - rice; jana-ardanaha - who thrills the hearts of mankind; bhuktva - enjoyed; tam - Him; smārayam āsa - reminded; nanda-geha - of the house of King Nanda; kutūhalam - festival.

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

vayasyair bālakair sārdha / viharas taru-palavaiḥ
āhatāḥ siśavāḥ sarve / vicakrūḥ purato mudā 9

vayasyaiḥ - with friends; bālakaiḥ - with the boys; sārdham - together with;
viharan - sporting; taru-palavaiḥ - with the twigs of trees; āhatāḥ - struck; siśavāḥ - children; sarve - all; vicakrūḥ - 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 markaṭi līlā / kurvan māyārbhako hariḥ 10

bhuvi - on the earth; tithan - standing; pada-ekena - on one foot; jānunā - with the knee; anyasya - of another boy; jānukam - knee; pasparśa - He touched; markaṭim - 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 ātmānām / udyatā janani ruā
vikya kopa-paripūrṇo / bhājanāni babhaṇja saḥ 11

ekadā - once; dhartum - to arrest; ātmānām - Himself; udyatām - attempting; jananim - mother; ruā - in anger; vikya - having seen; kopa-paripūrnah - overwhelmed with anger; bhājanānī - pots; babhaṇja - He broke; saḥ - He.

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

purā bhagne ca bhānde 'ya / yaśodā-paśu-rajjubhiḥ
babandha vepitā tasya / bhayād vikya mukha saci 12

purā - formerly; bhagne - broken; ca - and; bhānde - pot; ayam - this; yaśodā -
Srimati Yasodā Devī; paśu-rajjuḥiḥ - with the ropes for cows; babandha - she bound; veptā - trembling; tasya - of Him; bhayāt - out of fear; vikya - seeing; mukham - face; śaci - Śaci Devī.

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

_upary upari vinayasta / tyakta-md-bhānda-sahatau_
_upavisyāsucau dese / mātur agre jahāsa sah 13_

_upari upari - on the very top; vinayasta - deposited; tyakta - abandoned; mt - clay; bhānda - pots; sahatau - compacted; upaviṣya - sitting down; asucau - in the unclean; dese - place; mātuh - of His mother; agre - in front; jahāsa - He laughed; sah - 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 śaci prāha / tyaja tāta jugupsitam
_sthāna suddha punaḥ snātvā / mamānkarohaṇa kuru 14_

_tam - Him; dtvā - seeing; sā - She; śaci - Śaci; prāha - said; tyaja - give up; tāta - dear boy; jugupsitam - abominable; sthānam - place; suddham - pure; punaḥ - again; snātvā - having bathed; mama - my; anka - lap; arohaṇam - climbing; kuru - do.

Seeing Him, Śaci 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_
_dattātreyaśya bhāvaikā-pūrṇah sarva-ṛṇa-pūrakah 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; dattātreyaśya - of Dattātreya; bhāva - mood; eka - only; pūrṇah - filled; sarva - all; ṛṇa - wise men; pūrakah - 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 Dattātreya, the avadhūta sage.

 śnu sucir asucir vā kalpanā-mātram etat / kitī-jala-pavanāgni-vyoma-vitta jagad dhi
_vitata-vibhava-pūrvādvaita-pādābja eko / harir iha karunābdhir bhāti nānyat pratihi 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; ekah - one; hariḥ - the dispeller of evil; iha - in this world; karunā - mercy; abdhīh - ocean; bhāti - shines; na - not; anyat - other; pratihi - 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, Sri 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.

_atah pavitra evāsī / nāpavitraḥ kathañcana_
_jāntiḥ mātār nānyā tva / sānkā kartum ihārhasi 17_

_atah - hence; pavitraḥ - pure; eva - certainly; asmi - I am; na - not; apavitraḥ - impure; kathañcana - at any time; jāntiḥ - just understand; mātāḥ - Mother; na - not; anyām - other; tvam - you; sānkām - 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_
_ānīya snāpayām āsa / svar-nādi-svaccha-vāibhiḥ 18_

evan - thus; ukte - having spoken; sute - the son; vā - indeed; tam - Him; kare - by the hand; saṅghya - grabbing; sa-tvārā - with speed; ānīya - leading; snāpayām āsa - bathed; sva-nādi - of the river that flows from the spiritual world, the Gangā; 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-Gangā.

_atha katipaye kāle / mukta-md-bhāṇḍa-sahatau_
_upavita suta vikya / Śacī vāgbhir atādayat 19_

_atha - then; katipaye kāle - after some time; mukta - thrown out; mt-bhāṇḍa - clay pots; sahatau - compacted; upavitam - seated; sutam - son; vikya - seeing; śacī - Śacī; vāgbhiḥ - with words; atādayat - 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-dhiḥ katham_
_tīthasīti vacaḥ śrutvā / mātuḥ krodha-samanvitaḥ 20_
śrīmad-viśvambharah prāha / mūḍhe nāsty aśucir kvacit
uktā mayaitat pūrva te / tat ki mā tvā vīgarhasī 21

apavitre - in the impure place; niiddhe - having been forbidden; api - although;
sthāne - in that place; tvam - You; manda-dhīh - stupid; katham - why?; tithasi - You
are staying; iti - thus; vacah - statement; śrutvā - having heard; mātuh - from His
mother; krodha-samanvitaḥ - full of anger; śrīmat-viśvambharah - Śrī Viśvambhara;
prāha - said; mūḍhe - O foolish woman!; na asti - it is not; aśucih - unclean; kvacit -
in any way; utkam - said; mayā - by Me; etat - this; pūrvam - before; te - to you; tat -
that; kim - why?; mām - me; tvam - you; vīgarhasī - 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 / itaka prāhinot ruā
tadāghātana vyathitā / mūṛcchitā nipāpāta sā 22

iti - thus; uktvā - speaking; vadane - at the face; tasyāḥ - her; itakam - brick;
prāhinot - threw; ruā - with anger; tadā - then; ghātana - by that blow; vyathitā -
agitated; mūṛcchitā - fainted; nipāpāta - 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 samāgamya / striyas tā śītalair jalaih
siśicuh sma tadā tatra / harir mānuya-karma-kt 23

āgatyā prarurodāśu / mātār mātār iti svayam
śrī-hasta tan-mukhe nyasya / sarva-duḥkḥāpahārakaṁ 24

tadā - then; sarvāḥ - all; samāgamya - coming together; striyah - women; tā - her;
śītalaiḥ - cool; jalaiḥ - with water; siśicuh - they sprinkled; sma - did; tadā - then;
tatra - there; hariḥ - the remover of sin; mānuya-karma-kt - doing the actions of a
man; āgatyā - coming; praruroda - cried loudly; āśu - quickly; mātah mātah -
Mother! Mother!; iti - 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 prabhudda sā sadyāḥ / kroie ktvā sūta śacī
mumoda vatsalātīva / putra-snehātivihvalā 25
tatah - thereafter; prabuddhā - conscious; sā - she; sadyah - suddenly; kroe - on her lap; ktvā - did; sutam - son; śacī - Śacī; mumoda - took pleasure; vatsalā - maternal; ativa - intense; putra-sneha - affection for her son; ati-vihvalā - very much overwhelmed.

At that Śacī Devi 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-parāyanā
parihāsa-parā mātre / nārikela-phala-dvayam 26

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

tatah - then; jagat-gurum - to the spiritual master of the universe; prāha - said; kācit - some lady; harsa-parāyanā - given to bliss; parihāsa - joking; para - absorbed; mātre - to His mother; nārikela - coconut; phala-dvayam - two fruits; samāṇīya - 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; upāyan - 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 vacah śrutvā / mātur ankāt tvarānvitah
nirgaty āṇīya sa dadau / nārikela-phala-dvayam 28

iti - thus; kasyāḥ - of that lady; vacah - words; śrutvā - hearing; mātuḥ - of His mother; ankāt - from her lap; tvara - speed; anvitaḥ - full of; nirgati - went; āṇīya - 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 procuh / kutāḥ prāpta tvayā katham 29

tat-kāla - that very moment; pātanāt - cut down; ambu-yukta - filled with water; vnta - with leaf and stem; yuga - pair; hariḥ - Lord Hari; tat - that; dtvā - having seen; vismitāḥ - amazed; procuh - said; kutāḥ - where; prāpta - 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 hunktibhih sarvā / vārayitvā mahā-manāḥ
vatsa-gotra-dhvajo mātre / dadau smera-mukhāmbujam 30

tatah - then; hunktibhih - with His loud crying; sarvā - all the ladies; vārayitvā - preventing; mahā-manāḥ - great mind; vatsa - calf; gotra-dhvajaḥ - flag of His dynasty; mātre - 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 chnu vīryāṇi / vicitrāṇi mahātmanaḥ
lokottarāṇi sādhūṇi / māyinaḥ paramātmanaḥ 31

atha - then; anyat - other; śnu - hear; vīryāṇi - potent; vicitrāṇi - wonderful; mahātmanaḥ - of the magnanimous; loka-uttarāṇi - superhuman; sādhūṇi - virtuous; māyinah - of the mystic; parama-ātmanaḥ - of the Supersoul.

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

rātrau kadācit sasuptā / śaci pūrna janair iva
paramālakya savignā / kroa-stha sva-suta śaci 32

śankitā preayām āsa / pati-gehe tvarāṅvītā
pūjita pathi devaiś ca / śrīmad-viśvambhara harim 33

rātrau - at night; kadācit - once; sasuptā - soundly asleep; śaci - Śacī Devī; pūrnam - filled; janaīḥ - with people; iva - as if; parama - of a high nature; ālakya - slightly visible; savignā - perturbed; kroa-stham - situated in her lap; sva-sutam - her own son; śaci - Śacī Devī; śankitā - anxious; preyām āsa - she sent; pati-gehe - to the room of her husband; tvara-anvītā - speedily; pūjītam - 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 pādayoh / surīktayer nūpura-nīsvana muhuḥ
śrutvā sa-śaṅkāḥ kim ida kutah svana / vātsyāḥ śacī prāha śacī ca
vātsyam 34
pathi - on the path; prayātasya - of He who was going; sutasya - of her son; pādayoh - of His two feet; su-riktayoh - very clearly; nūpura - ankle bells; nisvanam - sound; mūlūh - repeatedly; śrutvā - having heard; sa-śāṅkah - with anxiety; kim - what?; idam - this; kutah - whence?; svanam - sound; vātsyah - father; sacīm - to Śacī; prāha - said; sacī - Śacī; ca - and; vātasyam - 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-vismito / dtvā surikta suta-pāda-paṅkajam
kutah śruta nūpura-maṅgala-svana / suta samāṅgya muda yayau
dvijah 35

gate - gone; samipam - nearby; tanaye - to His son; ati-vismitah - very mystified; dtvā - having seen; su-riktam - very clearly; suta-pāda - the feet of His son; pāṅkajam - lotus; kutah - whence?; śrutam - heard; nūpura - ankle bells; maṅgala-svanam - auspicious sound; sutam - son; samāṅgya - warmly embracing; mudam - joyously; yayau - went; dvijah - 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.

*   *   *

Seventh Sarga
bāya-krīḍā-lilā
Lord Viśvambhara's Boyhood Pastimes

iti śrutvā hareḥ pāda-paṅkaja-dhyāna-nirvāḥ
dāmodarah paryapcchad / dharer jyethasya sat-kathām 1

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

Hearing this, Dāmodara Panita, 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; bho - 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
baladevāsakasyāpi / viśvarūpasya pāvanīm 3

iti - thus; uktvā - having spoken; vaktum - to speak; ārebhe - began; vaidyāh - physician; hdyam - heart-warming; kathām - story; śubhām - auspicious; baladeva - Lord Baladeva; āsakasya - of the auspicious; 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-viśvarūpah sakala-guṇa-nidhiḥ odaśābdo 'ti-śuddhah
prāpācāryatvam ātma-śravaṇa-mananatāḥ sakta-dhīḥ prema-bhaktāth
sarva-jñāh sarvadāsau nara-hari-caranāsakta-citto 'ti-hṭah
sāntah santoa-yukto jagati na ratimān veda-vetā rasa-jñāh 4

śrīmat-śrī-viśvarūpah - Śrī Viśvarūpa; sakala - all; guṇa - qualities; nidhiḥ - ocean; odaśā-abdāh - sixteen years; ati-śuddhah - very pure; prāpa - he attained; acāryatvam - quality of a teacher by example; ātma - the Lord; śravaṇa - hearing; mananatāḥ - by thinking; sakta-dhīḥ - powerful intellect; prema-bhaktāth - a devotee in pure love for Krṣṇa; sarva-jñāh - all-cognizant; sarvadā - at all times; asau - he; nara-hari - Śrī Hari in His humanlike feature; carana - feet; āsakta - attached; cittaḥ - mind; ati-hṭah - very blissful; santoa-yuktaḥ - satisfied; jagati - in the material world; na - not; ratimān - attached; veda-vetā - conversant with the Vedic wisdom; rasa-jñāh - 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 acārya, a teacher by example. He possessed very powerful intelligence, and His qualities were exemplary of one matured in love for Krṣṇa. 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 transcendent-tal relationships.

janako vijane vicintya tat / tanayasyodvahanocitā vadhūm
manasā paricintayan svaya / bubudhe tat sakala dvijātmajah 5

janakah - His father; vijane - in solitude; vicintya - thinking; tat - that; tanayasya - of his son; udvahana - marriage; ucitām - suitable; vadhum - bride; manasā - in his mind; paricintayan - pondering fully; svayam - himself; bubudhe - knew; tat - that; sakalam - all; dvija-ātmajah - the son of the brāhmana.

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 brāhmana’s son knew full well about this.

sa viśvarūpah pitur ittham antaś / ceṭā viditvā sakala titikuh
tyaktvā gha svarga-nadī pratīrya / jagrāha sannyāsam aśakyam
anyaiḥ 6

sah - He; viśvarūpah - Śrī Viśvarūpa; pituh - of his father; ittham - thus; anta-ceṭām - thoughts; viditvā - knowing; sakalam - all; titikuh - forebearing; 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 Gangā and accepted the order of sannyāsa, which is difficult for others.

tatah pitā pariśrutya vihvalo / mātā ca sādhvi vilalāpa duhkhitā
tav āhatuh putra-hitau suto me / sannyāsa-dharma-nirato bhavatv iti 7

tatah - then; pitā - his father; pariśrutya - hearing; vihvalah - delirious; mātā - mother; ca - and; sādhvi - saintly lady; vilalāpa - lamented; duhkhitā - unhappy; tav - they two; āhatuh - they said; putra-hitau - well-wishers of their son; sutoh - son; me - my; sannyāsa-dharma - renounced order; niratah - 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 uvāhatuh śma
viādam utsjya suta jagat-pati / krode nidhāyāśu muda tadāpatuḥ 8

iti - thus; āśiantau - offering blessings; tanayāya - for their son; datvā - gave; muni-vratau - taken the vows of sages; dhairyam - forebearance; uvāhatuh - they accepted; sma - did; viādam - lamentation; utsjya - giving up; suta - son; jagat-patim - master of the universe; krode - on their laps; nidhāyā - 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 forebearance, and thereby abandoned their lamentation.
Then they placed their remaining son, the shelter of the universe, upon their laps and at once tasted bliss.

\[
toto hariḥ prāha pitar gato me / bhrātā bhavanta pariḥāya dūram
mayaiva kāryo bhavataś ca sevā / mātuś ca nitya sukham āpnuhi tvam
tat - then; hariḥ - Śrī Hari; prāha - said; pitah - O Father!; gatah - gone; me - my;
bhrātā - brother; bhavantam - your honor; pariḥāya - giving up; dūram - far away;
mayā - by Me; eva - surely; kāryah - duty; bhavataḥ - of your honor; ca - and; sevā -
service; mātuḥ - of Mother; ca - and; nityam - always; sukham - happiness; āpnuhi -
you should have; tvam - you.
\]

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."

\[
itha niśamyā sva-sutasya vākyam / alpa-gambhirā-manojñam
arthavat
ālingya ta haraja-netra-vāribhir / avāpa moda janani pitā ca
ithham - thus; niśamyā - hearing; sva-sutasya - of their son; vākyam - words; alpa-
gambhirā - not very deep; mana-jñam - charming to the mind; arthavat - yet
meaningful; ālingya - embracing; tam - Him; hara-ja - born of joy; netra-vāribhīh -
with tears; avāpa - got; modam - pleasure; janani - mother; pitā - father; ca - and.
\]

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

\[
tad-anga-sasparśa-rasābhīpta- / gātrānī nādrā vidur aṁjasāparam
gatāḥ sva-yogena yathā suyoginah / paśyanti nema na para ca lokam
tat - His; āṅga - body; sasparśa - close touch; rasa - mellow; abhitpa - contented;
gātrānī - bodies; na - not; ārdraḥ - softened; viduḥ - they knew; aṁjasa - for the
instant; aparam - else; gataḥ - gone; sva-yogena - by connecting with their own son;
yathā - as; su-yoginah - expert in yoga; paśyanti - they see; na - not; imam - this; na -
not; param - next; ca - and; lokam - world.
\]

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.

\[
pāthān pītuḥ sevana-yukta-cetāḥ / kriḍāparo bālaka-saṅga-madhye
kriḍan vayasyaiḥ kila dhūli-dhūsarō / na veda kiṁcit kudito 'pi
pāthān - studying; pītuḥ - of his father; sevana-yukta-cetāḥ - mind absorbed in
bhojanam 12
\]
service; kriḍā-parah - absorbed in play; bālaka - boys; saṅga-madhye - in the midst of His association; kriḍan - playing; vayasyaḥ - with His playmates; kila - indeed; dhūli-dhūṣarah - grey with dust; na - not; veda - knew; kiṁcit - anything; kuditaḥ - hungry; api - although; bhajanam - 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.

kadācīd ālokaḥ pitā svatantra / sabhartsayaṁ āsa sutā hitārthi paṭhāḍika caiva viḥāya sarva / kudārditaḥ kriḍasi bālakair vtaḥ 13

cadācit - once; āloka - seeing; pitā - father; sva-tantram - independent; sabhartsayaṁ āsa - rebuked; sutam - son; hita-arthi - desiring His benefit; pathā-ādikam - study and so on; ca - and; eva - certainly; viḥāya - giving up; sarvam - all; kudā - hunger; arditaḥ - afflicted; kriḍasi - 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 sayanāvasāne / svapne 'vadat ta dvija-varya-mukhyah na ki sutā tva bahu manyase hi ki / vā paśuḥ sparśa-maṇih na vetti 14

tataḥ - then; rājanyāṁ - at night; sayana - sleeping; avasāne - at the end; svapne - in a dream;avadat - said; tam - to him; dvija - the brāhmaṇa; varya - best; mukhyah - chief; na - not; kim - what?; sutam - son; tvam - you; bahu - much; manyase - you think; hi - indeed; kim vā - whether; paśuḥ - animal; sparśa-maṇih - 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-yātih / ki vā na cāśnāti tad-aśukāni tam āha miśro hy akuto bhayah svaya / nārāyanaṁ ced bhavatiha putraḥ 15

ratna - jewels; aśuka - silken cloth; alaṅkta - decorated; deha-yātih - the body frame; kim - what; vā - or; na - not; ca - and; aśnāti - he eat; tat-aśukāni - those garments; tam - him; āha - said; miśrāḥ - Jagannātha Miśra; hi - indeed; akutaḥ - in the least; bhayah - fear; svayam - Himself; nārāyanaḥ - Lord Nārāyaṇa; cet - 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 tādanam eva dharma / ity ukto vipro 'pi tam āha sādhu
ity evam uktvā prayayau dvijāgryo / vātsyah prabuddhāh punar
āśāsasa 16

tathāpi - still; tat - that; tādanam - chastisement; eva - certainly; dharmaḥ -
religious duty; iti - thus; uktah - addressed; viprah - 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-agryah - best of brāhmaṇas;
vātsyah - affectionate father; prabuddhāh - enlightened; punah - again and again;
āśāsas - 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 niśamyāsu janāḥ prahātā / viśvambhara purua-varya-sattamam
ta menire pūrṇa-mano-ratham mudā / mene pitā sva jananī ca tutā 17

svapnam - dream; niśamya - hearing; āśu - quickly; janāḥ - the people; prahātā -
jubilant; viśvambharam - Śrī Viśvambhara; purua - personality; varya - best;
sattamam - excellent; tam - Him; menire - they considered; pūrṇa - full; mana-
ratham - 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.

tatah kadācin nivasan sva-mandire / samudyad āditya-karāti-lohitah
sva-tejasā-pūrīta-deha āvabhau / uvāca mātār vacana kuruva me 18

tatah - then; kadācit - once; nivasan - dwelling; sva-mandire - in His own home;
samudyat - rising; āditya-kara - sun; ati-lohitah - very red; sva-tejasā - by His own
power; pūrīta - 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 / vilokyā 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; vilokyā - 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."

\[ \text{tad ittham ākarnya vaco 'mta punas / tā prāha mātar na hares tithau tvayā} \]
\[ \text{bhoktavyam ākarnya vacah sutasya sā / tatheti ktvā jaghe prahatvatat} \]

\[ \text{tat - that; ittham - thus; ākarnya - hearing; vacah - words; amtam - immortal; punah - again; tām - to her; prāha - said; mātah - mother; na - not; harch - of Hari; tithau - on the holy day; tvayā - by you; bhoktavyam - should be eaten; ākarnya - hearing; vacah - statement; sutasya - of her son; sā - she; tathā iti - so be it; ktvā - made; jaghe - accepted; prahatvat - joyfully.} \]

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

\[ \text{nivedita pūga-phalādika yat / dvijena bhuktvā punar abravīt tām} \]
\[ \text{vrajāmi deha paripālayasva / sutasya niścetā-gata kaṇārdham} \]

\[ \text{niveditam - offering; pūga-phala-ādikam - betel fruits etc.; yat - which; dvijena - by} \]
\[ \text{the brāhmaṇa; bhuktvā - eaten; punah - again; abravit - said; tām - her; vrajāmi - I} \]
\[ \text{am going; deham - body; paripālayasva - take great care; sutasya - of your son;} \]
\[ \text{niścetā-gatam - inattentive; kana-ardham - a split second.} \]

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."

\[ \text{ity uktvā sahasotthāya / daṇḍavac cāpatad bhūvi} \]
\[ \text{viśvambhara gata dtvā / mātā duḥkha-samanvitā} \]

\[ \text{ity uktvā - so saying; sahasā - suddenly; utthāya - rising; daṇḍavat - like a stick; ca} \]
\[ \text{- and; apatat - He fell; bhūvi - on the earth; viśvambharam - Śrī Viśvambhara; gatam} \]
\[ \text{- state; dtvā - having seen; mātā - mother; duḥkha-samanvitā - filled with grief.} \]

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.

\[ \text{snāpayām āsa gangeyais / toyair āmta-kalpakaih} \]
tataḥ prabuddhah sustho 'sau / bhūtvā sa nyavasat sukhi 23

telasā sahajenaiva / tac chrutvā vismito 'bhavat
jagannātho 'bravic cainā / daivi māyā na vidmahe 24

snāpayām āsa - she bathed; gaṅgeyaiḥ - with the Gaṅgā's; toyaiḥ - with the waters; āmata-kalpakaḥ - like nectar; tataḥ - then; prabuddhah - conscious; su-sthāh - well-being; saau - He; bhūtvā - became; sah - He; nyavasat - dwelt; sukhi - in happiness; tejasā - at the vigor; sahajena - naturally; eva - indeed; tat - that; śrutvā - hearing; vismitah - astonished; abhavat - he was; jagannāthaḥ - Jagannātha Miśra; abravīt - he said; ca - 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 Miśra 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 kno jagad-guruḥ 25

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

Upon hearing this divine narration from Murāri Gupta, the brāhmaṇa Dāmodara Panita 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 Visvambhara.

jātaḥ katha vrajāmīti / pālayasva suta śubhe
iti mātre katha prāha / hy etan me sasayō mahān 26

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

"Why then did the brāhmaṇa say to Śacī 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; hareh - 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 punah prāha / śnuva susamahītaḥ 1

iti - thus; śrutvā - having heard; vacah - words; tasya - his; cintayitvā - considering; vicārya - pondering; ca - and; natvā - bowed; harim - the remover of sin; punah - again; prāha - he said; śnuva - 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
  hareh 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; hareh - of Lord Hari; praveśah - entrance; hdaye - in the heart; jāyate - born; su-mahā-ātmanah - 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; tejah - power; tat - His; parākramam - prowess; dadhāti - He bestows; puruah - 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.

\textit{bhaved eva tataḥ kāle / punar bāhyo bhavet tataḥ}  
\textit{karoti sahaja karma / prahlādasya yathā purā}\textsuperscript{4}

\textit{bhavet} - he becomes; \textit{evam} - thus; \textit{tataḥ} - thus; \textit{kāle} - in time; \textit{punah} - further; \textit{bāhyah} - external; \textit{bhavet} - he becomes; \textit{tataḥ} - than that; \textit{karoti} - he does; \textit{sahajam} - naturally; \textit{karma} - action; \textit{prahlādasya} - of the very joyous one (Prahlāda Mahārāja); \textit{yathā} - as; \textit{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, Prahlāda Mahārāja, in ancient times.

\textit{tādāmyo 'bhūt toya-nidhau / punar deha-smtis taṭe}  
\textit{eva hi gopa-sādhvinā / tādāmya sambhavet kvacit}\textsuperscript{5}

\textit{tādāmyah} - the one nature; \textit{abhūt} - it was; \textit{toya-nidhau} - in the ocean; \textit{punah} - again; \textit{deha-smtiḥ} - remembrance of the body; \textit{taṭe} - on the shore; \textit{evam} - thus; \textit{hi} - indeed; \textit{gopa-sādhvinām} - to the saintly wives of the cowherd men; \textit{tāt-ātyam} - oneness of nature; \textit{sambhavet} - it may be; \textit{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).

\textit{iśvaras tasya saśikā / darśayat tac cakāra ha}  
\textit{lokasya kṛṇa-bhaktasya / bhaved etat sva-rūpatā}\textsuperscript{6}

\textit{iśvaras} - supreme Lord; \textit{tasya} - His; \textit{saśikām} - instruction; \textit{darśayat} - showing; \textit{tat} - that; \textit{cakāra} - performed; \textit{ha} - indeed; \textit{lokasya} - of the person; \textit{kṛṇa-bhaktasya} - of the devotee of Kṛṣṇa; \textit{bhavet} - it may be; \textit{etat} - this; \textit{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.

\textit{yathātra na vimuhyanti / janā ity abhyaśikayan}  
\textit{bhakta-deho bhagavato / hy ātmā caiva na saśayāh}\textsuperscript{7}

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

\textit{Knha kezi-vadha ktw\textasciitilde / n\textasciitilde r\textasciitilde rad\textasciitilde y\textasciitilde at\textasciitilde mano y\textasciitilde sah}\n\textit{teja\textasciitilde ca dar\textasciitilde sya\textasciitilde ym \textasciitilde as\textasciitilde / tato muni-varo bhuvi 8}\n\textit{pap\textasciitilde ta da\textasciitilde dvat tasmin / st\textasciitilde h\textasciitilde ne s\textasciitilde ta-gun\textasciitilde adhikam}\n\textit{phalam \textasciitilde an\textasciitilde noti gat\textasciitilde v\textasciitilde tu / vai\textasciitilde navo m\textasciitilde athur\textasciitilde pur\textasciitilde m 9}

Knha - Lord Kr\textasciitilde na; kezi-vadham - the killing of Ke\textasciitilde i, the horse demon; ktw\textasciitilde - did; n\textasciitilde rad\textasciitilde ya - for Sr\textasciitilde i N\textasciitilde r\textasciitilde da; \textasciitilde at\textasciitilde manah - of Himself; y\textasciitilde sah - fame; teja\textasciitilde - power; ca - and; dar\textasciitilde sya\textasciitilde ym \textasciitilde as\textasciitilde - showed; tata\textasciitilde h - then; muni-varah - the best of sages; bhuvi - on the earth; pap\textasciitilde ta - he fell; da\textasciitilde dvat - like a stick; tasmin - in that; st\textasciitilde h\textasciitilde ne - place; s\textasciitilde ta-guna-adhikam - more than a hundred times; phalam - result; \textasciitilde an\textasciitilde noti - he obtains; gat\textasciitilde v\textasciitilde - having gone; tu - but; vai\textasciitilde navah - the devotee of Vi\textasciitilde nu; m\textasciitilde athur\textasciitilde m pur\textasciitilde m - Sr\textasciitilde i Mathur\textasciitilde a city.

When Lord Kr\textasciitilde na slew the Ke\textasciitilde i demon, and thus displayed His glory and power to N\textasciitilde r\textasciitilde da, that exalted sage fell to the earth offering obeisances like a rod. Thus that vais\textasciitilde na\textasciitilde va's transcendent quality became magnified one hundred times as he departed for Mathur\textasciitilde a.

\textit{eva r\textasciitilde mo jagad-yonir / vi\textasciitilde sa-r\textasciitilde upam adar\textasciitilde sya\textasciitilde at}\n\textit{sv\textasciitilde v\textasciitilde a punar ev\textasciitilde sau / m\textasciitilde nu\textasciitilde im akarot kriy\textasciitilde am 9}

eva - Thus; r\textasciitilde mo - Bal\textasciitilde r\textasciitilde a\textasciitilde; jagat-yonih - womb of the universe; vi\textasciitilde sa-r\textasciitilde upam - Sr\textasciitilde i Vi\textasciitilde sa\textasciitilde r\textasciitilde up\textasciitilde a; adar\textasciitilde sya\textasciitilde at - showed; sv\textasciitilde v\textasciitilde a - for auspiciousness; punah - again; eva - certainly; asau - he; m\textasciitilde nu\textasciitilde im - human-like; akarot - did; kriy\textasciitilde am - deeds.

Similarly Sr\textasciitilde i R\textasciitilde amacandra, the cause of the cosmic manifestation showed His universal form to Siva and thereafter He performed further human-like activities.

\textit{punah \textasciitilde nu\textasciitilde va bho brah\textasciitilde man / caitan\textasciitilde yasya kath\textasciitilde a subham}\n\textit{tac chrutv\textasciitilde a \textasciitilde raddhay\textasciitilde a martyo / mucyate bhava-bandhan\textasciitilde at 11}

punah - again; \textasciitilde nu\textasciitilde va - hear; bho - Oh!; brahma\textasciitilde n - br\textasciitilde ah\textasciitilde ma; caitan\textasciitilde yasya - of Sr\textasciitilde i Cai\textasciitilde ty\textasciitilde a; kath\textasciitilde a - story; subham - sublime; tat - that; srut\textasciitilde va - hearing; \textasciitilde raddhay\textasciitilde a - with faith; martyah - a mortal; mucyate - is liberated; bhava-bandhan\textasciitilde at - from the bondage of birth and death.

O br\textasciitilde ah\textasciitilde ma, listen further to the sublime history of Sr\textasciitilde i Caitanya Mah\textasciitilde pr\textasciitilde bh\textasciitilde u. A mortal being who hears it with full faith becomes freed from the bondage of birth and death.

\textit{guror gehe vasan jinur / ved\textasciitilde an sar\textasciitilde van adhitav\textasciitilde an}\n\textit{p\textasciitilde th\textasciitilde y\textasciitilde am asa siy\textasciitilde an sa / sarasvati-pati\textasciitilde svayam 12}

guroh - of the guru; gehe - in the house; vasan - staying; jinuh - victorious; ved\textasciitilde an - the Vedas; sar\textasciitilde van - all; adhitav\textasciitilde an - studied; p\textasciitilde th\textasciitilde y\textasciitilde am asa - taught; siy\textasciitilde an - students;
sah - He; sarasvati-patiḥ - the protector of Sarasvati; svayam - Himself.

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

tat-pitāpi mahā-bhāgo / vedāntādin pāthan sukhī
taṭaś ca punar āyāto / jagannātho dvijarabhāḥ 13

tat-pitā - His father; api - however; mahā-bhāgah - greatly fortunate; vedānta-ādīn - Vedanta-sūtra and other scriptures; pāthan - studying; sukhī - happily; taṭaḥ - then; ca - and; punaḥ - again; āyātah - returned; jagannāthah - Jagannātha Miśra; dvija-rabhah - best of brāhmanas.

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

daiva-yogena tasyābhūjā / jvarah prāṇapahārakah
atas ta tādṣa dvā / saha mātrā svaya hariḥ 14

jagāma jāhnavi-tīre / nija-bhaktaih samāvtah
śrīmān-visvambharo devo / hari-kīrtanā-tat-paraiḥ 15

daiva-yogena - by the will of Providence; tasya - of him; abhūt - there was; jvarah - a fever; prāṇa - life; apahārakah - taking away; atah - then; tam - that; tādṣam - such a state; dvā - seeing; saha - with; mātrā - His mother; svayam - Himself; hariḥ - the remover of sin; jagāma - went; jāhnavi-tīre - on the bank of the Gangā; nija-bhaktaiḥ - with His own devotees; samāvtah - surrounded; śrīmān visvambharah - Śrī Viśvambhara; devah - the Lord; hari-kīrtanā-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 Gangā surrounded by bhagavat-bhaktas all of whom were fully absorbed in Hari-kīrtana. .

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

atha - thereafter; tasya - His; pada-dvaya - two feet; hariḥ - the dispeller of sin; pituḥ - of His father; ālingya - embracing; sa-gadgada - with a choked voice; svaram - sound; avatad - 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 sah / sravanābhyaḥ paripīya sādaram**
**avadad raghu-nātha-pādayos tava / samyak susamarpaṇa ktam 17**

**iti** - thus; **vāk-amtam** - nectarean words; **sutasya** - of His son; **sah** - he;
**sravanābhyaḥ** - with his ears; **paripīya** - drinking; **sa-ādaram** - with eagerness;
**avadat** - he said; **raghu-nātha-pādayoh** - at the feet of Rāma Candra; **tava** - of You;
**samyah** - complete; **su-samarpanam** - 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-sankirtana-tat-pare jane / dyu-nadi-toya-gato ēvijottamah 18**

**parihāya tanu divaukasā / ratham āsthāya yayau hareh puŗīm**
**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-
**sankirtana** - in congregational chanting of Hari's names; **tat-pare** - absorbed; **jane** -
the people; **dyu-nadi-toya** - in the water of the celestial river; **gatah** - gone; **dvija-
uttamah** - best among the twice born; **parihāya** - giving up; **tanum** - body;
**divaukasām** - of the residents of heaven; **ratham** - chariot; **āsthāya** - becoming
situated; **yayau** - he went; **hareh** - of Lord Hari; **puŗīm** - city; **nitya-siddha-śarīrah** -
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-sankirtana, then that best of the twice-born entered the
waters of the Gangā, 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 / paridinā vilalāpa duḥkhītā**
**carane vinipatya sā prabhoḥ / kurariṣa pramadā-ganāvītā 20**

**atha** - then; **siddha-gatam** - attained perfection; **patim** - husband; **śacī** - Śacī Mātā;
**paridinā** - much forlorn; **vilalāpa** - lamented; **duḥkhītā** - unhappy; **carane** - at his
feet; **vinipatya** - falling down; **sā** - she; **prabhoḥ** - of her master; **kurari** - female
osprey; **iva** - like; **pramadā** - women; **gaṇa-āvītā** - surrounded by a group.

When Jagannātha Miśra had departed for the destination of perfected souls, Śacī
Devi 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 dṣor / apatad vāri-jharo dayā-nidheh
gaja-mauktika-hāra-vibhrama / vidadhad vakasi lakaṇa babhau 21

pitaram - father; vilapitah - lamented; muhur - repeatedly; dṣoh - from His eyes; apatat - fell; vāri-jharah - a waterfall; dayā-nidheh - 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 prāsāntitaḥ / pariṇāmocita-sat-kriyā prabhuh
akarot parivedanānvito / vidhi-dtyā sakalā saha dvijaiḥ 22

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

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 brāhmanas according to the guidance of scripture.

vimanā iva saṅcitair dhanaḥ / pit-yajña pit-vatsalo 'karot
dvija-pūjana-sat-kriyā kramād / vidadhe tā sa dharādi-bhājanaḥ 23

vimanā - depressed; iva - as if; saṅcitair - accumulated; dhanaḥ - wealth; pit-yajñam - a sacrifice for His father; pit-vatsalaḥ - affectionate to His father; akarot - made; dvijā-pūjana - worship of the twice-born; sat-kriyām - pure activities; kramāt - in order; vidadhe - He performed; tām - that; saḥ - He; dharā-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 brāhmanas present according to their seniority and age.

iti yo vadati prabhoh pitur / diva-sasthānam atandrito narah
labhate dyu-nadi hareḥ purīm / parihāyāsu mala sa gacchati 24

iti - thus; yah - who; vadati - speaks; prabhoh - of the Lord; pituh - of the father; diva-sasthānam - entrance in the divine realm; atandritah - attentively; narah - a man; labhate - attains; dyu-nāḍīm - divine river Gaṅgā; hareḥ - of Hari; purīm - the city; parihāya - giving up; āṣu - swiftly; malam - 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 Śrīmati Lakṣmī Devī

tatah papātha sa punah / śrīmān śrī-vinu-panditāt
sudarśanāt panditāc ca / śrī-gaṅgā-dāsa-panditāt 1

tatah - thereafter; papātha - He studied; saḥ - He; punah - again; śrīmān śrī-vinu-panditāt - from the eminent scholar named Śrī Viśnu Panita; sudarśanāt panditāt - from Śrī Sudarśana Paṇita; ca - and; śrī-gaṅgā-dāsa-panditāt - from Śrī Gaṅgādāsa Paṇita.

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

brāhmaṇe bhyo dadau vidyām / ye panditā mahattamāḥ
teā mahopakārāya / tebhyo vidyā ghitavān 2

brāhmaṇe bhyaḥ - to the brāhmaṇas; dadau - He gave; vidyām - knowledge; ye - who; panditāḥ - learned men; mahattamāḥ - great men; teām - of them; mahā-upakārāya - for their great benefit; tebhyaḥ - from them; vidyām - knowledge; ghitavān - took.

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

loka-sikām anucaran / māyā-manuṣya-vigrahaḥ
tataḥ paṭhan panditeu / śrīmat-sudarśaneu ca 3

loka-sikām - teaching the world; anucaran - following; māyā-manuṣya-vigrahaḥ - the illusory form of a man; tataḥ - then; paṭhan - studying; panditeu - 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 Panitas.
sa-tīrthaih prahasān vipraiḥ / hāsadbhīḥ parihāsakam
uvāca baṅgajair vakyai / rasa-jñāḥ sa-smitānanah 4

sa-tīrthaiḥ - on pilgrimage; prahasān - laughing; vipraiḥ - with the learned brāhmaṇas; hāsadbhīḥ - with joking; parihāsakam - jesting; uvāca - said; baṅgajaiḥ - with Bengali; vakyaiḥ - with words; rasa-jñāḥ - conversant in the rasas; sa-smitānanah - 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 kālenā kiyatācāryasya vana-mālināḥ
jagāma puryā ta draṭūm / kautukāt pranatasya sah 5

ābhāya gacchatācārya / harinā dadse pathi
vallabhācārya-duhitā / sakhi-jana-samātvā 6

tatah - then; kālena - by time; kiyatā - after so much; ācāryasya - of the _cārya; vana-mālināḥ - of Vanamāli; jagāma - went; puryām - in the city; tam - him; draṭūm - to see; kautukāt - out of curiosity; pranatasya - for offering obeisances; sah - He; ābhāya - having spoken; gacchatā - while going; ācārya - the _cārya; harinā - by Lord Hari; dadse - saw; pathi - on the path; vallabhācārya-duhitā - the daughter of Vallabha _cārya; sakhi-jana - girl friends; samātvā - surrounded.

After some time had passed, being eager to see Gaura went to the home of _cārya Vanamāli, 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 / gacchanti rucirānanā
dtvā tā tādṣī jñātvā / manasā janma-kāraṇam 7

snāna-aratham - for the purpose of bathing; jāhnavī-toye - in the water of the Gaṅgā; gacchanti - going; rucira-ananā - attractive face; dtvā - having seen; tām - her; tādṣim - 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 Jāhnavi 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
srīmān viśvambharo devo / vidyā-rasa-kutūhali 8
taśya - His; jagāma - He went; nilayam - residence; svam - own; eva - indeed; svajañāh - 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.

апare dyuh punas tatra / vanamālī dvijottamāḥ
ācāryāḥ śri-harer geham / āgatya pranaman saćim 9

апare dyuh - on the next day; punah - again; tatra - there; vanamālī - Vanamālī ācārya; dvija-uttamāḥ - excellent brāhmaṇa; ācāryaḥ - teacher; śri-hareḥ - of Śrī Hari; geham - home; āgatya - coming; pranaman - offering homage; saćim - to Śaśi Mātā.

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

uvāca madhurā vānī / śrīmad-viśvambhaṛasya te
sutasyodvahanarthāya / kanyā sura-suṭopamāṁ
vallabhācārya-varyasya / varayasva yaducchasi 10

uvāca - he said; madhurām - sweet; vānīm - words; śrīmad-viśvambhaṛasya - of Śrī Viśvambhara; te - your; sutasya - of your son; udvahana - marrying; arthāya - for the purpose of; kanyām - your daughter; sura-suṭā - daughter of a god; upamāṁ - like; vallabhācārya - Vallabha ācārya; 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 Laks̄mi Devī, the goddess-like daughter of that excellent brāhmaṇa, Vallabhācārya."

etat śrutvā śaci prāha / bālo 'sau mama putrakah
pitrā vīhināḥ pathatu / tatrodyogō vidhiyatāṁ 11

etat - this; śrutvā - hearing; śaci - Śaśi Mātā; prāha - said; bālah - boy; asau - He; mama - my; putrakah - son; pitrā - by His father; vīhināḥ - without; pathatu - He must study; tatra - there; udyogah - efforts; vidhiyatām - should be placed.

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

īti śrutvā vacas taśyā / nāti-hta-manā yayau
ācāryo dtavās tatra / pathi kna mudānvitam 12

īti - thus; śrutvā - hearing; vacah - words; taśyāḥ - her; na - not; ati-hta - very joyful; manā - mind; yayau - went; ācāryah - the ācārya; dtavān - saw; tatra - there;
pathi - on the path; knam - Lord Krṣṇa; 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 GauraKrṣṇa whose heart was brimming over with gladness.

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

bhagavān - the Supreme Lord; tam - to him; pranamya - bowing down; āsu - swiftly; samālinga - 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 Vanamāli and embracing him very firmly, he inquired in a sweet voice, "Where is your honor going today?"

sa āha matuś carana / tava dvā samāgatah
nivedita mayā tasyai / tavodvāhāya tatra sā 14

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

sah - he; āha - said; matuḥ - of Your mother; caranam - feet; tava - Your; dvā - seen; samāgataḥ - come; niveditam - offering; mayā - by me; tasyai - unto her; tava - Your; udvahāya - 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.

Vanamāli 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; utdītam - said; ācāryāya - to the _cārya; vacaḥ - statement; sah - 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 sapritah / ktā mātāḥ priyoktibhiḥ
etaj jñātvā sutasyāśu / matam āpta-jana punah 17
ācārya tvarayā netu / prayām āsa sā śubhā
ācāryaḥ sahasāgatyā / namasktvābravid idam 18

katham - how?; na - not; tasya - of him; sapritaḥ - well-loved; kta - done; mātah - O mother; priya-uktibhiḥ - by dear sayings; etat - this; jñātvā - knowing; sutasya - of the son; āsu - soon; matam - mind; āpta-janam - a trusted person; punaḥ - again; ācāryam - the _cārya; tvarayā - swiftly; netum - to bring; prayām āsa - sent; sā - she; śubhā - blessed; ācāryaḥ - the teacher; sahasā - speedily; āgatyā - having come; namastvā - 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 īśvari māmājñām / akarot tad bravītu me
saprahto vacah śrutvā / bhavatyāḥ sannidhāv aham 19

katham - what?; īśvari - O queen; mām - me; ājñām - order; akarot - did; tat - that; bravītu - just say; me - to me; saprahtah - very happy; vacah - 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 glorious presence."

evam ukte tataḥ prāha / ta śacī yat tvayā vacah
udhvāhārtha tu kathita / tat kartu tvam iḥāṛhasi 20

evam - thus; ukte - having spoken; tataḥ - then; prāha - she said; tam - to him; śacī - Śrīmati Śaṅcī Devī; yat - what; tvayā - by you; vacah - 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; suht - a good friend; vatsalah - 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 tasyāh / prāhācāryo naman vacah
iśvari tvad-vaco nitya / karomi śirasā vahan 22

etat - this; śrutvā - hearing; vacah - words; tasyāh - of her; prāha - said; ācāryah - the _cārya; naman - bowing; vacah - words; iśvari - O queen; tvat-vacah - 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 ukītvā prayayau tatra / vallabho miśra-sattamaṁ
yatra tithati tatraiva / so 'py udyamya tvarānvitaḥ 23

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

iti - thus; ukītvā - having spoken; prayayau - went off; tatra - there; vallabhaḥ - Śrī Vallabha; miśra-sattamaṁ - the best of scholars; yatra - where; tithati - he stays; tatra - there; eva - surely; sāh - he; api - and; udyamya - rising up; tvara-anvitaḥ - full of speed; didēṣa - he directed; āsanam - seat; ānīya - brought; svayam - spontaneously; eva - indeed; yathā-vidhim - according to etiquette; misraḥ - the scholar; papraccha - inquired; vinayād - out of respect; ācārya-vanamālinam - of Vanamāli _cārya.

So saying, Vanamāli went to Śrī Vallabha's house. That noble brähmana quickly stood up and showed him to a seat, as etiquette requires. Then with respect he inquired from Vanamāli _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; aṣṭi - there is; kiyat - how much?; kāryam - service; tat - that; ājñām - 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 śnu vaco mama
miśra-purandara-sutāḥ / śrī-viśvambhara-paṇḍitaḥ 26

sa eva tava kanyāyā / yogayāh 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; śnu - hear; vacah - words; mama - my; miśra purandara - titled Purandara; sutaḥ - the son; śrī-visvambhara - Śri Visvambhara; panditah - the scholar; sah - He; eva - indeed; tava - your; kanyāyah - of the daughter; yogayah - suitable; sat-guna - good qualities; saśrayah - shelter; pathiḥ - husband; tena - therefore; vadāmi - I say; adya - today; dehi - give; tasmai - to Him; sutām - daughter; śubhām - lovely.

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

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

tat - that; śrutiā - 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; etat - 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-vihinena / kiścic dātu na śakyate
kanyakaiva pradātavyā / tatājñā kartum arhasi 29

mayā - by me; dhana-vihinena - bereft of wealth; kiścic - any; dātum - to give; na - not; śakyate - it is possible; kanyakā - daughter; eva - surely; pradātavyā - should be given; tatra - there; ājñām - 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 panditottamaḥ 30

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

"If Śri 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 yoga bhaviyati 31

ratnena - with a jewel; muktā-sayogah - joined with a pearl; guṇena - by quality; eva - certainly; yathā - as; bhavet - may be; yathā - as; bhavat - your; guṇena - by quality; eva - certainly; anayoh - of these two; yogah - 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 ānambā 32*

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

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

**ity uktvā punār āgamya / sarva śacyai nyavedayat**

**ācāryo gaura-candrasya / vivāhānanda-nirvṛtāḥ 33**

*itti - thus; uktvā - speaking; punah - again; āgamya - coming; sarvam - all; śacyai - unto Śacī Devī; nyavedayat - made known; ācāryaḥ - the _cārya; gaura-candrasya - of Gaura Candra; vivāha - marriage; ānanda - bliss; nirvṛtāḥ - 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 vidhīm 34**

*etat - that; sarvam - all; saviditvā - having known; sutam - son; provāca - told; sā - she; śacī - Śacī Mātā; samayah - time; ayam - this; kurvā - perform; atra - now; tāta - dear son; vaivāhikam - wedding; vidhīm - 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 harīḥ**

**ājñā tasyaḥ puraskṛtya / dravyānā āṣu samāharat 35**

*tat - that; śrutvā - hearing; vacanam - words; mātur - of His mother; vimśya - considering; manasā - in His mind; harīḥ - the remover of sin; ājñām - order; tasyaḥ - of her; puraskṛtya - honoring; dravyānā - materials; āṣu - 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 sat-guṇāśraye
sarveāṁ eva śubha-de / maṅga-paṇavāhate 36

tatah - then; vaivāhike - at the wedding; kāle - time; maṅgale - auspicious; sat-guṇa - good qualities; āśraye - taken shelter of; sarveāṁ - of all; eva - indeed; śubha-de - bestowing auspiciousness; maṅga-paṇava - mdangas and kettledrums; āhate - beaten.

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

bhū-deva-gana-saṅgasya / veda-dhvani-nīnādite
dipa-mālā-patākādyair / alaṅkta-dig-antare 37

bhū-deva-gana - the assembly of brāhmaṇas; saṅgasya - of the association; veda-dhvani - Vedic mantras; nīnādite - sounded; dipa - lights; mālā - garlands; patākā - flags; adyaīḥ - 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 lights, flags, festoons and so forth...

deva-dārv-aguru-śīra-candana-ḍīprhūpīte
adhivāsa hāreś cakre / vivāha dvīja-sattamāḥ 38

deva-dāru - pine; aguru - aloes; śīra-candana - sandalwood; ādi - and so forth; pradhūpīte - perfumed; adhivāsam - preliminary marriage rituals; hareḥ - of Gaura Hari; cakre - conducted; vivāham - the wedding; dvīja-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 Gaurāṇga'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 dvijebhyyah pradadau mahuḥ mahuḥ / pūgāni mālyāni ca
gandhavanti
sa-candana gandham ananya-saurabh / janāś ca sarve jahur jagur
mudā 1

tatah - then; dvijebyah - unto the brāhmaṇas; pradadau - He gave; muhuh muhuh - again and again; pūgāni - betel nuts; mālāṇi - garlands; ca - and; gandhavanti - fragrant; sa-candanan - with sandalwood; gandham - scents; ananya-saurabh - incomparable fragrance; janāḥ - the people; ca - and; sarve - all; jahuh - rejoiced; jaguh - 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-mangalair dvijair / naraiś ca bhūdeva-pati-
vratādibhiḥ
jāmātara gandha-sugandhi-mālayai / śūbhādhibhāva vidadhe samarcyā
tam 2

sah - He; vallabhā - Vallabha _cārya; abhyetya - arrived; su-mangalaiḥ - with very auspicious; dvijaiḥ - brāhmaṇas; nairīḥ - with men; ca - and; bhū-deva - brāhmaṇas; pati-vratā - chaste wives; ādibhiḥ - and others; jāmātaram - son-in-law; gandha - scents; su-gandhi-mālayaiḥ - very fragrant garlands; subha - resplendent; adhivāsam - marriage rituals; vidadhe - he bestowed; samarcyā - 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 'rune 'rke / svaya kta-snāna-vidhir yathāvat
hariḥ samabhīarcyaiḥ pitn surādīn / nāṇīmukha-śrāddham athākarot
dvijaiḥ 3

atha - then; prabhāte - dawn; vimale - clear; arune - reddening arke - when the sun; svayam - Himself; kta-snāna-vidhiḥ - took His bath according to scripture; yathāvat - correctly; hariḥ - Gaura Hari; samabhīarcyaiḥ - having worshipped; pitn - the forefathers; sura-ādin - the godly controllers and others; nāṇī-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 yaujā sunisvanair / mdaṅgā-bheri-patahādi-nāditaiḥ
varāṅganāvakt-saroja-māngalo / jīvala-svanair āvadvhe mahotsavaḥ

4
tatah - then; dvijānām - of the brāhmaṇas; yajuām - of the Yajur Veda; su-nisvanaih - with pleasant sounds; mdāŋga - clay drum; bherī - kettledrum; pataḥa - tabor drum; ādi - and others; nāditaiḥ - with sounds; vara-angana - beautiful women; vaktra - mouth; saroja - lotus; māngala - auspicious; ujjvala - effulgent; svanaīḥ - with sounds; āvadhē - flourished; mahotsavah - 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 mdāngas, 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-janāś ca sarvaśaḥ
uvāca ki bhart-vihinayā mayā / kartavyam evātra bhavad-vidhaiḥ
svayam 5

śacī - Śacī Devī; su-sapūjya - having nicely worshipped; kula-strīyam - 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-vihinayā - by being bereft of my husband; mayā - by me; kartavyam - should be done; eva - indeed; atra - here; bhavat-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-mātūr ittha karunānvita vaco / nisamya tāta paritapta-cittāh
muktā-phala-sthūlarāśru-bindūn / uvāha vakah sthalā-hāra-vibhramān 6

sva-mātuh - of His mother; ittham - thus; karunā-anvitam - doleful; vacah - words; nisamya - hearing; tātam - dear father; paritapta - very anguished; cittah - mind; muktā-phala - pearls; sthūlarāśru - bigger; āśru-bindūn - tear drops; uvāha - made a flow; vakah - chest; sthalā - 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.

nirikya putra karunānvita śacī / suvismitā prāha pati-vratādibhiḥ
pitaḥ katha māngala-karmani svayam / amaṅgala vāri vimuillusion dsoḥ 7

nirikya - seeing; putram - her son; karunā-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?; māngala-karmani - during an auspicious event; svayam - Yourself; amaṅgala - inauspicious; vāri -
Standing amongst the chaste women, Śacī Devī became struck with wonder, to see her son so sorrowful. *O father Nimāī,* she said, "On this auspicious occasion, why do You let these inauspicious tears fall from Your eyes?"

\[
\text{sa mātur ittha vacana nipīya / pit-smti-śvāsa-malimasānanah}
\]

\[
\text{sa mātur samīpa pratīvācam ādade / navīna gambhīra-ghana-svana}
\]

\[
yathā 8
\]

\[
sah - He; mātuh - of His mother; ittham - thus; vacanam - words; nipīya - reproaching; pit - father; smti - remembrance; svāsa - sighs; malimasa - darkened; ānanah - face; mātuh - of His mother; samīpa - nearby; pratīvācam - reply; ādade - gave; navīna - new; gambhīra - deep; ghana - cloud; svanam - sound; yathā - as.
\]

Nimāī 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.

\[
dhanāṇī vā me manujās ca mātar / na santi ki yena vacah samīritam
tvayādyā dineva parāśraya yataḥ / pitā mamādarsanatām agād iti 9
\]

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

"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?"

\[
tvayaiva dta dvija-sajjanebhyaḥ / supūga-purnāni ca bhājanāni
vāra-traya dātum ananya-sāram / sarvāṅga-samlepana-yogyagegandham 10
\]

\[
tvayā - by you; eva - surely; dta - seen; dvija-sajjanebhyaḥ - to the saintly brāhmanas; su-pūga-pūrnāni - full of good betel; ca - and; bhājanāni - receptacles; vāra-trayam - three times; dātum - to give; ananya-sāram - incomparable essence; sarva-āṅga - all the body; samlepana - anointed; yogya - suitable; gandham - scented oils.
\]

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

\[
anyeu yogyeu ca suvayo yat / tattva vijānāsi yathā yatheṣṭam
amartya-kāryeu mamāsti saktis / tathāpi loka-carita karomi 11
\]
anyeu - amongst others; yogyeu - suitable; ca - and; su-vyayah - much expense; yat - which; tattvam - truth; vijānāsi - you know; yathā yathā- each and every; istam - desired; amartya-kāryeu - in immortal duties; mama - my; asti - it is; śaktih - 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 nīśamyā mātā / ta śāntayitvā madhurair vacobhiḥ 12

pitrā - by My father; vihīnāh - without; aham - I; agādha-śaktih - unfathomable power; tathāpi - still; mātuh - of My mother; vacasā - by the words; dunomi - I am consumed with sorrow; iti - thus; itītam - spoken; tasya - His; nīśamyā - 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.

prasādhanair aṣuka-ratna-yugmair / vibhūayām āsur anarghya-mālyair
śrī-gaura-candra jagad-eka-bandhu / strīnā mano-jñā rucita sma yena 13

sa-candanair āguru-sāra-gandhaiḥ / samālipan putram adina-sraddhāḥ
tadā kumārāḥ pthivī-surāṇām / samāgataḥ puruarabha subhe 14

prasādhanaiḥ - with ornaments; aṣuka - garments; ratna-yugmai - with jewels; vibhūayām āsuḥ - they ornamented; anarghya - invaluable; mālyaiḥ - garlands; śrī-gaura-candraṃ - Lord Gaura Candra; jagata-eka-bandham - the sole friend of all living beings; strīnām - of women; mana-jñām - charming; rucitam - pleasing; sma - was; yena - by which; sa-candanaḥ - with sandalwood pulp; āguru-sāra-gandhaiḥ - with the fragrant oil of aguru; samālipan - anointing; putram - son; adina - noble; sraddhāḥ - faithful; tadā - then; kumārāḥ - sons; pthivī-surāṇām - of the brāhmaṇas; samāgataḥ - assembled; purua-abham - the best of males; subhe - 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-varyah / kārya pitnām atha devatānā
samāpya kanyā varā-hema-gaurī / vibhūitim âbharanāiḥ sa cakre 15

tasmin kane - at that moment; vallabha-miśra-varyah - the venerable brāhmaṇa,
Vallabha _cārya; kāryam - duty; pitnām - of the forefathers; atha - then; devatānām -
of the demigods; samāpya - completing; kanyām - daughter; vara - valuable; hema-
gaurīm - shone like white gold; vibhūitim - decorated; âbharanāiḥ - with
ornaments; sah - 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 Laksīmi 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 aśu / śubhāya yātrā kuru sāma-ghoaiḥ 16

tatah - 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-dipāvalibhir niketana / miśrasya haima śikhara śivo yathā 17

svayam - Himself; harih - Lord Hari; vipra-varasya - belonging to the best of
the vipras; sat-janaṅiḥ - 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; śivah - Lord Śiva; yathā - just as.

Then, just as Siva 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
Vallabhaścārya. All the gentlemen called, "Jaya! Jaya!" and lit the way with blazing
torches.

tato 'bhigamyāśramam ātmano nayan / miśraḥ svaya ta varayā
babhūva
pādyādīnā gandha-varāśu-mālyair / dhūpaṁs tathaivāguru-sāra-
yuktaḥ 18

tatah - then; abhigamyā - arriving; āśramam - place for spiritual development;
âtmanah - own; nayan - leading; miśrah - Śrī Miśra; svayam - heart-felt; varayām babhāva - He welcomed; pādya-ādinā - with offerings of pādya (footwash), etc.;
gandha-vara - excellent scents; asu-mālyaih - with lustrous garlands; dhūpaih - with incense; tathā eva - and certainly; āguru-sāra-yuktaih - with oil of āguru.

When they arrived at his āṣrama, 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 āguru.

babhau varah pūrṇa-nīśakara-prabhā / jita-smara-smera-mukhena rocīa
pratapta-cāmi-kara-rociā lasat / sumeru-śuddhajvala-deha-yatiḥ 19

babhau - He shone; varah - the bridegroom; pūrṇa-nīśakara - the full moon;
prabhā - effulgence; jita-smara - defeating Cupid; smera - smiling; mukhena - by His face; rocīa - by the brightness; pratapta - glowing; cāmi-kara - gold; rocīa - by His effulgence; lasat - shining; su-meru - Mount Meru; su ṛdu - pure; ujjvala - 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 / virājitena-bja-talābhiṣobhinā
analpa-kalpa-drumam āṣu vyāhanat / samāśritanām abhilāa-do hariḥ 20

kara-dvayena - with two hands; āṅgada - bangles; kaṅkana - bracelets; angulī - rings; virājitena - with shining; abja - lotus; tala - palms; abhiṣobhinā - very beautified; analpa - not small (great); kalpa-drumam - desire tree; āṣu - soon;
vyāhanat - defeated; samāśritanām - of those fully surrendered; abhilāa-dah - fullfiller 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 samāniya niśākara-prabhām / prabhā-vinidhvantam-tamah-
samagrām
svālanktā sādhu dadau jagad-guroh / pāde 'bhireje 'tha tayor abhikhyā 21

sutām - son; samāniya - bringing; niśākara-prabhām - moon-like effulgence;
prabhā - illumination; vinidhvantam - destroyed; tamah - darkness; samagrām - completely; su-alanktam - nicely decorated; sādhu - well; dadau - he gave; jagat-guroh - of the guru of all sentient beings; pāde - to the feet; abhireje - brightly shone; atha - then; tayoh - 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 samarojjvala-śriyā / sa-rohini-candra-samah
suśobhām
pupoatuh pupa-cayair asiṅcatā / paraspara tai hara-pārvativa 22

tayoh - of those two; mukha-induh - moon-face; samara - meeting; ujjvala -
brilliant; sriyā - by the opulence; sa-rohini - with the star Rohini; candra - the
moon; samah - like; su-śobhām - very beautiful; pupoatuh - they nourished; pupa-
cayaih - with heaps of flowers; asiṅcatām - they sprinkled; parasparam - on one
another; tai - they two; hara-pārvatī - Lord Siva 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 Rohini.
Then, like Siva and Pārvatī, they took delight in showering one another with heaps of
flowers.

athopavițe kamalādhnāthe / lakmīs ca tatropaviveșa hrīyutā
puras tato ‘bhṛyeta śucih samāvīṣad / dātu sa kanyā vidhīnā vidhāna-
vit 23

atha - then; upavīțe - seated; kamalā - Lakṣmī; adhināthe - the Supreme Lord;
lakmīh - Lakmī Devī; ca - and; tatra - there; upaviveșa - sat; hrī-yutā - with shyness;
purah - before; tatah - then; abhyetya - approaching; śucih - pure; samāvīṣat - he
approached; dātum - to give; sah - he; kanyām - daughter; vidhīnā - according to
sāstra; vidhāna-vit - the knower of the sāstra.

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 pādyā / prajā-patih prāpa jagat-siskām
tatraiva pādyā vidadhe sa vallabho / nakha-dyuti-dhvanta-tamah-
samūhe 24

yasya - whose; anghri-padme - at the lotus feet; vinivedya - having offered; pādyam
- a footwash; prajā-patih - Brahmā; prāpa - received; jagat-siskām - the
determination to create; tatra - there; eva - indeed; pādyam - footwash; vidadhe -
performed; sah - He; vallabha - Vallabha _cārya; nakha - nails; dyuti - light;
dhvanta - darkness; tamah - 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 'dhinpāsana dadau / sa-ratna-sihāsana-kambalā-vtam
tasmāi sa kauṣeya-suviṣṭarāsananam / 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; kambala-vtam - covered with a blanket; tasmāi - unto Him; sah - he; kauṣeya - 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.

kramena so 'rghyādikam eva karma- / vidhānato hara-tanūruhodgamaīh
ktvā ktajñah pradadau hareḥ kare / kanyakā samutsjya saroja-locanām 26

kramena - one after the other; sah - he; arghya-ādikam - valuable gifts, etc.; eva - certainly; karma-vidhānataḥ - according to the standard of that work; hara - jubilation; tanū-ruха-udgamaǐh - by standing up of his hairs; ktvā - did; kta-jñah - grateful; pradadau - bestowed; hareḥ - of Lord Hari; kare - in the hand; kanyakā - 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 vibhuh / manuya-yānair
anujābhīnandit-ah 27

tatāh - then; nivtte - finished; ati-mahotsave - the great festival; śubhe - blissful; lakmī - Lakṣmi Devi; samādāya - bringing; nijām - own; purim - abode; yayau - He went; viśvambharah - Lord Viśvambhara; viśva - of the universe; bhara-artin - destroyer of the burden; vibhuh - sense-controlled, all-pervasive; manuya-yānaiḥ - on palaṇquins; manuja-abhinanditah - 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 Lakṣmi Devi to His home. They rode on palaṇquins 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.

* * *

Eleventh Sarga
śrī-gaurāṅga-dhanaṅjayaḥ ca śrī-lakṣmī-vijayotsava
Gaurāṅga Travels East for Wealth, and
Celebration of Laksī Devī’s Victorious Death

tataḥ śacī dvija-stribhiḥ / ktvā sumahad-utsavam
snuā praveśayām āsa / nija-gehe sa-bhartkām 1

tataḥ - then; śacī - Śacī Devī; dvija-stribhiḥ - with the brāhmaṇa ladies; ktvā - having performed; su-mahat-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.

brahmanebyho dagāv anna / gandha mālya sa-bhaktitah
anyebhyaḥ ślpa-mukhyebhyo / nātebhyaḥ pradadau dhanam 2

brahmanebyho - to the brāhmaṇas; dagāv - gave; annam - grains; gandham - scented oils; mālyam - garlands; sa-bhaktitah - with devotion; anyebhyaḥ - to others; ślpa-mukhyebhyoḥ - to the chief of the craftsmen; nātebhyaḥ - 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
rāja nabhaisi svacche / nakatraiḥ iva candramāḥ 3

tataḥ - thereafter; vasan - dwelling; śubhe - auspicious; gehe - in the house; sa-kuṭumbaiḥ - with His family; sukhī - happily; prabhuḥ - the Lord; rāja - shone; nabhaisi - in the sky; svacche - clear; nakatraiḥ - 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.

lakṣi-nārāyaṇa-dti-mātre sarva-śubhāni hi
ājagmuḥ śrī-śacī-gehe / sva-bhāgyākhyāpanāya ca 4
lakṣmi-nārāyana - Śrī Śrī Lakṣmi-Nārāyaṇa; āti - vision; mātṛe - simply; sarva-
subhāṇi - all the qualities of good fortune; hī - indeed; ājagmuḥ - came; śrī-
sacī-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 Lakṣmi-Nārāyana in the home of Śacī Devī, each pf the
personified qualities of good fortune came to reside there just to advertise the fame of
their own opulence.

tato ghaśrame sthītvā / dhanārtha prayayau diṣi
pūrvasyā sva-janaih sārdha / deṣān kurvan sunirmalān 5

tatah - then; ghaśrame - in householder life; sthītvā - being situated; dhana-
artham - in order to gain wealth; prayayau - set forth; diṣi - in the direction;
pūrvasyām - in the east; sva-janaih - with His own men; sārdham - together; deṣān -
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 deṣa yayau jīnū / rākā-patiḥ nibhānananāḥ
tatra tatraiva tatra-sthā / janā dtvā mudānvitāḥ 6

yam yam - wherever; deṣam - land; yayau - He went; jīnūḥ - the victorious; rākā-
patiḥ - moon; nibha - effulgence; ānānāḥ - face; tatra tatra - in those very places; eva
- indeed; tatra-sthāḥ - the residents; janāḥ - the people; dtvā - having seen; mudā-
 anvitāḥ - 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-vārāṇi-pāragāḥ
na babhūvuh striyas cocuh / kasyāya suddha-darśanāḥ 7
mārāṣya kena punyena / dhto garbhe narottamāḥ
asau vijita-kandarpā / dta-pūrvo na hi kvacīt 8

paśyantah - seeing; vadana - face; tasya - His; tpti - satisfaction; vārāṇi - ocean;
pāragāḥ - went to the furthest limit; na - not; babhūvuh - became; striyah - the
women; ca - and; ūcuh - they said; hasya - whose?; ayam - this; suddha-darśanāḥ -
whose vision purifies; mātrā - by the mother; asya - of Him; kena - by what?;
punyena - by pious deeds; dhtah - held; garbhe - in the womb; nara-uttamāḥ -
transcendental man; asau - He; vijita - defeated; kam-darpa - Cupid (kam - lust;
darpa - arrogance; dta - seen; purvah - before; na - not; hī - indeed; kvacīt - 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 transcendent male? We have never before seen such a person. Simply by beholding Him, the pride of Cupid is crushed."

**patnītvam asya prāptaḥ / kā cirārādhitā-sāṅkarā
asau nārāyanah saiva / lakmir eva na saśayah 9**

*patnītvam* - status of a wife; *asya* - of Him; *prāptaḥ* - attained; *kā* - who?; *cirā* - a long time; *ārādhitā* - worshipped; *sāṅkarā* - Lord Śiva; *asau* - He; *nārāyanah* - Lord Nārāyaṇa; *sā* - she; *eva* - certainly; *lakmir* - Goddess Lakṣmī; *eva* - indeed; *na* - not; *saśayā* - 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
ākarnyārād-dās teā / prīti tanvan yayaū harih 10**

*evam* - thus; *bahu-vidhām* - many kinds; *vācam* - words; *śrutvā* - hearing; *tatra* - there; *jana* - people; *iritām* - spoken; *ākarnya* - hearing; *ārād-dāsam* - moist glance; *teām* - of them; *prītim* - love; *tanvat* - spreading; *yayaū* - He went; *harih* - 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.

**padmāvatī-nadī-tīre / gatvā snātvā yathā-vidhi
tatrāvasat sādhu-janaīh / pūjita śraddhayānvetaiḥ 11**

*padmavatī-nadī* - the river Padmāvatī; *tīre* - on the bank; *gatvā* - went; *snātvā* - bathed; *yathā-vidhi* - according to etiquette; *tatra* - there; *avasat* - dwelt; *sādhu-janaīh* - by saintly men; *pūjita* - worshipped; *śraddhayā* - with faith; *anvitaīh* - filled with.

After journeying to the bank of the Padmāvatī river, He bathed as enjoined in śāstra, and resided there, while saintly men offered Him faithful worship.

**gāṅgā-tulyā pāvanī sā / babhūvau sumahā-nadī
padmāvatī mahā-vegā / mahā-pulina-samyutā 12**

*gāṅgā-tulyā* - equal to the Gāṅgā; *pāvanī* - purifier; *sā* - she; *babhūvau* - was; *sumahā-nadī* - a very great river; *padmāvatī* - Padmāvatī river; *mahā-vegā* - very swift; *mahā-pulina-samyutā* - endowed with great sand banks.

The Padmāvatī is a very great river, equal with the Gāṅgā in her potency to purify conditioned souls. Her waters flow very swiftly and are surround-ed on both sides by great sand-dunes.
kumbhirair makarair mīnai/ vidyudhir iva caṇcalair sobhitā-sajjanāvāsa-virājita-mahat-taṭā 13

kumbhiraih - by crocodiles; makaraiah - by dolphins; mīnaih - by fish; vidyudhih - by lightning; iva - as if; caṇcalaih - by flickering; sobhitā - beautified; sat-jaṇā - saintly persons; āvāsa - habitation; virājita - illustrious; mahat-taṭā - great banks.

The great and splendid banks of the Padmāvatī, 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-punyānā / kurvan nayanayoh sukham mumoda madhu-hātīva / sādhu-darśana-lālasiḥ 15

mahā-tāmanām - of the great souls; su-punyānām - of the very pure beings; kurvan - made; nayanayoh - for the eyes; sukham - happiness; mumoda - enjoyed; madhu-hā - the slayer of Madhu; atīva - intense; sādhu - saints; darśana - sight; lālasiḥ - 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 svāmi / māsān katipayān vibhuh pāthayan brāhmaṇān sarvān / vidyā-rasa-kutūhali 16

dayāluḥ - merciful; anayat - spent; svāmi - master; māsān - months; katipayān - a few; vibhuh - self-controlled; pāthayan - teaching; brāhmaṇān - the brāhmaṇas; sarvān - all; vidyā-rasa - the mellews of scholarship; kutūhali - enthusiastic.

The self-controlled and compassionate Master, eager to taste the mellews of scholarship, taught all those brāhmaṇas for a few months.

atha lakṣī mahā-bhāgā / pati-prānā dhaṭa-vratā śacyaḥ suṣruṣaṇa cakre / pāda-samvāhanādibhiḥ 17
atha - then; lakmī - Śrī Lakṣmī; mahā-bhāgā - greatly fortunate; pati-prānā - whose life-breath was her husband; dhīta-vratā - fixed in her vows; sacyah - of Śacī; susrūṇām - 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-dipāṭi-naivedya / mālya prādāt su-sasaktam 18

devatānām - of the Deities; ghe - in the house; lepa - anointment; mārjana - cleansing; svastika - auspicious designs; etc.; dhūpa - incense; dipā-āḍī - ghee lamps and so on; naivedyam - offering; mālyam - garland; prādāt - offered; su-sasaktam - 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 vānyā / sauṣīlyena ca karmāṇā
atīva su-cīra prītā / śacī pūrtim amanvantā 19

tasyāḥ - her; sā - she; sevayā - by service; vānyā - by words; saussīlyena - by good behavior; ca - and; karmāṇā - by activities; atīva - very; su-cīram - very long; prītā - pleased; śacī - Śacī; pūrtim - reward; amanvantā - 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 sutasyānyatatāmā / 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 āgatyā kundali
adaśat pāda-mūle tā / lakmīm ālaka sma śacī 21

vyajjñapat mahā-bhīti-yuktā jāngalikān snuām
samāniyākarod yatna / tad viasya prāmarjane 22
evam - thus; sthitā - situated; ghe - in the house; kāle - at the time; daivāt - by Providence; āgatya - coming; kundalī - a snake; adāsat - bit; pāda-mūle - on the sole of her foot; tām - her; lakṣmī - Śrī Lakṣmī; ālakṣyā - observing; sma - did; sacī - Śacī Devī; vyājñāpataḥ - made known; mahā-bhīti - in great anxiety; yuktā - filled with; jāngalikān - snake-doctors; snuām - daughter-in-law; samāṇiya - gathering; akarot - made; yatnām - attempt; tat - the snake; viśya - 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 / samāṇiya prayatnataḥ 23

śacī - Śacī Devī; mantrair - with mantras; bahu-vidhaiḥ - many kinds; na - not; abhūt - was; tad-via - poison of the snake; mārjanam - purify; tataḥ - then; kāla-kta - enacted by time; matvā - thought; samāṇiya - 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-bhūtām
ktvā vadhū saha stribhiṣ / cakāra hari-kirtanam 24

jahnu-kanyā - the daughter of Jahnu, the Gange; payo-madhye - in the middle of the water; tulasī-dāma - a garland of tulasī leaves; bhūtām - decorated with; ktvā - did; vadhūṃ - young wife; saha - together with; stribhiṣ - with the women; cakāra - made; hari-kirtanam - 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-sāṅkule
brahmādibhir yoga-siddhair / gīyamāne su-māṅgale 25

āyāte - having entered; vimale - cloudless; vyomni - sky; gandharva-ratha-sāṅkule - in a host of Gandharva airships; brahmā-ādibhiḥ - by Lord Brahmā and other gods; yoga-siddhāiḥ - with the perfected beings; gīyamāne - sung; su-māṅgale - 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 jagan-mātā / gantu sva-prabhu-sannidhau
smtvā kna-padāmbhoja / svar-nadyā deham atyajat 26

mahā-lakmī - the original goddess of fortune; jagat-mātā - mother of all living
tentities; gantum - to go; sva-prabhu-sannidhau - into the presence of Her Lord;
smtvā - remembering; kna-pada-ambhojam - the lotus feet of Krṣṇa; 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
Gāṅgā, while remembering the lotus feet of Śrī Krṣṇa, in order to reenter presence of
her Master.

tato jagāma nilayam / ātmanāś ca susobhanam
indrādibhir agamyā ca / sarva-māṅgala-rūpakam 27

lakmyā paramayā yuktā / lakmī loka-namasktam 28

tata - then; jagāma - she went; nilayam - abode; ātmana - her own; ca - and; su-
sobhanam - very beautiful; indra-ādibhi - by Indra and the other gods; agamyam -
unattainable; ca - and; sarva-māṅgala-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 Lākṣī Devī's Victorious Death," the First Prakrama of the great
poem Śrī Krṣṇa-Caitanya Carita.

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Twelfth Sarga
śacī-sokāpanodanam
Gaurāṅga Dispells the Grief of Mother Śacī

atha tā vilalāpa duḥkhītā / sva-vadhū dhārma-parāyanā śacī
vigalan nayanāmbu-dhārayā / stanayoh kālanam eva sākarot 1

tām - her; vilalāpa - lamented; duḥkhītā - unhappy; sva-vadhūm - her own
daughter-in-law; dhārma-parāyanām - dedicated to virtue; śacī - Śacī Devī; vigalan -
trickling; nayana-ambu - tears; dhārayā - with the flow; stanayoh - - 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.

avadad bhujagādhama tvayā / kim ida karma durātmanā kta vikaṭair dasanaih katha na mām / adaśas 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; vikataih - terrible; dasanaih - teeth; katham - how; na - not; mām - me; adaśah - 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?

viniyujya vadhū nievane / mama putro gatavān sudharmikah dhana-dhānya-samarjanāya me / hy antevāsi-janaiḥ susamvtaḥ 3

viniyujya - engaging; vadhūm - wife; nievane - in service; mama - my; putraḥ - son; gatavān - gone; su-dharmikah - 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 bhāśa śucākulā / kulavatīṁ apahāya samādiṣat 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; bhāśam - intensely; suca-akulā - agitated with grief; kulavatīṁ - lady of the family; apahāya - the quitting; samādiṣat - 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-svajanās tv anantaram nija-gha samagāt parideva-lola-nayanayōḥ parimucya jalam 5

kuru - do; nijam - your own; kula-yogya - beneficial for the family; sat-kriyām - pure activities; akarot - performed; sva-svajanāḥ - her various relatives; tu - indeed; anantaram - thereafter; nija-gham - to their own homes; samagāt - they went; parideva - grief; lola - agitated; nayanayōḥ - 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 āsu vibodhitā / sthiravatī sukhiteva cira śacī svasya putra-vadana smaratī sā / knā-nāma-paripūrna-mukhāsit 6

sva-jana - relatives; bandhubhīḥ - with friends; āsu - swiftly; vibodhitā - awakened; sthiravatī - firm; sukhitā - happiness; iva - as if; ciram - at last; śacī - Śacī Devī; svasya - of her own; putra - son; vadānam - face; smaratī - she remembers; sā - she; knā - Śrī Kṛṣṇa; nāma - name; paripūrṇa - completely full; mukha - mouth; asīt - 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 pariharitah / parama-sādhubhir eva nivedanam rajata-kānçana-cela-samanvitam / samanayat sva-gha parameśvarah 7

atha - then; kiyat - so many; divasāt - after days; pariharitah - jubilant; parama-sādhubhīḥ - by the great saints; iva - indeed; nivedanam - presentation; rajata - silver; kānçana - gold; cela-samanvitam - with garments; samanayat - brought; svagham - own home; parama-īśvarah - 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 nirikya śacī sutam āgata / sapadi pūrṇa-niśākara-sama-prabham na manasāti-tutoa bahu-vyathā / hdi vahanty agamat snuṣayārpitām 8

atha - then; nirikya - seeing; śacī - Śacī Devī; sutam - son; āgata - 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; vahanty - 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 nirikya śacī kamalekanah / parinipatya padoh pada-renukam śirasi savidadhe jananī-mukha / vimalina sa nirikya suvismitaḥ 9

atha - then; nirikya - seeing; sacīm - Śacī Devī; kamalā-īkanaḥ - the lotus-eyed
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-sudhokitāya ca girānagho / yad adhilabdha-dhana
susarmpayā
samavadadd vada mātar ala mukha / virasam eva tavādyā katha snuṣā 10

smita - smile; sudhā - nectar; ukitayā - by sprinkling; ca - and; girā - by words; anaghah - the sinless; yat - which; adhilabdha - obtained; dhanam - wealth; susarmpayan - nicely offering; samavadat - said; vada - please speak; māta - 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 hā / parigalan nayanāmbuja-bindhubhiṣ 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; hā - from her heart; parigalan - trickling; nayana - eyes; ambu-ja - lotus; bindhubhiṣ - by the drops.

Śacī Mātā, although made happy by Viśvambhara's words of nectar, spoke in dejected accents as she thought of Gaurā'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 cārdra-dśāpi cāmbikāyāh / soka-hara-paripūrita-dehah
iti niśamya vaco madhusūdanaḥ / samavadat karuṇārdra-dśāmbikām 12

āśu - quickly; ca - and; ārdra-dśā - by the wet eyes; api - although; ca - and; ambikāyāh - of His mother; soka - grief; hara - jubilation; paripūrita - experienced; dehah - the body; iti - thus; niśamya - hearing; vacah - words; madhu-sūdanah - the slayer of the demon of doubt (Madhu); samavadat - eloquently said; karuṇā - compassion; ārdra-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 jagadiśah
śnu yatheyam avātaraṇ apsarā / sura-vadhūḥ pthīvīm anu sāmpratam

ātma - His true self; gopana-balaiḥ - with the power of concealing; vacanaiḥ - with words; tat - that; gopayan - hiding; hi - indeed; sakalam - all; jagai-isah - Lord of all living entities; śnu - please hear; yatḥā - as; iṣṭam - this; avātaraṇ - descended; apsarā - heavenly dancer; sura-vadhūḥ - maiden of the gods; pthīvīm - 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 Lakṣmi was formerly an apsarā, who recently descended to the earth.

maghavataḥ sadasindu-nibhānanā / skhalita-ntyā-padā vidhinā kanam
samavalokya saśāpa sureśvaro / bhava narasya sutety avadhārya tat

maghavataḥ - of the liberal one (Indra); sadasī - in the assembly; indu-nibha - like the moon; ānānām - face skhalita - slipped; ntya-padām - dancing feet; vidhinā - by the will of Providence; kanam - momentarily; samavalokya - observing; saśāpa - he cursed; sura-iśvarah - the lord of the gods; bhava - be; narasya - of a man; sutā - daughter; iti - thus; avadhārya - ascertained; tat - 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 punah / sakala-nātha-vadhū bhava śobhane
punar ihābhisukha sura-durlabha / samanubhūya hareḥ padam
uijjvalam 15

samapatat - she fell down; padayoh - at his feet; iti - thus; tām - to her; punah - again; sakala-nātha-vadhū - wife of the Lord of all; bhava - may you become; śobhane - beautiful woman; punah - 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 beauteous 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 suṣobhane / sura-pater vacasāti-mumoda sā sura-nadī-salile parimucya tam / tridaśa-sāpa-ja-pāpam athāgamat 16

bata - indeed; gamiyasi - you shall proceed; gaccha - now go; su-ṣobhane - O beauteous one!; sura-pater - 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-sāpa-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.

kimvā lakṣī-rūpā jagad-īṣvari / nīja-prabhu-caranaḥ-bjam agāt svayam tad ālam eva śucā bhavitavyatā / bhavati kāla-kta sakala jāgat 17

kimvā - in other words; jagat-īṣvari - the goddess of the universe; eva - certainly; lakṣī-rūpā - in the form of Lakṣmi; agāt - has gone; svayam - of her own accord; (to) nīja - her own; prabhu - Master's; carana-ajam - lotus feet; tat - therefore; ālam - enough; śucā - with sorrow; bhavitavyatā - fate; jāgat - the universe; bhavati - is; kāla-kta - controlled by time; sakalām - all.

"In other words, that apsarā accepted the form of Lakṣmi 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 śaci sutasya ālam-vacanam indu-mukhasya śucā jahau prakāṭa-vaibhava-gopana-kārana / manuja-bhāva-dharasya hares tatam 18

iti - thus; niśamya - hearing; śaci - Śaci Mātā; sutasya - of her son; ālam-vacanam - words about the apsarā; indu-mukhasya - of the moon-faced; śucām - lamentation; jahau - gave up; prakāṭa - manifest; vaibhava - power; gopana - concealing; kārana - 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, Śaci 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-mahāḥ / sjati hanti jagat-traya iṣvarāḥ 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 mellow of influence; pitā-mahāḥ - great father (Brahmā); sjati - creates; hanti - destroys; jagat-trayam - three worlds; īśvarah - the controller (Siva).

Indeed it is not astonishing that Gaura Hari pacified Śacī Devī by telling this story of Indra's curse on the apsārā. 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 Panita

athāvāsan ghe ramye / mātrā sajjana-bandhubhiḥ
mumoda ca suraiḥ sārdha / yathādityā purandarāḥ 1

atha - then; avasan - dwelling; ghe - in his home; ramye - charming; mātrā - with mother; sajjana-bandhubhiḥ - with friends and kinsmen; mumoda - enjoyed; ca - and; suraiḥ - with the demigods; sārdham - with; yathā - as; adityā - the Adityas; puram-darāḥ - Lord Indra.

Thereafter Śrī Gaura dwelt in His charming home, enjoying life with His mother, friends and relatives, like Indra amongst the sons of Aditi.

tataḥ śacī cintayitvā / vivāhārtha sutasya sā
kāśināṭha dvija-srethā / prāha gacchasva sāṃpratam 2
śrīmat-sanātana vipra / pāndita dharminā varam
vadasva mama putrāya / sutā dātu yathā-vidhi 3

tataḥ - then; śacī - Śacī Devī; cintayitvā - thought; vivāha-aratham - the purpose of marriage; sutasya - of her son; sā - she; kāśi-nātham dvija-sretham - an exalted brāhmaṇa of the name Kāśināṭha; prāha - said; gacchasva - go; sāṃpratam - now; śrīmat-sanātanaṁ - Śrī Sanātana; vipram - mystic; pāndita - 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 Kāśināṭha, she said to him, "Kindly approach the best among dharmic brāhmaṇa-panits Śrī Sanātana, and request him to offer his daughter to my son in sanctified marriage."
tac chrutvā vacana tasyāh / kāśi-nātha-dvijottamah
nyavedayat tat sakala / paṇḍitāya mahātmane 4

tat - that; śrutvā - having heard; vacanam - words; tasyāh - her; kāśi-nātha-dvija-
uttamah - Kāśinātha, the excellent brāhmaṇa; nyavedayat - told; tat - that; sakalam -
all; paṇḍitāya - to the scholar; mahātmane - to the great soul.

That exalted brāhmaṇa, Kāśinātha Miśra, after hearing the instructions of Śacī
Devī, went and told all this to that panit-mahātma, Śrī Sanātana.

gaccha tvā dvija-sārdḍāla / kartavya yat prayojanam
samaya nirnaya ktvā / praheyamo dvijottamam 5

gaccha - go; tvam - you; dvija-sārdḍāla - O eminent brāhmaṇa; kartavyam - ought
to be done; yat - what; prayojanam - necessity; samayam - time; nirnayam -
determination; ktvā - done; praheyamah - we shall send; dvija-uttamam - the great
brāhmaṇa.

Kāśinātha 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 bandhubhih saha
kartavyam etan niśccitya / kāśinātham athābravit 6

tat - that; śrutvā - hearing; sakalam - all; patnyā - with his wife; vimya -
considering; bandhubhih - with his kinsmen; saha - with; kartavyam - should be
done; etat - that; niśccitya - having determined; kāśi-nātham - to Kāśinātha; atha -
then; abravit - said.

Hearing all this, Sanātana deliberated amongst his wife and kinsmen. After
deciding that it was indeed a worthy proposal, he informed Kāśinātha Miśra.

śrutvettha vacana tasya / samāgamya yathoditam
śacyai nyavedayat sarva / tatah sā haritābhavat 7

śrutvā - hearing; ittham - thus; vacanam - words; samāgamya - came; yathā - as;
uditam - it happened; śacyai - to Śacī Devī; nyavedayat - told; sarvam - all; tatah -
then; sā - she; haritā - joyous; abhavat - became.

Kāśinātha heard about the proposed arrangements, then returned and reported all
to Śacī. This news made her very happy.

tatah kālena kiyatā / paṇḍitaḥ śrī-sanātanah
śuddhaḥ svācāra-nirato / vaiṇavo loka-pālakah 8

tatah - then; kālena kiyatā - after some time; paṇḍitaḥ - the scholar; śrī-sanātanah -
Śrī Sanātana; śuddhah - pure; su-ācāra-niratah - attached to good conduct;
vainavah - devotee of Viṣṇu; loka-pālakah - 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 ātitheyah ca / suśilah priya-vāk śucih
prāhiṇoḍ brāhmaṇa kiṇcit / samāgatyānamat śacim 9

dayāluḥ - merciful; ātitheyah - hospitable to guests who arrived at any hour; ca -
and; suśilah - virtuous; priya-vāk - who spoke in kind words; śucih - clean;
prāhiṇot - sent; brāhmaṇam - one who understands brahman; kiṇcit - a certain;
samāgatyā - having arrived; anamat - bowed; śacim - to Śaci.

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 Śaci Devī and bowed to her.

prāha tā tava putrāya / panditāya mahātmane
sutā sarva-guṇair yuktā / rūpaudārya-samānviṭām 10

dātu prārthayate sādhvī / paṇḍitah śrī-sanātanaḥ
tataḥ pramuditā sādhvī / śacī vākyam athādaide 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;
samānviṭām - filled with; dātam - to give; prārthayate - prays; sādhvī - O saintly
lady; paṇḍitah - the scholar; śrī-sanātanaḥ - Śrī Sanātana; tataḥ - then; pramuditā -
overjoyed; sādhvī - the saintly lady; śacī - Śaci 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 Vinu-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 Śaci, overjoyed,
consented to Śrī Sanātana's request.

mamaiva sammato nitya / sambandhah sad-guṇāśrayah
kartavyam etan niyata / śubha-kālam athāha tam 12

mama - my; eva - certainly; sammataḥ - approved; nityam - always; sambandhah -
relationship; sat-guṇa-āśrayah - the shelter of pure qualities; kartavyam - should be
done; etat - this; niyatum - 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-srētho / 'vadan madhurayā girā
vinu-priyā pati prāpya / tava putra sriyānvidam 13

tatah - thus; htaḥ - jubilant; dvija-srēthah - the best of brāhmaṇas; avadat - said;
madhurayā - with sweet; girā - words; vinu-priyā - Śrīmati Viṇu-priyā; patim -
husband; prāpya - getting; tava - your; putram - son; sriyā - 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-viśvambharah prabhuh
tām uvāhya yathā kno / rukmiṇi prāpya nirvītaḥ 14

tathā nirvītaḥ āpnotu / satyam etad vadāmi te
iti dvijendra-vacana / śrutvā harānvītā śacī 15

yathā - as it is; artha - meaning; nāmni - in the name; bhavatu - it must be; śrīmat-
viśvambharah - the resplendent Viśvambhara; prabhuh - Lord; tām - her; uvāhya -
marrying; yathā - just as; knah - Śrī Krṣṇa; rukminim - Rukmini Devī; prāpya -
getting; nirvītaḥ - happy; tathā - so; nirvītū - 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 Krṣṇa became content to receive Rukmini 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, .

dvijaḥ ca gatvā tat sarvam / pānditāya nyavedayat
tato harānvito bhūtvā / pānditah śrī-sanātanaḥ 16

dvijaḥ - the brāhmaṇa; ca - and; gatvā - having departed; tat - that; sarvam - all;
pānditāya - to the scholar; nyavedayat - told; tatah - then; hara-anvitah - filled with
bliss; bhūtvā - became; pānditah - the scholar; śrī-sanātanaḥ - Śrī Sanātana.

The brāhmaṇa returned and told all that had happened to the Paṇīta, who also
became filled with delight.

sarva-dravyādy-alankāram / āharat satvara kti
tataḥ sa samaya jñātvā / 'dhivāsa kartum udyate 17

sarva-dravya - all materials; ādi - and so forth; alankāram - decorations; āharat -
fetched; sa-tvaram - with speed; kti - who had accomplished his desire; tatah - then;
sah - 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.

\textit{tato ganaka āgatyā / provāca vinayānvitaḥ}
\textit{mayābhetya pathī mudā / śrīmad-viśvambharah prabhuḥ 18}

\textit{dīḥaḥ ptaś ca bhagavan / adhivāsas tavānagha}
\textit{vivāhasyādyā ki tatra / vilambas tāta dīyate 19}

tataḥ - then; ganakah - the astrologer; āgatyā - arriving; provāca - declared;
vinaya-anvitāḥ - filled with humility; mayā - by me; abhyetā - coming; pathi - on
the path; mudā - happily; śrīmat-viśvambharaḥ - beautiful Viśvambhara; prabhuḥ -
Lord; dīḥaḥ - seen; ptaḥ - questioned; ca - and; bhagavan - O Lord; adhivāsah -
household-making; tava - Your; anagha - O sinless one; vivāhasya - of the marriage;
adya - today; kim - why?; tatra - there; vilambiaḥ - delay; tāta - dear boy; dīyate - 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.'

\textit{tac chrutvā prāha mā devo / rājaṭ-smera-mukhāmbujah}
\textit{kutaḥ kasya vivāhas te / viditas tad vadasva me 20}

tat - that; śrutvā - hearing; prāha - He said; mām - me; devah - the Lord; rājaṭ -
shining; smera - Cupid; mukha - face; ambu-jah - lotus; kutah - 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.'

\textit{iti śrutvā mayā tasya / vacana tava sannidhau}
\textit{samāgata niśamyaitad / yad yukta tat samācara 21}

iti - thus; śrutvā - hearing; mayā - by my; tasya - His; vacanam - words; tava -
your; sannidhau - in your presence; samāgam - come; niśamya - hearing; etat -
this; yat - 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."

\textit{iti śrutvā vacas tasya / gaṇakasya su-duḥkhitaḥ}
\textit{śrīmat-sanātano dhairyam / avalambyābravid vacaḥ 22}
iti - thus; śrutvā - hearing; vacah - words; tasya - his; ganakasya - of the astrologer; su-duhkhitah - very pained; sṛimat-sanātanah - Śrī Sanātana; dhairyam - patience; avalambya - summoning; abravit - said; vacah - words.

Hearing these words from the astrologer, Śrī Sanātana became very pained. Clinging to his patience, he said:

*kta mayaitat sakala / dravyālaṅkaraṇāni ca
    tathāpi tasya na tatra-daro bhū-daiva-doatab 23*

*ktam - done; mayā - by me; etat - this; sakalam - all; dravya - materials;
    alankaraṇāni - decorations; ca - and; tathāpi - however; tasya - His; na - not; tatra -
    there; ādaraḥ - respect; bhū-daiva-doatab - by faults of my brāhmaṇical 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
    tatah santrasta-hdayā / patnī tasya śucī-vratā 24*

*kulajā vinu-bhaktā ca / pati-sevā-parāyanā
    abravid duḥkhitā duḥkha-yuktam pandita-sattamam 25*

*mama - my; atra - here; kim - what?; mayā - by me; kāryam - duty; na - not;
    aparādhyāmi - I offend; kutracit - in any way; tatah - then; santrasta-hdayā -
    frightened heart; patnī - wife; tasya - his; śucī-vratā - devoted to cleanliness; kula-jā -
    born of a pure family; vinu-bhaktā - devotee of Lord Viṣṇu; ca - and; pati-sevā-
    parāyanā - dedicated to her husband's service; abravit - said; duḥkhitā - sorrowfully;
    duḥkha-yuktam - absorbed in grief; pandita - 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-viśvambhara nātrā / 'parādho me katha bhavān 26*

*patim - husband; pati-vratā - faithful to her husband; vākyam - words; na - not;
    karoti - he does; yadā - when; svayam - of His own accord; śrīmat-viśvambhara - the
    resplendent maintainer of the universe; na - not; atra - here; aparādhaḥ - offense;
    me - of me; katham - how?; bhavān - your good self.

"If Śrīmad Viśvambhara does not wish to marry of His own accord, then there is no offense made on the part of your honor.

*duḥkhitaḥ kintu nāsmābhir / vaktavya kiṁcid anv api*
kāryam etan na kartavya / tyaja duhkha sukhi bhava 27

dūhkhitah - distressed; kintu - however; na - not; asmābhiḥ - by us; vaktavyam - to be spoken; kiṅcit - something; anu - 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 prātim āvahan
uvāca bandhubhīḥ sārdham / etad eva su-nilścitam 28

nākarod yadi viprendro / na kariyāma eva hi
tato 'saubhagavān jñātvā / duḥkhita dvija-dampati 29

roena lajjayā yuktavā / vinu-bhaktau vimatsarau
brāhmaṇyo bhagavān devas / tayor duḥkham avāharat 30

iti - thus; tasyā - her; vacaḥ - words; śrutvā - hearing; priyāyāḥ - of his dear wife; prātim - love; āvahan - bore; uvāca - said; bandhubhīḥ - with his kinsmen; sārdham - together; etat - this; eva - surely; su-nilścitam - very clear; na - not; aharot - He did; yadi - if; vipra-indraḥ - the best of the viras; na - not; kariyāmaḥ - we shall do; eva - certainly; hi - indeed; tatāḥ - then; asau - He; bhagavān - the Lord; jñātvā - knew; duḥkhitaḥ - the sorrowful couple; dvija-dampati - brāhmaṇa wife and husband; roena - by anger; lajjayā - by shame; yuktavā - engaged; vinu-bhaktau - the two devotees of Lord Viṣṇu; vimatsarau - non-envious; brāhmaṇyaḥ - inclined to the brāhmaṇas; bhagavān - the all-opulent Lord; devāḥ - God; tayor - 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 Panita," in the First Prakrama of the great poem Śrī Caitanya Carita.

* * *

Fourteenth Sarga
śrī-visṇu-priyā-vivāha
The Marriage of Viṣṇu with Viṣṇu-priyā
tataḥ ca bhagavān knah / karunāpara-mānasah
tayor duḥkham anusmṛtya / prāpayya nīja-brāhmanam 1

tataḥ - then; ca - and; bhagavān - the Supreme Lord; knah - Śrī Kṛṣṇa; karunā - merciful; aparā - incomparable; mānasah - mind; duḥkham - grief; anusmṛtya - recalling; prāpayya - obtaining; nīja-brāhmanam - 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
anuniya tayoh kanyām / udvāhārtha mano dadhe 2

vānyā - by the words; madhurayā - sweet; vipra-mukhena - by the mouth of the brāhmaṇa; prāktah - ordinary; yathā - as if; anuniya - soliciting; tayoh - of the couple; kanyām - daughter; udvāha-artham - the object of marriage; manah - mind; dadhe - set.

Resolving to marry their daughter, Śrī Ṣaṅkṛṣṭa 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; nakatra - stars; śubha-sayute - at the auspicious conjunction; adhivāsa-dine - on the day of purifying household frough vāṣa (fragrances); 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...

mrdanga-panavādhmāne / veda-dhvani-ninādite
dhūpa-dipa-patākābhir / alankta-dig-antare 4

mrdanga - mṛdaṇḍa; panava - karatalas; ādhmāne - sounds; veda-dhvani-ninādite - when the sounds of Vedic mantras; dhūpa - incense; dipa - ghee lamps; patākābhir - with flags; alankta - decorated; dik-antare - when all directions.

...when mṛdaṇḍa 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 pūrvam / sapūjya pit-devatāh
adhivāsa-kriyā cakre / brāhmanaiḥ saha sa prabhuḥ 5

svasti-vācanam - words of benediction; pūrvam - accompanied; hi - indeed;
...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 brahmana priests.

\textit{tato dadau dvijātibhyah / sajjanebhyas ca candanam}
\textit{gandha-tāmbūla-mālya ca / bhūri bhūri-yaśā hariḥ 6}

\textit{tataḥ - then; dadau - He gave; dvī-jātibhyah - to the twice-born brāhmaṇas; sajjanebhyah - 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.

\textit{tasmin kāle panditāryah / śrī-yutah śrī-sanātanaḥ}
\textit{abhyayac chraddhayā yuktah / prāntenāntarātmānā 7}

\textit{tasmin - at that; kāle - time; pandita-āryah - noble scholar; śrī-yutah - with the goddess of fortune; śrī-sanātanaḥ - Śrī Sanātana; abhyayāt - arrived; śraddhayā - with faith; yuktah - engaged; prātena - 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.

\textit{brāhmaṇān vipra-sādhiś ca / preayitvā yathā-vidhi}
\textit{kārayām āsa jāmātur / adhvāsā mahāatmanah 8}

\textit{brāhmaṇān - brāhmaṇas; vipra-sādhviḥ - brāhmanis; ca - and; preayitvā - summoned; yathā-vidhi - according to precept; kārayām āsa - did; jāmātur - of his son-in-law; adhvāsam - marriage rite; mahā-ātmanah - of the magnanimous person.}

He summoned together the brāhmaṇas and their saintly wives and then performed the adhvāsa of his great son-in-law according to Vedic vidhi.

\textit{svaya cakre sva-duhitur / adhvāsa yathā-vidhi}
\textit{mahānanda-rase magne / nāvindad bhava-vedanām 9}

\textit{svayam - himself; cakre - made; sva-duhituh - of his own daughter; adhvāsām - 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 adhivåsa 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
avagahyānika ktvā / prāyāt sādhubhir anvitaḥ 10*

*nāndī-mukhān pit-ganān / sapūjya susamāhitah
sthitanta sahasābhyetya / dvija-putrā mahaujasāḥ 11*

*vastrālankāra-malabhir / gandhādyaih samabhūayan
śrīmad-viśvambhara deva / kāma-koṭī-sama-prabham 12*

*atha - then; apara-dine - on the following day; prātah - early; bhagavān - the Supreme Lord; jāhnavi-jalam - the water of the Ganga; avagahyā - having bathed; ahnikam - daily; ktvā - done; prāyāt - went forth; sādhubhiḥ - with saintly persons; anvitaḥ - together; nāndī-mukhān - ancestors in suffering; pit-ghanān - hosts of forefathers; sapūjya - having worshiped; su-samāhitah - with great attention; sthitantam - standing; sahasā - suddenly; abhyetya - arriving; dvija-putrā - the sons of brāhmaṇas; mahā - great; ojasah - vigorous; vastra - garments; alanākāra - ornaments; mālabhi - with garlands; gandha-ādyaih - with scented oils and other pleasing articles; samabhūayan - fully ornamented; śrīmat-viśvambharam - beautiful Viśvambhara; devam - Supreme Personality of Godhead; kāma - Cupids; koṭī - 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 panditaḥ
vastrālanka-mālabhir / gandhādyair samalāṅktām 13*

*kanyā vaivāhika kāla / viditvā brāhmaṇottamān
preyāyā āśa jāmātūr / ādarān ayanāya sah 14*

*tasmin - at that; kane - moment; cakāra - he did; āśu - quickly; śrī-sanātanaḥ - Śrī Sanātana; panditaḥ - the scholar; vastra - garments; alankāra - ornaments; mālabhiḥ - with garlands; gandha-ādyaih - with scents and so forth; samalāṅktām - fully ornamented; kanyām - daughter; vaivāhikam kālam - marriage time; viditvā - knowing; brāhmaṇa-uttamān - elevated brāhmaṇas; preyāyām āśa - he sent; jāmātūh - for his son-in-law; ādarāt - with respect; ayanāya - for the coming; sah - he.*

At that moment, Śrī Sanātana Paṇīta, 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 brähmanas to respectfully bring his son-in-law.

\[
tato \ gatvā \ dvija-śrethāḥ / \ procuṣ \ ca \ vinayānvitāḥ \\
udvāhārtha \ tava \ śubhāḥ / \ kālo \ 'ya \ samupasthitāḥ 15
\]

\textit{tatah} - then; \textit{gatvā} - having gone; \textit{dvija-śrethāḥ} - elevated brähmanas; \textit{procuḥ} - declared; \textit{ca} - and; \textit{vinaya-anvitāḥ} - filled with humility; \textit{udvāha-artham} - the purpose of marriage; \textit{tava} - Your; \textit{śubhāḥ} - auspicious; \textit{kālāḥ} - time; \textit{ayam} - this; \textit{samupasthitāḥ} - arrived.

Approaching Him, those excellent brähmanas submissively informed Śrī Hari, "The auspicious moment for Your marriage has now arrived.

\[
\textit{vijayasva} \ śubhāya \ tvā / \ gamanāya \ mati \ kuru \\
pandītasya \ ghe \ tasya / \ bhāgya \ ko \ vaktum \ arhati 16
\]

\textit{vijayasva} - conquer; \textit{śubhāya} - for welfare; \textit{tvam} - You; \textit{gamanāya} - for going; \textit{matim} - mind; \textit{kuru} - do; \textit{pandītasya} - of the scholar; \textit{ghe} - in the home; \textit{tasya} - his; \textit{bhāgyam} - fortune; \textit{kah} - who?; \textit{vaktum} - to speak; \textit{arhati} - ought.

"Conquer fortune and fix Your mind to enter the paṇḍita's home. Who can describe Your good fortune?"

\[
tac \ chrutvā \ brāhmana-vaco / \ bhagavān \ sādarānanaḥ \\
jaya-ghoair \ brahma-ghoair / \ mdaṅga-paṭaḥa-svanaiḥ 17
\]

\textit{vinā-paṇava-kāsyādi} / \ nisvanair \ mudito \ yayau \\
mātara \ sapraṇaṁyaśu / \ dolārohaṇa-pūrvakam 18
\]

\textit{tat} - that; \textit{srutvā} - hearing; \textit{brāhmana-vacah} - the words of the brahmans; \textit{bhagavān} - the all-opulent Lord; \textit{sa-ādara-ānanah} - with a respectful face; \textit{jaya-ghoaiḥ} - to cries of victory; \textit{brahma-ghoaiḥ} - with utterances of Vedic hymns; \textit{mdaṅga-paṭaḥa-svanaiḥ} - with the beating of the mrdanga and paṭaḥa drums; \textit{vinā-paṇava-kāsyā-ādi-nisvanaiḥ} - with the sounds of the vinā, cymbals and gongs, etc.; \textit{muditah} - joyously; \textit{yayau} - He went; \textit{mātaram} - mother; \textit{sapraṇaṁya} - offering obeisances; \textit{āśu} - swiftly; \textit{dola} - palanquin; \textit{aโรḥaṇa} - mounting; \textit{pūrvakam} - together.

Hearing these words of the brähmanas 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 mrdanga and paṭaḥa drums, as well as the vibrations of the vinā, cymbals, gongs, and various other instruments.

\[
dīpāvalibhir \ anyaiś \ ca / \ nakatrair \ iva \ candramāḥ \\
sarac-candrāsu-subhrāyā / \ sībikāyā \ rārāja \ saḥ 19
\]
dipavālibhih - with rows of lamps; anyaih - with others; ca - and; nakatraiḥ - with the stars; iva - like; candramāḥ - moon; sarat-candra - autumn moon; asubhra-yām - in the splendid rays; sībikāyām - on the palanquin; rarāja - He shone; sah - 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.

suvarna-gaurā-kīrābdhau / meru-śṅga ivāparah
jagān-mohana-lāvanya / vyakti-ktya svaya hariḥ 20

su-varna - beautiful color; gaurā-kīrā-abdhau - in the golden milk ocean; meru-śṅgaḥ - the peak of Mount Meru; iva - like; aparāḥ - another; jagat-mohana - bewildering the all beings of the universe; lāvanyaḥ - in the beauty; vyakti-ktya - became manifest; svaya - 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 vikya / harotphulla-tanūruhah
udyamyānīya vidhinā / pādyam āsanam ādarāt 21

dattvā ta varayāṁ āsa / vastra-srag-anulepanaṁ
drūta-kāṇcana-gaurāṅga / mālati-mālya-vakasam 22

meru-śṅga yathā-gangā / dvidhā-dhārā-samanvitam
udyat-pūrṇa-nisā-nātha-vadana pankajekanam 23

prāptam - arrival; jāmātaram - son-in-law; vikya - seeing; hara - bliss; utphulla - fully erect; tanūruhah - hairs; udyamya - raising up; āṇiya - leading; vidhinā - by precept; pādyam - foot-wash; āsanam - seat; ādarāt - with respect; dattvā - having given; tam - Him; varayāṁ āsa - he covered; vastra - garments; srak - garlands; anulepanaṁ - anointed with sandalwood pulp; drūta-kāṇcana - molten gold; gaurāṅgam - the Golden Lord; mālati-mālya - garlanded with mālati flowers (jasmine); vakasam - chest; meru-śṅgam - the peak of Mount Meru; yathā - as; gangā - Gangā; dvidhā-dhārā - two waterfalls; samanvitam - together; udyat - rising; pūrṇa - full; nisā-nātha - lord of the night; vadanam - face; panka-ja - mud-born (lotus); ikanam - eyes.

When Śrī Sanātana Panita 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 sāstra, 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 mālati flowers hanging upon His chest appeared like the Gangā 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 dipair svastikair lájair / māngalyais tad dvija-striyah 24

cakrur nirmañchana prītā / jāmātur hdy akovidāh
paramānanda-sampūrṇāh / kautūhala-samanvitāh 25

dtvā - having seen; jāmātaram - son-in-law; śvaśrur - the mother-in-law; mumoda -
took pleasure; su-smita-anānā - nicely smiling face; sā - she; dipaiḥ - with lamps;
svastikaiḥ - with bards; lājaiḥ - with fried grains; māngalyaiḥ - with auspicious; tāt -
that; dvija-striyah - the brāhmaṇa ladies; cakrur - they did; nirmañcanam -
limitation; prītāh - with love; jāmātuh - of the son-in-law; hdi - in the heart;
akovidāh - ignorant; parama-ānanda - transcendental bliss; sampūrṇāh - totally
filled; kautūhala-samanvitāh - 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 läu and halava,
while bards played auspicious songs.

samāṇiya sutā divyā / śrī-sanātana-paṇḍitaḥ
nyavedayat pāda-mūle / jāmātuh susamāhitāh 26

samāṇiya - leading; sutām - daughter; divyām - divine; śrī-sanātana-paṇḍitaḥ - Śrī
Sanātana Panita; nyavedayat - offered; pāda-mūle - at His feet; jāmātuh - of his son-
in-law; su-samāhitāh - 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 / viprānā veda-nisvanaih
nānā-vāditra-nirghoair / babhūva mahad-utsavah 27

tataḥ - then; jaya-jayaiḥ nādaiḥ - with sounds of "jaya" (victory); viprānām - of the
vipers; veda-nisvanaiḥ - with sounds of Vedic hymns; nānā - many; vāditra -
struments; nirghoaiḥ - with sounds; babhūva - there was; mahat-utsavah - a great
estival.

Then there was a great festival as the assembly cried, "Jaya! Jaya!" Learned
brāhmaṇas intoned mantras from the Vedas while many musical instruments were
ounded.

vavara pupair anyonya / viṁṣu viṁu-priyā ca sā
sākād eva mahānandō / 'vataṭāra svaya vibhūḥ 28

vavara - rained; pupaiḥ - with flowers; anyonyam - one another; viṁuḥ - Lord
Viṁu; viṁu-priyā - the beloved of Viṁu; ca - and; sā - she; sākāt - directly; eva -
indeed; mahā-ānandah - supreme bliss; avatatāra - descended; svayam - in person; vibhuh - the great.

Visṇu 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.

tatah sa āsane śubhre / suddhāstarana-sayute
upaviṣto mahā-bāhur / hariḥ sā ca subhā vadhuh 29

tatah - then; sa - He; āsane - on His seat; śubhre - resplendent; suddha- pure; āstaraṇa - quilted throne; sayute - joined; upaviṣṭaḥ - seated; mahā-bāhuh - mighty-armed; hariḥ - the remover of sin; sā - she; ca - and; subhā - beautiful; vadhuh - bride.

Then mighty-armed Śrī Hari and His beautiful bride sat together upon a splendid spotless quilted throne.

dvāravatyā yathā kno / rukmini rucirānanā
vavdhe 'thānayoh kānti / rohini-śasīnōra iva 30

dvāravatyām - in Dvāravatī; yathā - as; knah - Śrī Kṛṣṇa; rukmini - and Śrī Rukminī Devī; rucira - lovely; ānanā - face; vavdhe - increased; atha - then; anayoh - of those two; kānti - luster; rohini-śasīnōh - of the star Rohini and the moon; iva - like.

Combined together, their luster increased like Śrī Kṛṣṇa in Dvārakā with lovely Rukminī, or like the star Rohini with the moon.

āgatyā vidhivat kanyām / utsṣya kara-pankaje
dattvā kta-arthham ātmāna / mene sa śrī-sanātanaḥ 31

āgatyā - having received; vidhi-vat - by the precept; kanyām - daughter; utsṣya - having released; kara-pankaje - in the lotus hand; dattvā - given; kta-artham - fulfilled; ātmāna - himself; mene - thought; sah - 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 Panita 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; sah - He; su- mahā-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 / sādhvibhir bandhura-mukhi
janāṇī murāreḥ 33

dtvā - having seen; tu - and; tam - him; kiti-suraiḥ - by the sages of the earth;
abhinandyamāna - being praised; vadhvā - with His wife; samam - with; sapadi -
suddenly; geham - household life; upāgataḥ - arrived; sā - she; geha-praveśana -
entering household life; vidhīm - precept; muditā - joyful; cakāra - did; sādhvibhiḥ -
with saintly ladies; bandhura-mukhi - charming face; janāṇī - 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.

* * *

Fifteenth Sarga
śrīmad-iśvara-puri-darśanam
The Meeting of Śrī Gaura Hari with Śrīmad I-svara Puri

tataḥ purasthair abhinandito harir / vasan ghe brāhmaṇa-vaidya-
sajjanāṇ
apāthayal laukika-sat-kriyā-vidhi / cakāra kārunya-vidhānam
adbhutam 1
tata - then; pura-sthaiḥ - by the residents of the town; abhinanditāḥ -
congratulated; hariḥ - Lord Hari; vasan - dwelling; ghe - in the home; brāhmaṇa-
vaideṣa-sajjanāṇ - brāhmaṇas, physicians and other respectable men; apāṭhayat - He
taught; laukikā - for ordinary people; sat-kriyā - pure action; vidhīm - standard;
cakāra - did; kārunya - 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 śrīya saḥ
kāntyā svaya bhūmi-gate sureśe / nyastā punas tā hdaye daduh kim 2

vācaspatē - of Brhaspati; 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; punah - again; tām - her; hdaye - in the heart; daduh - they gave; kim - what?.

When that Lord of the suras thus descended to earth by the Lord's exquisitely articulated speech He deprived Brhaspati, the celestial master of eloquence, of his glory. By His poetry, He dwarfed Sukra, 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-janmārdita-punya-rāśayaḥ
brūmah katha bhāgyavatā mahad-guṇa / yeā svaya loka-gurur gurur bhavet 3

sah - He; adhyāpayat - taught; vipra - scholars; mahattamān - greatest; tān - those; ye - who; pūrva-janma - previous birth; ariyā - earned; punya-rāśayaḥ - heaps of pious deeds; brūmah - 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; guruh - 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 accumula-ting 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!"

saundaryā-mādhurya-vilāsa-vibhramaśai / rārāja rājad-vara-hema-gaurah
viṇu-priyā-lālita-pāda-pankajō / rasena pūrṇo rasikendra-mauliḥ 4

saundarya - beauty; mādhurya - sweetness; vilāsa - pastimes; vibhramaśai - with bewilderments; rārāja - shone; rājat - radiant; vara - beautiful; hema-gaurah - golden Lord Gaura; viṇu-priyā - by Śrīmati Viṣṇu-priyā; lālita - were caressed; pāda-pankajō - His lotus feet; rasena - with mellow; pūrṇaḥ - full; rasika-indraḥ - best of relishers of mellow; mauliḥ - 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-vilāsenā vilola-bāhur / gacchan pathi śāya-samākulo hariḥ aṅgya gehe nija-mātur antike / tasyāḥ sukha nityam adhāt priyā-samam 5

vidyā-vilāsenā - by His pastimes of scholarship; vilola-bāhuḥ - He with swinging
arms; gacchan - going; pathi - on the path; śiya-samākulah - a crowd of students; harīh - the disapper of evil; āgatyā - having arrived; gehe - in His home; nīja-mātuh - of His mother; antike - near; tasyāḥ - of her; sukhām - 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.

tatah sa lokānuśikayan manas / cakāra kartu pit-kāryam acyutah
srāddha sa ktvā vidhivat vidhāna-vid / gayā prasthāte kiti-devatānvītaḥ 6

tatah - then; saḥ - He; loka-anu-sīkayan - taught the people, following the ways of previous exemplars; manāh cakāra - set His mind; kartum - to do; pit-kāryam - the duty to His father; acyutah - the infallible Lord; srāddham - ceremony for His departed father; saḥ - He; ktvā - having done; vidhivat - according to vidhi (scriptural precept); vidhāna-vit - wise in precept; gayā - the city of Gayā; prasthāte - He set forth; kiti-devatā - earth-gods (brāhmaṇas); anvītah - 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 srāddha ceremony according to such vidhi, He set forth for Gayā accompanied by brāhmaṇas.

Gacchan pathi prākta-cetayā hasan / narmoktibhiḥ kautukam āvahan
reme kuraṅgāvati-rājītāsu / sthalīu paśyan mga-kautukāni 7

gacchan - going; pathi - on the path; prākta-cetayā - with material behavior; hasan - laughing; narma-uktibhiḥ - with pleasurable speech; kautukam - happiness; āvahan - bringing; satām - of the saintly men; reme - He took pleasure; kuranga - deer; āvali - series; rājītāsu - in the resplendent; sthalīu - 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 sahasānvaṭīḥ priyair / mandāram āruhya dadarṣa
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; santarpayitvâ - having propitiated; sahasa-anvitaḥ - suddenly; priyaiḥ - with His dear associates; mandâram - Mount Mandara; āruhya - climbing up; dadarśa - He saw; devatāḥ - the gods.

Once He bathed joyfully in the lake named Corândhaka, He offered oblations to satisfy the devatās and His forefathers in accordance with the injunctions of sàstra. Suddenly after performing His daily duties, He climbed a mountain together with His dear friends and saw the devatās.

tato 'vâtîryâvajagâma satvara / dharâdharâdho bhavana dvijasya saḥ
manuya-sikām anudârsayan prabhur / jvarena santapta-tanur
babhûva 9

tataḥ - then; avatîrya - descending; avajagâma - He came down; sa-tvaram - with speed; dhara-âdharâ - holder of mountains (the earth); adhâḥ - down; bhavanam - home; dvijasya - of a brâhmaṇa; saḥ - He; manuya-sikām - a lesson to humanity; anudârsayan - showing; prabhuh - Lord; jvarena - with a fever; santapta - inflamed; tanuh - body; babhûva - He became.

Then He descended with great swiftness to the earth, and stayed in a brâhmaṇa's home. There He taught a lesson to humanity from the scriptures. He was stricken with a fever, and His body became very hot.

babhûva me vartmani daiva-yogyâ / charîra-vaivaśyam atâḥ katha
syât
gayâsu me paitka-karma vighnâḥ / śreyasya abhûd ity ati-cintayākulaḥ
10

babhûva - it was; me - my; vartmani - on the path; daiva-yogyâ - by the arrangement of Providence; śarîra - body; vaivaśyam - want of control; atâḥ - therefore; katham - how?; syât - it may be; gayâsu - at Gayâ; me - My; paitka-karma - duty to My father; vighnâḥ - obstacle; śreyasi - in ultimate welfare; abhût - it was; iti - thus; ati-cintayā - with deep thoughts; âkulaḥ - 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 Gayâ be accomplished? This is an impediment for His ultimate welfare."

tato 'py upâya paricintayan svayaya / jvarasya śântyai dvija-pāda-
sevanam
vara sa vijñâya tathopâdâdayan / tad-ambu-pâna bhagavâs cakâra 11

tatah - then; api - however; upâyam - a means; paricintayan - fully considering; svayam - of its own accord; jvarasya - of the fever; śântyai - for the alleviation; dvija-pâda-sevanam - service to the feet of the brâhmaṇas; varam - boon; saḥ - He; vijñâya - having begged; tathâ - and; upapâdâyan - obtaining; tat - from the brâhmaṇas's feet; ambu-pânam - drinking the water; bhagavân - the all-opulent
Lord; cakāra - He did.

Then after exhausively pondering the matter, the means to relieve the fever occurred to Him. He should take service from the feet of the brāhmanas! Having begged and obtained that boon from the brāhmanas, Bhagavān Gaura drank their footwash.

**ye sarva-viprā madhu-sūdanāśrayāḥ / nirantarā kna-padābhicintakāḥ**
**tataḥ svaya kna-janābhimāṇī / te āpara pāda-jala papau prabhuh 12**

**ye** - who; **sarva-viprā** - all advanced brāhmanas; **madhu-sūdanā-āśrayāḥ** - take shelter of Lord Kṛṣṇa, the slayer of the Madhu demon; **nirantarā** - ceaselessly; **kna-pada-abhicintakāḥ** - meditate intensely on Śrī Kṛṣṇa's feet; **tataḥ** - for that reason; **svaya** - Himself; **kna-janā** - the people of Śrī Kṛṣṇa; **abhimāṇī** - cherisher; **teām** - of them; **param** - supreme; **pāda-jalam** - foot-wash; **papau** - He drank; **prabhuh** - the Lord.

All realized brāhmanas 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 punah punākhyā / cakāra tatra dvija-devatārcanam 13**

**tataḥ** - thereafter; **jvarasya** - of the fever; **upaśamah** - 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; **sah** - He; **punah punā ākhya** - known as Punah Punā; **cakāra** - He did; **tatra** - there; **dvija-devatā-arcanam** - 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 Punah Punā. There He offered worship to the twice-born and the devatās.

**tatah samuttīrya nadi sa gacchan / tīrthottame rāja-ghe su-punye**
**brahmākhyā-kunḍe pit-deva-pūjā / cakāra lokān anusikayan saḥ 14**

**tatah** - then; **samuttīrya** - having crossed; **nādim** - the river; **sah** - He; **gacchan** - travelling; **tīrthā-uttame** - at the best of holy places; **rāja-ghe** - near the chief city of Bihar called Rāja-gha; **su-punye** - very sanctified; **brahma-ākhya-kunḍe** - at the pond named Brahma; **pit-deva-pūjā** - worship of forefathers and the demigods; **cakāra** - performed; **lokān** - people; **anusikayan** - teaching to follow; **sah** - He.

After crossing that river, He travelled to the great and holy tīrthā 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-mātuh sa-suro 'gamac chanair / gayā gadā-bhc-carana
didrkuḥ 15

...patyā - on account of His father; sva-mātuh - of His mother; sa-surah - with the
godly men; agamat - came; sanaia - gradually; gayām - to Gayā; gadā-bht - the Lord
who bears a club; caraṇam - foot-print; didrkuḥ - being desious to see.

...Thus for the sake of His father, the Lord with the company of brāhmanas
gradually arrived at Gayā. Śrī Gaurāṅga was eager to behold the footprint of Lord
Visṇu, the wielder of the club.
[Note: Two lines from verse fifteen have been lost in the original manuscript.]

tasmin śūbha nyāśi-vara dādarṣa / sa iśvarākhya hari-pāda-bhaktam
purī paresaḥ parayātma-bhaktyā / tuṭa nanāmainam athābravic ca 16

tasmin - at that place; śubham - auspicious; nyāśi-varam - an exalted renuivant;
dadarṣa - He saw; saḥ - He; iśvara-ākhyaam - known as I-śvara; hari-pāda-bhaktam -
a devotee of the feet of Lord Hari; purīm - titled Puri; para-iśā - the Lord of the
transcendental realm; parayā - with intense; āṭma - of the soul; bhaktyā - with
devotion; tutam - pleased; nanama - He bowed; enam - to him; atha - then; abravit -
said; ca - and.

There He saw an exalted and virtuous renuivant of the name I-śvara Purī, who
was devoted to the feet of Śrī Hari. Śrī Saṁcandana, 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:

dityāḍya dta bhagavan padāmbuja / tava prabho brūhi yathā
bhavāmbudhim
nistīrya knāṅghri-saroruhāmtam / pāsyāmi tan me karunā-nidhe
svayam 17

dityā - by good fortune; adya - today; dta - 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;
kṛṣa-anghri - Śrī Kṛṣṇa's feet; sara-ruha - lake-grown (lotus); amatam - deathless;
pāsyāmi - I shall see; tat - that; me - to me; karunā-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 ākarnya harer vaco 'mṭa / mudā dadau mantra-vara mati-
įnāḥ
daśakara prāpya sa gaura-candramā / tuṭāva ta bhakti-vibhāvitāh
svayam 18
ah - he; ittham - thus; ākanya - hearing; vacah - words; hareh - of Lord Hari; amtam - nectar; mudā - with joy; dadau - he gave; mantra-aram - the excellent mantra; mati-jnāh - who knew the mind; dāśa-akaram - of ten syllables; prāpya - obtaining; sah - He; gaura-candrama - Gaura Candra; tutāva - 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-knapādabja-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-kna-pāda-abja - the lotus feet of Śrī
Krśna; 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

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Sixteenth Sarga
gayāgamana
Śrī Gaura Returns Home from Gayā
sa bhakti paridārsayan svaya / phalguu cakre pit-devatārcanam
pretādi-śinge pit-pinda-dāna / brahmāṅgu-lī-renu-yuteu ktvā 1

gurau - to the guru; sah - He; bhaktim - devotion; paridārsayan - displaying;
svayam - spontaneous; phalguu - in lands around the river Phalgu; cakre - He did;
pit-devatā-ārcanam - worship of His forefathers and the demigods; preta - deceased;
ādi-śinge - on the mountain peak named _di-Śrṅga; pit-pinda-dānam - made offering
of Viṣṇu-prasāda to His father; brahma - the Supreme Personality of Godhead;
anguli - with folded hands; renu-yuteu - holding the dust of his father; ktvā - having
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 Phalgū river, and contemplating the Supreme Lord, He placed the dust of His father's remains in the waters of that river. He then offered pīṇa in the form of Viṣṇu-prasāda to His father on the mountain named _di-Sṛṅga.

**devān samabhāracya dadau dvijātaye / pītn samuddhiśya yatheṭa-
dakinām**

**tato 'varuḥyāsu yayāv udīcī / pit-kriyā dakiṇa-mānase ca 2**

**devān** - the demigods; **samabhāracya** - having fully worshipped; **dadau** - He gave; **dvijātaye** - to the twice-born; **pītn** - His forefathers; **samuddhiśya** - for the sake of; **yathā** - as; **ita-dakinām** - desired remuneration; **tataḥ** - then; **avaruhyā** - descending; **āṣu** - swiftly; **yayau** - He went; **udīcī** - north; **pit-kriyā** - duty to His father; **dakiṇa-
mānase** - at the city named Dākīna-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 Dākīna-mānasa, where He performed another ceremony for the welfare of His ancestors.

**ktvottare mānasa-sanjñake ca / yayau sa jihvā-capale dvijānvitaḥ
śrāddha pītnām atha devatānām / ktvā gayā-mūrdhni jagāma htaḥ 3**

**ktvā** - having performed; **uttare** - northern; **mānasa-sanjñake** - known as Mānasa; **ca** - and; **yayau** - He went; **sah** - He; **jihvā-capale** - at the bathing place named Jihvā-capala; **dvija-anvitaḥ** - with brāhmaṇas; **śrāddha** - the śrāddha ceremony; **pītnām** - 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 Dākīna-
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.

**dvijottamaiv śoḍaśa-vedikāyā / cakāra pinda pit-karma-pūrvakam
śrīmāj-jagannātha-purandarākhyah / pratyakibhūya jaghe
mudānvitaḥ 4**

**dvija-uttamaiv** - with elevated brāhmaṇas; **śoḍaśa-vedikāyām** - on sixteen altars; **cakāra** - He performed; **pinda** - offering of Viṣṇu-prasāda to His ancestors; **pit-
karma** - rites for His ancestors; **pūrvakam** - together; **śrīmāj-jagannātha-purandara-
ākhyah** - known as Śrīmat Jagannātha Purandara; **pratyaki-bhūya** - became manifest; **jaghe** - accepted; **mudā-anvitaḥ** - with joy.
With the help of elevated brähmanas, Lord Gaurāṅga then performed an offering of pīṇa 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.

\[ \text{yathā śrī-rāmena hi datta-pindah / ghita āgamyā tadiya pitrā eva hi sarvatra hareś caritra / tathāpi duprāpyatama yad etat 5} \]

Just as Lord Rāma Candra offered pīṇa in ancient times and His father, Mahārāja Dāsaratha 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.

\[ \text{sa vinu-padyā hari-pāda-cihna / dṛvāti-hto manasaśābravic ca katha hareḥ pāda-payojā-lakma-premodayā me na babhūva dṛvā 6} \]

When He saw the footprint of Viśnū 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?"

\[ \text{tasmin kane tasya babhūva daivāt / suśita-toyair abhiecana muhuḥ kamporddhva-romā bhagavān babhūva / premāmbu-dhārā-ṣata-dhauta-vakāḥ 7} \]

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.

\[ \text{sa vihvalah kna-padābja-yugma-/ premotsavenāsu vimukta-saṅgah tyaktvā gayā gantum iyea ramyām / madhor vana sādhu-nievitā tām 8} \]
sah - He; vihvalah - overwhelmed; kna-pada-abja - Śrī Kṛṣṇa's lotus feet; yugma -
pair; prema - Kṛṣṇa-love; utsavena - out of gladness; āśū - swiftly; vimukta-saṅgah -
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.

prāhāśarīrā nava-megha-nisvanā / vānī tāṁ āhūya cala sva-mandiram
   tataḥ para kāla-vaśena deva / madhor vana cānyad api sva-cetāyā
tatāṁ api bhyair gadita ca yat prabho / kartu pramāṇa hi tam arhasi
dhṛuvam

bhavān - Your honor; hi - certainly; sarva-īśvara - the Lord over all; eah - this;
niścitah - certain; kartum - to do; hi - indeed; akartum - to not do; ca - and;
samarthah - able; sarvataḥ - in all respects; tathā api - still; bhyāih - 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; dhṛuvam - 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 ākarnya girā su-divyām / āgatyā geha nija-bandhubhir vtaḥ
   nanāma mātuḥ carane nipatya / babhūva harāsru-vilocanā śaci

sah - He; ittham - thus; ākarnya - hearing; giram - the words; su-divyām -
supernatural; āgatyā - going; geham - home; nija-bandhubhir - with His own
kinsmen; vtaḥ - surrounded; nanāma - He bowed down; mātuḥ - of His mother;
carane - to the feet; nipatya - falling down; babhūva - she was; hara - gladness; aśru
- tears; vilocanā - eyes; saci - Śaci Devi.
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 muhar muhuḥ
svanaiḥ
sa vepathur gadgadayā girā lapaty / ala hare kna 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; muhuḥ -
repeatedly; svanaiḥ - with sounds; sa-vepathuh - 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-ganaḥ kvacīn nava / gayatī ala ntyatī bhāva-pūrnah
nānāvatārānukti vitanvan / reme n-lokān anuśikayaś ca 13

śrīvāsa-ādi-vipra-ganaḥ - with the group of learned brāhmaṇas headed by Śrīvāsa
Pāṇīta; kvacīt - sometimes; navam - novel; gayatī alam - He sang; ntyatī - danced;
bhāva-pūrnah - full of ecstasy; nānā - many; avatāra - descent of the Lord; anuktim -
imitation; vitanvan - exhibit; reme - He enjoyed; n-lokān - human society;
anuśikayān - 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; kriyān - activities; nyāsi-varah - best of
renunciants; babhūva - was; tatah - then; agamat - He went; ketra-vare - to the best
of lands, Jagannātha Puri; mahā-ātmābhīḥ - 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.
dadarsa deva puruottamesvara / cira cirānanda-sukhāti-sat-sukham
labdhvāgamad rāghava-deva-nirmita / setu pathi prājña-janaiḥ sa
sādhubhiḥ 15

dadarsa - He saw; purua - 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 / ālingya cakre muhur eva rodanam
tataḥ samāgatyā dadarsa kūrme / sa kūrma-rūpa jagad-īśvara
prabhuḥ 16
tatra - there; sthitān - standing; sapta - seven; tamāla-vkān - tamāla trees; ālingya -
having embraced; cakre - did; muhur - repeatedly; eva - indeed; rodanam - crying;
tataḥ - then; samāgatyā - having come; dadarsa - He saw; kūrme - at Kūrma Ksetra;
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 Ksetra and saw the Lord of the universe in His
transcendental form of a tortoise.

tatrāgamac chrī-puruottamākkhye / ketre jagannātha-mukha dadarsa
kiyad dina tatra nivāsam acyuto / vidhāya yāto mathurā madhu-dvīhaḥ
17
tatra - there; āgamat - He came; śrī-puruottama-ākhye - named Śrī Puruṣottama;
ketre - field of activities; jagannātha-mukham - the face of Lord Jagannātha; dadarsa
- He saw; kiyat - how many? (rhetorical); dinam - days; tatra - there; nivāsam -
residence; acyutah - the infallible; vidhāya - having prepared; yātaḥ - going;
mathurām - to Mathurā; madhu-dvīha - of the enemy of Madhu.

He then returned to Jagannātha Puri, which is known as Puruṣottama Ksetra 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.

pādābja-cihnaiḥ samalaṅkātā sthali / ruroda saprāpya luṭhan kitau
bhsam
kiyad dina tatra sthito jagad-guruḥ / premāmtāsvādana-mātra utsukah
pāda-abja-cihnaih - by the marks of His lotus feet; samalanktām - ornamented; sthalim - spot; ruroda - He wept; samprāpya - having obtained; luthan - rolling; kitau - on the earth; bhsam - very much, without hesitation; kiyat - how many?; dinam - days; tatra - there; sthitah - staying; jagat-guruh - spiritual master of the universe; prema-amta - nectar of love of God; āsvādana - relishing; mātra - only; utsukah - 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-pradvīyam 19

iti - thus; sah - He; madhu-purīm - the abode of honey; prabhuh - the master; vitanvan - display; parama-sukham - transcendental happiness; sahasā - suddenly; jagāma - He went; harāt - out of joy; punah - again; anupadam - step by step; eva - surely; sādhu-saṅgāt - because of association with devotees; parama-padam - highest abode; puruottama-pradvīyam - pleasure sports of Lord Jagannātha.

Thus did Prabhu joyously display transcendental happiness throughout the land of Madhu-puri, 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 / śraddhānvīto gacchati pūrṇa-lālasah 20

śrutvā - hearing; sah - 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-lālasah - 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.
SECOND PRAKRAMA

First Sarga
bhāva-prakāśa
Gaurāṅga Reveals His Ecstatic Moods

tataḥ provāca tac chrutvā / śrī-dāmodara-pandītaḥ
navadvipe kim akarol / lilā lilā-nidhiḥ prabhu 1

tatah - then; provāca - said; tat - that; śrutvā - heard; śrī-dāmodara-pandītaḥ - the transcendental scholar; nava-dvīpe - in the town of nine islands; kim - what?; akarot - did; lilām - pastimes; lilā-nidhiḥ - jewel-ocean of pastimes; prabhu - Master.

After Dāmodara Panita 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 / murāri harṣayan dvijam 2

vistareṇa - in detail; vadasva - please speak; adya - today; sarva-śruti-rasa-āyanam - the abode of all mellows for the ear; tatah - 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:

śṛūyatā mahād aścaryyā / kathā saṅkṣeṣpato mama
natvā vakṣyāmi deveśa-caitanya-caranāmbujam 3

śṛūyatām - please hear; mahat - great; aścaryām - wonder; kathām - tale; saṅkṣeṣpata - in brief; mama - my; natvā - having offered obeisances; vakṣyāmi - I shall speak; deva-īśa - Lord of divine beings; caitanya-carana-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 / puṣnātu nandayatu me**
**śarana-āgatasya 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; puṣnātu - may He nurture; nandayatu - may He give pleasure; me - to me; śarana-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 engladden me.

**caitanya-candra tava pāda-saroja-yugma / drṣṭvāpi ye tvayi vibho na**
**paresa-buddhim**

**kurvvanti moha-vaṣa-gā rasa-bhāva-hinās / 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; drṣṭvā - 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-vaṣa-gā - overwhelmed by the delusion; rasa - relationship with Krṣṇa; bhāva-hinā - 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 / pāḍāravinda-yugala kuta**
**eva cânaye**

**yeṣā mukunda dayase karunārdra-mūrtte / te tvā bhajanti pranamanti**
**vidanti nityam 6**

**caitanya-candra - O moon of Śrī Caitanya; na - not; hi - indeed; te - they; vibudhā - gods; vidanti - they know; pāḍāravinda-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; karunā-ārdra-mūrtte - O form of melted mercy; te - they; tvām - You; bhajanti - they worship; pranamanti -
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 / ājnā vibho bhavatu te mama
tatra śakti
bhūyād yathā tava kathāmṛta-sāra-pūrṇā / vānī vareṇya nr-hare
karunāmyrtābdhe 7

natvā - having bowed down; vadāmi - I address; tava - Your; pāda-sahasra-patram - feet like a thousand-petalled lotus; ājnā - 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; vānī - words; vareṇya - desirable; nr-hare - O Lord Hari in Your human-like form; karunā - 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-grhe krṣṇo / hari premāśru-locana
sva-grhe pāthayan nitya / brāhmaṇān karunā-nidhi 8

āgatya - coming; sva-grhe - in His home; krṣṇa - all-attractive; hari - the remover of inauspiciousness; prema-āśru - tears of love; locana - eyes; sva-grhe - in His home; pāthayan - teaching; nitya - every day; brāhmaṇān - men who know spirit; karunā-nidhi - the jewel of mercy.

Śrī Krṣṇa Hari, His eyes brimming with tears of love, then entered His home. And that ocean of compassion gave lessons day to day to brāhmaṇas in that home.

ekadā sva-grhe supta / rudanta sva-suta śacī
provāca vismitā sādhvi / kim ida tvā virodiṣi 9

ekadā - once; sva-grhe - in His home; suptam - sleeping; rudantam - weeping; svasutam - her son; śacī - Śacī Mātā; provāca - she said; vismitā - mystified; sādhvi - the saintly lady; kim - what?; idam - this; tvam - You; virodiṣi - You are crying.

One day the saintly Śacī Devi saw that as her son slept in His room tears were falling from His eyes. Mystified, she inquired, "Nimāi, why are You weeping?"

novāca kiṃcit tac chrutvā / mātara prema-vihvala
śrīmad-viśvambharo nāthas / tadāsau cintītabhavat 10
na - not; uvāca - He said; kiṃcit - anything; tat - that; śrutvā - having heard; mātaram - to His mother; prema-viśva - immersed in love; śrīmat-viśvambhara - the glorious maintainer of the universe; nātha - Lord; tādā - 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-lakṣanam
bhakti yayāce govinde / tā śacī vinayānvitā 11

hare - of Hari; anugrahāt - by the mercy; kāle - at that time; jñātvā - having understood; sā - she; prema-lakṣanam - 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-durlabhām 12

yatra tatra - whenever; dhanam - wealth; prāpya - obtaining; mahya - to me; tat - that; dattavān - given; bhavān - Your grace; prema-ākhyām - known as prema; kim - how?; dhanam - wealth; labdham - obtained; gayāyām - in Gayā; deva-durlabhām - 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 karunā mayi
yathā kṛṣṇa-rasāmbhodhau / viharāmi nirantaram 13

tat - that; mām - to me; prayaccha - bestow; tāta - dear boy; adya - today; yadi - if; asti - there is; karunā - 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
vaiśnāvānugrāhān mātas / tava tat sambhavisyati 14

iti - thus; tasyā - her; vaca - words; śrutvā - hearing; matu - of His mother; snehāt - out of affection; uvāca - He said; tām - to her; vaiśnava - of the devotees of Viṣṇu;
anugrahāt - by the mercy; mātā - 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 vaisnavas, this your desire for prema will surely be satisfied."

\textit{tac chrutvā harsitā sādhvi / bhakti-yuktā babhūva sā śrīmac-caitanya-devo 'pi / brāhmaṇān prāha sādaram 15}

tat - that; śrutvā - hearing; harsitā - joyous; sādhvi - the saintly lady; bhakti-yuktā - imbued with devotion; babhūva - she became; sā - she; śrīmac-caitanya-deva; api - indeed; brāhmaṇān - knowers of Brahmān; 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:

\textit{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."

\textit{tac chrutvocuṣ 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; utātā - 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."

\textit{tac chrutvā śrī-sacī-devi / sākṣād-bhakti-sva-rūpiṇī labdhā harau drdhā bhakti / prema-pūrnā babhūva ha 18}

tat - that; śrutvā - hearing; śrī-sacī-devi - Śacī Mātā; sākṣāt - in person; bhakti-svā-rūpiṇī - the original form of devotion; labdhā - obtained; harau - to Hari; drdhām - firm; bhaktim - devotion; prema-pūrnā - filled with love; babhūva - she became; ha - assuredly.
When Śrī Śacī Devi heard this, although she is herself personified bhakti, she obtained ever-increasing unflinching devotion to Śrī Hari, whereupon her love for Him overflowed.

\[ \text{tato roditi sa kvāpi / nānā-dhārā-paripluta} \]
\[ \text{nāse ca ślesma-dhārābhyaḥ / viplute sambabhūvatu 19} \]

\text{tata - then; roditi - wept; sa - He; kvāpi - at times; nānā-dhārā-paripluta - immersed by many currents; nāse - in the nose; ca - and; ślesma-dhārābhyaḥ - 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.

\[ \text{viluṭhan bhūtale deva / suklāṃbara-dvijāśrame} \]
\[ \text{nirantarā ślesma-dhārām / ākṛṣyākṛṣya dūrata 20} \]

\text{śuklāṃbara-brahmacārī / kṣipaty aniṣam eva hi gauracandro rasenāpi / paripūrṇa sadā suci 21}

\text{viluṭhan - rolling about; bhūtale - on the earth; deva - the Divine Person; śuklāṃbara-dvijā - of the brāhmaṇa; āśrame - at the hermitage; nirantarām - ceaselessly; ślesma-dhārām - the current of phlegm; ākṛṣyākṛṣya - repeatedly taking away; dūrata - at a distant place; śuklāṃbara-brahmacārī; kṣipati - throws away; aniṣam - continually; eva - indeed; hi - certainly; gaura-candra - the Golden Moon; rasena - by the mellow; api - however; paripūrṇa - fully complete; sadā - always; suci - pure.}

One day the Lord rolled on the earth at the āśrama of Śuklāṃbara Brahmacārī, incessantly yielding currents of phlegm. Suklāṃbara continually took away that phlegm and disposed of it at a distant place. However, Gaura Candra, always full in rasa remained pure.

\[ \text{roditi sa dina prāpya / prabudhya sa rajanī-mukhe} \]
\[ \text{divaso 'yam iti prāha / janā úcūr iya kṣapā 22} \]

\text{roditi - He weeps; sa - He; dina - day; prāpya - arriving; prabudhya - awakening; sa - He; rajanī-mukhe - at dusk; divasa - day; ayam - this; iti - thus; prāha - He said; janā - the people; úcu - they said; iya - 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."

\[ \text{eva rajanyā premārdra / sarvā rātri praroditi} \]
\[ \text{praharaika divā yāte / tato 'sau bubudhe hari 23} \]

\text{eva - 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.

\textit{tata prāha kiyad rātrir / varttate prāha ta jana}
\textit{divaso 'ya ati-premnā / na jānāti dina kṣapām 24}

\textit{tata} - then; \textit{prāha} - He said; \textit{kiyat} - how much?; \textit{rātri} - night; \textit{vartate} - is it; \textit{prāha} - he said; \textit{tam} - Him; \textit{jana} - a man; \textit{divasa} - day; \textit{ayam} - this; \textit{ati-premnā} - by great love; \textit{na} - not; \textit{jānāti} - He knew; \textit{dinam} - day; \textit{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.

\textit{kvacīr chrutvā harer nāma / gītā vā vihvala kṣitau}
\textit{patati śruti-mātrenā / daṇavat kampate kvacīt 25}

\textit{kvacīt} - sometimes; \textit{srutvā} - hearing; \textit{hare nāma} - the mahā-mantra in meditation; \textit{gītam} - song; \textit{vā} - or; \textit{vihvala} - completely unaware of external phenomena due to love of Kṛṣṇa; \textit{kṣitau} - on the earth; \textit{patati} - He falls; \textit{śruti-mātrenā} - simply by hearing; \textit{dana-vat} - like a rod; \textit{kampate} - trembles; \textit{kvacīt} - 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.

\textit{kvacīd gāyati govinda / kṛṣṇa kṛṣṇeti sādaram}
\textit{sanna-kaṇṭha kvacīt kampa-romāñcita-tanur bhrṣam 26}

\textit{kvacīt} - sometimes; \textit{gāyati} - He sings; \textit{govinda} - O awarer of joy to the cows; \textit{kṛṣṇa kṛṣṇa; iti} - thus; \textit{sa-ādaram} - with respect; \textit{sanna-kaṇṭha} - choked throat; \textit{kvacīt} - sometimes; \textit{kampa} - trembling; \textit{roma-aṅcita} - hairs bristling; \textit{tanu} - body; \textit{bhrṣam} - 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.

\textit{bhūtvā vihvalatām eti / kadācit pratibhdyate}
\textit{snātvā kadācit pūjā sa / karoti jagatī-pati 27}

\textit{bhūtvā} - becoming; \textit{vihvalatām} - entranced; \textit{eti} - He goes; \textit{kadācit} - sometimes; \textit{pratibhdyate} - He awoke; \textit{snātvā} - having bathed; \textit{kadācit} - sometimes; \textit{pūjām} - worship; \textit{sa} - He; \textit{karoti} - performs; \textit{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.

*nivedyānām bhagavate / tato bhūṅkte tad-annakam
viprān kvacit pāṭhayati / rātrau gāyati nrtyati 28*

*nivedya* - offering; *annam* - foods; *bhagavate* - to the all-opulent Lord; *tata* - then; *bhūṅkte* - He eats; *tat-annakam* - the Lord's food; *viprān* - learned brāhmaṇas; *kvacit* - sometimes; *pāṭhayati* - He teaches; *rātrau* - at night; *gāyati* - He sings; *nrtyati* - 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; *ākāraṁ* - 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-sikṣā cakre sa nityaśa
sa eva bhagavān kṛṣṇo / lokānugraha-kāmyayā 30*

*kurvan* - making; *loka-guru* - teacher of the people; *loka-sikṣām* - 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-āvesā
The Lord Accepts the Ecstatic Mood of Varāha Avatāra

*sṛivāsa-panitai sārddha / tad-bhrāṭrbhir alaṅkṛtai*
gacchan pathi harir vaśi-nāda-śravaṇa-vihvala 1

śrīvāsa-panitai sārdham - with the scholars headed by Śrīvāsa; tat-bhrāṭrbhi - with his brothers; alankṛtaī - decorated; gacchan - walking; pathi - on the path; hari - the remover of sin; vaśi-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 Panita 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; mohito - 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.

aśīryuṇjan dvijāgreṣu / prahasan rucirānana
śiṣṭair upeto mumude / kadācil laukikī kriyām 3

karoti kamalādhyakṣo / deha-yāträ-prasiddhaye
navadvipa-vilāsa ca / darśayan jagatī-pati 4

aśīryuṇjan - offering blessings; dvija-agreṣu - to the chiefs of the brāhmaṇas; prahasan - laughing; rucira-anana - lustrous face; śiṣṭair - with the gentlemen; upeta - in company; mumude - He enjoyed; kadācit - sometimes; laukikim - ordinary; kriyām - activities; karoti - He makes; kamalā-adhyakṣa - master of the goddess of fortune; deha-yāträ - bodily maintenance; prasiddhaye - (on the plea) of executing; navadvipa-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 Laksī occasionally acted on the plea of the fulfillment of His bodily affairs, He displayed His pastimes in Navadvipa.

śrīvāsa-panitai sārdha / śrī-rāmena mahātmanā
tayo puryāyā mukundena / vaidyenānyena sa prabhu 5

nanartta ca jagau kṛṣṇa-gitam hari-parāyanai
rātrau rātrau divā premnā / pulakaṅcita-vigraha 6

śrīvāsa-panitai sārdham - with Śrīvāsa Panita; śrī-rāmena - with Śrī Rāma; mahā-
âtmanâ - with the great soul; tayo - amongst those two; puryâm - 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; krṣṇa-gītam - songs of Krṣṇa; hari-parāyanaī - with they who were dedicated to Hari; rātrau rātrau - during night after night; divā - by day; premnā - with love; pulaka-anñita-vighraha - hairs bristling in rapture.

In the house of Śrīvāsa Panita night after night and also at times throughout the day, hairs the Master thrilling with rapture would continuously dance and lovingly sing songs of Krṣṇa 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, Sañcạ-suta became overwhelmed by love for Krṣṇa 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 avehī tva / âtmāna prthivi-tale 8

iti - thus; vihvalitam - entrenched; deva - the Lord; nāmnā - by name; tam - Him; prāha - said; sa-ādaram - with respect; hare - of Hari; aśam - plenary portion; avehī - You must know; tvam - You; âtmānam - self; prthivi-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.

avatīrno 'si bhagavan / lokānā prema-siddhayye
kheda mā kuru yajño 'ya / kīrtanākhyā kṣitau kalau 9

tvat-prasādāt susampanno / bhavisyati na saśaya
eva śrutvā gira devyā / harṣa-yukto babhūva sa 10

avatīrṇa - descended; asi - You are; bhagavan - O Lord; lokānām - of the people; prema-siddhayye - 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-sampanno - supremely successful; bhavisyati - it will be; na saśaya - no doubt; evam śrutvā - thus hearing; giram - the words; devyā - of the goddess; harṣa-yukto - 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**

_ yaya vaidyamurāre sa / vātyā premārdra-locana 11_

_kadācit - once; daiva-yogena - by Divine arrangement; hari - the dispeller of evil; dīnānukampayā - by compassion for the lowly; yaya - He went; vaidyamurāre - of the physician Murāri; sa - He; vātyām - 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 sampraviśyopaviśad vibhu**

_āpluta prema-dhārābhīr / nirjharair iva parvata 12_

_devatā-grha-madhye - in the temple; sampraviśya - entering; upaviśat - He sat down; vibhu - the self-controlled; āpluta - flooded; prema-dhārābhī - 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 watersfalls 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 śākarottama**

_ity uktvāpasasarāsū / punar eva mahāprabhu 14_

_aho - Oh! mām - me; hi - certainly; tudati - He is striking; eṣa - this; daśanai - with His tusks; śākarottama - best of boars; iti - thus; uktvā - saying; apasasarā - went away; āsū - 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 kṣaneneśvaratva / bhāvena darśayan svayam
jānubhyā bhūmim ālambya / kara-yugmena sa vrajān 15

tata - then; kṣānena - for a moment; śvaratva - 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; vrajān - 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-netrena / hunkārenānunādayan
dadhāra dasanāgreṇa / paīttala jala-pātrakam 16

vartula - circular; ambuja-netrena - with lotus eyes; hunkārena - with roaring; anunādayan - echoing; dadhāra - He held; dasana-agreṇa - with the tips of His tusks; paīttalam - 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 paīttalam
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; paīttalam - 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 drśya īśvara
nāha vedmi svarūpa te / bhagavan vanajekṣaṇa 18

sa - he; provāca - said; naman - bowing; bhūmāu - on the earth; vismita - astonished; drśya - 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-ikṣaṇa - 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 gitokta-vacasā / vadanta sa puna puna 19
svayam - Yourself; eva - certainly; âtmanâ - by Your Self; âtmânam - Self; vettha - You know; tvam - You; purusa-uttama - O transcendental Person; iti - thus; gitâ - Bhagavad Gitâ; ukta - spoken; vacasâ - with the words; vadantam - saying; sa - he; puna puna - again and again.

Then again and again Murâri uttered the words spoken by Arjuna to Lord Krsna in the Bhagavad Gitâ, "Indeed, You alone know Yourself by Your own potencies, O Supreme Person!"

tatas ta bhagavân prâha / puna suślaksṇyâ girâ
ki mā jānâti vedo 'ya / vaidya prâha sa ta prabhum 20

tata - then; tam - him; bhagavân - the Lord; prâha - said; puna - again; su- slaksṇyâ - with very charming accents; girâ - with accents; kim - how?; mâm - Me; jânâti - it knows; veda - the Vedic scriptures; ayam - this; vaidya - the physician; prâha - said; sa - he; tam - Him; prabhum - the Master.

Then the Lord, the reservoir of all opulence, again addressed Murâri Gupta in a very gentle tone, "What can the Veda know of Me?" The physician replied to Him as follows:

vedasya saktir nāsti tvā / vaktu guhyo 'si sarvadâ
tac chrutvâ bhagavân prâha / vedo viambaty alam 21

mā vaktya-apâni-pâdeti / vadan smrtvâbravid idam
bhagavân veda-sāra-jña / sarvva-vedârtha-nirmâtâ 22

vedasya - of the Veda; sakti - ability; na asti - there is not; tvâm - You; vaktum - to describe; guhya - confidential; asi - You are; sarvadâ - always; tat - that; sruâtvâ - hearing; bhagavân - the lord; prâha - said; veda - the Veda; viambati - he mocks; alam - enough; mâm - Me; vakti - speech; apâni-pâda - without hands and feet; iti - thus; vadan - saying; smrtvâ - recalled; abravit - He said; idam - this; bhagavân - the all-opulent Lord; veda-sâra-jña - knower of the juicy essence of the Vedas; sarva-veda-artha - the meaning of all Vedas; nirmâtâ - 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:

apâni-pâdo javano grhitâ / paśyaty acakṣu sa śrṇoty akârâ
sa vetti viśva na hi tasya vettâ / tam âhur agrya puruṣa purânam 23

apâni-pâda - without hands and feet; javana - fleet as the mind; grhitâ - taker; paśyati - He sees; acakṣu - without eyes; sa - He; śrṇoti - He hears; akârâ - 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 / hasan evābhyaabhāṣata na hi jānāti vedo mā / iti niścitam eva hi 24**

*iti* - thus; *veda-vaco* - words of the Vedas; *deva* - the Divine Lord; *hasan* - smiling; *eva* - certainly; *abhyaabhāṣata* - He declared; *na* - not; *hi* - surely; *jānāti* - knows; *veda* - the Veda; *mām* - Me; *iti* - thus; *niścitam* - sure; *evah* - 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."

**ambaśtha prāha bhagavan / karunā karttum arhasi ta prāha bhagavān deva / premā mayi dayā-maya 25**

*ambaśtha* - the physician; *prāha* - he said; *bhagavan* - O Lord; *karunām* - mercy; *karttum* - to do; *arhasi* - You ought; *tama* - 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 śrimān viśvambharo devo / hari-kirtana-tat-para 26**

*iti* - so; *uktvā* - saying; *sa* - He; *smita-mukha* - with a smiling face; *jagāma* - departed; *nija-mandiram* - to His own home; *śrimān* - illustrious; *viśvambhara* - maintainer of the universe; *deva* - Divine Lord; *hari-kirtana* - 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-kirtana.

**apare duy panitasya / śrīvāsasya pure vasan vyākhyā cakāra ślokasya / vakṣyamānasya tac chrṇu 27**

*apare duy* - on the next day; *panitasya śrīvāsasya* - of Śrīvāsa Panita; *pure* - in the abode; *vasan* - staying; *vyākhyām* - explanation; *cakāra* - He made; *ślokasya* - of a verse; *vakṣyamānasya* - which He uttered; *tat* - that; *chrṇu* - please hear.

On the following day, while Gaura was staying in the home of Śrīvāsa Panita, He recited a verse and then elucidated upon it. Please hear that.
harer nāma harer nāma / harer namaiva kevalam
kalau nāsty eva nāsty eva / nāsty eva gatir 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."

`nā' pumān ādi-puruṣa / kalāv asty eva rūpavān
nāma-svarūpina ta tu / jānihi 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-svarūpinam - the original form of the name; tam - Him; tu - indeed; jānihi - 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 / dhārtha sarva-dehinām
`eva' kāraś ca jīvānā / pāpānā nāśa-hetave 30

vara-traya - three times; hare - of Hari; nāma - the name; drha - 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.

sarvva-tattva-prakāśartha / `kevala' manyate ca hi
prārabdhā-karma-nirvāṇa / kathyate `dvaita-vādibhi 31

sarvva-tattva-prakāśa - revealing all truths; artham - the meaning; kevalam - the word `kevalam'; manyate - it is considered; ca - but; hi - indeed; prārabdhā-karma - activities which have been begun; nirvāṇa - extinguishing; kathyate - it is said; advaita-vādibhi - 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 Krṣna 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
krṣṇa-prema-rasāsvāda-prāpaka karunā-mayam 32

bhavet - this may be; iti - thus; ca - and; bodha-artha - enlightened meaning;
kaivalya - impersonal oneness; kevalam - the word 'kevalam'; smṛtam - is
considered; krṣṇa-prema-rasa - the mellows of love for Krṣṇa; āsvāda - relishing;
prāpaka - causing to arrive at; karunā-mayam - merciful.

"They have (erroneously) taken the meaning of 'kevalam' to be 'kaivalya', or
becoming one with brahman, the impersonal aspect of the Absolute Truth. Whereas
(vaisnava states that) the names of Hari are actually His mercy-avatāra, and they cause
one to relish the mellows of Krṣṇa-prema.

tat-svarūpa harer nāma / yo 'nyad eva vadet pumān
tasya nāsty eva nāsty eva / gatir ity avadat svayam 33

tat-svarūpa - 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 śākaro brūte / sarvva-deva-maya pumān
ity uktvā narttana cakre / kirttana ca viśeṣata 34

iti - thus; asau - He; śākara - the boar; brūte - He said; sarvva-deva-maya - the
personification of all demigods; pumān - Supreme Spirit; iti - thus; uktvā - saying;
narttanam - dancing; cakre - He performed; kirttanam - 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.

etad 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 dṛḍhā bhavet  
ante caitanya-devasya / smṛtir bhavati sāsvatī 36

śrīmat-caitanya - of Lord Caitanya; pāda-abje - at the lotus feet; prabhu-buddhi - having intelligence of Gaurā as master; dṛḍhā - fixed; bhavet - it can be; ante - at the end; caitanya-devasya - of Caitanya-deva; smṛtī - remembrance; bhavati - it becomes; sāsvatī - 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.

* * *

Third Sarga
megha-nivāranam
Śrī Caitanya Disperses the Thunder-clouds

atha pravito nija-veśmani prabhu / babhau niśā-ñātha-sahasra-rocīā  
uvāca cātraitya vasanti ke janāś / catur-mukhaḥ an-mukha-paṇca-vaktriṇaḥ 1

atha - then; pravitaḥ - entered; nija-veśmani - in His own home; prabhuḥ - the Master; babhau - He shone; niśā-ñātha - 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; catu-mukhaḥ - four-faced; at-mukhaḥ - six-faced; paṃca-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 ad-vadanādayah prabho / tvā sevitu prema- 
rasāṃtiābdhim 2

śrīvāsa nāmā - of the name Śrīvāsa; dvija-varyya-sattamaḥ - best of the brāhmaṇas;
śrutvā - hearing; avadat - he said; tam - to Him; vibudhāh - gods; samāgatāh - have come; brahmā-īśvarau - Brahmā and Śiva; ad-vadana - Kārttikeya; ādayah - headed by; prabho - O Master; tvām - You; sevitum - 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 padbhyaḥ samāspat 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; padbhyaṃ - with His feet; samāspat - 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-panditādyās te / praṇamyā śirasā harim
babrus tac-carane bhakti / prema-rūpā su-durlabhām 4

śrīvāsa-pandita-ādyāḥ - headed by Śrīvāsa; te - they; praṇamyā - bowing down; śirasā - with the head; harim - to Hari; babruh - they prayed; tat-carane - to those feet; bhaktim - devotion; prema-rūpām - loving nature; su-durlabhām - most rarely achieved.

Beginning with Śrīvāsa Panita, 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-vatsalah
śuklāmbara-brahmacārī / tam uce puruarabham 5

dadau - He gave; tebhyaḥ - to them; varān - boons; devah - the Lord; yathā-itān - as desired; bhakta-vatsalah - affectionate to the devotees; śuklāmba-brahmacārī; tam - Him; uce - 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 Brahmacārī addressed that best of persons:

bhagavan mathurā dvārāvati gatvāti-duḥkhitam
mā jñātvā dehi me prema-bhakti ta prāha sa prabhuh 6

bhagavan - O all opulent Lord; mathurām; dvārāvatim - Dvārakā; gatvā - gone; atidukkhitam - very unhappy; mām - me; jñātvā - knowing; dehi - give; me - to me; prema-bhaktim - loving devotion; tam - to him; prāha - He said; sah - He; prabhuh - 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:

\[
\textit{jambukāh ki na gacchanti / tatra ki tena me bhavet}
\]
\[
tac chrutvaivāpatad bhūmau / tam uvāca janārddanan 7
\]

\textit{jambukāh} - jackals; \textit{kim} - do they?; \textit{na} - not; \textit{gacchanti} - are going; \textit{tatra} - in this case; \textit{kim} - why?; \textit{tena} - by this; \textit{me} - for Me; \textit{bhavet} - it should be; \textit{tat} - that; \textit{srutā} - hearing; \textit{eva} - indeed; \textit{apata} - he fell; \textit{bhūmau} - on the ground; \textit{tam} - to him; \textit{uvāca} - said; \textit{jana-ardana} - 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:

\[
\textit{bhavatv adyaiva te premā / tadā tat kaṇam eva hi}
\]
\[
ruroda caraṇe viṇor / nipatya prema-viḥvalah 8
\]

\textit{bhavatu} - let it be; \textit{adya eva} - this very day; \textit{te} - your; \textit{premā} - love; \textit{tadā} - then; \textit{tat} - that; \textit{kaṇam} - instant; \textit{eva} - very; \textit{hi} - indeed; \textit{ruroda} - he wept; \textit{carāṇe} - at the feet; \textit{viṇor} - of Viṣṇu; \textit{nipatya} - falling; \textit{prema-viḥvalah} - 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.

\[
\textit{tatas te hta-manasas / tena sāṛddha mudānvitāḥ}
\]
\[
jaguh kṛṇasya gitāni / nāmāni ca muhur muhuh 9
\]

\textit{tatah} - then; \textit{te} - they; \textit{hta-manasah} - jubilant minds; \textit{tena} - with Him; \textit{sāṛdham} - in company; \textit{muḍa-anvitāḥ} - filled with joy; \textit{jaguh} - they sang; \textit{kṛṇa} - of Krṣṇa; \textit{gitāni} - songs; \textit{nāmāni} - names; \textit{ca} - and; \textit{muhuḥ muhuh} - again and again.

Then, in the company with Gaura Hari, the bhaktas sang songs made of Śrī Krṣṇa's names, and as they repeated them again and again their hearts filled with exultation.

\[
\textit{gadādhara maha-prajaño / brāhmanah sat-kulodbhavah}
\]
\[
prema-bhaktas ca tat-pāda-sannikare 'bhitiṭhati 10
\]

\textit{gadādharaḥ; maha-prajañāḥ} - very wise; \textit{brāhmaṇaḥ} - transcendentalist; \textit{sat-kulodaḥbhavah} - born of pure lineage; \textit{prema-bhaktah} - devotee in pure love; \textit{ca} - and; \textit{tat-pāda-sannikare} - nearby His feet; \textit{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 ुce śubhākaram
dātvya bhavatā prātar / vaiṇavebhyaḥ prasādakam 11

tenā - with him; sārddham - in company; rajanyām - in the night; saḥ - he; tithan -
staying; ुce - He said; śubha-akaram - pleasing words; dātvayam - should be given;
bhavatā - by your honor; prātaḥ - early; vaiṇavebhyaḥ - to the vaisnavas;
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 vaisṇavas."

ity uktvā gātra-mālyāni / dādau tasya kare hariḥ
tataḥ prabhāte vimale / te sarvve samupāgatāḥ 12

yasmai yasmai ca yad datta / tat tasmai sampradattavān
tatas te hṛta-manasaḥ / snātvā sura-naḍī-jaḷe 13

iti - thus; uktvā - saying; gātra-mālyāni - the garlands on His body; dādau - 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;
yasmaj yasmaj - unto each of whom; ca - and; yat - what; dattam - given; tat - that;
tasmaj - to him; sampradattavān - bestowed; tataḥ - then; te - they; hṛta-manasaḥ - of
joyous hearts; snātvā - bathed; sura-naḍī - of the river of sages; jaḷe - 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-deveṣam / ājaṃgur mudītāśayāḥ 14

pūjayitvā - having worshipped; jagat-nātham - the Lord of the universe;
naivedyam - eatables; viniyujya - offering; ca - and; punah - again; tam - Him; deva-
deva-īśam - controller of the God of gods; ājaṃgur - 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 / candanena-anulepanam
ktvā mālyādi gātreu / dadāti satata mudā 15

gadādharaḥ - the devotional potency; prati-aham - daily; tam - Him; candanena -
with sandal pulp; anulepanam - anointing; ktvā - performing; mālyā - 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 svapitī śraddrhayā yuktā / śnu tasyāmta vacah 16

śayanīye ghe - in the bedroom; śayyām - bed; ktvā - made; tat-sannidhau - in front of Him; sukham - happily; svapiti - slept; śraddrhayā - with faith; yuktam - imbued; śnu - please listen; tasya - his; amtam - nectarean; vacah - 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 kna-sannidhau śayyā vidhāya śrī-rādhā / svapitī prema-samplutā 17

yathā - as; kvacit - sometime; vraje - in Vraja; ratna-mandire - in a jewel temple; kna-sannidhau - in front of Kṛṣṇa; sayyām - 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 Navadvipa, Gadādhara does so for Śrī Gaurāṅga).

śāyāhne mudito devais / taiḥ sārdha kīrttanotsukāḥ 18

śāya-ahne - at dusk; muditah - delighted; devaiḥ - with those godly men; taiḥ - with them; sārdham - in company; kīrtana-utsukāḥ - 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 sankīrttanānanda-mattāś ca nantu jaguḥ śrīmad-viśvambharenāpi / paramānanda-nirvēḥ 19

te - they; api - also; sankīrtana-ānanda-mattāḥ - mad with the joy of kīrntana; ca - and; nantuḥ - they danced; jaguḥ - they sang; śrīmat-vaśvambharaṇa - with resplendent Viśvambhara; api - also; parama-ānanda - transcendental bliss; nirvēḥ - delight.

And as they danced and sang, they also became intoxicated in the joy of sankīrtana, and along with resplendent Viśvambhara, everyone tasted the delights of transcendental bliss.

kadācid āvte vyommi / ghanair gambhīra-ṇisvanaiḥ vidyotite tatas tāvat / sāka ca stanyītubhiḥ 20
kadācīt - once; āvete - covered; vyomni - in the sky; ghanai - by clouds; gambhīrata
nisvanaih - with deep rumblings; vidyotite - illumined by lightning; tatah - then;
tāvat - so much; sākam - with; ca - and; stanyitnubhīḥ - with thunderclaps.

One day the sky became fully covered with clouds that made deep rumblings, and it was brightly illuminated by lightning and accompanied by thunderclaps.

vainavā duḥkhhitāḥ sarvve / vighno 'ya samupasthitah
mēghā hareḥ kirttanake / 'bhavaś cintāparā iti 21

vainavāḥ - the devotees of Viṣṇu; duḥkhhitāḥ - unhappy; sarve - all; vighna - obstacle; ayam - this; samupasthitah - come to be; megha - clouds; hareḥ - of Hari; kirttanake - in the glorification; abhavan - they became; cintā-parā - absorbed in anxiety; iti - thus.

All of the vaiśnavas became unhappy, for the clouds were creating an impediment to the Hari-kirtana, and thus they became overwhelmed by anxiety.

tadā tasmin samāyāto / ghītvā mandirā hariḥ
svakān ktārthayan kna / jagau sa sva-janaiḥ saha 22

tadā - then; tasmin - in that situation; samāyātah - coming; ghītvā - understanding; mandirāṁ - temple; hariḥ - svakān - own men; kta-arthayan - satisfying; knam - 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 meghauḥgāḥ / khanditās te dig-antaram
bhejur babhūva vimala / nabhaś candrāśu-raṇjitam 23

tatah - then; marudbhir - by the winds; megha-aughāḥ - multitude of clouds; khanditāḥ - dispersed; te - they; dik-antaram - space; bhejuḥ - they distributed; babhūva - was; vimalam - spotless; nabhaḥ - sky; candra-aśu - rays of the moon; raṇjitam - 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 saṅkirttana-paraiḥ / sādhubhīḥ saha sa prabhuh
nanarta pāda-katakai / ranac-carana-pānkajah 24

tataḥ - then; saṅkīrtana; paraīḥ - absorbed in; sādhubhīḥ - by the saints; saha - together; sah - He; prabhuh - the Master; nanarta - danced; pāda-katakaiḥ - with golden anklets; ranat - ringing; carana-pānkajah - lotus feet.
As the sādhus became absorbed in sankirtana, Mahāprabhu danced and the golden anklets upon His lotus feet rang.

**vipra-sādhvī-mukhāmbhoja-ghana-dhvani-ninādite nandayaty ati-pupaugha-gandhonnādita-dīn-mukhe 25**

**vipra-sādhvī** - brāhmaṇa ladies; **mukha-ambhoja** - lotus mouths; **ghana-dhvani** - loud sound; **ninādite** - resonant with; **nandayati** - delighted; **ati-puspa** - many flowers; **aughā** - flood; **gandha** - fragrance; **unmādita** - intoxicating; **dīn-mukhe** - in all directions.

From the lotus mouths of saintly brāhmaṇis 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-utsavah**
**sṛi-knā-kirtanānandaḥ / sarvya-śruti-manoharaḥ 26**

**khe** - in outer space; **avasthite** - situated; **sura-gaṇe** - the host of gods; **babhūva** - was; **mahat-utsavah** - great festival; **sṛi-knā-kirtana-āndah** - the joy of Kṛṣṇa kirtana; **sarva-śruti** - all the Vedas; **mana-harah** - attractive to the mind.

Amongst the host of suras situated above them in outer space, a great festival of Śrī-Kṛṣṇa-kirtana also took place, which is the most attractive spiritual practice to be found in all the Vedic literature.

**ye 'neka-janma-kta-puṇya-samudra-saṅkhyaś / te knā-deva-samam eva nitānta-śāntāḥ**
**ntyanti hara-pulakāśrubhīr āvāṅtā / devā yathācalā-bhidā sukhino divīthāḥ 27**

**ye** - who; **aneka-janma** - many births; **kta-puṇya** - performed pious deeds; **samudra** - ocean; **saṅkhyaś** - counted; **te** - they; **knā-deva-samam** - equality with Lord Kṛṣṇa; **eva** - certainly; **nitānta-śāntāḥ** - unfathomably peaceful; **ntyanti** - dance; **hara-pulaka** - hairs erect, thrilled by rapture; **aśrubhīḥ** - by the tears; **āvāta** - covered; **āṅgāh** - bodies; **devāḥ** - gods; **yathā** - like; **acala-bhidā** - Indra, the breaker of mountains; **sukhinah** - 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-nadi-majjanam  
Bathing in the Sky-River

tatra śuklámbaro nāma / dvijo roditī nityaśāh  
patitvā danda-vad bhūmāu / vadan eva mhuḥ mhuḥ 1

tatra - then; śuklámbara; nāma - named; dvijaḥ - brāhmaṇa; roditī - wept; nityaśāh  
always; patitvā - having fallen; danda-vat - like a rod; bhūmau - on the earth; vadan  
saying; evam - thus; mhuḥ mhuḥ - 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:

navadvipas tu madhurāktas tāta tvayādhunā  
iti savilapan bhūmau / roditī prema-vihvalaḥ 2

navadvipah - the town of nine islands; tu - now; madhura - sweet, the birth-place  
of Krśṇa; kta - made; tāta - dear one; tvāyā - by You; adhunā - now; iti - thus;  
savilapan - uttered; bhūmau - on the earth; roditī - he wept; prema-vihvalaḥ -  
overwhelmed by love.

"Dear Lord, now You have transformed Navadvipa into Mathurā!" So saying, he  
wept and rolled about on the earth, immersed in loving sentiments.

vayasyāse vinikipta-karo ntyati karhicit  
kvacid romānçita-tanuh / kalpate paramāḥ pumān 3

vayasya - associate; ase - on the shoulder; vinikipta - placed; karah - hand; ntyati -  
He dances; karhicit - sometimes; kvacit - sometimes; romā-ānçita - hairs bristling;  
tanuh - body; kalpate - it happened; paramāḥ pumān - 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 / bhityebhyah pradadau varān  
eva nānā-vidhākārair / ntyan lokān āśikayat 4

kvacit - sometimes; īśvara-bhāvena - in the mood of the Supreme Controller;  
bhityebhyaḥ - to His servants; pradadau - He bestowed; varān - boons; evam - thus;  
nānā-vidhā - many kinds; ākāraiah - with forms; ntyan - dancing; lokān - the people;
äśikayat - 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 kriḍati prītaḥ / kāna-dāyā kta-kanah 5**

kadācit - once; sva-jana - own men; skandham - shoulders; āruhya - mounting; harayan - enlivening; prabhuḥ - the Master; sva-janān - His own men; kriḍati - He plays; prītaḥ - satisfied; kāna-dāyām - at night; kta-kanah - 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**
**karatālaire disāḥ proce / paśya śailīa-ceṭitam 6**

atha - then; apara-dine - on another day; bhūmāv - on the earth; upaviśyā - sitting; anunādayan - reverberating; kara-tālahe - by clapping the palms of His hands; disāḥ - directions; proce - He declared; paśya - see; śailīa - 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 bija / bhūmāu saropita mayā**
**paśya paśyānkuro jāto / nimieṇa taruḥ punah 7**

paśya paśya - see, see!; adbhutam - wonderful; bijam - seed; bhūmāu - on the earth; saropitam - planted; mayā - by Me; paśya paśya - see, see!; ankurah - sprout; jāta - born; nimieṇa - in a moment; taruḥ - a tree; punah - 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 paśyāsyaa pupaughha / paśya paśya phala punah**
**jāta paśya phala pakva / tasya saṅgrahan punah 8**

jātam - born; paśya - see!; asya - of it; pupa - flowers; augham - a multitude; paśya paśya - see, see!; phalam - fruit; punah - further; jātam - born; paśya - see!; phalam - fruit; pakvam - ripe; tasya - of it; saṅgrahanam - picking; punah - 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-kta yataḥ
prāntare tu kta hy eva / na kiṁcid api labhyate 9

"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.

iśvarasyāgrataḥ ktvā / dhana vipulam aśnute
eva māyā-kta karma / sarvam cedam anarthakam 10

"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.

iśvarārtha kta hy etat / sarvva sārthakatām iyāt
tasmād iśvara-sevārtha / sarvva karmācayet su-dhiḥ 11

"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 / mukundāmbaṭham agrataḥ
sthita prekyā tvayā ki nu / brahma-vidyā nijocyate 12

"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 papāṭheda / sloka svayam arindamaḥ
śrī-rāma-nāma-māhātmya / gūḍha-vedārtha-saṅgraham 13

iti - thus; uktvā - speaking; saḥ - He; papātha - recited; idam - this; ślokam - verse; svayam - spontaneously; arindamah - 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-ātmāni
iti rāma-padenāsau / para brahmābhidhiyate 14

ramante - they enjoy; yoginah - those connected with the Supreme Lord; anante - in the unlimited; satya - truth; ānanda - bliss; cīt - cognizance; ātmāni - in the Supreme Personality; iti - thus; rāma-padena - by the term "Rāma"; asau - He; param - Supreme; brahma - Spirit; abhidhiyate - 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."

punah prokta bhagavatā / ta vaiyām anuśāsatā
catur-bhujasya yad dhyāna / tad vara parikṛtitam 15

dvi-bhujasya tu yad dhyānam / tan nyūnam iti te matam
parameśvara-bhedena / kevala duḥkham eva hi 16

punah - again; proktam - spoken; bhagavatā - by the Lord; tam - him; vaidyam - the physician; anuśāsatā - by chastising; catur-bhujasya - of the four-armed form; yat - which; dhyānam - meditation; tat - that; varam - best; parikṛtitam - declared; dvi-bhujasya - of the two-armed form; tu - but; yat - which; dhyānam - meditation; tat - that; nyūnam - inferior; iti - thus; te - your; matam - considered; parama-iśvara - 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 ātmāno hita vetti / tadā yatna-purahsaram
dvi-bhuja-dhyānam eva tva / kuru sarvva-phala-pradam 17

yadi - if; ātmanah - of the spirit-soul; hitam - welfare; vetti - you understand; tadā - then; yatna-purahsaram - 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."

prováca ta deva / mukundo namra-kandharah
gaurâṅga-caranabhaja-madhupo gáyakottamah 18

tatah - then; prováca - spoke; tam - to Him; devam - Lord; mukundah - the associate of Mahâprabhu; namra-kandharah - with bowed head; gaurâṅga-carana - the feet of Gaurâṅga; ambho-ja - lotus; madhu-pah - bee; gáyaka-uttamah - best of singers.

Then Mukunda, that best among singers, who was like a bee tasting the honey at the lotus feet of Gaurâṅga, replied to the Lord with his head bowed submissively:

snáta mayā sura-nadi-payasi prákama / śrī-vainavâṅghri-rajasângam alanka ca
tvat-pâda-padma-vara-chatram anu mayâdyâ / mûrdhni prayaccha kuru dâsyapade 'bhiekaṁ 19

snâtam - bathed; mayā - by me; sura-nâdi - the river of saints; payasi - in the water; prakânam - to my satisfaction; śrī-vainâva - the blessed vaisnavas; anghri - foot; rajasa - dust; angam - body; alankta - decorated; ca - and; tvat-pâda-padma - Your lotus feet; vara-chatram - beautiful umbrella; amum - this; mayâ - by me; adya - today; mûrdhni - on the head; prayaccha - bestow; kuru - make; dâsyapade - in the position of servitude; abhiekaṁ - holy bath.

"I have bathed to my heart's content in the waters of the sura-nâdi, and my body is decorated with the dust of the blessed vaisnavas. Now today kindly bestow the beautiful umbrella of Your lotus feet on my head, and by performing an abhiśeke with Your foot-dust, please initiate me as Your servant."

eva nîśamyâ tad-vâkyâ / tasya mûrdhni padâmbujam
dattavân bhagavâs tutah / sa-haro 'bhût tadaiva sah 20

evam - thus; nîśamyâ - hearing; tat-vâkyam - those words; tasya - his; mûrdhni - on his head; pada-ambujam - lotus foot; dattavân - awarded; bhagavân - the Lord; tutah - pleased; sa-harah - with joy; abhût - it was; tadâ - then; eva - surely; sah - he.

Upon hearing these words, the Lord became pleased and bestowed His lotus feet on the head of Mukunda, who then became very jubilant.

românçita-tanur dhimân / aśru-pûrṇa-vilocanah
tato murâri provâca / bhagavân ambujekanah 21

româ - hairs; ańcita - expanded; tanuḥ - body; dhimân - intelligent man; aśru-
pûrṇa - filled with tears; vilocanah - eyes; tatah - then; murârim; provâca - He said;
bhagavān; ambu-ja - water-born (lotus); ikanāḥ - 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:

\[
katha tvā ktavāṇ vaidya / gītam adhyātma-tat-param
jivite yadi vāṇchāsti / premni vā te hareḥ sphā 22
\]
\[
tadā gīta parityajya / kuru śloka hareḥ svayam
tac chrtvā prāha ta deva / vinayena bhīṣak su-dhiḥ 23
\]
\[
śrīmān-nārāyano nāma / guptah snehārṇava gurum
yathā tavāvatāro 'yam / vaktum arhati sāmpratam 24
\]

\textit{katham} - how?; \textit{tvam} - you; \textit{ktavāṇ} - done; \textit{vaidya} - O physician; \textit{gītam} - Bhagavad Gītā; \textit{adhyātma} - the transcendent spirit; \textit{tat-param} - the supreme truth; \textit{jivite} - in living; \textit{yadi} - if; \textit{vāṇchā} - desire; \textit{asti} - there is; \textit{premni} - in love; \textit{vā} - or; \textit{te} - your; \textit{hareḥ} - of Hari; \textit{sphā} - desire; \textit{tadā} - then; \textit{gītam} - Bhagavad Gītā; \textit{parityajya} - putting aside; \textit{kuru} - make; \textit{slokam} - verse; \textit{hareḥ} - of Hari; \textit{svayam} - spontaneously; \textit{tat} - that; \textit{shrutvā} - hearing; \textit{prāha} - he said; \textit{tat} - that; \textit{devam} - Lord; \textit{vinayena} - with modesty; \textit{bhīṣak} - physician; \textit{su-dhiḥ} - intelligent; \textit{śrīmat-nārāyanah} - the beautiful refuge for all humanity; \textit{nāma} - indeed; \textit{guptah} - confidential; \textit{sneha-arnavam} - ocean of affection; \textit{gurum} - great; \textit{yathā} - as; \textit{tava} - Your; \textit{avatārāḥ} - descent; \textit{ayam} - this; \textit{vaktum} - to say; \textit{arhati} - You ought; \textit{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.

\[
tathājñā kuru deveśa / tat śrūtvā sa-smītānananah
prāha ta bhagavān asya / tathaiva sambhaviyati 25
\]

\textit{tathā} - as; \textit{ājñām} - order; \textit{kuru} - fulfill; \textit{deva-iṣa} - Lord of the demigods; \textit{tat} - that; \textit{shrūtvā} - hearing; \textit{sa-smīta-ānanaḥ} - with a smiling face; \textit{prāha} - He said; \textit{tam} - to him; \textit{bhagavān} - the Lord; \textit{asya} - of this; \textit{tathā} - eva - so indeed; \textit{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.

\[
yad vadiyasy asau vaidyas / tat su-satyā bhaviyati
etat śrūtvā harer vākya / noce kiṃcid bhayat tu saḥ 26
\]

\textit{yat} - what; \textit{vadiyati} - he shall say; \textit{asau} - this; \textit{vaidyah} - the physician; \textit{tat} - that;
su-satyam - filled with truth; bhaviyati - it shall be; etat - this; śrutvā - hearing; hareḥ - of Hari; vakyaṃ - words; na - not; uce - speaks; kiṃcit - anything; bhayat - 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.

murāriḥ mumude tatra / śrīmat-śrīvāsa-panditaḥ
suddha-su-ācāra-nirato / hari-sevā-parāyanah 27

murāriḥ - Murāri Gupta; mumude - took pleasure; tatra - in that; śrīmat-śrīvāsa-panditaḥ - the pure devotee; suddha-su-ācāra - pure behavior; nirataḥ - attached to; hari-sevā - the service of Śrī Hari; parāyanah - dedicated.

Śrīman Śrīvāsa Panita 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 mudānvitāḥ
snāpayas ta subhair abphir / arpayan dravyam uttamam 29

bhojayan phala-gavyena / hṛātmā dvija-puṅgavāḥ
tasyānujah śriyā yukto / rāmah sa bhrāt-vatsalaḥ 30

sārdham - together; gāyan - singing; hareḥ - of Hari; nāma - the names; gītāni - songs; ca - and; mudā-anvitatāḥ - with joy; snāpayan - bathing; tam - Him; subhaīḥ - with auspicious; abpīh - with waters; arpayan - offering; dravyam - paraphernalia; uttamam - excellent; bhojayan - feeding; phala-gavyena - with fruits and the products of the cow; hṛātma - joyous soul; dvija-puṅgavaḥ - eminent brāhmaṇa; tasya - his; anu-jah - younger brother; śriyā - with opulence; yuktaḥ - endowed; rāmah - brother; sah - 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.
priyāḥ ca sarvva-bhūtānā / jyetha-sevā-parāyanah
hari-sevā saha bhrātā / karoty anudina su-dhiḥ 31

priyah - dear; ca - and; sarva-bhūtānām - for all living beings; jyetha-sevā - to the service to the senior; parāyanah - dedicated; hari-sevām - service to Hari; saha - with; bhrātā - with His brother; karoti - does; anudinam - day after day; su-dhiḥ - 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 nr-hareḥ sadā priyau / tābhyaḥ saha krīḍati cakra-pānīḥ
vātyā tayor eva nanarta devo / yathari-saṅghe kapilo mahātmā 32

śrīvāsa-rāmau nr-hareḥ sadā priyau / tābhyaḥ saha krīḍati cakra-pānīḥ
vātyā tayor eva nanarta devo / yathari-saṅghe kapilo mahātmā 32

śrīvāsa-rāmau - Śrīvāsa and Śrīrāma; nr-hareḥ - of Hari in a human-like form; sadā - always; priyau - dear; tābhyaḥ - with them; saha - with; krīḍati - He sports; cakra-pānīḥ - He who wields the Sudarśana disc; vātyāḥ - in their home; tayoh - amongst those two; eva - surely; nanarta - danced; devah - the Lord; yathā - like; i-saṅghe - in the company of sages; kapilah - the Lord as the teacher of the Śāṅkhya-yoga system; mahā-ātmā - great soul.

Those two brothers, Śrīvāsa and Śrīrāma, were always dear to Nrhari. As the wielder of the Sudarśana disc danced with them in their home, He appeared like the great soul Kapila Muni accompanied by sages.

anyeduyur adhyāpayad aprameyah / śiyan vadet ta dvija-sūnur ekah
śrī-kṛṇa-nāmā khalu māyāyā syād / ittha samākarnya vacaḥ khalasya 33

karnau karābhyaḥ vinidhāya devah / śiyair upeto dyu-nadī jagāma
snātvā sa-celah saha śiya-vargair / upāgamat keli-nidhi gha svam 34

anye dyuh - on another day; adhyāpayat - He taught; aprameyah - the immeasurable Lord; śiyan - students; vadet - he would say; tam - Him; dvija-sūnuh - the son of a brāhmaṇa; ekah - one; śrī-kṛṇa-nāmā - the name of Śrī Kṛṣṇa; khalu - indeed; māyāyā - by the illusory energy; syāt - it may be; ittham - thus; samākarnya - hearing; vacaḥ - the words; khalasya - of the wicked man; karnau - the ears; karābhyaḥ - by the hands; vinidhāya - placed; devah - the Lord; śiyan - with His students; upetah - accompanied by; dyu-nadim - the river that flows through the heavens; jagāma - went; snātvā - having bathed; sa-celah - with His cloth; saha-śiya-vargaih - 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 Gāṅgā 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.

pathed ya ittha dyu-nadi-nimajjana / harer labhet so 'pi kratoḥ phala
harau ca bhakti vimalā smti ca / prāpnoti śnvann api tat-phala narah

pathet - may read; yah - who; ittham - thus; dyu-nadi-nimajjanam - bathing in the sky-born river; hareḥ - of Hari; labhet - can obtain; saḥ - he; api - indeed; kratoḥ - of sacrifice; phalam - fruit; naraha - the man; harau - of Hari; ca - and; bhaktim - devotion; vi-malām - without impurity; smtim - remembrance; ca - and; prāpnoti - obtains; śnvam - 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 Prakṛtrama of the great poem Śrī Caitanya Carita.

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Fifth Sarga
bhāva-kathanam
Tales of the Lord's Ecstatic Activities

tato jagāma pūryā sa / śrīvāsādibhir anvitaḥ
advaitācāryya-varyyasya / bhaktasya darśanotsukahaḥ

tataḥ - then; jagāma - He went; pūryām - in the town; saḥ - He; śrīvāsa; ādibih - headed by; anvitaḥ - together with; advaita-ācārya - the incarnation of a devotee; varyasya - of the exalted; bhaktasya - of the devotee; darśana-utsukah - eager for the vision.

Then, eagerly desiring to see the great Advaitācārya, Gaura Hari went to Advaita's residence in Sāntipura, accompanied by His devotees led by Śrīvāsa.

gacchan pathi muhur gāyan / harer gīta mudānvitah
kvacit ntyati ntyadbhiḥ / sva-janaiḥ saha sa prabhuh
gacchan - going; pathi - on the path; muhu - again; gāyan - singing; hareh - of Hari; gitam - song; mudā-anvitah - filled with happiness; kvacit - sometimes; nyati - he dances; ntyaddhibh - with dancers; sva-janaiḥ - with His own men; saha - together; sah - 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 / acāryasya samipatāh
dāndavat vainava vinu / mānyamāno 'nuśikayan 3

tataḥ - then; gatvā - having arrived; papāta - He fell; urvyām - on the earth; acāryasya - of the teacher; samipatāḥ - nearby; danda-vat - like a rod; vainavam - the devotee of Viṣṇu; vinum - God; mānyamānāḥ - honoring; anusikayan - teaching.

When Gaura arrived in the presence of the _cārya, He fell like a rod to the earth, thus teaching His followers that the vaisnava is to be honored as Viṣṇu.

ta dṛvā sahasotthāyācāryyas tu tat-samipatāḥ
gatvā papāta bhūmau sa / sambhramena jagad-guruḥ 4

tam - Him; dṛvā - seeing; sahasā - suddenly; utthāya - rising; acāryah; tu - indeed; tat-samipatāḥ - near Him; gatvā - going; papāta - He fell; bhūmau - on the earth; sah - he; sambhramena - with great reverence; jagat-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.

anyonyālingana ātvā / premotkāntauh babhūvatūḥ
kampāśru-pulakādyais tu / paripūrṇau su-vigrāhau 5

anyonyā - mutually; ālinganam - embracing; ātvā - did; prema - love; utkāntau - longing for; babhūvatūḥ - They were; kampa - trembling; āsrū - tears; pulaka - thrilling of the hairs; ādyaiḥ - headed by; tu - indeed; paripūrṇau - fully complete; su-vigrāhau - 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 devah / kathā cakre hareh priyām
manoharā pāpa-harā / mukti-prema-phala-pradām 6

upaviśya - sitting; tataḥ - then; devah - the Lord; kathām - story; cakre - made; hareh - of Hari; priyām - dear; manoharām - mind-enchanting; 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.

\[\text{tato 'dvaito 'bravid vākya / bhaktir nāsti kalau kitau iti mūḍhā vadanti ye / te paśyantu adya cakuā 7} \]

\[\text{tatah - then; advaitah - the incarnation of a devotee; abravit - said; vākyam - statement; bhaktih - devotion; na asti - there is not; kalau - in the age of Kali; kitau - on earth; iti - thus; mūḍhā - fools; vadanti - they say; ye - who; te - they; paśyantu - they should see; adya - presently; cakuā - with the eye.} \]

Advaita commented, "Fools say that in this age of Kali bhakti exists no longer. They should behold this scene of devotion manifest today in Śaṅtipura."

\[\text{tat śrutvā bhagavān āha / kiñcit prasphūritādhahar cenz nāstī n-hareḥ / ki tadāsti kitāv iha 8} \]

\[\text{tat - that; śrutvā - hearing; bhagavān - the all-opulent Lord; āha - said; kiñcit - somewhat; prasphūrita - trembling; adharah - lips; bhaktih - devotion; cet - if; na asti - there is not; n-hareḥ; kim - what?; tadā - then; asti - is there; kitau - on the earth; iha - in this time.} \]

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?

\[\text{bhaktir evāsti sasāre / sarvā-sārā sukhāvahā sā nāstīti ca yo brūte / janma tasya nirarthakam 9} \]

\[\text{bhaktih - devotion; eva - surely; asti - there is; sasāre - in the material world; sarva-sārā - essence of everything; sukhā-āvahā - bringing happiness; sā - she; na asti - there is not; iti - thus; ca - and; yah - who; brūte - says; janma - birth; tasya - his; nirarthakam - without value.} \]

"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.

\[\text{tasmāt knc bhaktir āste / su-prasannā sanātani yasya syāt karma-bandhaś ca / naśyet premā harau bhavet 10} \]

\[\text{tasmāt - therefore; knc - unto Kṛṣṇa; bhaktih - devotion; āste - remains; su-prasannā - very happy; sanātani - eternal; yasya - whose; syāt - it may be; karma-bandhaś - bondage to fruitive activity; ca - and; naśyet - can be destroyed; premā - love; harau - unto Hari; bhavet - it may be.} \]
"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 / dṛvā kaṇcid avainavam
dvija prasphuṭam evāgre / hareḥ sasadi duḥkhitaḥ 11

tataḥ - then; avadat - he said; śrīnivasah - the pure devotee; dṛvā - seeing; kaṇcit - some; avainavam - a non-vaiṣṇava; dvijam - brāhmaṇa; prasphuṭam - clearly; eva - certainly; agre - before; hareḥ - of Hari; sasadi - in the assembly; duḥkhitaḥ - 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 knotsave karttu / dvijo 'ya samupāgataḥ
tac chrutvā bhagavān prāha / nāyam atrāgamiyati 12

vighnam - hindrance; kna-utsave - in the festival of Kṛṣṇa consciousness; kartum - to make; dvijah - brāhmaṇa; ayam - this; samupāgatah - 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; vimohitah - 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 śaṁti-pura gatvā / dṛvādvaita-maheśvaram
aiśvāryya kathayan kṇa-pūrṇāveso babhūva ha 14

svayam - spontaneously; śaṁti-puram - the residence of Advaita ārya; gatvā - went; dṛvā - having seen; advaita; maheśvaram - the incarnation of Śiva; aiśvāryam - opulence; kathayan - speaking; kṇa; pūrṇa-āvesah - totally absorbed; babhūva - He became; ha - indeed.

Having left for Śaṁtipura and seen Śrī Advaita, who is the incarnation of Lord Śiva, Gaurāṅga became wholly immersed in Śrī Kṛṣṇa while discussing His opulences.
tatah krīḍā-paro bhūtvā / śrīvāsasyāsa-deśake
dattvā savye savya-bāhu / vāma prādat gadādhare 15

tatah - then; krīḍā - play; parah - absorbed; bhūtvā - became; śrīvāsa - of Śrīvāsa; asa-deśake - on the shoulder; dattvā - placed; savye - on the left; savya-bāhum - left arm; vāsam - 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-pandītasyānke / dattvā pādāmbuja hariḥ
taiḥ sārddha mumude śrīmad-advaitācāryya-sannidhau 16

śrī-rāma-pandītasya - of the Panita, Śrī Rāma; anke - in the lap; dattvā - placed; pāda-ambujam - lotus feet; hariḥ - taiḥ - with them; sārđham - 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 Panita and thus enjoyed with them in Śrīmad Advaitācārya's presence.

tatra bhuktvā varānna sa / candanenānulepya ca
gātrāni harayan loka / jagau kṇa nanartta ca 17

tatra - there; bhuktvā - ate; vara-annam - excellent foods; saḥ - He; candanena - with the pulp of sandal; anulepya - being anointed; ca - and; gātrāni - limbs; harayan - giving pleasure; lokam - 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 Śaci enlivened all the people as He sang the names of Kṛṣṇa and danced.

ācāryo bubudhe pūrnam / ātmānam āśiā budhaha
dtva śrī-gaura-candrasya / premānanda-mahotsavam 18

ācāryah - Śrī Advaita; bubudhe - realized; pūrnam - complete; ātmānam - Self; āśiā - by benediction; budhaha - the intelligent; dtvā - seeing; śrī-gaura-candrasya - of Gaura Candra; prema-ānanda - joy of Kṛṣṇa love; mahā-utsavam - great festival.

The enlightened ācārya deemed His entire being fulfilled as he watched Śrī Gaura Candr's agreat festival of premānanda.

ācāryena sama knaḥ / kīrtayan sa jagad-guruḥ
kriḍitvā devavat tatra / punar āgān nijālayam 19

ācāryena - with the teacher; samam - together; knaḥ - the all-attractive; kīrtayan - reciting; saḥ - He; jagat-guruḥ - guru of the cosmos; kriḍitvā - having sported; deva-
vat - divinely; tatra - there; punah - 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, guna and lilā in song.

tatah so ’dhyātma-tattvārtha / vaktum ārebha īśvarah
eka eva hariḥ svāmī / vyāti-rūpatayā sthitāh 20

tatah - then; saḥ - He; adhyātma-tattva-artham - the truth of the soul and Supersoul; vaktum - to speak; ārebhe - He began; īśvarah - the Supreme Lord; eka - one; eva - surely; hariḥ - the dispeller of evil; svāmī - Master; vyāti-rūpatayā - with an unique individuality, form and attributes; sthitāh - 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.

sahtah svayam evaikas / tiṣṭhaty ātmā svaya prabhuḥ
sarvasyāntar-bahiḥ sāki / kāraṇānā ca kāraṇam 21

sahtah - brought together; svayam - Himself; eva - certainly; eka - one; tiṣṭhati - stands; ātmā - Self; svayam - spontaneously; prabhuḥ - Master; sarvasya - of all; anta-bahiḥ - within and without; sāki - 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 / muṣṭi-ktya svaya punah
kara sa darśayāṁ āśa / ntyan iva sa īśvarah 22

iti - thus; hastam - hand; prasārya - spreading; āśu - swiftly; muṣṭi-ktya - making a fist; svayam -Himself; punah - again; karam - causer; darśayāṁ āśa - He showed; ntyan - dancing; iva - like; saḥ- He; īśvarah - 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.

punah ūce vacas tattva / sattā-mātra-svarūpinam
bhāvo 'py anarthakas tatra / sad-rūpam avadhāryyatām 23

punah - again; ūce - He spoke; vacah - words; tattvam - truth; sattā-mātra - pure existence; sva-rūpinam - in the original form; bhāvah - the material existence; api - although; anarthakah - without meaning; tatra - there; sat-rūpam - the form of truth; avadhāryyatām - 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; brahmaṇah - of spirit; api - also; syāt - it may be; evam - thus; mūrtih - liberation; na - not; sarvathā - in all ways; anyasya - of another; mūrtih - liberation; bhavati - it becomes; vinā - without; tat - 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.

paśyāṅguli kara-sthe me / hy ekā tatra madhu-plutā
jihvayā tā liha-svādyā / tad anyā pūya-samplutā 25

tā dvā ghnayā cānya / draṭu notsahate kanam
nirbheda-brahma-jñānād dhi / sarvam eva su-lakaṇam 26

paśya - just see; āṇguli - 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; svādyā - relishable; tat - that; anyā - other; pūya-samplutā - covered by pus; tām - that finger; dvā - seeing; ghnayā - with disgust; ca - and; anyam - the other; dratum - to see; na - not; utsahate - one can tolerate; kanam - a moment; nirbheda-brahma - non-differentiated Brahman; jñānāt - by knowledge; hi - certainly; sarvam - 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).

evat eko 'pi bhagavān / anādiḥ puruo 'vyayah
sāmagrī-rasato jīvo / mukto bhavati nānyathā 27

evam - thus; ekah - one; api - also; bhagavān - all-opulent Lord; anādiḥ - beginningless; puruṇah - person; avyayah - imperishable; sāmagrī - completeness, variegatedness; rasatah - by relishing, jiva - 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**
**uktva tu virarāmāryya-hdaya-stha-padāmbujaḥ 28**

-evam - thus; bahu-prakāram - many means; sah - 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-ambujah - 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**
**kna jñātvā tat-padābja / smtvā pulakam udvahan 29**

- śrāvayitvā - having caused to hear; tatah - thus; jñānam - knowledge; jñāna-gamyam - attainable by knowledge; jagat-patim - protector of the universe; knam - 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.

**bhaṭṭir eva samutktā / kna-prema-prakāśini**
**ity evāha sadoṭkānttho / gadgada jagad-iśvaraḥ 30**

-bhaktih - devotion; eva - certainly; samutktā - elevates; krṣṇa-prema - love of Kṛṣṇa; prakāśini - awakens; iti - thus; eva - certainly; āha - said; sadā - always; utkānṭhah - greatly longing; gadgadam - choked voice; jagat-iśvaraḥ - Lord of the universe.

With great longing, His voice choked and faltered as the Jagādiśvara declared, "Bhakti elevates and awakens the soul to love of Kṛṣṇa."

**prema-aśrū-kanṭhaḥ bhagavān / ida vacanam abravīt**
**druta-citto gadgada-vāk / rodity ala hasaty api 31**

- prema-aśrū - tears of love; kanṭhadā - throat; bhagavān - Lord; idam - this; vacanam - words; abravīt - He said; druta-cittat - melted heart; gadgada-vāk - faltering words; rodī - he weeps; alam hasati - he laughs; api - also; ntyati - he dances; alam gāyati -
he sings; ca - and; mat-bhaktah - My devotee; bhuvana-trayam - the three worlds; punati - purifies; pati - protects; satatam - always; sarva-apadbhyah - from all calamities; diva-nisam - by day and night.

With His throat choked by tears of love, Bhagavân 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 uktvâ hta-manasâ / nanarta sva-janaih saha**
**srîmad-viśvambharo devo / nija-bhakti-prakâsakah 33**

iti - thus; uktvâ - saying; hta-manasâ - with a joyous heart; nanarta - He danced; sva-janaih - with His own men; saha - together; srîmad-viśvambharah - the maintainer of the universe; devah - Lord; nija-bhakti - devotion to Himself; prakâsakah - 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**

sasâra-aranya-upama śrî-advaita-mâhâtmyam
The Material World Compared to a Forest,
and the Glories of Śrî Advaita

**athâpara-dine tatrâdvaitâcâryo mahâ-yaśâh**
**navadvipe samâyâto / draṭu viśvambhareśvaram 1**

atha - then; apara-dine - on the next day; tatra - there; advaita-âcâryah; mahâ-yaśâh - of high renown; navadvipe - in Navadvipâ; samâyâtaḥ - came; draṭum - to see; viśvambhara; iśvaram - the Supreme Lord.

Then on the next day, the widely renowned personality Śrî Advaita âcârya came to Navadvipa to see Lord Viśvambhara.

**snâna ktvârcayitvesa / sa yâvad gacchatiśvaraḥ**
**draṭu tâvat sa bhagavân / śrîvâsasyâsrâme vasan 2**

snânam - bath; ktvâ - having done; arcayitvâ - having worshipped; iśam - the Lord; sah - he; tâvat - so long; gacchati - he goes; iśvaraḥ - the Supreme Lord; draṭum - to see; tâvat - that long; sah - he; bhagavân - the Lord; śrîvâsaya - of
Śrīvāsa; āśrame - in the spiritual shelter; vasan - residing.

After taking bath and performing worship of His Śālagramā-silā, Śrī Advaita went to see Mahāprabhu. And as long as He was in Navadvīpa, He resided in Śrīvāsa hākura's āśrama

dupai ka nyasya dandāgre / provāca sa-smitānanah
gadā-pūjā kta hy eā / mayā duṭasya śāsanam 3

kariyāmy anayā nitya / mad-bhakta-dveinah sadā
bhakta eva sadā mahya / prānādhiko na saśayah 4

pupa-ekam - one flower; nyasya - inserting; danda-agre - on the tip of the staff; provāca - He declared; sa-smita-ananah - with a smiling face; gadā-pūjā - worship of the club; kta - performed; hi - certainly; eā - this; mayā - by Me; duṭasya - of the rogue; śāsanam - chastisement; kariyāmi - I shall; anayā - with this; nityam - always; bhaktaha - devotee; dveinah - of he who is hateful to My devotee; sadā - always; bhaktaha - devotee; eva - surely; sadā - always; mahyam - to Me; prāṇa-adhikah - more than My life; na - no; saśayah - doubt.

Placing a flower on the end of His staff, the son of Saci 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-dveina kuṭa-roginam
tvā ta punar evāha / paiśāca-narakāśrayam 5

ekah - one; asti - there is; duṭah - the wicked; mat-bhakta - My devotee; dveinam - enemy; kuṭa-roginam - a man stricken with leprosy; tvā - having done; tam - him; punah - again; eva - surely; aham - 1; paiśāca-narakā - 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
nāśayyāmy tac chiyān / vidhāsyey vid-bhujān aham 6

kariyāmi - I shall do; aciram - before long; kālam - time; satyam - truly; etat - this; mayā - by Me; uditam - spoken; nāśayyāmi - I shall destroy; tat - that person; śiyān - disciples; vidhāsyey - I shall place; vid-bhujān - the stool-eaters; aham - 1.

*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 sadśaḥ 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 tna-nibhā narāḥ
paśūnā sannibhāḥ kecit / teneda su-mahad vanam 8

vkāṇām - of the trees; sannibhāḥ - like; kecit - some; kecit - some; tna-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-kṣṇa-caranāmbhoja-madhu-pāṇa-ratā hi ye
te mānujā samākhyaṭāḥ / sarvā-jīvopakārināḥ 9

śrī-kṣṇa - the all-attractive; carana-ambhoja - lotus feet; madhu-pāṇa - ratā - attached; hi - certainly; ye - who; te - they; mānujā - men; samākhyaṭāḥ - renowned; sarvā-jīva - all living entities; upakārināḥ - 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

advaitācārya - 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 dandavad bhūmāu / nipapāta tadā prabhuh kare ghitvā ta prāha / tvad-artho 'ham ihāgataḥ 12**

tat - that; dattvā - giving; danda-vat - like a stick; bhūmāu - on the ground; nipapāta - throwing down; tadā - then; prabhuh - the Master; kare - in the hand; ghitvā - taking; tam - Him; prāha - declared; tvat-arthaḥ - for Your desire; aham - I; iha - in this world; āgataḥ - came.

After presenting those gifts, He fell flat to the ground before Gaura Kna. 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 khatāyā samupāviṣat ājñayā tasya devasyādvaitācāryo nanartha ha 13**

iti - thus; uktvā - saying; harayitvā - exulted; tat - that; khatāyām - on a cot; samupāviṣat - sat down; ājñayā - by the order; tasya - His; devasya - of the Lord; advaita-ācāryaḥ - the avatāra of a devotee; nanartha - 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 dṛvā bhagavān prītas / ta prāha tava bālakāh ete mā prārthayanty eva / prema-bhakti su-durlabhām 14**

tat - that; dṛvā - seeing; bhagavān - the illustrious Lord; prītaḥ - pleased; tam - Him; prāha - said; tava - Your; bālakāh - boys; ete - these; mā - 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-samplutah ācāryyah prāha bhagavan / ete te caranānugāḥ kārunyālaya-vātsalyāt / tava ki syāt su-durlabhām 15**

dāsyāmi - I shall give; tvat-kte - for Your sake; vatsa - O dear one; tat - that; śrutvā - hearing; hara-samplutah - immersed in joy; ācāryah; prāha - declared; bhagavan - O blessed Lord; ete - these; te - Your; carana-anugāḥ - followers of the feet; kārunyā-alya - the receptacle of mercy; vātsalyāt - out of affection; tava - Your; kim - what?; syāt - may be; su-durlabhām - 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?"
atha - then; upavitāh - seated; te - they; sarve - all; pārśvatah - to the side; tasya - of Him; cakrinal - of the bearer of the cakra; jyotsnā-tatyām - in the diffused moonlight; rajanyām - in the night; ca - and; punah - again; āha - He said; mahā-bhujah - great-armed.

Next as everyone became seated in the bright moonlit night near the wielder of the cakra, the mighty-armed Lord spoke further:

kamālāko 'si me 'tīva / bhaktas tvat-kta eva hi
samāgato 'ham tva ntya-gitena su-sukhi bhava 17

"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 śṛutvā bhagavat-vākyā / śrīmat-śrīvāsa-panditaḥ
uvāca madhurair vākyair / vinītas tat-padāmbuje 18

Hearing the Lord’s words, Śrīman Śrīvāsa Paṇīta humbly submitted in a mild tone at the His lotus feet:

ki te 'sau bhagavat-bhaktah / karuneya tava prabho
tat śṛutvā bhagavān kruddhas / ta nirbhartasyābhyabhāta 19

"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 vatsalah
ācāryo 'ya tato nyūnah / ki eva tva prabhāase 20
kim - what?; uddhavaḥ; tathā - also; akrūrah - Krṣṇa's uncle (not cruel); bhaktah - devotee; me - My; atīva - very; vatsalāḥ - affectionate; acāryaḥ - Śrī Advaita; ayam - this; tatah - therefore; nyānāḥ - inferior; kim - what?; evam - thus; tvam - you; prabhāṣe - 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?

\textbf{ki vā bhārata-vare 'smin / acāryasya samo 'parah} \varttate ko 'pi mad-bhakto / yasmād ajñō dvījo bhavān 21

kim vā - whether?; bhārata-vare - in the land of Bhārata; asmin - in this; acāryasya - of the _cārya; samah - equal; aparah - greater; vartate - existing; kah api - who indeed?; mat-bhaktah - My devotee; yasmāt - than whom; ajñāh - fool; dvijah - 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!"

\textbf{tat śrutvā bhagavad-vākya / bhītyā tūnī babhūva ha} 22

tat - that; śrutvā - hearing; bhagavat-vākyam - the words of the Lord; bhītyā - by fear; tūnim - silent; babhūva - he became; ha - indeed.

Upon hearing these words of Bhagavān, Śrīvāsa became silent out of fear.

\textbf{tatah provāca bhagavān / adhyātma na kadācana} \bhavabhiḥ kutracid vāpi / vaktavya yadi rocayate 23

tatah - then; provāca - declared; bhagavān - the Lord; adhyātmaṇam - the self; na kadācana - never; bhavabhiḥ - by yourselves; kutracit - anywhere; vā api - whether?; vaktavyam - to be spoken; yadi - if; rocayate - 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?

\textbf{tadā premā na dātavyo / bhavabhyaḥ satyam eva hi} 24

tadā - then; premā - love; na - not; dātavyah - should be given; bhavabhyaḥ - to Your good selves; satyam - truly; eva - surely; hi - indeed.

"In that case, it is certainly better not to award prema to you. This is the truth."

\textbf{tat śrutvā panditah prāha / śrīvāso jagad-īśvaram} \tatra me vismtir bhūyād / yathāha na vadāmi tat 25

tat - that; śrutvā - hearing; panditah - the scholar; prāha - said; śrīvāsah - the pure devotee; jagat-īśvaram - to the universal Lord; tatra - there; me - my; vismtih -
forgetfulness; bhūyāt - it should be; yathā - so; aham - I; na - not; vādāmi - I say; tat - therefore.

After hearing this, Śrīvāsa Paṇiṭha replied to the jagad-iśvara. 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; adhyātma - 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; śrutaḥ - 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-vākyya / pramudita-manaso babhūvur āryāh 
hari-hara-pada-padma-sidhu-mattā / nantur animiā ivotsavādhyāh 27

iti - thus; sapadi - at the same instant; niśamya - hearing; deva-vākyam - the words of the Lord; pramudita-manasaḥ - very elated heart; babhūvah - they became; āryāh - the noble persons; hari-hara - Lords Viśnū and Śiva (Viśvambhara and Advaita); pada-padma - lotus feet; sidhu-mattāḥ - who were intoxicated by the nectar; nantu - They danced; animiā - ceaselessly; īva - like; utsava - festival; ādhyāh - 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.

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Seventh Sarga
bhakta-anugraḥah
Gaura Shows Mercy to His Devotees

sita-navāśuka-mastaka-vetanās / taruna-vidruma-sannibha-hāra-dhk 
vara-bhuja-dyuti-raṇjita-kankanaḥ / sphiṭa-navina-saroja-karo 
babhau 1

sita - white; nava - new; aśuka - cloths; mastaka - heads; veṭanaḥ - wrapped;
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-dhātādharo / 'runa-bahir vasano nāta-veśa-dhak_
_vara-nitamba-vilambita-bāhu- / vara-vilambi-nāga-patiḥ spuṭam 2_

_calaceli - gold; nibaddha - bound; dhata - cloth worn around the loins; ādhārah - held; aruna - saffron; bahīḥ vasanah - external garment or dhoti; nāṭa-vesa - dress of an actor; dhak - holding; vara-nitamba - beautiful hips; vilambita - hanging; bāhu-vara - beautiful arms; vilambi - hanging; nāga-patiḥ - serpent-king; spuṭam - expanded hood.

A glittering gold cloth was bound about His loins over His dhoti, 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.

_carana-pankaja-raṇjitā-nūpuro / vara-nakha-dyuti-raṇjitā-sīta-guh_
_pada-tala-dyuti-raṇjitā-vidrumo / druta-suvarna-rucīḥ śanakair vrajan 3_

_carana-pankaja - lotus feet; raṇjitā - charming; nūpurah - anklebells; vara-nakha - precious toenails; dyuti - light; raṇjitā - delighting; sīta-guh - moon-light; pada-tala - foot-soles; dyuti-raṇjitā - reddish light; vidrumah - coral; druta - melted; su-varna - gold; rucīḥ - 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-pankajo / nija-janair nija-nāma-parāyaṇaiḥ_
_madhu-ripoh madhu-gīta-su-gāyaṇaiḥ / sura-gaṇaīr divi deva-patir_
_yathā 4_

_parinanartta - He danced all around; lasan - shining; mukha-pankajah - lotus face; nija-janaiḥ - with His own men; nija - His own; nāma - names; parāyaṇaiḥ - with they who were absorbed; madhu-ripoh - of the enemy of Madhu, Śrī Kṛṣṇa; madhu-gīta - charming songs; su-gāyaṇaiḥ - by fine singers; sura-gaṇaīr - by the hosts of gods; divi - in heaven; deva-patir - 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 aniṣa kamalā-pateḥ

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; ravān - filled with; su-manasā - of those of elevated consciousness; aniṣa - incessantly; kamalā-pateh - of the master of Lakṣmi.

The great minds dwelling on the earth delighted incessantly in the nectarean vibrations made by the rhythmic hand-clapping of the Lord of Lakṣmi 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 āvadhhe nija-tejasā

_upaviśan - sitting; nava-kambala-samvte - being surrounded by a new shawl; hariharah - Lords Viṣṇu and Śiva; atra - then; vicitra - astonishing; rarāma - took pleasure; sura-ghe - in the temple; nija-loka-samāvte - surrounded by His own men; vara-de - the awardee of boons; āvadhhe - flourished; nija-tejasā - with His own splendid majesty.

Covered by new shawls, Their astonishing Lordships Hari-Hara (Gaura & Advaita) were seated in the temple, surrounded by intimate devotees. They revelled, awarded boons, and flourished with magnificent splendor.

tatah provāca śrīvāsa / madhura madhu-sūdanan
śrī-bhaktir asyā vāsas tvam / atah śrīvāsa ucyate

tatah - then; provāca - declared; śrīvāsa - the pure devotee; madhuram - sweet; madhu-sūdanan - slayer of the demon Madhu; śrī-bhaktih - beautiful devotion; asyā - of her; vāsah - dwelling; tvam - you; atah - 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."

gopinātham idam prāha / tvame dāsa iti smentam

gopinātham - to Gopinātha _cārya; idam - this; prāha - He said; tvam - you; me - My; dāsah - servant; iti - thus; smentam - remembered.

To Gopinātha _cārya, He said, "I have remembered You as My servant."

tataḥ provāca karuṇo / murāri tā paṭha svayam
kavītā bhavaṭah śrutvā / sa papāṭha śubhākaram 9

tataḥ - then; provāca - declared; karuṇa - the compassionate Lord; murārim - Murāri Guptā, the incarnation of Hanumān; tām - that; pathā - please recite; svayam - of your own accord; kavītām - poetry; bhavaṭah - by Your honor; śrutvā - hearing; saḥ - he; papāṭha - recited; śubha-akaram - pleasing accents.

The compassionate Lord Gaurāṅga commanded Murāri Guptā, "Please recite from your heart that poetry composed by your good self." Hearing this order, Murāri chanted with pleasing accents the following hymn:

Śrī Rāmātakām
by Śrīla Murāri Guptā

rājat-kirīṭa-mani-dīpitāsām / udyat-bhaṣpāti-kavi-pratime vahanta
dve kundale 'nka-rahitendu-samāna-vaktra / rāma jagat-traya-guru satata bhajāmi 10

rājat - shining; kirīṭa - crown; mani - jewels; dīhitā - splendor; dīpita - illuminated; āsām - face; udyat - rising; bhaṣpāti - Jupiter; kāvi - Venus; pratime - resembling; vahantam - bearing; dve - two; kundale - earrings; anka-rahitā - 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.

udyat-vibhākara-mārici-vibodhitābja- / netra su-bimba-dāṣana-cchada-cāru-nāsam
śubhrāsu-rasmi-parinirjjita-cāru-hāsa / rāma jagat-traya-guru satata bhajāmi 11

udyat - rising; vibhā-ākara - the sun; mārici - rays; vibodhitā - awakening; abja-netram - lotus eyes; su-bimba - beautifully red like the bimba fruit; dāṣana-chada - teeth-covering (the lips); cāru-nāsam - graceful nose; subhra-āsu - moon; rasmi - 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-kaṇṭham ajam ambuja-tulya-rūpa / muktāvali-kanaka-hāra-dhāta vibhāntam
vidyud-balāka-gaṇa-sayutam ambu-da vá / rāma jagat-traya-guru
satata bhajāmi 12

tam - Him; kambu-kantham - neck like a conch; ajam - unborn; ambu-ja - a lotus;
tulya - like; rūpam - form; muktāvali - string; kanaka - gold; hāra - necklace;
dhtm - held; vibhāntam - shining; vidyut - lightning; balāka - cranes; gana - flocks;
sayutam - together with; ambu-dam - water-giver (cloud); vá - 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-patram / pañca-cchadādhika-śata
pravarāngulibhiḥ
kurvvaty asīta-kanaka-dyuti yasya sitā / 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; angulibhiḥ - by Her fingers; kurvati - She does; asīta-kanaka - molten gold; dyutiḥ - light; yasya - He whose; sitā - Śitā Devī; pārśve - by His side; asti - there is; tam - Him; raghu-vara - best of the Raghu dynasty; satatam - perpetually; bhajāmi - I adore.

In Her upraised hand Śitā 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 Śitā, whose radiance is like molten gold.

agre dhanurddhara-varah kanakojvalāṅgo / jyethān-sevana-rato
vara-bhūanādhyah
śeākhya-dhāma-vara-lakmana-nāma yasya / rāma jagat-traya-guru
satata bhajāmi 14

agre - in the front; dhanuh-dhara-varah - best bow-holder; kanaka - gold; ujjvala - blazing; angah - body; jyetha - elder; anusevana - serving; ratah - attached; vara-bhūana - fine ornaments; adhyah - enriched; śeā-ākhya - called Śeṣa; dhāma - abode; vara - enclosing; lakmana-nāma - named Laksmana; yasya - whose.

Before Rāma stands his brother Laksmana, 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-accommodating 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 rāraka kusīkānvaya-punya-rāśi / rāma jagat-traya-guru satata bhajāmi 15

yah - who; rāghava-indra - best of the Raghus; kula-sindhu - ocean of the dynasty; sudhā-āśu - moon; rūpah - form; mārica-rākasa - man-eater named Mārica; subāhu-mukhān - headed by Subāhu; nihātya - slain; yajñam - sacrifice; rāraka - protected; kusīka - Viśvāmitra; anvaya - lineage; punya - 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, Mārica 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-ganau kabandha / śrī-danda-kānanam adūanam eva ktvā
sugrīva-maitram akarod viniḥatyatā satru / ta rāghava daśa-mukhānta-kara bhajāmi 16

hatvā - having killed; khara-triśirasau - the two brothers of Rāvana named Khara and Triśirā; sa-ganau - with their hordes; kabandham - the demon named Kabandha; śrī-danda-kānanam - the sacred forest of Danda; adūanam - free of violating; eva - surely; ktvā - made; sugrīva - the monkey king named Sugrīva; maitram - friendship; akarot - made; viniḥatyatā - killing; satrum - the enemy (Bāli); rāghavam - best of the Raghu dynasty; tam - Him; daśa-mukha - the ten-headed one, Rāvana; antakaram - the causer of death; bhajāmi - I adore.

Slaying the rākṣasas Khara, Triśirā, Kabandha, and their armies, He rendered safe the forest of Danda-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 Rāvana.

bhanktvā pinākam akaroj janakātma-jāyā / vaivāhikotsava-vidhi pathi bhāṛgavendram
jītvā pitur mudam uvāha kakutstha-varyya / rāma jagat-traya-guru satata bhajāmi 17

bhanktvā - having broken; pinākam - bow; akarot - He did; janaka-ātma-jāyāh - of the daughter of Mahārāja Janaka; vaivāhika - marriage; utsava-vidhim - the rites of marriage; pathi - on the path; bhāṛgava-indram - Paraśurāma; jītvā - having defeated; pītuh - of His father; mudam - happiness; uvāha - brought; kakutstha-varyam - 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 Bhṛgu'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 niśamyā raghu-nandana-rāja-sīha- / śloka-taka sa bhagavān
caraṇa murāreḥ
vaidyasya mūrdhni vinidhāya lilekha bhāle / tva rāma-dāsa iti bho
bhava mat-prasādāt 18

ittham - thus; niśamyā - hearing; raghu-nandana - the delight of the Raghu
dynasty; rāja-sīha - the lion among kings; śloka-atakam - eight verses; sah - He;
bhagavān - all-opulent Lord; caranam - feet; murāreḥ - of Murāri; vaidyasya - of the
physician; mūrdhni - 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."

apāṭhad bhagavān eka / śloka tat śnu me dvīja 19

apathat - He recited; bhagavān - the Lord; ekam - one; ślokom - verse; tat - that;
śnu - hear; me - from me; dvīja - O brāhmaṇa.

Then the Lord recited a śloka brāhmaṇa, hear that from me:

na śādhayati mā yogo / na sāṅkhya dharma uddhava
na svādhyāyas tapas tyāgo / yathā bhaktir mamorjjitā 20

na - not; śādhayati - it controls; mām - Me; yogāḥ - mystic perfections; na - not;
sāṅkhya - analytical study of the elements; dharmah - virtuous behavior; uddhava
- O Uddhava; na - not; svādhyāyah - study of the Vedas; tapah - penance; tyāgah -
renunciation; yathā - as; bhaktih - devotion; mama - My; urjjitā - powerful.

"O Uddhava, yogic perfection, study of the elements, dharmic ācāra, Veddic study,
penance and renunciation can not capture My heart as can mighty bhakti." (Śrīmad
Bhāgavatam 11.14.20)

paṭhitveda punah prāha / sarvās tatra samāgatān
bhavadbhir eva karttavya / śrīvāsasya vicārane 21

paṭhitvā - having recited; idam - this; punah - 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 vah / kuśala tad bhaviyati
śrī-rāma-pandita-jyetha-bhrāt-sevā mad-arccanāḥ 22

"In this way, all actions you perform shall be done properly, for service to the elder brother of Śrī Rāma Panita, is worship of Myself.

iti buddhyā viniścītya / kuru śrīvāsa-sevanam
tena te sakala bhadra / sädā nitya bhaviyati 23

"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-vatsalah
bhakta-vatsalatā tasya / dtvā sarve sukha yauyā 24

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
bubhujē bhagavās tatra / śeān bhītyāya dattavān 25

Śrīvāsa offered milk, betel, garlands and fragrant incense to Gaura. After eating and appreciating these items, He gave the remainants to His servant.

śrīvāsa-bhrāt-tanayābhartkā madhura-dyutiḥ
prāpya hareḥ prasāda ca / rauti nārāyanī subhā 26
Hari; prasādam - mercy; ca - and; rauti - cried aloud; nārāyaṇi subhā - 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.

* * *

Eighth Sarga
avadhūta-anugrahaḥ
Gaura Hari Shows Mercy to the Avadhūta

tatah prabhāte vimale / natvā ta puruarabham
gatvā nijāśrama sarvve / snātvā devārcanādikam 1

tatah - 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-arcanā - 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 dtyā hara-sampūrno / bhagavān madhu-sūdanaḥ 2

ktvā - after preparing; bhuktvā - eating; yathā-nyāyam - according to the
principles; ājagnuh - they came; tat-pada-ambujam - to the Lord's lotus feet; tān - them; dīvā - seeing; hara-sampūrnaḥ - filled with joy; bhagavān - the illustrious Lord; madhu-sudanah - the killer of Madhu.

After preparing, offering, and eating foodstuffs in proper accord with sāstra, they returned to Gaurā's lotus feet. Upon seeing them, Gaurā, 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 worldly convention; samāgataḥ - come; nityānandaḥ; iti - thus; khyātaḥ - famed; mahā-ātmā - great soul; tām - 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 tvam 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 - Nārāyana and Mukunda; gacchadhvam - go; sa-tvarā - with speed; yūyam - you; yatra - where; aste - he is staying; sah - he; mahā-matiḥ - of great mind.

"He Rāma and you, Murāri, Nārāyana and Mukunda! Quickly go where that great soul is staying.

tatas tad-ājñayā sarve / dakīne grāma-sannidhau
vicāryya ta na dīvā te / samiyus tatra sannidhim 5
	tataḥ - then; tat - His; ājñayā - by the order; sarve - all; dakīne - to the south; grāma-sannidhau - in the vicinity of the town; vicārya - searched; tam - Him; na - not; dīvā - seeing; te - they; samiyuh - 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-śreṇha / procur nāsmābhir adya sah
dta ity abravīt tās ca / punar gacchata sāmpratam 6

te - they; natvā - bowing; tam - to Him; sura-śreṇha - the best of divinities; procur - they declared; na - not; asmābhīḥ - by us; adya - today; sah - he; dtah - seen; iti - thus; abravīt - He said; tān - to them; ca - but; punah - 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 draṭavyah / sāyāhne sa mahā-manāh
tat śrutvā te yathā-sthāna / yayur hṭā ktaḥnikāh 7

sva-āśrame - in His own āśrama; saḥ - He; ca - and; draṭavyah - can be seen; sāyāhne - at evening; saḥ - He; mahā-manāh - great mind; tat - that; śrutvā - hearing; te - they; yathā-sthānam - to the proper place; yayuh - they went; hṭā - jolly; kta-ahnikāh - 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 gāyatri-mantra), then they proceeded with merry hearts to the correct place.

tataḥ sāyāhne velāyā / pathi gacchan jagad-guruḥ
murāri prāha dtvā tam / āgaccha tatra yatra saḥ 8

tataḥ - then; sāyāhne - at dusk; velāyām - boundary; pathi - on the path; gacchan - going; jagad-guruḥ - spiritual master of all living beings; murārim - to Murāri Gupta; prāha - said; dtvā - 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-śretho / nandanācāryya-veśmani
tatrāham api gacchāmi / draṭu ta puruarabhām 9

samāyātah - having come; muni-śrethah - chief of sages; nandana-ācārya; 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 Nandanācārya. 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; sthitah - situated; devah - the Divine Personality; bhakta-varga-samanvitaḥ - with the group of devotees; prema-ānanda - bliss of love; rase - in the mellow; magñaḥ - merged; nandanā-ācārya - of Nandana ācārya; 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 Nandācārya, and there He saw Nityānanda happily resting.

**tataḥ pranāmya ta bhaktyā / bhagavān madhurākaram**
**hari-saṅkirttana ktvā / nanartta lalita mudā** 12

tataḥ - then; pranāmya - bowing to the ground; tam - to Him; bhaktyā - with devotion; bhagavān - the illustrious Lord; madhura-akaram - sweet words; hari-saṅkirtanam - 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 saṅkirtana of Hari-nāma while dancing out of joy.

**tato nanartta tam anu / nityānando mahā-yasāh**
**hunkāra-hāsya-sampūrṇaḥ / pulakānkita-vigrahaḥ** 13

tataḥ - then; nanarta - He danced; tam - Him; anu - following; nityānandah - the ever-blissful; mahā-yasāh - wide-spread fame; hunkāra - roaring; hāsya - laughing; sampūrṇaḥ - overbrimming; pulaka - thrill-bumps; ankita - 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 punah**
**bhtyasya mastaka pūtam / akarot kamalā-patiḥ** 14

ntya - dancing; avasāne - at the end; devah - the Lord; tu - indeed; tat-pāda-rajasā - with the dust of Nityānanda's feet; punah - further; bhtyasya - of His servants; mastakam - the head; pūtam - purified; akarot - did; kamalā-patiḥ - Lord of Lakṣmi.

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 kṣa-śubhākaram** 15

ādau jñāna bhavet pusah / 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; kṣa - the all-attractive; subha-ākaram - a mine of auspiciousness; ādau - in the beginning; jñānam - knowledge; bhavet - it may be; pusah - of a man; tataḥ - then; bhaktih - devotion; harau - unto Hari; bhavet - it may be; tataḥ - then; viraktih - 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 Kṛṣna consciousness, "O how that great soul spoke! He said that initially one should develop knowledge of Kṛṣna, 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-mātuṇ caranāntike 17*

*iti - so; uktvā - saying; pathi - on the path; deva-iṣah - 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; carana-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 sarvāṅga-lepanam 18

*atha - then; aparā-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; sarv-anga - 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**  
evā sampūjitās tena / nityānanda-mahāprabhuh 19

*mālyam - garland; arghyam - gift; ca - and; naivedyam - foods offered to the Lord; dattvā - gave; pūjām - worship; cakāra - performed; ca - and; evam - thus; sampūjitah - fully worshipped; tena - by Him; nityānanda - the ever blissful Lord; mahā-prabhuh - great Master.

He made honorable presentations to Him of garlands, valuable gifts, and sanctified foodstuffs. Then He offered ārātrika. 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 āśrama of Śrīvāsa, who invited the avadhūta to accept alms from him.

ta panditah pranayena / bhīkā su-sasktā dadau
tato bhuktvā varānna sa / śraddhayā pāvana mahat 21

tam - Him; panditah - learned in transcendence; pranayena - with love; bhīkāṃ - alms; su-sasktām - nicely prepared; dadau - he offered; tatah - then; bhuktvā - after eating; vara-annam - fine foods; saḥ - he; śraddhayā - with respect; pāvanam - sanctifying; mahat - great.

That Panita lovingly offered Nityānanda nicely prepared foods, whereupon Nityānanda respectfully ate that great quantity of sanctified and excellent food.

sthitas tatraiva bhagavān / āgataś tat-kanena tu
devālaye subhe deva / upaviśya varāsāne 22

sthitah - situated; tatra - there; eva - surely; bhagavān - the Lord; āgataḥ - came; tat-kanena - in a moment; tu - indeed; deva-alaye - in the temple; subhe - splendidous; devah - the Lord; upaviśya - sat; vara-āśāne - on a fine seat.

While Nityānanda was staying there, suddenly Bhagavān Gaura entered the splendid temple and sat upon an excellent seat.

pūrva-lilām anuśmyta / priyā madhurayā girā
uvāca paśya mā tva hi / mad-artha ktavān śramam 23

pūrva-lilām - former pastimes (as Krṣṇa and Balarāma); anuśmyta - 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 Krṣṇa 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 mahātmanah
avalokya ca ta bhaktyā / viśeā nāvabudhyata 24

avadhūtaḥ; mano-vācam - thoughts; śrutvā - heard; tasya - His; mahā-ātmanah - of the great soul; avalokya - glancing; ca - and; tamaḥ - Him; bhaktyā - with devotion; viśeṣam - 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.
\textit{taj-jñātvā bhagavān sarvān / vairavān prāha gacchata}
\textit{yūya ghād baihī sarve / tatas te niryayur ghāt 25}

\textit{tat} - that; \textit{jñātvā} - knowing; \textit{bhagavān} - the Lord; \textit{sarvān} - all; \textit{vairavān} - the vairāvās; \textit{prāha} - announced; \textit{gacchata} - you must go; \textit{yūya} - you; \textit{ghāt} - from the house; \textit{baihī} - outside; \textit{sarve} - all; \textit{tatah} - then; \textit{te} - they; \textit{niryayuḥ} - they went; \textit{ghāt} - from the house.

Knowing this, the illustrious Lord announced to all the vairāvās, "All of you must now leave the house," and they did so.

\textit{tatah sandarśayām āsa / nityānandāya sa prabhuḥ}
\textit{sva-vaiḥava sva-mādhuryya / kautukāyākhileśvaraḥ 26}

\textit{tatah} - then; \textit{sandarśayām āsa} - He showed; \textit{nityānandāya} - to Nityānanda; \textit{sah} - He; \textit{prabhuḥ} - the Master; \textit{sva-vaiḥavam} - His glories; \textit{sva-mādhuryam} - His sweetness; \textit{kautukāyā} - to the curious; \textit{akhila-iśvaraḥ} - the supreme controller of all.

Then Gaura Prabhu, the supreme master of all, displayed His opulence and sweetness to the eager and curious Nityānanda.

\textit{sa dadarśa tato rūpa / knasya aḍ-bhuja mahat}
\textit{kaṇāc catur-bhuja rūpa / dvi-bhujaś ca tataḥ kaṇāt 27}

\textit{sah} - He; \textit{dadarśa} - saw; \textit{tataḥ} - then; \textit{rūpam} - a form; \textit{knasya} - of Krṣṇa;\textit{at-bhujam} - with six arms; \textit{mahat} - great; \textit{kaṇāt} - after a moment; \textit{catur-bhujam} - of four arms; \textit{rūpam} - form; \textit{dvi-bhujaḥ} - of two arms; \textit{ca} - and; \textit{tataḥ} - then; \textit{kaṇāt} - after a moment.

The avadhūta saw a very magnificent form of Gaura Krṣṇa displaying six arms. After a moment He saw the Lord's four-armed form, and a moment later His form of two arms.

\textit{aty-adbhuta tato dṛvā / harena vismayena ca}
\textit{jahāsa ca punar dhimān / nanartta ca mudā sakt 28}

\textit{ati}–\textit{adbhutam} - very wonderful; \textit{tataḥ} - then; \textit{dṛvā} - having seen; \textit{harena} - with jubilation; \textit{vismayena} - with astonishment; \textit{ca} - and; \textit{jahāsa} - He laughed; \textit{ca} - and; \textit{punah} - again; \textit{dhimān} - sage; \textit{nanartta} - He danced; \textit{ca} - and; \textit{mudā} - with joy; \textit{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.

\textit{devājñayā nākathayad / romāncita-tanur bhśam}
\textit{vndāvana-vinodī tu / bhrātā me tva praharitaḥ 29}
deva-ājñayā - by the order of the Lord; na - not; akathayat - told; roma-aṅcita - bristling of the hairs; tanuḥ - the body; bhsam - profuse; vndāvana-vinodi - the enjoyer of Vṛndāvana; tu - but; bhratā - brother; me - My; tvam - You; prahaṛitah - 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 yah śnoti nhares carita / sakala sa yajña-phalam eva labhet
ramate mukunda-caraṇāmburuhe / hari-nāma tasya niyata sphurati
30

iti - thus; yah - who; śnoti - he hears; n-hare - of Hari appearing like a man; caritam - behavior; sakala - all; saḥ - he; yajña-phalam - the fruits of sacrifice; eva - surely; labhet - he can obtain; ramate - he enjoys; mukunda-carana-ambrurue - 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-yajnas. 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-upagrahamanam
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 Panita; punah - again; uvāca - said; murāri-vaidyam - Murāri, the physician; ati-adbhutam - very wonderful; vada - tell; vibhoh - of the all-pervasive Lord; vapuaḥ - of the body; sva-rūpam - His original form; svapnena - by dream; dṭam - seen; api - even; yat - which; purua-uttamena - 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 punya-carita sa punar murāriḥ / knasya sūdha-manasā mahad-utsavāya
kṣa-svarūpaṁ akhilāmbara-bhūanādhya / svapne dadarśa punar ea
navīna-knāh 2

tam - him; prāha - he told; punya-caritam - saintly character; saḥ - he; punah - further; murāriḥ; knasya - of Kṛṣṇa; sūdha-manasām - of those with pure hearts; mahat-utsavāya - for the great festival; kṣa-svarūpaṁ - the original form of Kṛṣṇa; akhila-ambara - all His apparel; bhūana-ādhyam - enriched by ornaments; svapne - while dreaming; dadarśa - He saw; punah - again and again; eah - this; navīna-knāh - new Kṛṣṇa.

Murāri Gupta then further narrated the history of Śrī GauraKṛṣṇa to the Panita 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 / vikyāti-vismita-mukhi 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; vikyā - 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; kṣanāt - after a moment; dhṛtim - equilibrium; uvāha - He maintained; śacī - Gaura's mother; babhāse - 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 mayādyā nava-nirada-tulya-kāntir / māyūra-piccha-vara-hāṭaka-kaṅkanāḍhyāḥ
bālo lalāṭa-vilasat-kutilālakaś ca / vaśi-karo ravi-karojjvala-pīta-
vastraḥ 4

svapne - in a dream; mayā - by Me; adya - today; nava-nirada - a new cloud; tulya -like; kāntih - effulgence; māyūra - of a peacock; piccha - feathers; vara - beautiful; hāṭaka - golden; kaṅkana - bracelets; ādhyā - enriched; bālah - the boy; lalāṭa -
forehead; vilasat - shining; kutila - curling; alakah - locks; ca - and; vaśī - flute; karah - in hand; ravi-kara - rays of the sun; ujjvala - brilliant; pīta-vastrah - 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 plumes 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.

dto 'ti-vihvalatayā 'śrubhir āvtāṅgo / rodimy anantaram ananta-sukha mamābhūt
śrutvā śacī-suta-mukhād vacanāmta sā / harānvitā smita-mukhī su-mukhi babhūva 5

dtah - seen; ati-vihvalatayā - on account of being overwhelmed; aśrubhih - by tears; āvtā-angah - body covered; rodim - I weep; anantaram - afterwards; ananta-sukham - limitless happiness; mama - My; abhūt - it was; śrutvā - heard; śacī-suta-mukhād - from the mouth of the son of Śacī; vacana-amta - words of nectar; sā - she; harā-nvitā - filled by thrills; smita-mukhī - smiling face; su-mukhi - 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-raṇjitāṅgaḥ / premāśru-vāridhim uvāha
vilocanābhyyām
kālena tāvad acireṇa samāgaṭo 'sau / śrīvāsa-vesmanī śubhe śūsubhe ca pūte 6

viśvambharah; ati-pulaka - thrill-bumps; āvali - rows; raṇjita - delighting; angah - body; prema-āsrū - tears of love; vāridhim - ocean; uvāha - flowed; vilocanābhyyām - from His two eyes; kālena - time; tāvat - that much; acireṇa - not long; samāgataḥ - came; asau - He; śrīvāsa-vesmanī - in the house of Śrīvāsa; śubhe - auspicious; śūsubhe - 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 Panita Śrīvāsa.

tatraiva sarvva-bhuvanaika-sukhābhilāī / premāśru-pūrṇa-vadanaḥ
śūsubhe 'vadhūtaḥ
dtvā harer atitarā bhuvī durlabhāṅga / tejo-maya kamala-netram
udāra-vesam 7


**tatra** - there; **eva** - indeed; **sarva-bhuvana** - all worlds; **eka-sukha** - only happiness; **abhilātī** - desirer; **prema** - love; **aśū-pūrna** - full of tears; **vadanah** - face; **sūsubhe** - He shone; **avadhūtah** - aloof from social constraints; **dvā** - having seen; **hareh** - of Hari; **atitarām** - extremely; **bhuvi** - on earth; **durlabha** - rare; **angam** - body; **teja-mayam** - powerful; **kamala-netram** - lotus eyes; **udāra-veṣam** - 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 gādā-vara-rathāngā-dara dādhāna / vāme su-vēnu-vara-sārṇa-sahasra-patram
pradhānā-kañcana-ruci vara-kaustubhādyā / divya-sphuran-makara-kundala-gaṇḍa-yugmam 8"

**kake** - on the (right) side; **gadā-vara** - fine club; **ratha-āṅga** - a discus; **daram** - a conchshell; **dādhānam** - holding; **vāme** - on the left; **su-vēnu** - a sweet flute; **vara-sārṇa** - a fine bow; **sahasra-patram** - a thousand-petalled lotus flower; **pradhānā** - molten; **kañcana-rucim** - gold splendor; **vara-kaustubha** - beautiful Kaustubha gem; **ādyan** - original; **divya-sphurat** - divine sparkling; **makara-kundala** - shark-shaped earrings; **ganda** - 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-kaṇṭha-sastha- / nilāmbujābharaṇa-
mārakatāka-hāram
raupyopaklipta-sita-hāra-virājamāna / sūryyāśu-gaura-vasana vivaśo
babhūva 9"

**bhāla-ullasat** - shining forehead; **maṇi-varam** - lovely jewel; **vara-kaṇṭha** - beautiful neck; **sastha** - situated; **nila-ambuja** - blue lotus; **ābharaṇa** - ornaments; **mārakata** - emeralds; **aka** - crystals; **hāra** - necklace; **raupyā** - silver; **upaklipta** - adapted; **sita** - white; **hāra** - necklace; **virājamāna** - shining; **sūrya-asū** - sun-rays; **gaura-vasanam** - golden garment; **vivaśa** - 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 dhoti glittered with the rays of the sun. Seeing all this, Nityānanda Prabhu was helplessly attracted.

"dvā punar muralikā-varanāṅga-hīna / rūpa tathaiva vara-bhū-
catuṭaya saḥ
harāplutaḥ kaṇam atha dvi-bhuja dadarśa / lokānurūpa-carita ca tato
jahāsa 10"
dtvā - having seen; punah - again; muralikā - flute; varana - embracing; anga-hinam - Cupid; rūpam - form; tathā - also; eva - surely; vara - beautiful; bāhu-catutayam - with four arms; sah - He; hara-āplutah - overcome by joy; kanam - a moment; aha - then; dvi-bhujam - two-armed; dadarśa - He saw; loka-anurūpa - suitable for the people; caritam - character; ca - and; tatah - then; jahāsa - He laughed.

Then Nityānanda beheld a form of Kṛṣṇa as the divine Kāmadeva absorbed in playing enchanting melodies upon His murali, 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 Nītāi laughed for joy.

eva harer atitarā divi durllabha yat / dtvā sva-rūpam acireṇa nanarttā so ’pi
ālingya tatra sva-janān nava-toya-rāśau / magno babhūva nitarām
avadhūta-devaḥ 11

evam - thus; hareh - of Hari; atitarām - exceedingly; divi - in heaven; durlabham - rare; yat - which; dtvā - seeing; sva-rūpam - original form; acireṇa - instantly; nanarttā - He danced; sah - He; api - verily; ālingya - embracing; tatra - there; sva-janān - His men; nava-toya-rāśau - in a flood of fresh tears; magnah - immersed; babhūva - He became; nitarām - 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-gāṇḍa-yugmo / vārunya-pāṇa-mada-śobhita-locana-śriḥ
nilāmbaro muala-lāṅgala-vetra-dhāri / kṇāgrajo jayati gaura-rasena
pūrṇah 12

aṭṭāṭṭa - extremely loud; hāsa - laughter; vara-śobhita - very beautiful; gāṇḍa-yugmah - both His cheeks; vārunya - the varuṇi beverage; pāṇa - drinking; mada - intoxicated; śobhita - beautified; locana - eyes; śriḥ - radiant; nila-ambarah - wearing a blue garment; maula - club; lāṅgala - plow; vetra-dhāri - staff-holder; kṇa-agrajah - the elder brother of Kṛṣṇa; jayati - glories!; gaura-rasena - by the mellow of Gaura; pūrṇah - filled.

His two cheeks became beautified as He laughed long and loudly, and due to drinking the varuṇi 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-rāmāu ca bhiṣaṇ-murāri / nārāyana prāha prabhur vrajasva
advaita-vātyām avadhūta ea / gamiyati jñāpayitu dvijendram 13

śrīvāsa-rāmau - the brothers; ca - and; bhīṣak - physician; murārik - Murāri Gupta; nārāyanaḥ - Nārāyaṇa; prāha - He said; prabhuh - the master; vrajasva - please go; advaita-vātyām - to the house of Advaita; avadhūta - free from social convention; caḥ - 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 samākarnya harer giras te / jagmur mudādvaita-padāravindam
gatvā praṇemur duṇi-nadi-tate śubhe / ājñā harer āhur ananta-punyām

14

ittham - thus; samākarnya - hearing; hareḥ - of Hari; girah - the words; te - they; jagmuḥ - went; mudā - with joy; advaita-pada-aravindam - to the lotus feet of Advaita; gatvā - having gone; praṇemuh - they bowed down; duṇi-nadi-tate - on the bank of the Ganges; śubhe - beautiful; ājñām - the order; hareḥ - of Hari; āhuḥ - they told; ananta-punyām - 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 Śantipura 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 prabhoh adbhuta-viryam ujjvalam / mumoda harena jagau
nanartta ca
ācāryya ānanda-mahāmbudhau muhur / nimajjanonmajjanam ātatāṇa

15

śrutvā - having heard; prabhoh - from Prabhu; adbhuta-viryam - the amazing power; ujjvalam - brilliant; mumoda - He took pleasure; harena - with joy; jagau - He sang; nanarta - danced; ca - and; ācārya; ānanda-mahā-ambudhau - in the great ocean of bliss; muhur - repeatedly; nimajjana-nimajjanam - diving and surfacing; ātatāṇa - He penetrated.

The ācārya 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-mukhyās ca hareḥ padābje / nivedya sarvva sahasā nananduh

16

sthitvā - situated; tataḥ - then; tatra - there; dina-dvayaḥ - for two days; te - they;
dhyātvā - having desired; pada-abjam - lotus feet; sva-gham - His home; samiyūh - they went; acārya-mukhyā - headed by the _cārya; ca - and; hareḥ - of Hari; pada-abje - at the lotus feet; nivedya - offering; sarvam - all;ahasā - 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 Navadvipa. Then, sitting at the lotus feet of Gaura Hari they at once told Him all that had happened to them.

ācāryya āgatyā tataḥ pare śubhe / kāle dādarsāmbuja-patra-netram
dtvā mukha siha-nināda-yuktaḥ / prāpa prapannārtti-hara mukundam

17

ācāryah - Śrī Advaita; āgatyā - having arrived; tataḥ - then; pare - supreme; subhe - auspicious; kāle - at the time; dādarsā - He saw; ambuja-patra-netram - eyes like the lotus petal; dtvā - 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-madhya-go harir / vvarāsana-sthāḥ sahasā rarāja
santapta-cāmī-kara-rociā raviḥ / yathā prabhāte nayanānuraṇjanāḥ

18

śrīvāsa - of Śrīvāsa; deva-ālaya - place of God (temple); madhya-gah - gone in the midst; hariḥ - the remover of sin; vara-āsana - fine seat; sthāḥ - 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; anuraṇjanah - 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.

dtvānanendu muditā mahānta / ācāryya-mukhyā jagur āдра-cittāḥ
naivedyam arghya ca dadur varāṣukān / nemuh pthivyā vinipatyā
haritāḥ

19

dtvā - seeing; anana - face; indum - moon; muditā - joyous; mahāntaḥ - great souls; acārya-mukhyā - headed by the _cārya; jaguh - they sang; āдра-cittāḥ - with melted hearts; naivedyam - foodstuffs; arghyam - valuable presentations; ca - and; daduh - they gave; vara-āsukān - fine cloths; nemuh - they bowed down; pthivyām - on the earth; vinipatyā - 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.

pujā ghitvā bhagavān dvijānā / sabhuiya teā sahasā prasādam
tebhya mudādād vasana su-mālyā / te tad ghitvātitarā nanarttuḥ 20

pujām - worship; ghitvā - accepting; bhagavān - the Lord; dvijānām - of the brāhmaṇas; sabhuiya - enjoying; teām - amongst them; sahasā - at once; prasādam - mercy; tebhya - to them; mudā - with joy; adāt - He gave; vasanām - garments; su-
mālyam - nice garlands; te - they; tat - that; ghitvā - taking; atitārām - 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-praḥtāh pulakācitāṅgā / ānanda-ratnākara-magna-cittāh
ātmānām anya ca vidur gataśubha / kaivalyam apy alpatara pracakru
21

te - they; ati-praḥtāh - very jubilant; pulaka - thrill-bumps; acita - expanded; angāh - bodies; ānanda - joy; ratna-ākara - origin of jewels (ocean); magna - merged; cittaḥ - consciousness; ātmānām - self; anyam - other; ca - and; vidūh - they know; gata-asūbham - 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 jagadiśvarājñayā 22

āgatyā gehe dvija-varyya-sattamā / bhiaktamādyā hari-nāma-bhāanāh
strībhyaś ca sarvve jagadur mmudānvitā / hareś caritra nikhila jagad-
guroh 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; ntya-parāḥ - absorbed in dancing; dina-antam - the end of day; ninyuḥ - they passed; niśām - night; tām - her; ca - and; punaḥ - again; prabhāte - at dawn; ntya-avasāne - at the end of dancing; jagat-īśvara - the Lord of all sentient beings; ājñayā - by the order; āgatyā - coming; gehe - in the home; dvija-varya-sattamāḥ - the exalted chiefs of the twice-born; bhiaktama-ādyāh - headed by the best of physicians; hari-nāma-bhāanāḥ - 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-guroh - 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 jagadiśvara, 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-vilāsah
Pastimes of Dance

snātvā dyu-nadyā jagad-īṣa-pūjā / ktvā samiyuh punar eva sannidhau viśvambharasyāmbuja-locanasya / so ’pi pramodena dadarsa tān prabhuḥ 1

snātvā - having bathed; dyu-nadyām - in the sky-river (Gangā); jagat-īṣa - Lord of the universe; pūjā - worship; ktvā - made; samiyuh - they went together; punah - again; eva - to be sure; sannidhau - in the presence; viśvambharasya - of Viśvambhara; ambuja-locanasya - who has lotus eyes; sah api - that very person; pramodena - with great delight; dadarsa - saw; tān - them; prabhuḥ - the Master.

After bathing within the sky-Gangā 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.

tatāḥ para śrī-hari-dāsam uttama / śrī-kna-pādāmbuja-matta-ṣaṭ-padam
su-ṣitala sādhu-vilocanotsava / navodgatendu-pratima su-maṅgalam 2

dtvā samāliṅgya bhuja-dvayena / ddha haris ta nija-pāda-bhaktam samādideśāsanam ugra-kīrtis / tasmai punas ta praṇanāma so ’pi 3

tatāḥ param - thereafter; śrī-hari-dāsam - the exemplary teacher of the chanting of the mahā-mantra; uttānab - transcendental; śrī-kna - all-attractive; pāda-ambuja - lotus feet; matta - maddened; ṣaṭ-padam - having six feet (a bee); su-ṣitala - 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; dtvā - upon seeing; samāliṅgya - embracing; bhuja-dvayena - with
His two arms; *ddham* - firmly; *harih* - the remover of sin; *tam* - him; *nija-pâda* - of His feet; *bhaktam* - devotee; *samâdidesa* - directed; *âsanam* - seat; *ugra-kîrthi* - terrible fame; *tasmai* - to him; *punah* - further; *tam* - him; *prananâma* - He bowed down; *sah api* - that very person.

Thereafter, Śrî Hari firmly embraced within His two beautiful arms the transcendental bhakta, Śrî Haridâsa, who resembled an intoxicated bee at Śrî 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 sâdhus. The Lord, whose fame is terrible (to the wrongdoers), led Haridâsa to a seat, and in addition that very same Supreme Person offered obeisances to him.

ta candanenâsu vilepayitvâ / mâlya ca dattvâtha mahâ-prasâdam 
anna rasair yukta anuttama dadau / catuh-prakâra bubhujete tad- 
âjñayâ 4

tam - him; candanena - with sandal-pulp; âśu - swiftly; vilepayitvâ - anointed; 
mâlyam - garland; ca - and; dattvâ - gave; atha - then; mahâ-prasâdam - food offered 
to the Deity; annam - foods; rasaih - with flavors; yuktam - possessed of; anuttamam 
- unsurpassed; dadau - He offered; catuh-prakâram - of four kinds; bubhujeto he ate; 
tat-âjñayâ - by the Lord's order.

Quickly He anointed Haridâsa's brow with the pulp of sandal, placed a flower 
garland round his neck, and offered him mahâ-prasâda. That food was of four kinds, of 
excellent quality, filled with flavor. By the Lord's order Haridâsa ate those foods.

so 'pi prasannendu-mukhah sukhoito / harer ghe râjati devavat sudhih 
gâyan harer kîrttana-mângala muhur / mumoda nityatma-sukhena 
dhîrah 5

sah api - that very person; prasanna - tranquil; indu-mukhah - face like the moon; 
sukha-uitah - comfortably seated; hareh - of Hari; ghe - in the home; râjati - he 
shone; deva-vat - like a god; su-dhih - having refined intelligence; gâyan - singing; 
hareh - of Hari; kîrttana-mângalam - auspicious descriptions; muhur - again; 
mumoda - he rejoiced; nitya-âtma - of the eternal soul; sukhena - by the happiness; 
dhîrah - sober.

That sober person whose countenance was tranquil like the moon, shone with 
divine qualities. Sitting peacefully in Gaurânga's home, he ceaselessly sang bhajanâs 
depicting the sublime qualities of Śrî Hari, and rejoiced in the eternal happiness of the 
âtmâ.

tenaiva sârddha bhagavân anâdih / kriðâ tathâcâryya-sama vidhâya 
sapreayâm âsa nijâlaya tam / advaita-siho 'pi jagâma htaḥ 6

tena - with him; eva - certainly; sârdham - in company; bhagavân - the Lord; 
anâdih - beginningless; kriðam - sports; tathâ - also; âcârya-samam - with the 
âcârya; vidhâya - performed; sapreayâm âsa - He sent; nija-âlayam - own abode; tam
- him; advaita-sīhā - the lion of Advaita; api - also; jagāma - he went; hṭah - 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 anuvraja su-duūram īsah
uvācā kaupīnaka-celam eka / dehi tvam ebhyo dvīja-sajjanebhyaḥ 7

tatah - then; avadhatam - aloof from social restrictions; vinayena - with humility; dhīraḥ - sober; gacchan - going; anuvraja - following; su-duūram - very far; īsah - the Lord; uvācā - He said; kaupīnaka-celam - cloth for undergarments; ekam - one; dehi - you should give; tvam - you; ebhyah - to them; dvīja-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-vacanechayā sa / kaupīnam eka tad asau gītvā
svaya prabhur bhyta-janāya cela / dadau vibhajya pratighya te mudā 8

dadau - He gave; tadā - then; tat-vacana - His words; icchayā - by the desire; sah - He; kaupīnam - underwear; ekam - one; tat - that; asau - He; gītvā - took; svayam - personally; prabhuh - Master; bhyta-janāya - to the servant; celam - cloth; dadau - He gave; vibhajya - dividing; pratighya - accepted; te - they; mudā - happily.

In accordance with his request, Nityānanda gave Him a kaupīna and Prabhua 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 / knena sārddha nijam eva
mandiram
āgatya te prema-vibhinna-dhairyā / nipatya bhūmau ruruduh su-
duḥkhitāḥ 9

vidhāya - tying; maulau - on the śikhā; n-hareḥ - of Lord Hari in a human form; prasādam - mercy; knena - with Kṛṣṇa; sārddham - in company; nijam - own; eva - indeed; mandiram - home; āgatya - coming; te - they; prema-vibhinna-dhairyā - sobriety fractured by love; nipatya - falling; bhūmau - on the ground; ruruduh - 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 nimajyāmbhāsi bhūmi-devāh / snātvā dyu-nadyā hari-pūjana-
kriyām
cakruḥ punah sāyam upāgatās te / vijahrur āryā harinā sama jaguḥ 10

tatah - then; nimajña - immersing; ambhasi - in the water; bhūmi-devāḥ - the earth-gods (brāhmaṇas); snātā - after bathing; dyu-nadyām - in the sky-born river; hari-pūjana-kriyām - worship of Hari; cakruḥ - they made; punah - again; sāyam - evening; upāgatāḥ - arrived; te - they; vijahrur - they enjoyed; āryāḥ - noble souls; harinā - with Hari; samam - in company; jaguḥ - they sang.

Then those brāhmaṇas bathed, in the sky-Gangā, 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.

ālingya bhyān api tān ghiṭvā / bhūmāu lūṭhaty abja-kara-dvayena ānandam aty-artham ananta-kīrtih / samudvahan siha-gatir nanarta 11

ālingya - embracing; bhyān - His servants; api - also; tān - them; ghiṭvā - holding; bhūmāu - on the earth; lūṭati - He rolls about; abja-kara-dvayena - with His two lotus hands; ānandam - bliss; ati-artham - excessive; ananta-kīrtih - who has limitless fame; samudvahan - brought out; siha-gatir - 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 bhuja-dvayena / tan-madhyato dūratara nīnāya tato na dīvā vivaśā babhūvuh / su-vismitās te hari-dāsa-varyyāḥ 12

śrīvāsam - the pure devotee; ādāya - seizing; bhuja-dvayena - with His two arms; tat-madhyataḥ - from the midst of them; dūrataram - very far; nīnāya - taking; tataḥ - then; na - not; dīvā - seeing; vivaśāḥ - helpless; babhūvuh - they became; su-vismitāḥ - very mystified; te - they; hari-dāsa-varyāḥ - 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 dāsur mahāntah / kubdhāṇ viditvā tad ajah samāgataḥ svaya sva-tantrārtha-rataḥ purastāt / te pārśvatas ta parivavruḥ utsukāḥ 13

vicāryya - searching; te - they; na u - not indeed; dāsur - they saw; mahāntah - the great souls; kubdhāṇ - agitated; viditvā - knowing; tat - that; ajah - the unborn; samāgataḥ - arrived; svaya - by his own desire; sva-tantra-artha - independent ways; rataḥ - attached; purastāt - present before Him; te - they; pārśvataḥ - by His side; tam - Him; parivavruḥ - 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 kṣa vana-mālina prabhum
mad-vallabho 'sau bhagavān yathā bhavet / tathā kpā me kurutā mahaśvarah 14

gopī-svabhāva - the moods of the gopīs; āpta - attained; samasta-bhaktyā - by full absorption in devotion; paśyan - seeing; ca - and; kṣa - the all-attractive Lord; vana-mālina - the forest-garlanded one; prabhum - Master; mahaśvarah - my lover; asau - He; bhagavān - the splendid Lord; yathā - as; bhavet - He may be; tathā - so; kpā - mercy; me - on me; kurutā - He must do; mahaśvarah - the great controller.

By their full absorption in bhakti, they had attained the ecstatic moods experienced by the gopīs, and they saw GauraKṛśna as the gopīs had seen Vanamālī-Kṛśna in Śrī Vṛndāvana. Thus each of them prayed, "Oh! May the Lord show His mercy to me and become my lover!"

gopāṅgana-bhāva-vibhāva-nilāḥ / śrī-kṣa evaatra rasena pūrṇah
gopa-stri-bhāvān pranatān vibhāvyā / karoti vastraḥaranaḥ-lilām 15

gopa-āṅgana - the wives of the cowherds; bhāva - ecstasy; vibhāva - awakening; nilāḥ - determined; śrī-kṣa - the all-attractive; eva - surely; atra - here; rasena - with mellows; pūrṇah - filled; gopa-stri - the women of the cowherds; bhāvān - moods; pranatān - surrendered; vibhāvyā - perceiving; karoti - He performs; vastra-āharana - the stealing of the garments; ādi - headed by; lilām - pastimes.

Śrī Kṛśna 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 gopās of Vrajabhūmi. He performed with them various lilās beginning with gopi-vastra-harana or stealing the garments of the unmarried gopīs.

tataḥ kadācid rajanī-mukhe sa / vastraṇ samākya vinagna-bhāvān
cakre karāmbhoja-yugena cakṛā / bhyāṇ rasa-jñā rasa-do narāṇām 16

tataḥ - then; kadācit - once; rajanī-mukhe - at eventide; saḥ - He; vastraṇ - garments, coverings of illusion; samākya - He drew out; vinagna-bhāvān - mood of nudity; cakre - He made; kara-ambhoja-yugena - with His two lotus hands; cakṛā - the wielder of the disc; bhyāṇ - servants; rasa-jñā - the adept of mellows; rasa-dāh - 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.

\[
eva \text{ prabhuḥ kṛdānaka sa ktvā / kaṇād dadau vastra-ganān samastān} \\
tebhyah punas te paridhāya htā / vasāśi sākam jahur murārinā \text{ 17}
\]

\[
evam - thus; prabhuḥ - the Master; kṛdānaka - a play; sah - He; ktvā - made; \\
kaṇāt - after a moment; dadau - He gave; vastra-ganān - the heap of garments; \\
samastān - all; tebhyah - to them; punah - again; te - they; paridhāya - put on; htāh - thrilled; vasāśi - garments; sākam - with; jahur - enjoyed; murā-ariṇā - with the \\
slayer of the Murā demon.
\]

In the same way as He had done as Vrindāvanacandra Kna, 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.

\[
gāyan harer nāma punar nanartta / taiḥ sāṛddham antah-karanair \\
yathārthair
\]

\[
lilā-gatir loka-mala kapan sa / santapta-cāmikara-rociā prabhuḥ \text{ 18}
\]

\[
gāyan - singing; hareh - of Hari; nāma - the name; punah - again; nanartta - He \\
danced; taiḥ - by them; sāṛddham - accompanied; antah-karanaih - by their minds; \\
yathārthaḥ - as they desired; lilā-gatih - the origin of all pleasure-pastimes; loka- \\
malam - the contamination of the people; kapan - cleansing; sah - He; santapta- \\
cāmī-kara - rays of molten gold; rociā - with a luster; prabhuḥ - the Master.
\]

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.

\[
tato 'vadhūtah punar āgataḥ sukha / reme nanarttāśu jagau harer \\
guṇān
\]

\[
kṛṇena sāṛdda halinā yathārbhakāḥ / purā tathaivātra ca vārijekanāḥ
\text{ 19}
\]

\[
tatah - then; avadhūtah - one who is free from social conventions; punah - again; \\
āgataḥ - came; sukham - happily; reme - he enjoyed; nanartta - he danced; āśu - at \\
onece; jagau - he sang; hareh - of Hari; guṇān - the qualities; kṛṇena - with Gaura \\
Krṣna; sāṛddham - in company; halinā - with the plow-wielder; yathā - as; arbhakāḥ - \\
boys; purā - before; tathā - so; eva - indeed; atra - now; ca - and; vārij-a-ikanāh - \\
lotus-eyes.
\]

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 Krṣna and
plow-wielding Balarāma

nrtyāvasāne bhagavān dvijāgyān / uvāca pādāv avadhūtakasya
prakalya ghuntu jala bhavantaś / cakras tatas te śirasā tadājñām 20

piṭvā tu pādodakam eva te mudā / ntyanti gāyanti rasena pūrṇāḥ
śri-gaura-candrena sama vicukrūṣuś / tato ’vadhūtaś ca hasan papāta
21

nrtya-avasāne - at the end of dancing; bhagavān - the all-opulent Lord; dvijā-
agryān - the chiefs of the brāhmanas; uvāca - He said; pādu - the two feet;
avadhūtakasya - of the avadhūta; prakalya - washing; ghuntu - they should take;
jalam - water; bhavantah - your good selves; cakruḥ - they did; tataḥ - then; te -
they; śirasā - by the head; tat-ājñām - His order; piṭvā - drinking; tu - verily; pāda-
udakam - foot wash; eva - certainly; te - they; mudā - happily; ntyanti - they dance;
gāyanti - they sing; rasena - by mellow; pūrṇāḥ - full; śri-gaura-candrena - 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
brāhmanas, "Dear sirs, wash the avadhūta's feet and drink the water." Accepting
Gaura's order on their heads, they joyously drank Nītāi's footwash. Then saturated
with Nityānanda-raśa, 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-pūrakena / vācā ca gatyā hasitena cāpi
vilokanenāmbuja-locanasya / dhunvan narānā hdayogra-dukhkham 22

tataḥ - then; nananda - enjoyed; amta-pūrakena - 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; narānām - of men; hdaya - heart; ugra - harsh; duḥkhkham - grievances.

Nityānanda delighted in the movements, the words, 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 viditvā / nabho-gatā nemur amu su-veśam
su-vismitāh kīrttanakais tu pūrṇāḥ / stutvāmtās te dadśuh prahāḥ 23

tathā - also; ramantam - delighting; tri-daśā - the 30 demigods; viditvā -
knowing; nabha-gatā - situated in outer space; nemur - bowed down; amum - to
Him; su-veśam - with His charming attire; vismitāh - astonished; kīrtanakaiḥ - with
songs; tu - indeed; pūrṇāḥ - complete; stutvā - having praised; amtāḥ - the
immortals; te - they; dadśuh - they saw; prahāḥ - 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 sṛi-hari-dāsa-varyo / vakaḥ sthala-sphāṭika-ratna-candraḥ
su-nūpurai raṅjita-pāda-yugmo / nanartta devasya samipato munih 24

tatra - then; āgataḥ - approached; sṛi-hari-dāsa-varyaḥ - the exalted Haridāsa; vakaḥ - chest; sthala - mounds; sphāṭika - crystals; ratna - jewel (tears); candraḥ - moons; su-nūpurai - with sweet-sounding anklebells; raṅjita-pāda - delightful reddish feet; yugmah - pair; nanartta - he danced; devasya - of the Lord; samipataḥ - in the presence of; munih - the sage.

Then the glorious Haridāsa approached. The mounds of his chest were covered by crystaline, 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-dhiḥ / sa ta prabhubh bhakta-jana-
priyo hariḥ
pādyārghya-gandhākata-candanādibhiḥ / samarccayitvā tam athādiṣat svayam 25

advaita-varyah - the eminent Advaita; punah - further; āgataḥ - came; su-dhiḥ - sagacious; saḥ - He; tam - Him; prābhubh - the Master; bhakta-jana-priyāḥ - who holds dear the devotees; hariḥ - the remover of sin; pādaya - footwash; arghya - auspicious handwash; gandha - scents; akata - unbroken barley; candana - sandalwood pulp; ādibhiḥ - headed by; samarccayitvā - having fully honored; tam - Him; atha - then; adiṣat - 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 sambhramenādarato ghītvā / bhuktvā nadanta su-mahat-prasādam
reme hareḥ sārddham udāra-kīrtil / ācāryya-varyo mahad-utsavena

26

sah - He; sambhramaṇa - 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-kīrtih - of widespread fame; ācāryya-varyḥ - 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 kirtana, with Gaura Hari.
śnoti yah kna-kathām imā śubhā / premānvitah syāt sa tu suddha-
bhāvam
labheta pāndityam akhandita ca / dehāvasāne ca hareḥ pura vrajat 27

śnoti - he listens; yah - who; kna-kathām - narration of Krṣṇa; imā - this; śubhā - propitious; prema-anvitah - filled by love; syāt - it may be; saḥ - He; tu - indeed; suddha-bhāvam - sanctified mood; labheta - he may attain; pāndityam - wisdom; akhanditam - unfailing; ca - and; dehā-vasāne - at the termination of the body; ca - and; hareḥ - of Hari; puram - abode; vrajat - he can go.

Any person who hears with love the sublime narration of Krṣṇa 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.

*   *   *

Eleventh Sarga
jāhnāvī-pātanam
The Lord Throws Himself in the River Jāhnāvī

bhikūḥ kaścit vanamāli / dvijā tatra samāgataḥ
sa-putra deva-devēśa / dadarśa ca nanartta ca 1

bhikūḥ - mendicant; kaścit - a certain; vanamāli - named Vanamāli; dvijā - a brāhmaṇa; tatra - there; samāgataḥ - arrived; sa-putraḥ - with his son; deva-deva - of Viṣṇu; iśam - the Lord; dadarśa - he saw; ca - and; nanarta - he danced; ca - and.

Once a certain mendicant brāhmaṇa named Vanamāli 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 dṛtā bhagavān prītyā / tena sārddha hari jagau
hareḥ so 'pi prasādena / sa-putra mamude sukham 2

tam - him; dṛtā - seeing; bhagavān - the splendid 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; mamude - 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 kīrttana-peare / harau ntyati sa dvijah
dadarśa bālaka kañcit / śyāma pitābarāvtam 3

ekadā - once; kīrttana-peare - absorbed in kīrtana; harau - of Hari; ntyati - he danced; sah - he; dvijah - 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.

drto dto mayā deva / iti hto babhūva ha
sa janma sārthaka mene / bhiku-dharma dvijottamaḥ 4

dtah - seen; dtah - seen; mayā - by Me; devah - the Divine Lord; iti - thus; htaḥ - thrilled; babhūva - he became; ha - indeed; sah - he; janma - birth; sa-arṭhamah - with purpose; mene - considered; bhiku-dharmaḥ - 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 hṛtānga / pulakāvalim udvāhan 5

premAśrdu-dhārā-siktāngo / nanartta saha caṅrīnā
ekadā paṅkta karmma / ktvā śrīvāsa-panditaḥ 6

putram - son; ghītvā - taking; hastābhyām - by the hands; āgataḥ - came; prabhu-sannidhim - to the vicinity of the Master; evam - thus; bhikuḥ - beggar; sah - he; hṛta-angah - thrilled body; pulaka-avalam - lines of thrilled hairs; udvahan - bearing; prema-aśru - tears of love; dhārā - currents; sikta - sprinkled; angah - body; nanarta - he danced; saha - in company; caṅrīnā - with the holder of the disc; ekadā - once; paṅkam - of his father; karma - function; ktvā - performed; śrīvāsa-panditaḥ.

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 Paṅiṭa performed a ceremony to honor his departed father.

śnvan bhat sahasra sa / nāma knasya suddha-dhiḥ
tatragāmā bhagavān / śrutvā ca hari-nāmakam 7

śnvan - hearing; bhat - great; sahasram - thousand; sah - He; nāma - names; knasya - of Kṛṣṇa; suddha-dhiḥ - 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 Krṣṇa, Bhagavān Śrī Gaurāṅga arrived at that spot and also listened to hari-nāma.

\[ \text{nsiha-veśa-saṅkruddho} / \text{gadām adāya sa-tvarah} \\
\text{dhāvati sma tato devo} / \text{nsiha-kaṇa-vikramaḥ} \]

nsiha - man-lion avatar; aveśa - overwhelmed; saṅkruddhaḥ - filled with anger; gadām - club; adāya - taking up; sa-tvarah - quickly; dhāvati - He runs; sma - past; tataḥ - then; devaḥ - the Lord; n-siha - man-lion; akāra - 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.

\[ \text{eva bhūta ca ta deva} / \text{dṛvā sarvve pradṛṣṭvuh} \\
\text{palāyan aparān dṛvā / tatas tān nhariḥ punah} \]

evam - thus; bhūtān - condition; ca - and; tam - Him; devam - the Divine Lord; dṛvā - seeing; sarve - all; pradṛṣṭvuh - they fled; palāyan - causing to flee; aparāṇ - the others; dṛvā - seeing; tataḥ - then; tān - them; n-hariḥ - the human-like Lord; punah - again.

When all the people saw the Divine Lord in this condition, they fearfully ran away. Observing that the residents of Navadvipa were fleeing, after a moment He again resumed His human-like form.

\[ \text{kanād gadā parityajya} / \text{sustha āviśad āsane} \\
\text{tadovāca na jāne 'ham / aparādhah kvac in mama} \]

kanāt - after a moment; gadām - the club; parityajya - abandoned; su-sthah - very well; āviśat - sat; āsane - on a seat; tadā - then; uvāca - He said; na - not; jāne - I know; aham - I; aparādhah - 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."

\[ \text{bhaved iti vacah śrutvā / sarvve procur na te kvacit} \\
\text{aparādho jagannātha / yad darśanam anusmaran} \]

pāpa-bija dahed eva / nara-siha-ke prabhoh \\
aparādhas tava bhavet / kadācid api mānada
pāpa-bijam - the seeds of sin; dahet - it can burn; eva - surely; nara-siha-ākteh - of the appearance of Narasiha; prabho - of the Lord; aparādhah - 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?"

\[ \text{arthāpara-dine kaścid / gāyanah samupāgatah} \\
\text{namashtya hari bhaktyā / tatropaviśya bhūtale 13} \]

atha - then; aparā-dine - on the following day; kaścit - some; gāyanah - a singer; samupāgatah - approached; nama-ktya - 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.

\[ \text{jagau kala-pada gīta / śivasya madhurākaram} \\
\text{śrūtvā sa bhagavān prītāḥ / śivāvīto nanartta ha 14} \]

jagau - he sang; kala-padam - melodious verse; gītam - song; śivasya - of Śiva; madhura - sweet; akaram - accents; śrūtvā - hearing; sah - He; bhagavān; prītāḥ - pleased; śiva-āvītaḥ - 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 engladdened. Absorbed in the mood of Śiva, He began to dance.

\[ \text{tata utthāya tarasā / gāyana-skhandam āruhat} \\
\text{śrīvāsa-panditas tatra / śiva-stotra cakāra ha 15} \]

tatah - then; utthāya - jumping up; tarasā - swiftly; gāyana-skhandam - the shoulders of the singer; āruhat - He mounted; śrīvāsa-panditah - 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 Panita composed a stotram in praise of Śrī Śiva.

\[ \text{mahoke sa haris tatra / vartulambuja-locanah} \\
\text{jaṭilah śīga-damaru-vādako rāma-gāyakah 16} \]

mahā-uke - on a large bull; sah - He; hariḥ - Śiva; tatra - there; vartula - whorl; ambuja-locanah - lotus-eyed; jaṭilah - matted hair; śīga - crescent moon; damaru - drum; vādakah - musician; rāma-gāyakah - 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
djagatā nāthah/sarvā-deva-mayo harah
cakre mahimnāh stotra sa/sūrī-mukundo 'ti-susvarah

avaruhya tatah skandhād/gāyanasyāviśad vibhuḥ
sarve te muditās tatra/hari-lilā-rasa-plutāḥ 17

$babhūva$ - He became; $jagatām$ - of all the living beings; $nāthah$ - lord; $sarvā-devamayah$ - the sum total of all gods; $harah$ - the destroyer; $cakre$ - he made; $mahimnāh$ - of glorification; $stotram$ - hymn; $sah$ - he; $sūrī-mukundah$ - the physician; $ati-susvarah$ - in a very sweet voice; $avaruhya$ - descended; $tatah$ - then; $skandhāt$ - from his shoulders; $gāyanasya$ - of the singer; $aviṣat$ - He sat down; $vibhuḥ$ - the all-pervasive Lord; $sarve$ - all; $te$ - they; $muditāḥ$ - joyous; $tatra$ - there; $hari-lilā$ - pastimes of Hari; $rasa-plutāḥ$ - immersed in the mellow.

"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 mellow of Hari-lilā.

$kurvanti
kirttana harāt/taiḥ sahaiva jagad-guruḥ
gāyan rene harer gīta/nanartta ca mūhur mūhuh 18

$sṛīmān$ viśvambharo devo/bhakti-bhāva-samanvitaḥ
tatah para-dine ntyāvasāne danda-vat kutau 19

$kurvanti$ - they performed; $kirtanam$ - chanting of Krṣṇa's names; $harāt$ - due to their joy; $taiḥ$ - with them; $saha$ - together; $eva$ - indeed; $jagat-guruḥ$ - the spiritual teacher of the material worlds; $gāyan$ - singing; $reme$ - enjoyed; $harch$ - of Hari; $gītām$ - a song; $nanartta$ - He danced; $ca$ - and; $mūhur mūhuh$ - repeatedly; $sṛīmān$ - fortunate; $viśvambharah$ - maintainer of the cosmos; $devah$ - Divine Lord; $bhakti-bhāva-samanvitaḥ$ - imbued with devotional mood; $tatah$ - then; $para-dine$ - on the next day; $ntyā-avasāne$ - at the end of dancing; $danda-vat$ - bowing flat like a stick; $kutau$ - on the earth.

Out of gladness they performed kirtana 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 sasthitasyāya/devasya pada-pankajāt 20
āgatyā brahmanī kācit/jaghe raja uttamam
tata utthāya bhagavān/jñātvā tasyā vīcetītam 21
nipatya - falling; sasthitasya - staying; asya - of Him; devasya - of the Lord; pada-
pankajat - from His lotus feet; āgatyā - coming; brāhmaṇī - brāhmaṇa lady; kācit - a
certain; jaghe - she took; rajah - dust; uttamam - transcendental; tataḥ - then;
uttāya - rising; bhagavān - the Lord; jñātvā - knowing; tasyāḥ - her vicetitam -
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.

duhkhena mahatāviño / 'nutāpi bahudhābhavat
tata utthāya sahasā / vegena jāhnavi-jale 22

papāta magnas tatraiva / ta dadhāra mahā-balah
avadhūto mahā-bāhur / dhtvā tīra samāruhat 23

duhkhena - due to grief; mahatā - great; āvītah - overwhelmed; anutāpi - oppressed
by sorrow; bahudhā - much; abhavat - it was; tataḥ - then; utthāya - rising; sahasā -
suddenly; vegena - with force; jāhnavi-jale - in the water of the Jāhnavi (the Ganga,
who was released by the sage Danu); papāta - He fell; magnāh - immersed; tatra -
there; eva - indeed; tam - Him; dadhāra - He held; mahā-balāh - very strong;
avadhūtah - 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 Jāhnavi, 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 / āgatyā trāsa-sayutāh
udvignāh sahasā vavrus / ta deveṣa bhayānvitāh 24

śrīvāsa-haridāsa-ādyāh - headed by Śrīvāsa and Haridāsa; āgatyā - arriving; trāsa-
sayutāh - filled with trepidation; udvignāh - anxious; sahasā - suddenly; vavruḥ -
they surrounded; tam - Him; deva-isam - Lord of gods; bhaya-anvitāh - 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.

premot kaṇṭhās ca ruruduh / suklāmbara-dvijādayah
su-śānta sukhina jñātvā / cakruh kna-kathā mithah 25

prema-utkaṇṭhāh - hearts troubled by worry; ca - and; ruruduh - they wept;
suklāmbara-dvija-ādayah - headed by Śuklāmbara; su-śāntam - very tranquil;
sukhinam - happy; jñātvā - knowing; cakruh - they made; kna-kathā - topics of
Krṣṇa; mithah - amongst one another.
Headed by the brāhmaṇa Śuklāmba, 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 Jāhnāvi," 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 vātyā murāres te / jhaṭityāgatyā sesvarāh
upaviśya kana sthitvā / vijayasyāśrama yayuh 1
tatah - then; vātyām - in the dwelling; murāreḥ - of Murāri; te - they; jhaṭityā - speedily; āgatyā - came; sa-iśvarāh - with the Lords; upaviśya - sitting; kanaṁ - 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 parah
jagāmottarakā kula / sa jāhnavyābhramad drutam 2
uitvā - resided; rajanīm - the night; tatra - there; prabhāte - at dawn; bhagavān - the Lord; parah - supreme; jagāma - He went; uttarakām - northern; kulam - bank; saḥ - He; jāhnavyāḥ - of the Gangā; 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 Jāhnāvi and wandered about freely.

brāhmaṇāḥ sādhavah śāntā / vinayena dvijottamāḥ
ucuh prāśīda bhagavan / āgacca sva-gha punah 3
brāhmaṇāḥ - those who know brahma (spirit); sādhavah - saints; śāntāḥ - peaceful; vinayena - with humility; dvija-uttamāḥ - exalted twice-born men; ucuḥ - they said; prāśīda - be merciful; bhagavan - O Lord; āgaccha - come; sva-gham - to Your own home; punah - 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 / karunārdro nyavartata_
_sva-bhakta-hdayānanda / śrīmān viśvambharah prabhuḥ 4_

tat - that; śrutvā - hearing; vinayam - humility; teām - their; karunā-ārdraḥ - melting with mercy; nyavartata - returned; sva-bhakta - of His devotees; hdayānanda - joy to the hearts; śrīmān - glorious; viśvambharah; 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 hta-manasas / tyakta-sokā mudānvitāh_
ājagmur harinā sarvve / śrīvāsasyālaya punah 5_

tatah - then; te - they; hta-manasah - joyous hearts; tyakta-sokāh - abandoned lamentation; muda-anvitiḥ - filled with gladness; ājagmuḥ - they came; harinā - with Hari; sarve - all; śrīvāsasya - of Śrīvāsa; ālayam - abode; punah - again.

Then with joyous hearts the bhaktas abandoned lamentation and returned happily with Gaura Hari to the abode of Śrīvāsa.

_provāca bhagavās tatra / sarvveām eva sannidhaü_
śnudhva vacanam mahya / yūya kṇa-rasa-pradāḥ 6_

provāca - declared; bhagavān - the Lord; tatra - then; sarveām - of all; eva - surely; sannidhaū - in the presence; śnudhyam - 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_
sarvve 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_
kaścit jano na ṣaknoti / jivo vaktu sanātanaṃ 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; jīvah - 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
āliṅγya vara-bāhubhyā / haritaḥ prāviṣad gham 9

tasya - his; tat-vacanam - these words; śrutvā - hearing; bhagavān - the Lord; tam - him; murārikam - the familiar Murāri; āliṅγya - embracing; vara-bāhubhyām - with His beautiful arms; haritaḥ - with joy; prāviṣat - He entered; gham - the house.

When the illustrious Lord heard those words, He embraced thislowly Murāri with His two beautiful arms and entered the house.

tataḥ pramudito vaidyah / pulakāvalim udvahan
papāṭha ślokam eka ca / prācīna yat śnuva tat 10

tataḥ - then; pramuditah - very gladly; vaidyah - the physician; pulaka-āvalim - rows of thrill bumps; udvahan - bore; papāṭha - he recited; ślokam - verse; ekam - one; ca - and; prācīnam - ancient; yat - which; śnuva - 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 pāpiyān / kva knaḥ śrī-niketanaḥ
brahma-bandhur itī smāha / bāhubhyā parirambhitah" 11

kva - whereas; aham - I; daridraḥ - poverty-stricken; pāpiyān - sinner; kva - whereas; knaḥ - the all-attractive Lord; śrī-niketanaḥ - the shelter of the goddess of fortune; brahma-bandhuh - relative of brāhmaṇas (fallen brāhmaṇa); itī - thus; sma - verily; aham - I; bāhubhyām - with His arms; parirambhitah - fully embraced.

"Whereas I am but a poverty-stricken sinner, a brāhmaṇa in name only, and whereas Śrī Kṛṣṇa is the shelter of goddess Lākṣmi, still the Lord has embraced me with His two arms."

tat śrutvāścaryyam akhila / bhāva sandarsayan prabhuh
rarāja sahasā devah / sahasrārciḥ sama-prabhah 12

tat - that; śrutvā - hearing; āscaryam - amazing; akhilam - completely; bhāvam - ecstasy; sandarsayan - displaying; prabhuh - the Master; rarāja - shone; sahasā - suddenly; devah - the Lord; sahasra-arciḥ - thousand-rayed; sama - equal; prabhah - effulgence.

Hearing that wonderful śloka, our divine Prabhu displayed sublime bhāva, and suddenly radiated effulgence like the thousand-rayed sun.
upaviśyāsane devah / provāca madhurākaram
ida deha vijānihi / sac-cid-ghanam anuttamam 13

upaviśya - sitting; āsane - on a seat; devah - the Lord; provāca - spoke; madhura-
akaram - in a sweet tone; idam - this; deham - body; vijānihi - 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 / babhūvuh pulakāṃcitāḥ
śrīvāsa-panditas tatra / snāpayām āsa ta prabhum 14

svar-nadi-svachcha-salilaiḥ / pūjā cakre yathā-vidhi
nityānando mahā-tejās / chatra śirasy adhārayat 15

tatah - then; te - they; muditāḥ - glad; sarve - all; babhūvuh - they became; pulaka-
aṃcitāḥ - hairs erecting; śrīvāsa-panditaḥ - the expansion of Nārada Muni; tatra -
then; snāpayām āsa - he bathed; tam - Him; prabhum - the Lord; svah-nadī - river of
heaven; svaccha-salilaiḥ - with crystalline waters; pūjāṃ - worship; cakre - made;
yathā-vidhi - according to precept; nitya-ānandah - 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, Śrīvasa bathed Prabhu with the crystalline
waters of the sky-flowing Gāṅgā and worshipped Him according to the vaishnava precept
for guru-pūjā. Mighty Nityānanda held an umbrella above Gaura's head.

gadādharaḥ ca tāmbūla / dadāti śrī-mukhopari
kecit sevante ta deva / câmara-vyajanādībhīḥ 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; câmara - yak-tail whisk; vyajana - fan; ādībhīḥ -
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 câmara whisks.

sankīrttana-rase magnā / hari gāyanti sarvataḥ
eva kautuka āpannā / vismitā nanttur jaguḥ 17

sankīrttana-rase - in the mellows of congregational chanting; magnā - immersed;
harim - the remover of sin; gāyanti - they sing; sarvataḥ - in all directions; evam -
thus; kautukam - eagerness; āpānṇāh - attained; vismitāh - mystified; nantuḥ - they danced; jaguh - they sang.

Immersed in sankirtana-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-varah
The Brāhmaṇa’s Blessing-Curse

atha para-dine devo / bhakti saṣīkayan svakān
devālaya yayau vipraih / sāṛdha sammārjani kare 1

atha - then; para-dine - on the next day; devah - the Lord; bhaktim - devotion; saṣīkayan - instructing; svakān - to His own men; deva-ālayam - the abode of the Lord; yayau - He went; vipraih - with the learned brāhmaṇas; sāṛdham - in company; sammārjanim - 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 cāṣa-bhāgeu / dhaṭi kaṭi-vare vahan
nūtana-vastra-ktoṇio / bāla-sūryya-sama-prabhāḥ 2

kuddālam - dust-pan; ca - and; asa-bhāgeu - on the shoulders; dhaṭīm - old cloth; kaṭi-vare - on His beautiful hips; vahan - carrying; nūtana-vastra - new cloth; kta-ṇīṭaḥ - made in a turban; bāla-sūrya - a young sun; sama-prabhāḥ - 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 mahātmānah / kuddāla-mārjjanī-karaḥ
knasya haddīpā bhūtvā / dvāra devālayasya te 3

ācārya - Advaita _cārya; ādyāḥ - headed by; mahā-ātmānah - the great souls; kuddāla-mārjjanī-karaḥ - dust-pan and broom in hand; knasya - of Kṛṣṇa; haddīpā - 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 haddipas (the lowliest of outcaste sweepers), they assembled together at the gate of the temple.

bhitti sammārjayām āsuh / saha knena sad-guṇāh
eva prakāra n-hareḥ / śikā śata-sahasraśaḥ 4

bhittim - walls; sammārjayām āsuh - they cleansed; saha - together; knena - 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 / kāruṇyenaśhyāśikayat
śrīmān gaura-candra-devo / jagatā kārana param 5

bhagavān - the all-opulent Lord; sva-ātma-tantraḥ - self-sufficient; 'pi - although; kāruṇyena - by His mercy; abhyāśikayat - gave potent lessons; śrīmān - illustrious; gaura-candra-devaḥ - the golden-moon-like Lord; jagatām - of the material worlds; kārana - 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 dīvā janārdanam
kaścit kuṭhī namasktya / vinayānata-kandharah 6

uvāca bhagavan sarvve / vadanti tva sanātanam
puruṣa deva-devesa / mā samuddhara pāpinam 7

atha - then; kāle - after some time; vrajantam - walking; tam - Him; pathi - on the path; dīvā - seeing; jana-arādnam - one who stirs the hearts of mankind; kaścit - a certain; kuṭhī - leper; namasktya - bowing down; vinaya - humbly; ānataḥ - bowed; kandharah - head; uvāca - he said; bhagavan - O Lord; sarve - everyone; vadanti - they say; tvam - You; sanātanam - the primeval; puruṣam - person; deva-deva-īsam - 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 Janārdaṇa 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-dārunāt
tat śrutvā bhagavān kruddhaḥ / śroṇa-padma-vilocanaḥ 8

trāhi - rescue; mām - me; duḥsahāt - difficult to tolerate; nātha - O Lord; kuṭha-rogāt - from the disease of leprosy; su-dārunāt - very dangerous; tat - that; śrutvā - hearing; bhagavān - the Lord; kruddhaḥ - angered; śroṇa-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 became so angry that His eyes resembled red lotuses.

uvāca bho durācāra / vainava-dvea-kāraka
śrīvāsa-paṇḍita-dvea / ktvā tva hi katha sukhī 9

uvāca - He said; bho - Oh!; durācāra - evil-doer; vainava-dvea-kāraka - causer of enmity toward a vaisnava; śrīvāsa-paṇḍita - the pure devotee; dvea - hatred; ktvā - having done; tvam - you; hi - certainly; katham - how?; sukhī - a happy person.

He said, "O miscreant, you have provoked hatred towards a vaisnava! After behaving viciously to Śrīvāsa Panita, how now can you expect to be happy?

avācyā vādam uktvā ta / nīnāta vaiṇavottamam
śaṭa-janmani kūṭhī tvā / vigatāṅgo bhaviyasi 10

avācyā - unspeakable; vādam - words; uktvā - saying; tam - to him; nīnātam - learned; vaiṇava-uttamam - transcendental vaisnava; śaṭa-janmani - for one hundred births; kūṭhī - leper; tvam - you; vigata-āṅgah - without a healthy body; bhaviyasi - you shall be.

"You have spoken unspeakable words about that great vaisnava and learned scholar. Thus for one hundred births your body shall be consumed by leprosy.

vaiṇava-dvea-kārtāra / noddharāmi kadācana
bahiḥ-prāṇam ima deham / antah-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; imam - this; deham - body; antah-prāṇam - internal life; ca - but; vaiṇavam - devotee of Viṣṇu.

"I shall never deliver one who fosters hatred for the vaisnava. This body of Mine constitutes My external life, whereas My internal life is the vaisnava.

ta dvianti mahā-mohāt / patanti niraye 'sucau
vaiṇaveu natā ye ca / mā dvianti kathaṅcana 12

tān uddhariye sarvatra / mahā-pātaka-saṅcyāt
evam uktvā yayaḥ devaḥ / sṛvāsasyālaye śubhe 13

tam - him; dvianti - they hate; mahā-mohā - out of great delusion; patanti - they fall; niraye - into hell; asuaça - unclean; vainaveu - unto the vaisṇavas; natā - bowed; ye - who; ca - but; mām - Me; dvianti - they hate; kathaice - somehow; tān - them; uddhāriye - I shall deliver; sarvatra - in all situations; mahā-pātaḥ - of great sins; saṁcayā - from the accumulation; evam - thus; uktvā - having spoken; yayaḥ - He went; devaḥ - the Lord; sṛvāsasya - of Śrīvāsa; ālaye - to the abode; śubhe - auspicious.

"Those who bow to the vaisṇavas, 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 vaisnava, 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-pandita prāha / karuṇārdro jagat-guruḥ 14

upaviśya - sitting; sukham - comfortably; reme - He took pleasure; bhagavān - the Lord; sva-janaiḥ - with His people; saha - together; śrīvāsa-panditaḥ - the pure devotee; prāha - He said; karuṇā-ārdraḥ - melting with compassion; jagat-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, spake to Śrīvāsa Panita as follows:

pathi kaścit kuṭha-rogi / duṭas tvād-aparādhahah
bhunkte sa naraka sarvam / uddhāro naiva dśyate 15

pathi - on the path; kuṭha-rogi - a leper; duṭah - rogue; tvād-aparādhahah - because of offenses to you; bhunkte - he experiences; sah - he; narakam - hell; sarvam - 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

sah - he; prāha - said; yah - who; aparādham - offense; me - to me; karoti - he does; hi - certainly; samāsataḥ - in general; uddhāraṇa - deliverance; kuru - make; tam - him; deva - O Lord; varam - boon; etat - this; sadā - perpetual; mama - my.

Śrīvāsa said, "O Lord, for eternality 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-pāṭaka-mūla-hū 17

"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 kaścit / ntyanta puruottamam
daṭu gatvā na dīvā ca / bahir-dvāh-sthana vāritaḥ 18

rutah para-dine dīvā / gaṅgā-tire jagad-gurum
su-durmukho ruitvā ta / sāpa dāsyann uvāca ha 19

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.

yajñopaviṭa vakah-stha / chittvā śāpa dadau krudhā
yasmāt tvan-ntyā-samaye / tatra gacchan nivāritaḥ 20

dvāh-sthana te tato 'dya tva / sasārād bahir āvraja
tat śrutvā brāhmaṇa-vaco / mumoda bhagavān parah 21

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 brähmana, He felt very happy and thought:

kruddha-brähmana-sāpo vai / vara evābhavan mama  
uddharāmi janān sarvān / sannyāsāsrāsam āśritah 22

kruddha - angered; brähmana - one who understands brahman; sāpah - curse; vai - certainly; varah - 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 brähmana'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 sāpa / śraddhayā parayā saha  
brahma-sāpād vimucyeta / nava sukham avāpnuyāt 23

iti - thus; śrutvā - hearing; hareḥ - of Hari; sāpam - curse; śraddhayā - with faith; parayā - with intense; saha - with; brahma-sāpāt - from brähmana'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 brähmanas, and he feels a new and ever-expanding bliss within his life.

Thus ends the Thirteenth Sarga entitled "The Brähmana's Blessing-Curse," in the Second Prakrama of the great poem Śrī Caitanya Carita.

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Fourteenth Sarga
śrī-balabhadra-āveśah
Gaura Becomes Absorbed in the Mood of Balabhadra

atha prabhāte vimale dyu-nāthe smaran / muni-brähmana-sajjanān  
bahūn  

da pāṭhayan daivata-gaura-candro / babhūva nilāmbara-bhāva- 

bha-vitaḥ 1

atha - then; prabhāte - at dawn; vimale - pure; dyu-nāthe - lord of light (the sun); smaran - remembering; muni - sages; brähmana - knowers of spirit; sajjanaṇ - saintly men; bahūn - men; saḥ - He; pāṭhayan - reciting; daivata-gaura-candrah - the
divine golden-moonlike person; *babhūva* - He became; *nila-ambara* - the wearer of blue-garment (Balarāma); *bhāva* - mood; *bhāvītaḥ* - 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 Puri, 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.

\[
\text{sa hāsayan dehi madhūni sāmpratās / tv atīva ta megha-sama svana}
\]

\[
punāḥ
\]

\[
\text{suṣrāva tasmin samaye halāyudha / nilāmbara śveta-mahīdhara}
\]

\[
\text{prabhum 2}
\]

\[
\text{saunanda-pānī vara-padma-lohana / dīvādbhuta hta-manāḥ}
\]

\[
\text{praharayān}
\]

\[
\text{lokān nanartākhila-loka-pālakah / svaya haris tair munibhiḥ su-veṣa-
}\]

\[
dhka 3
\]

\[
sah - He; hāsayan - causing to laugh; dehi - give; madhūni - honeys; sāmpratāḥ - now; tu - but; atīva - very; tam - Him; megha-samam - like a cloud; svanam - a sound; punāḥ - again; suṣrāva - He heard; tasmin - at that; samaye - time; halā-
\]

\[
yudham - bearing a plow-weapon; nila-ambaram - blue-garment; śveta - silver; mahīdharam - mountain; prabhum - the Master; saunanda-pānī - the wielder of the club Sunanda; vara-padma-locanam - who has beautiful lotus eyes; dīvā - seeing; adbhutam - wonderful; hta-manāḥ - with jubilant heart; praharayan - engladdening; lokān - the people; nanarta - danced; akhila-loka-pālakah - the protector of all people; svayam - personally; harih - the remover of inebrieties; tai munibhiḥ - with the sages; su-veṣa-dhka - wearing a very attractive attire.
\]

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), Nilāmbara (the Wearer of Blue Garments), Śveta-mahīdhara (the Mountain of Silver), Prabhu (the Master), Saunanda-pānī (the Wielder of the club named Sunanda), Vara-padma-locan (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.

\[
viprair upeto hari-nāma-gāyanair / hto 'gamad vaidya-murāri-veśmani
tatrāvadad dehi sudhā madhūṭkaṭā / prācī-divā-nātha ivāti-lohitah 4
\]

\[
vipraīḥ - with the learned brāhmaṇas; upetaḥ - with; hari-nāma-gāyanaiḥ - who were singing the names of Hari; htaḥ - thrilled; agamat - He went; vaidya-murāri-
\]

\[
veśmani - in the house of Murāri, the physician; tatra - there; avadat - He said; dehi - give; sudhām - ambrosia; madhu-utkāṭāṃ - strong honey wine; prācī - east; divā-
\]

\[
nātha - lord of the sky; iva - like; atī-lohitah - 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!"

\textit{jinaḥ svaya toya-su-pûrṇa-bhājana / hastena dhtvāpibad ambu pāvanam}
\textit{nanarta matto 'ti-hasan lūthan kitau / tadā 'stuvas te halina dvijottamāḥ 5}

\textit{jinaḥ - the victorious; svayam - by His own desire; toya-su-pûrṇa-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; lūthan - rolling; kitau - on the plow; 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.

\textit{petuḥ pthivyā baraṇāmbuja-dvaye / mumoda cātiva muhur muhur janah}
\textit{eva sa devo baladeva-lilayā / nanarta covāca ca sāma-nisvanah 6}

\textit{petuḥ - they fell; pthivyām - on the earth; carana-ambuja-dvaye - at His two lotus feet; mumoda - He enjoyed; ca - and; ativa - intensely; muhur muhur - repeatedly; janah - the person; evam - thus; saḥ - He; devaḥ - the Lord; baladeva-lilayā - through the pastime of Baladeva; nanarta - He danced; ca - and; uvāca - He said; ca - and; sāma-nisvanah - 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:

\textit{nāha sa kno vacasā sukhī bhaved / yo me prayacchantu su-peyam adbhutam}
\textit{mallo 'yam ity aṅgulīnā dvijaika / kipan su-dūre prāhinot pthivyām 7}
\textit{papāta so 'py āgata-sādhvaso 'bhūd / eva vijahre bhagavān sva-lilayā prātaḥ samārabhya divāvasāna / yāvat sa devo baladeva-lilayā 8}

\textit{na - not; aham - I; saḥ - He; knaḥ - the all attractive Lord; vacasā - by words; sukhī - happy; bhaved - I may be; yah - who; me - to me; prayacchantu - he must give; su-peyam - fine drink; adbhutam - wonderful; mallah - wrestler; ayam - this; iti - thus; aṅgulīnā - by a finger; dvija-ekam - one brāhmaṇa; kipan - throwing down; su-dūre -}
at a great distance; prāhinot - He sent; pthivyām - on the earth; papāta - he fell; sah - He; api - also; āgata-sādhvasah - becoming perturbed; bhū-devam - the brāhmaṇa; vijahre - He enjoyed; bhagavān - the Lord; sva-lilayā - by His pastimes; prātaḥ - early; samārabhya - beginning; diva-avasānam - to the end of the day; yāvat - until; sah - He; devah - the Divinity; bala-deva-lilayā - 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.

krīdā vidhatte 'dbhuta-rūpa-vesaḥ / svaya kta-snāna-vidhir yayau
gham
bhunkte sva-vargaiḥ pariveṭitaḥ svaya / śrī-gaura-candro jagatā patiḥ
prabhuḥ 9

krīdām - sport; vidhatte - He enacted; adbhuta-rūpa-vesaḥ - astonishing beauty and attire; svayam - of His own accord; kta-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-candro - the Golden Moon; jagatā patiḥ - 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 Gangā and eating surrounded by his dear associates. Then He returned home.

athāpare 'hni paritapta-deho / muhur muhur moham avāpa devaḥ
samaran vane ta parikirṇa-mūrdha-jās / tadā dvijās ta salilair
asiṅcayan 10

atha - then; apare - on another; ahni - on a day; paritapta-dehah - very hot body; muhuḥ muhuḥ - repeatedly; moham - delusion; avāpa - He got; devaḥ - the Lord; smaran - remembering; vane - in the forest of Vṛndāvana; tam - Him; parikirṇa-
mūrdha-jāh - scattered hair; tadā - then; dvijāḥ - brāhmaṇas; tam - Him; salilaiḥ - with waters; asiṅcayan - 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 Vraja. The brāhmaṇas sprinkled Him with water.

gadādhara samprati labdha-sanjñāḥ / provāca vaikalya-girā svaya
prabhuḥ
samānayāsādyā samasta-bandhūn / sad-vaiṅavās tān pratilokayāmi 11

gadādharam; samprati - immediately; labdha - regained; sanjñāḥ - consciousness; provāca - He spoke; vaikalya-girā - with faltering words; svayam - spontaneously;
prabhu - the Master; samānaya - bring together; āsādyā - going to; samastabandhun - all my friends; sat-vainavān - pure vaisnavas; 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 vaisnavas."

tadājñayā te muditāḥ samāgatā / ācāryya-ratna-pramukhā mahattamāḥ
dtvā hari vihvalita sa-gadgada- / svara vimūdhā iva te bhśardditāḥ 12

tadā - then; ājñayā - by His order; te - they; muditāḥ - joyously; samāgatāḥ - assembled; ācārya-ratna - the jewel among teachers; pramukhāḥ - headed by; mahattamāḥ - the greatest souls; dtvā - seeing; harim - the remover of sin; vihvalitam - overwhelmed; sa-gadgada-svaram - with a choked sound; vimūdhāḥ - perplexed; iva - as indeed; te - they; bhśa - extremely; ardītāḥ - rejected.

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 ucuṣ ca kim atra kāraṇa / vadasva tātā svayam eva sāmpratam
śrutvāvadat tān n-hariḥ su-vihvalo / dto mayā śveta-girir halāyudhaḥ 13

babhāuvu - they were; ucuḥ - they said; ca - and; kim - what? atra - here; kāraṇam - the cause; vadasva - please tell; tātā - 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-vihvalah - very overwhelmed; dtāh - seen; mayā - by Me; śveta-girir - the silver mountain; halā-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- bhūanāḥ
śrutvā tadā śri-yuta-candra-śekharā- / cāryo 'tha ta prāha vadasva tat prabho 14

ḍtaś 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-guh - thousand-rayed (sun); yathā - like; prabhāte - at dawn; vara-hema-bhūanah - wearing fine gold ornaments; śrutā - hearing; tadā - then; śrī-yuta - blessed by Śrī (Lakṣmi); candra-śekhara-acāryaḥ; tam - Him; prāha - he said; vadasya - please say; tat - Him; prabha - O Master; dtah - seen; tvayā - by You; yat - who; sahasā - suddenly; tadā - then; hariḥ; tatra - there; eva - indeed; gatvā - went; halinam - the plow-holder; dadarśa - He saw; tatāh - then; tat - that; āveśatayā - by His absorption; punah - again; vibhuh - the all-pervading; nanarta - He danced; tat-vesa-dharah - putting on the dress of Balarāma; mudā-anvitaḥ - 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 Sekhara _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.

**hto hariḥ kautuka-ntyā-jalpitair / ānanditātma kara-bhaṅga-saṅgataiḥ**

sad-vainavaḥ punya-mahi-dharorjitaḥ / krāntair vidhuh svarga-sukha pada-kramaiḥ 16

**htah** - thrilled; **hariḥ** - the dispeller of evil; **kautuka** - eagerness; **ntyā** - dancing; **jalpitaiḥ** - by their skillful use of words; **ānandita-ātmā** - delighted at heart; **kara-bhaṅga** - dancing of hands; **saṅgataiḥ** - appropriate; **sad-vainavaḥ** - with the pure vaisṇavas; **punya-mahiḥhara** - mountains; **ūrjaiḥ** - powerful; **krāntaiḥ** - surpassing; **vidhuh** - the moon; **svarga-sukham** - heavenly happiness; **pada-kramaiḥ** - with the footsteps.

The moon of Hari was thrilled and delighted at heart by the pure vaisṇavas. 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-saṅkirttanakair jagad-dhitaiḥ**

tato 'parāhne punar eva deve / ntyonmukhe vārunī-divya-gandhaiḥ 17

**apūri sarvāṇi diśā mukhāni / tadā saṃāghrāya janā nananduh**

śrī-rāma-nāma-dvija-varyya-sattamo / 'paśyat tadā tatra saṃāgaṭaṁ bahun 18

**evam** - thus; **dina-antam** - the day's end; **saḥ** - He; **nināya** - passed; **yajña-bhuk** - the enjoyer of sacrifice; **yajñaiḥ** - by sacrifices; **su-saṅkirttanakaiḥ** - by pure group-chanting; **jagat** - for the living entities; **hitaiḥ** - by the benefit; **tataḥ** - then; **apara-ahne** - on the next day; **punah** - again; **eva** - surely; **deve** - the Lord; **ntyā** - in dancing; **unmukhe** - the face raised; **vārunī-divya-gandhaiḥ** - by the divine fragrance
of honey wine; apūri - filled; sarvāni - all; diśam - of directions; mukhāni - principal; tādā - then; samāghṛaya - smelling; janāh - the people; nananduh - took pleasure; Śrī-rāmā-nāma - of the name Śrī Rāma; dvīja-varya-sattamah - the exalted best of the twice-born; apaśyat - he saw; tādā - 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 sāṅkīrtana, 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 Vārunī 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.

\[ \text{kāṇṭaika-padmān kamalāyatekaṇān / śrotraika-vinyasta-su-} \]
\[ \text{kundalārccīā} \]
\[ \text{vidyotamānān sita-vastra-mastakān / śrutvā tato 'nye nantuḥ} \]
\[ \text{praharitāḥ 19} \]

kāraṇa-eka-padmān - lotus on one ear; kamala - lotus; āyata - spread; ikaṇā - eyes; śrotra-eka-vinyasta - placed on one ear; su-kundala - fine earring; arciā - brilliant; vidyotamānānā - illuminating; sita-vastra - white cloths; mastakān - heads; śrutvā - heard; tatah - then; anye - other; nantuḥ - they danced; praharitāh - 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 Gaur Hari's bhaktas heard these topics of Kṛṣṇa-kathā from Śrī Rāma, they sang and danced very jubilantly.

\[ \text{tatraiva kaścid vana-māli-nāmā / paśyaty ala kāṇcana-nirmita kitau} \]
\[ \text{saunandana sūryya-kara-prakāśaka / saha-romāśrubhir ārdra-} \]
\[ \text{vagrahāḥ 20} \]

tatra - there; eva - surely; kaścit - a certain; vana-māli-nāmā - named Vana-māli; paśyati alam - he saw; kāṇcana-nirmitam - made of gold; kitau - on the earth; saunandanama - the club called Sunanda (Balarāma's club); sūrya-kara-prakāśakam - radiant like the sunshine; saha-roma - hairs bristling; āsṛubhīh - with tears; ārdra-
vagrahāḥ - 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.

\[ \text{tato nanartākhila-loka-nātho / halāyudhāveśa-rasena mattaḥ} \]
\[ \text{dīvāvadhūtaś ca nināya vakasi / ta gaura-candra ca rasena tena 21} \]

tatah - then; nanarta - he danced; akhila-loka-nāthah - the Lord of all worlds;
hala-ayudha - plow fighter (Balarāma); āveṣa - absorbed; rasena - by the mellow; mauthah - delighted; dīva - seeing; avadhūtah - Nityānanda; ca - and; nīraya - 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 diviso jāh saheśāh**
**premāśru-pūrṇāḥ pulakākulāvtāḥ / śrī-rāma-narāyaṇa-kṛṇa-jalpinaḥ**

22

nabha-gatāh - taken to the skies; nemur - they bowed down; anuttamena - incomparable; bhāvena - ecstatic mood; tptā - satisfied; divi-jāh - the residents of heaven; saha-isāh - with Śiva; prema-aśru-pūrṇāh - filled with tears of love; pulaka - erections of the hairs; akula - eagerly absorbed; avtāh - covered; śrī-rāma-narāyaṇa-kṛṇa - names of the Lord; jalpinah - 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! Krṣṇa!"

**eva nisā tā sa nīraya devas / tato yayau svah-sarid-ambu-madhye**
**vigāhya tasmin sva-janaiḥ sameto / hasan śanaiḥ kṛīdanakaka cakāra**

23

evam - thus; niśām - night; tām - that; sah - He; nīraya - passing; devah - the Divine Lord; tatah - then; yayau - He went; svah-sarit - of the celestial river; ambu-madhaye - in the midst of the water; vigāhya - diving; tasmin - in that; sva-janaiḥ - with His own men; sametah - together; hasan - laughing; śanaiḥ - gradually; kṛīdanakam - 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 skyGangā. There He bathed, dived and created sports in the company of His associates.

**tato 'gamad veśma nija jītarir / janā namasktya hari nijāśramam**
**yayuh prabhāte punar eva sarvve / samāgatā draṭu ajāṅghri-paṅkajam**

24

tatāh - 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; nīja-aśramam - His hermitage; yayuh - they walked; prabhāte - in the bright morning; punah - again; eva - again; sarve - all; samāgatāḥ - assembled; draṭum - to see; aja - the unborn; anghri - feet; pankajam - mud-born (lotus).

Then in the light of dawn the conqueror of the mind walked to His home, and the
bhakta-yanas after offering pranāma 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 prakārani bahūni cakre / halāyudhāveṇa-dharo mukundah**
**sva-bhakti-pūrṇo jagatā hitārthi / śrī-kna-caitanya-prabhuḥ svaya hariḥ 25**

evam - thus; prakārani - kinds; bahūni - many; cakre - He made; halā-āyudhā - the plow-fighter; aśeṣa-dharah - held absorption; mukundah - the giver of liberation; sva-bhakti-pūrṇah - full with devotion for Himself; jagatām - of all sentient beings; hita-arthi - who desires the welfare; śrī-kna-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.

**śnoṭi yaḥ śrī-halinaḥ caritra / vicitra-veśair yad akāri sa prabhuḥ bhavet sadā bhakti-rasābhimatto / mto 'śnute śrī-puruottamāntam 26**

śnoṭi - he hears; yah - who; śrī-halinaḥ - of the splendid wielder of the plow; caritraḥ - behavior; vicitra-veśaiḥ - astonishing garb; yat - which; akāri - made; saḥ - He; prabhuḥ - the Master; bhavet - it can be; sadā - always; bhakti-rasaḥ - the mellows of devotion; abhimattah - intoxicated; mtah - dead; aṣnute - he obtains; śrī-puruṇa-uttamaḥ - 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 nectaean 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

gopi-bhāva-varnana-bhakti-yogah
A Description of the Ecstatic Moods of the Gopis as Bhakti-Yoga

uvāca kṛṇaḥ kala-nāda-ramyaḥ / vaco 'mta ślāghya-sa-gadgada-svaram
varāha-devo bhagavān dadau mām / ālingana yajña-vapur
mahīdharaiḥ 1
uvāca - He said; knah - ender of the cycle of birth and death (sasāra); kala-nāda - sweet-sounding; ramyam - charming; vacah - words; amtam - nectar; ślaghyा - praiseworthy; sa-gadgada-svaram - sounds of choking; varāha-devah - the boar avatāra; bhagavān - the all-opulent Lord; dadau - He gave; mām - to Me; aḷinganam - an embrace; yajña-vapuh - the form of sacrifice; mahī-dharah - 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 sannivitaḥ / sa venu-pāṇir nayanānjano 'bhuṭ itīrita tasya niśamya viprā / hṭā nandanur nantuḥ mahāntaḥ 2

hala-ayudhaḥ - the plow-warrior, Balarāma; me - My; hdi - in the heart; sannivitaḥ - situated; saḥ - He; venu-pāṇih - holding a flute; nayana-anjanaḥ - eyes blacked by eye-ointment; abhāt - He was; iti - thus; īritam - uttered; tasya - His; niśamya - listening; viprāḥ - the learned brāhmaṇas; hṭāḥ - thrilled; nananduh - 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 prahasana sa kno / venu prayacchādyā madiyam uttamam tadāvadat so 'pi tavālaye vibho / bhīmātmajāyāḥ parirakito 'sti saḥ 3

śrīvāsa - the pure devotee; āha - He said; prahasana - laughing; saḥ - He; knah; venum - the flute; prayaccha - bestow; adya - now; madiyam - My; uttamam - transcendental; tadā - then; avadat - He said; saḥ api - that very person; tava - Your; ālaye - in Your abode; vibho - great Lord; bhīmā-ātmajāyāḥ - of the daughter of Bhīṣmaka (Rukmini); parirakitah - protected; asti - He; saḥ - He.

Then Lord Kṛṣṇa laughingly spoke to Śrīvāsa, "Now bring Me My transcendental flute." Then that Pañita replied, "Great Lord, that flute is within Your dwelling, carefully guarded by the daughter of Bhīṣmaka.

venus tad asmin samaye na labhyate / rātrau kavāṭāpihite ghāntare eva niśamya prahasana niśā tā / bhaktaiḥ sama loka-gurur nināya 4

venuh - 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; prahasana - laughing; niśām - night; tām - that; bhaktaiḥ - with the devotees; samam - together; loka-guruh - 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 dvijēsā / natvā hari svāh-sarit-ambu-madhye
snātvā sukhenaiva hari samarcyā / bhuktvā prasāda paramā muda
yayuh 5

prātaḥ - early morning; yayuh - they walked; te - they; muditāḥ - joyously; dvija-
isāḥ - the chiefs of the twice-born; natvā - bowing; harim - the remover of evils;
svāh-sarit - the sky-river (Gāgā); ambu-madhye - in the middle of the water; snātvā
- having bathed; sukhena - gladly; eva - surely; harim - the remover of sin; samarcyā
- worshipping; bhuktvā - having enjoyed; prasādam - foods offered and accepted by
the Lord; paramā - supreme; mudam - delight; yayuh - 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-krīdanaaka murāreḥ / śrutvā vimucyeta bhavārvāvān naraḥ
pathel labhet tad pada-pankaje rati / druta mahā-roga-ganād
vimucyate 6

evam - thus; mahā-krīdanakam - great sporting; mura-areḥ - of the enemy of
Mura; śrutvā - hearing; vimucyeta - he may be delivered; bhava-ārvāvat - from the
ocean of material existence; naraḥ - a man; pathet - he can recite; labhet - he can
obtain; tat - that; pada-pankajē - at the lotus feet; ratim - affection; drutam - fluid;
mahā-roga-ganāt - 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 kna-pada-pankajāśraye / gopa-yauvana-vaše 'bhavan manah 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; kna - the all-attractive Lord; pada-pankajā - the lotus feet of;
āśraye - at the shelter; gopa-yauvana - the young cowherd; vaše - controlled;
abhavat - it became; manah - 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.
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 ivābahau mahān / sīr-pateh prathama-jo dvijottamah
dandavad bhuvi nipatya surariḥ / prāṇaman munir ajāṭama-jo 'jitam 9

tatra - then; nārā-dah - the giver of Nāra (Hari); iva - like; ābahau - radiantly appeared; mahān - the great; sīr-pateh - of the protector of Lakṣmī, Nārāyana; prathama-jah - the first-born dvija-uttamaḥ - the transcendental brāhmaṇa; danda-vat - like a rod; bhuvi - on the earth; nipatya - falling; sura-ih - the sage amongst the gods; prāṇaman - bowing down; munih - the sage; ajā - of the unborn Brahmā; ātma-jah - the son; ajitam - to the unconquerable Lord

First the great brāhmaṇa, Śrīvāsa Pāṇḍita, the elder brother of Śrīpati Pāṇḍita, 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 pratīhi śanakair idam uktvā / sīr-gadādhara-mahisuram āha
gopīke 'vadah surari-pade tvā / sampraṇamya nata-khandhara-cittā 10

tāta-māt-caranā pariḥtya / kna-pāda-kamalasya su-sevām
kartum īśa iha tat-karunābdheḥ / pāda-padma-karunā mayi te syāt 11

mām - Me; pratīhi - please accept; śanakaiḥ - gently; idam - this; uktvā - saying; sīr-gadādhara - the energy of a devotee; māḥi-sūram - earth-god (a brāhmaṇa); āha - he said; gopīke - O gopikā; avadah - you said; sura-i-pade - at the feet of the sage-gods; tvam - you; sampraṇamya - bowing down fully; nata-khandhara-cittā - with bowed head and humble mind; tāta-māt-caranam - the feet of father and mother; pariḥtya - giving up; kna - of Kṛṣṇa; pāda-kamalasya - of the lotus feet; su-sevām - fine service; kartum - to do; īśe - unto the Lord; iha - in this world; tat - Kṛṣṇa; karunā-abdheḥ - of the ocean of mercy; pāda-padma - the lotus feet; karunā - 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 / sampraṭha-vadanaḥ punar āha apsare sura-nadi-payasi tva / māgha-māsa-śatakaiḥ sādā kuru 12**

evam - thus; āpta-vacasā - with words of trust; sah - he; munih - the sage; tām - her; sapraṭha-vadanaḥ - very jubilant face; punah - again; āha - he said; apsare - O heavenly dancing girl; sura-nadi - 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; sādā - always; kuru - do.

"After you uttered such trusting words to him, Nārada replied with a jubilant countenance, 'O apsārā, 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 / kṇa-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; kṇa-pāda-kamalasya - of Kṛṣṇa's lotus feet; su-sevā - the sublime service; tat - that; ktam - done; muni-vacah - 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-rasormibhir ārdrā durlabhā tri-jagato munir āpa / yā pragāyati mudā sukadevāḥ 14**

uttamām - transcendental; atitarām - excellent; hari-bhaktim - devotion to Hari; prema - love; nirbhara - ardent; rasa - of flavor; urmibhiḥ - by the waves; ārdrā - wet; durlabhām - rare; tri-jagataḥ - from the three worlds; munih - the sage; āpa - he obtained; yām - which; pragāyati - he extols; mudā - with joy; ūkā-devah - 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-rama. It is such bhakti as this which Sukadeva extols with joy.

**tathā ca (10.47.63)**

**vande nanda-vraja-strīnā / pada-renum abhiknaśah yāśā hari-kathodgīta / punāti bhuvana-trayam 15**

vande - I praise; nanda - where Nanda ruled; vraja-strīnām - of the milkmaids of
Vraja; pada-renum - the dust of the feet; abhiknaśah - incessantly; yāsām - whose; hari-katha - topics of Hari; udgitam - celebrated; punāti - it purifies; bhuvana-trayam - the three worlds.

[Here follows verse 63 from the Forty-Seventh Chapter of the Tenth Canto of Srimad Bhagavatam:]

"Śrī Sukadeva 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 / sarvā-pāpa-gaṇavān dvija-sūnuh
duḥkha-pālibhīr 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-sūnuh - the son of a brāhmaṇa; duḥkha-pālibhīhi - 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-vibhavena bhavābdheh / pāram eva para-dustarasya ca
gacchatu sa-gaṇa eva kpābdher / dhāma ki punar ajasya su-sevā 17**

nāma-mātra - simply the holy name; vibhavena - by the potency; bhava-abdheh - 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-gaṇah - with his associates; eva - surely; kpā-abdheh - of the ocean of mercy; dhāma - the abode; kim punah - 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 ādṛāh
sambabhūvor ati te rasa-pūrṇās / tūrnam eva muditā dvija-varyāh 18**

evam - thus; uktavati - saying; bhū-sura-varye - the best of brāhmaṇas; prema-sāgara - the ocean of love; rasa-urmiṁbhiḥ - the waves of rasa; ādṛāh - wet; sambabhūvah - they became; ati - very; te - they; rasa-pūrṇāḥ - full of mellow; tūrnam - quickly; eva - surely; muditāḥ - engladdened; dvija-varyāh - 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-kirana-mātram etat vta*

*surendra-muni-pungavaiḥ sahacarair hi brahmadebhiḥ*

*kta sakala-nirmmala gopa-gopī-nāmāmtaṁ*

tad āpsara kathādika manuja-bhāvam eva sphuṭam 19

*yat* - which; *āṅghri-nakha* - toenails; *candrika-kirana* - moon-beam; *mātram* - simply; *etat* - this; *vta* - sought after; *sura-indra* - and the best of the gods; *muni-pungavaiḥ* - by the powerful sages; *saha-caraiḥ* - with their companions; *hi* - indeed; *brahma-ādibhiḥ* - headed by Brahmā; *ktam* - done; *sakala-nirmalam* - fully spotless; *gopa-gopī* - the cowherds and milkmaids; *nāma-amtaḥ* - by the nectarean names; *tat* - that; *āpsara* - of the heavenly dancing girl; *kathā* - story; *ādikam* - headed by; *manuja-bhāvam* - human mood; *eva* - certainly; *sphuṭam* - manifest.

A single ray of Gaurāṇa'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 Vrāja-gopas and gopīs. Therein histories such as Śrī Gadādhara's former life as an āpsara 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-prakāśah*

Lord Gaura Reveals All Potencies

*prāviṣat tad anu danda-dharo 'grataḥ / pūrna-candra-sadāsa hari-dāsaḥ kirttana kuru harer iti vāḍi / bodhayas tri-jagati paritaptāṁ 1*

*prāviṣat* - he entered; *tat anu* - after that; *danda-dharah* - holding a staff; *agraṭah* - before; *pūrna-candra-sadāsaḥ* - like the full moon; *hari-dāsaḥ* - the exemplary teacher of the holy names; *kirtanam* - chanting; *kuru* - please make; *hareḥ* - of Hari; *iti* - thus; *vāḍi* - speaking; *bodhayan* - enlightening; *tri-jagatim* - the three worlds; *paritaptāṁ* - 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-kirtana 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
vainavā nantur udgata-netra- / vāribhis timita-vigraha-bhājah 2

tasya - his; tat-vacanam - his words; abja-mukhasya - of the lotus-faced; sannipiya - drinking intensely; hita - thrilled; anga-ruhā - hairs; te - they; vainavāh - the devotees of Viṣṇu; nantuh - they (sang) and danced; udgata - coming forcefully out; netra - eyes; vāribhih - by the waters; timita - wet; vigraha - body; bhājah - 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 vainava-rājo / rājamāna iva tigma-maricīh
ākipann iva sudhā iva kāntim / abja-cāru-vadanaḥ sa mahātmā 3

prāviśat - he entered; tat anu - afterwards; vainava-rāja - the king of vaiṣṇavas; rājamāna - shining; iva - like; tigma-maricīh - 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 vaiṣṇavasAdvaita _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; vijāta - 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 - mellow; ārdra - tender; matta-siha - maddened lion; iva - like; durdamana - indomitable; antah - 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 vilokyā muditair nayanābjaīh / sādhavaḥ sadasi tasya mukhendum
adbhuta papur avaśya hdas te / prema-sāgara-raseu nimagnāḥ 5

tam - Him; vilokyā - glancing; muditaith - with glad; nayana-abjaïh - with lotus eyes; sādhavaḥ - the saints; sadasi - in the assembly; tasya - his; mukha-indaṃ - moon-like face; abdhutam - wonderful; papu - they drank; avaśya - spontaneously; hda - hearts; te - they; prema-sāgara - ocean of love; raseu - in the mellow;
nimagnâḥ - 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 mellow of the prema-sāgara.

**gopī-veṣa-dharako baladevah / prāviṣad rasa-viṣea-vinodi prāṇa-nātha-kara-pallava-pradho / nayana-vāri-paripūrṇa-su-dehaḥ 6**

gopī-veṣa-dharaka - wearing the attire of an elderly milkmaid; baladevah - the mighty Lord; prāviṣat - entered; rasa-viṣea - specific mellow; vinodi - 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-kta-veṣa-viṣeah / prāviṣat sa bhagavān amtāsuḥ tapta-kāṅcana-vapuh kanakādri- / śṅga-rāja iva jaṅgama-veṣah 7**

vāsudeva - the son of Vasudeva; kta - made; veṣa - attire; viṣeah - specific; prāviṣat - entered; sa - He; bhagavān - the all-opulent Lord; amtāsuḥ - He whose rays are like nectar; tapta-kāṅcana-vapuh - a body colored like molten gold; kanaka-adri - golden mountain; śṅga-rāja - the king of mountains; iva - like; jaṅgama-veṣah - 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 gopi-rasa.

**gopikeva vara-kaṅculi-vakā / śaṅkha-kaṅkana-dharo 'runa-vastrah nūpureṇa nuta-pāda-su-padmah / sūkma-madhya-vapūḥ sa nanarta 8**

gopikā - a milkmaid; iva - like; vara-kaṅculi - beautiful bodice; vakāḥ - chest; śaṅkha - conch; kaṅkana - bracelets; dhara - wearing; aruna-vastrah - saffron garment; nūpureṇa - with anklebells; nuta - praised; pāda-su-padmah - sweet lotus feet; sūkma - slender; madhya - middle; vapūḥ - with His body; sa - He; nanarta - danced.

Like a gopi 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.

**jyotiṭītimilite bhuvas tale / dehajena n-hareḥ kte tadā divya-gandha-pavanaḥ sa kampayan / mālati mahayoj vavau muhuḥ 9**
jyoti - by the light; atimilite - covered; bhuva tale - on the planet earth; deha-jena - from the body; n-hare - of Hari in human form; kte - done; tad - then; divya-gandha-pavanah - the divinely perfumed breeze; sa - He; kampayan - caused to shake; mala - jasmine; malaya-ja - born in the Malaya Hill; vavau - blew; muhu - 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 pracakāśe
candramā divi suresa-maheśa- / loka-pāla-sa-ganāvta-mārge 10**

kheda - depression; śoka - grief; kalayā - by parts of; avidita - unknown; api - although; pūrṇa-maṇḍala - the complete moon; iva - like; pracakāśe - He revealed; candramā - by the moon; divī - in the heavens; sura-śa - Indra; mahā-śa - Śiva; loka-pāla - deities of the planets; sa-gana - with their hosts; āvta - overcast; mārge - 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 dispersed any trace of depression or grief.

**kīrttana sa bhagavān ati-tejā / narttana ca muditah pracakāra
bhāvam āsu vidadhe kamalāyāh / kānti-bhāva-bhd vapuo 'syāh 11**

kīrtanam - chanting; sa - He; bhagavān - the illustrious Lord; ati-tejā - having great potency; nartanam - dancing; ca - and; muditah - joyous; pracakāra - performed; bhāvam - ecstasy; āsu - suddenly; vidadhe - enacted; kamalāyāh - of the goddess of fortune; kānti - beauty; bhāva - ecstasy; bht - bearing; vapua - of the beautiful body; asyāh - 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-gatāyāh / kna-divya-vapuah pratimāyāh
sannikaram upastyā vinīto / navya-vastra-daśayā kusumāni 12**

vigrāhād apanayan punar eva / tatra tāni nidadhe su-manāsi
prema-bhakti-rasa-pūrita-koṭi- / māt-sneha-paripūrito 'bhavat 13**

tatra - there; deva-gha-madhya - in the midst of the temple; gatāyāh - of her who had gone; kna; divya-vapuah - the divine form; pratimāyāh - of the Deity, sannikaram - drawing close; upastyā - approaching; vinīta - humbly; navya - new; vastra - a cloth; daśayā - with the hem; kusumāni - flowers; vigrāhāt - 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 mellow; 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 śrutilbhīḥ pratutoṣuḥ
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; śrutilbhīḥ - from the śruti śāstras (Vedas); pratutoṣuḥ - 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-kanāt punar abhūt bhagavatīyāḥ / sarvva-śakti-mayatā tu vahatīyāḥ
bhāvam eva su-janā mudam āpus / tutoṣuḥ sura-ktaih stava-rājaiḥ 15

tat-kanāt - at that moment; puna - later; abhūt - it was; bhagavatīyāḥ - of the goddess Durgā; sarvva-śakti-mayatām - the quality of having all potencies; tu - indeed; vahatīyāḥ - who conveyed; bhāvam - ecstasy; eva - indeed; su-janā - the good people; mudam - happiness; āpus - they attained; tutoṣuḥ - they praised; sura-ktaih - 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 samupaviṣṭa su-klipte / devatā-pratikti punar āha
prāviśan naṭanā-viκaṇa-kāmā / 'trāgatāsme bhavatā kutukena 16

āsane - on a seat; samupaviṣṭa - sitting down; su-klipte - nicely carved; devatā-pratikti - Personality of Godhead; puna - again; āha - He said; prāviśan - entered; naṭanā-viκaṇa-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-yugājye / prema-bhaktim iti te punar ucuḥ
abravīc ca mayi te yadi bhaktir / jāyate yadi vadiyati lokaḥ 17
cānda ca iti su-smita-vaktrā / tān uvāca tarhi te bhuvi nemuh
brāhmaṇās tam anu sā hari-dāsam / arka indu-sadā 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; ucched - 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; lokah - the world; cānda - follower of Canī (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; nemuh - they bowed down; brāhmaṇā - those conversant with spirit; tam - Him; anu - after; sā - she; hari-dāsam; arka - sun; indu-sadām - 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 Canī.'" Then the brāhmaṇas bowed down on the earth before Him as the sun of Gaurā embraced the moon of Haridāsa.

pañca-hāyena ivabhavat tadā / so 'pi tatra tad abhūd ati-citram
atra ko 'pi samuvāca murāri / dinam 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; dinam - 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 karunārdṛa
tat-kaṇṭā samanubhūya ca sā tat- / pūjana nija-janasya su-vesā 20

tat - that; niśamya - hearing; nayana-abja-yugena - by His two lotus eyes; prema-toyam - water of love; asjat - He released; karunā-ārdṛa - tender with mercy; tat-kaṇṭā - at that moment; samanubhūya - perceiving; ca - and; sā - She; tat-pūjana - the worship of the Lord; nija-janasya - of His own man; su-vesā - 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 āšu vidadhe sura-variyan / pāyayann asura-vāhinī-ripuh
ta vilokya karunārdra-su-netrām / īśvara nija-janā mudām āpuh 21
stanyam - breast milk; āśu - quickly; vidadhe - bestowed; sura-varyān - to the godly men; pāyayān - made drink; asura-vāhinti-ripuh - the enemy of the demoniac armies; tam - Him; vilokya - glancing; karunā - mercy; ārdra - tender; su-netrām - fine eyes; ḍvaram - 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-kānād bhagavataḥ punar eva / bhāva īṣitur abhūḍ avalokya nemur ārdra-nayanā jagad-īśa / tuṭuvuṣ ca muditā dvija-varyāḥ 22

tat-kānāt - at that moment; bhagavataḥ - of the Lord; puna - again; eva - indeed; bhāva - ecstasy; īṣitu - of the master; abhūḍ - it became; avalokya - beholding; nemu - they bowed down; ārdra-nayanā - having moist eyes; jagat-īsam - 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-vaktrāḥ
hasta-ghīta-vara-danda ivāti-caṇḍa- / raśmeḥ śikheva n-harir dadse 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-vaktrāḥ - face like the moon; hasta-ghīta - taking in the hand; vara-danda - a fine staff; iva - like; ati-caṇḍa - very fierce; raśmeḥ - having rays; śikha - flame; iva - like; n-harir - Śrī Hari in His human-like form; dadse - 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-murārī-gupta-anuśāsanam
Murārī Gupta Advises Gaura Hari

śrī-candra-śekharācāryya-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 sāṅkīrtana at the home of Candra Śekhara, the jewel among ācāryas, and there He factually exhibited amazing powers.

saptāha śītala candra-tejāsā sadśa hareḥ
caṅcaleva su-duṇḍakya / cītāḥlāda-kara śuci 2

sapta-aham - for seven days; śītalam - cool; candra-tejāsā - by the power of the moon; sadśam - like; hareḥ - of Hari; caṅcala - lightning; iva - like; su-duṇḍakya - difficult to see; cītta - heart; āhlāda-kara - 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 tatrāgata lokā / ūcūs tatra katha dśoh
unmilane na śaktā sma / vidyud-vat prekya bhūtale 3

ye ye - all who; tatra - there; āgata - came; lokā - the people; ūcu - they said; tatra - there; katham - how; dśoh - of the eyes; unmilane - opening; na - not; śaktā - able; sma - indeed; vidyut-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 vaiṇavāḥ sarvve / harād ūcur na kiñcana
jānanto 'pi mahā-bhāgā / bahir-mukha-janān prati 4

tat - they; śrutvā - hearing; vaiṇavāḥ - the servants of Viṣṇu; sarve - all; harād - 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 vaiṇavas 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-kīrttana samudāhtam 5

atha - then; papraccha - he inquired; śrīvāsa - the pure devotee; bhagavantam - the Lord; jagat-gurum - the guru of the all sentient beings; kalau - in the age of Kali; eva - only; hare - of Hari; nāma-kīrttana - celebration of the names; samudāhtam - told.

Then Śrīvāsa inquired from the illustrious guru of all beings, "You say that the chanting of hari-nāma-sankīrtana is the sole means for self-realization in kali-yuga?"

ki satyādi-yugasyāsti / phala nyūna kathaṅcana
tat śruti 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; śruti - 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 pūrnatvād / dhyānenaivopasādhyate
tat-phala yajña-mātreṇa / tretāyā dvāpare yuge 7

satye - in the age of truth; dharmasya - of virtue; pūrnatvāt - because of completeness; dhyāna - 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; pāpai - by sinners; na - not; saktā - capable; te - they; hariḥ - the remover of sin; svayam - in person; nāma-svarūpa - original form of the name; bhagavān - the Lord; āgatya - coming; sūsubhe - shines; prabhuh - 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 achievein 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 trayah śaktyā / dhyāna-yajñārccanādayah
dāruṇe ca kalau pāpe / svayam evānupadyate 9
kta-ādiu - in the ages of Satya and so on; trayāḥ - three; śaktīyā - practicable; dhyāna-yajña-arcana-ādayah - meditation, sacrifice, Deity worship and so on; dārune - 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 viprah / śrīvāsah panditottamah
mene sarvva-puruārtha-sāra śrī-nāma-maṅgalam 10

tat - that; śrutvā - hearing; harīta - thrilled; viprah - learned brāhmaṇa; śrīvāsah - the residence of Śrī Bhakti; pandita-uttamah - transcendental scholar; mene - he considered; sarva - all; purua-artha - goal of life for the embodied being; sāram - essential; śrī-nāma-maṅgalam - the respondent 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-saṅkīrtana 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; ādin - 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 hee delivered all people including the mlecchas.

ekādā bhagavān āha / netra-vāribhir āplutah
sthātu nāha samartha 'smi / gacchāmi mathurā purīm 12

ekādā - once; bhagavān - the Lord; āha - said; netra-vāribhi - by tears; āplutah - bathed; sthātum - to stay; na - not; ahām - I; samartha - able; asmi - I am; gacchāmi - I am going; mathurām 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 yajñopaviṭa sva / kṣa-viśleka-kātaraḥ
śrutvā tad-vacana tasya / prāha vaidyo murārikah 13
chitvā - breaking; yajña-upavītam - sacred thread; svam - His; kna-visle-a-kātarah - afflicted by separation from Kṛṣṇa; śrutvā - hearing; tat-vacanam - these words; tasya - His; prāha - he said; vaidya - the physician; murārihā - 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 kartu / sākto 'si sarvva-tattva-vit*  
gantu sthātu tvam āryena / 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; *gantu* - to go; *sthātum* - to stay; *tvam* - You; *āryena* - 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*  
svātantryena kariyanti / patiyanti aśucau punah 15

*tvayā* - by You; *cet* - if; *kriyate* - it is done; *nātha* - O Lord; *svātantryāt* - by Your independent nature; *sakalā* - all; *janāḥ* - people; *svātantryena* - in an independent way; *kariyanti* - they will act; *patiyanti* - they will fall; *aśucau* - in an unclean state; *punah* - 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 / svāśramad āśramāntaram*  
kartavya tu tvayā te ke / kathayantu mahattamaḥ 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; *mahattamaḥ* - 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 'dyā / 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 Krṣṇa, if You leave today, all embodied beings may become bereft of consciousness. What more can I say to You?"

bhaktaih savetito nitya / nityānanda-samanvitaḥ
gadādharenā gandhādyaiḥ / sevita bhakta-go hariḥ 18

tat śrutvā bhagavās tūnī / bhūtvāsit prema-vihvalaḥ
kna-sanākirttanānanda-pūrṇa-manorathah svayam 19

bhaktaih - by the devotees; samveṣita - surrounded; nityam - always; nityānanda-
samanvitaḥ - with Nityānanda; gadādharenā - 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; tānim - silent;
bhūtvā - being; asit - was; prema-vihvalaḥ - overwhelmed by love; kna-sanākirtana -
the congregational chanting of Krṣṇa's names; ānanda-pūrṇa - full of bliss; mana-
rathah - 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 Krṣṇa-sanākirtana.
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 kiyad dine prāha / bhagavān kāryya-mānuḥaḥ
svapne dīto mayā kaścit / āgya brahmaṇottamaḥ 1

tataḥ - then; kiyat dine - after a few days; prāha - He said; bhagavān - the Lord;
kārya-mānuḥah - the duties of a man; svapne - in a dream; dīta - seen; mayā - by Me;
kaścit - a certain; āgya - coming; brahmaṇa-uttamah - 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 śrūtvā vyathito rātrau / divā cāha virodīmi 2

sannyāsa-mantram - the mantra for acceptance of sannyāsa; mat-karṇe - in my ear; kathayām āsa - he spoke; su-smītah - nicely smiling; tat - that; śrūtvā - hearing; vyathita - troubled; rātrau - at night; divā - by day; ca - and; aham virodīmi - 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 śrūtvā / tan-mantre bhagavan svayam 3

aṭi-samāsa manasā / vicintya tvā sukhi 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; śrūtvā - hearing; tat-mantre - in the sannyāsa mantra, tat tvam asi; bhagavan - O Lord; svayam - by spontaneous nature; aṭi-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; sukhi - 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 prabhum vāca / tathāpi khidyate manah
śabda-saṅkyā kariyāmi / kim ity uktvā ruroda saḥ 5

tatra - there; uvāca - He said; prabhu - Master; vācam - words; tathā api - still; khidyate - it is depressed; manah - mind; śabda-saṅkyā - by the power of transcendental sound; kariyāmi - I shall do; kim - what?; iti - 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 śrūtvā vyathitāḥ sarvve / kna-viśle-a-kātarāḥ
yathā bhāvini māthure / viklavā vraja-su-bhrūvah 6

tat - that; śrūtvā - hearing; vyathitāḥ - disturbed; sarve - all; kna-viśle-a - separation from Kṛṣṇa; kātarāḥ - agitated; yathā - as; bhāvini - being; māthure - in Mathurā; viklavā - distressed; vraja-su-bhrūvah - 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 Krṣṇa Caitanya, like the enchanting-eye-browed gopīs of Vraja when their beloved Krṣṇa departed for Māthurā.

\textit{tataḥ kiyad dine tatra / śrīmat-keśava-bhāratī } \\
\textit{nyāśi-śreṭho mahā-tejā / dīpyamāno yathā raviḥ 7}

\textit{pūrva-janmāṛjjitaiḥ punyaiḥ / sarvvaś tair āgataḥ svayam } \\
\textit{tatra bhāgya-vasāt kna / taptā-cāṃikara-prabham 8}

tataḥ - then; kiyad - after a few days; tatra - then; śrīmat-keśava-bhāratī - the monk of the name Keśava Bhāratī; nyāśi-śreṭha - the best of renunciants; mahā-tejā - very powerful; dīpyamāna - brilliant; yathā - like; raviḥ - sun; pūrva-janma - in a previous birth; arjitaiḥ - earned; punyaiḥ - by pious deeds; sarvai - all; tair - by those; āgataḥ - came; svayam - in person; tatra - there; bhāgya-vasāt - by the influence of good fortune; knam - the all-attractive; tapta-cāṃi - 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 Krṣṇa, whose bodily luster glittered like molten gold.

\textit{dadarśa pundarīkāka / prema-vihvalita harim } \\
\textit{dtvā cāṇanda-pūrno 'sau / babhūva nyāśi-sattamah 9}

dadarśa - he saw; pundarīkā-akam - lotus eyes; prema-vihvalitam - overwhelmed by love; harim - the dispeller of evil; dtvā - seeing; ca - and; ānanda-pūrṇa - filled with bliss; asau - he; babhūva - he was; nyāśi-sattamah - the best of renunciants.

Seeing the lotus-eyed Gaura Hari, whose heart was immersed in Krṣṇa-prema, that venerable renunciant became filled with joy.

\textit{nyāśiśvara puro dtvā / bhagavān iśvaraḥ svayam } \\
\textit{premānanda-paripūrṇaḥ / samutthāya nanāma tam 10}

nyāśi-īṣvaram - the supreme master of renunciants; pūra - before; dtvā - seeing; bhagavān - the Lord; iśvaraḥ - the Supreme Controller; svayam - Himself; premānanda - 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.

\textit{kna-premāmbu-dhārābhīḥ / parīta ta vilokya saḥ } \\
\textit{prāha tuto mahā-buddhiḥ / śrīmat-keśava-bhārati 11}

kna-prema-ambu - of tears of love for Krṣṇa; dhārābhīḥ - by streams; parītam -
covered; tam - Him; vilokya - looking; sah - He; prāha - said; tuṭa - satisfied; mahā-buddhiḥ - very intelligent; śrimat-keśava-bhāratī.

When the highly perceptive Kesava Bhārati 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 śuño vātha prahlāda / iti me niścitā matih
ki vā tva bhagavān sākād / iśvaraḥ sarvva-kāraṇam 12

tvam - You; suka - Śukadeva Gosvāmi, the speaker of Śrīmad Bhāgavatam; vā - or; atha - else; pra-hlāda - the highly joyful, the child-saint; iti - thus; me - my; niścitā - determined; matih - opinion; kim vā - or whether?; bhagavān - the Supreme Lord; sākāt - directly; iśvara - 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-matih
r upoda dvi-guṇa prema-vāri-dhārā-paripūtaḥ 13

tat - that; śrutvā - hearing; vyathita - disturbed; nāthaḥ - the Lord; praśasām - praise; svām - Himself; mahā-matih - great intellect; rupoda - He cried; dvi-guṇam - twice as powerfully; prema-vāri-dhārā - showers of the water of love; paripūtaḥ - 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.

tatāḥ provāca ta dīvā / vismito nyāsi-sattamah
bhagavanta bhavān kna / iśvaro nātra saśayaḥ 14

tatāh - then; provāca - he said; tam - Him; dīvā - seeing; vismita - mystified; nyāsi-sattamah - exalted renunciant; bhagavanta - the Lord; bhavān - Your grace; kna; iśvara - 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."

åtma-praśasā mahatī / śrutvā vaiklavāyam āvahan
natvā ta nyāsinā śreṣṭha / jagāma nija-mandiram 15

åtma-praśasām - self-gloration; mahatī - great; śrutvā - hearing; vaiklavāyam - despondency; āvahan - feeling; natvā - bowing down; tam - to that; nyāsinam - renunciant; śreṣṭham - best; jagāma - He went; nija-mandiram - to His own home.
Sri Sacinandana felt despondent when he heard himself so greatly glorified, and after offering obeisances to the great sannyasi, He departed for His own home.

nyāsa karttu manās cakre / tyaktvā sva-grham ddhimat
bhagavān sarvva-bhūtānā / pāvanaḥ śrī-niketanāh 16

nyāsam - renunciation; kartum - to do; manā cakre - He made His mind up; tyaktvā - giving up; sva-grham - His home; ddhimat - prosperous; bhagavān - the Lord; sarvva-bhūtānām - of all beings; pāvanaḥ - the purifier; śrī-niketanāh - 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.

tato mukundah provāca / vānavaḥ bho dvijottamāḥ
paśya nātha jagad-yoni / yāvad atrāvattihate 17

tata - then; mukundah - Mukunda Datta; provāca - declared; vānavaḥ - to the vaisnavas; bho - Oht!; dvij-uttamāḥ - O eminent twice-born men; paśya - please look; nātha - at the Lord; jagat-yonim - the cause of the cosmic manifestation; yāvad - so long; atra - here; avatithate - He remains.

Then Mukunda Datta announced to the vaisnavas, "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 geha jagad-guruḥ
sarve te vyathitāḥ śrutvā / vacana tasya dhamatāḥ 18

gamiyati - He will go; kiyat kāle - after a brief time; tyaktvā - having given up; geham - home; jagat-guruḥ - the spiritual guide for the cosmos; sarve - all; te - they; vyathitāḥ - distressed; śrutvā - hearing; vacanam - statement; tasya - his; dhi-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
bhavatāṁ 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; premārthe - for the sake of love; gamiyāmi - I shall go; dīk-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.

śādhubhir nāvam āruhya / yathā gatvā dig-antaram
artham ānīya bandhubhya / diyate tad aha punah 20

śādhubhi - by good men; nāvam - boat; āruhya - mounting; yathā - as; gatvā - going; dik-antaram - another country; artham - wealth; ānīya - bringing; bandhubhya - to the friends; diya - is given; tat - that; aham - I; punah - 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.

dik-antarāt samāṇiya / dāsyāmi prema-santatim
yayā sarvva-surārdhya / śrī-kna paripaśyasi 21

dik-antarāt - from another country; samāniya - bringing; dāsyāmi - I shall give; prema-santatim - uninterrupted flow of prema; yayā - by which; sarvva-sura - all the gods; ārādhyam - worshipable; śrī-knam - 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 Kṛṣṇa, the worshipable Deity of all gods."

punah provāca ta śrutvā / śrīvāsaḥ śrī hari prabhum
tvayā virahito nātha / katha sthāsyāmi jīvitaḥ 22

punah - 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 tīthāmi viprendra / na citte vismaya kuru 23

tat - that; śrutvā - hearing; bhagavān - the Lord; prāha - He said; tava - your; devālaye - in the temple; svayam - in person; nitya - eternally; tīthāmi - I stay; vipra-inda - best of enlightened persons; na - not; citte - in your mind; vismaya - 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 'bhūdvijaephyah
īśvaraḥ sarvva-savyāpi / kasyāya varthate vaše 24
tasya - His; tat-vacanam - words of Hari; śrutvā - hearing; vismita - wonder; abhūt - there was; dvija-rabhah - the best of brähmanas; īśvarah - the Supreme Lord; sarva-savyāpi - all-pervading; kasya - of whom?; ayaṁ - 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-haridāsena / sāṛddha sāya gato hariḥ
murārī-veṣma kārunyāt / so 'bhyagacchad dhareḥ padam 25

tatra - then; śrī-haridāsena - with Haridāsa; sāṛddham - in the company of; sāyaṁ - at eventide; gata - went; hariḥ; murārī-veṣma - to the house of Murāri; kārunyāt - 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 upāniya / dattvā santuta-mānasah
haridāsa pranamyātha / sannikare sthitah svayam 26

natvā - after bowing down; āsanam - seat; upāniya - leading; dattvā - giving; santuta-mānasah - with a satisfied mind; hari-dāsam - the teacher of the process for chanting the names of Hari; pranamya - bowing down; atha - then; sannikare - nearby; sthitah - 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 / murārī śnu mad-vacaḥ
yad udāsse sadā nitya / tad itthā kuru mad-vacaḥ 27

tam - him; uvāca - He said; dayā-ambhodhi - the ocean of compassion; murārim - to Murāri; śnu - please listen; mat-vacah - My words; yat - whereby; udāsse - you are detached; sadā - always; nityam - regularly; tat - that; ittham - thus; kuru - please do; mat-vacah - 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 sampradhāryyatām 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; sampradhāryyatām - 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-guṇāśrayah
iśvarāsya sya sevā ca / kuru yatnena sādaram 29

advaita-ācārya; varya - the noble; asau - He; mahān - great; vai - certainly; sat-guna-āśrayah - the abode of pure qualities; iśvara-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 Viśu, 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 devah / svā purī bhakta-vatsalaḥ 30

iti - so; evam - thus; jñāpita - informed; guhyo - confidential; mayā - by Me; tvat-sukha-siddhaye - for the perfection of Your happiness; iti - thus; uktvā - saying; sa - He; yayau - left; devah - the Lord; svām - own; purī - 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 kṛṇaḥ / śrīmat-keśava-bhāratīm 31

atha - then; aparā-dine - on the next day; gatvā - going; kaṇṭaka-grāmam - to the town of Kaṇṭaka; uttamam - peerless; sannyāsa - complete renunciation; ktavān - accomplished; kṛṇaḥ - Śri Caitanya; śrīmat-keśava-bhāratīm.

On the next day, GauraKṛṣna went to the peerless town of Kaṇṭaka and awarded sannyāsa to Śrīman Keśava Bhārati.

kṛtārthayan guru ktvā / ta brahma-pāragottamam 32

kta-arthayan - fulfilling; guru - 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 saśrnoti yah / sapadi pāpa-gaṇa parihāya sah
viśati pāda-tale n-harer labhed / atula-bhātīm asangam anāryyataḥ
iti - thus; hare - of Hari; caritam - character; saśrnoti - attentively hears; yaḥ - who; sapadi - instantly; pāpa-ganam - a host of sins; parihāya - completely gives up; sah - 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; asangam - detachment; anāryatabh - 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
kantaka-nagara-nāgari-vacanam
Words of the Intelligent Ladies of Kantaka Town

śrutvā hareḥ kathanam abhutam aprapañca / dāmodaroḥ punar
uvāca vara murārim

tat kathyatā katham asau bhagavāḥ cakāra / nyāsa videśa-gamanam
puruottama ca 1

śrutvā - hearing; hareḥ - of Hari; kathanam - narrative; abhutam - wonderful; aprapañcam - non-material; dāmodaroḥ - Dāmodara Panita; 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; purua-uttamam - the city of the Supreme Person, Jagannātha Puri; 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.

dvā jagāma muni-saṅga-nievitāni / tīrthānī kāni ca manojañka-paḥ
purānah
śrutvā vaco dvija-varasya jagāda vaidyo / hdyā kathā śnu hareḥ
kathayāmi tubhyam 2

dīvā - seeing; jagāma - He went; muni-saṅga-nievitāni - frequented by groups of
sages; tīrthānī - holy bathing places; kāni - which?; ca - and; mana-jña-kpah - whose
mercy enchants the mind; purānah - primordial; śrutvā - hearing; vaca - the words;
dvija-varasya - of the best of the twice-born; jagāda - he spoke; vaidya - the
physician; hdyam - enheartening; kathām - tale; śnu - please hear; hareḥ - of Hari;
kathayāmi - I am telling; tubhyam - to you.

"There are many tirthas frequented and rendered service by sages. After that
primeval Personality, whose mercy enchants my mind, saw the city of Purusottama,
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."

tatrasu saktim atulā bhagavān dadātu / vaktu yathā mama bhavet
kuśalā suvānī
yasyādbhutā-śruti-sudhā-rasanaih suvānī / yan-nāma-sasmti-rasād
vivasā vimuktih 3

tatra - therefore; āśu - instantly; saktim - ability; atulām - incomparable; bhagavān
- the illustrious Lord; dadātu - may He give; vaktu - to speak; yathā - so; mama -
my; bhavet - it may be; kuśalā - suitable; su-vānī - sublime words; yasya - of whom;
adbhutā - wonderful; śruti - ear; sudhā - nectar; rasanaih - by the tongues; su-vānī -
fine words; yat - by whom; nāma - name; sasmti - full remembrance; rasāt - from
the taste; vivasā - helplessly; vimuktih - 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-nakhere-dyuti-raṇjitenā / cittena suddha-manasah
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; puruam - Person; bhajāmi - I adore; yat - by which; pāda-padma - lotus
feet; nakkhara - nails; dyuti - light; raṇjitenā - pleasing; cittena - by the mind; suddha-
manasah - 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 Sri 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-vndaparivanditapādam ide
yat-pāda-padma-makarandam ajasra pītvā / śri-śaṅkaro 'pi bhagavān
anurāga-pūrnah 5

brahma-svabhāva - the nature of the Absolute Truth; bhagavat-bhajana - worship of the Supreme Lord; amtam - immortal nectar; ca - and; tam - Him; deva-vndā - the multitude of gods; parivandita-pādam - feet that are worshipped; ide - I worship; yat - from which; pāda-padma - lotus feet; makarandam - flower honey; ajasram - incessantly; pītvā - after drinking; śri-śaṅkara - the causer of peace (Śiva); api - even; bhagavān - all-opulent lord; anurāga-pūrnah - filled with affection.

The Lord's feet are by nature transcendent 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 Śri 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 upadiṣya nijāśraya sa / gatvā sva-bhakta-gāna-sevanajānūṣaktyā
śāntaś ca sarva-rasikeśvara-gaura-candro / mugdhā nibāya rajāni ca
tad utthito 'gāt 6

evam - thus; ca - and; vaidyam - the physician; upadiṣya - instructing; nija - His own; āśrayam - shelter; sa - He; gatvā - going; sva-bhakta-gana - the group of His devotees; sevana-ja - born of service; anuṣaktyā - with His accompanying potency; śānta - peaceful; ca - and; sarva-rasika-īśvara - the Lord of all transcendental relishers; gaura-candra - one like a golden moon; mugdhāṃ - bemused; nibāya - spent; rajānim - the night; ca - and; tat - 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.

uttiryya divya-taśtinī bhagavān jagāma / jnātvātha khinna-manaso
dvīja-varya-mukhyāḥ
vaiklavyam āpur atula ruruḍuṣ ca taptic / sokārdditā vimaṇaso 'ti-klesā babhūvuh 7

uttirya - crossing; divya-tatinim - the divine river, Gāndā; bhagavān - the Lord; jagāma - He went; jnātvā - knowing; atha - then; khinna-manasa - dejected hearts; dvīja-varya-mukhyāḥ - chiefs of elevated brāhmanas; vaiklavyam - perplexity; āpu -
they attained; atulam - unparalleled; rurudu - they wept; ca - and; taptāh - burned; soka-ārditā - afflicted by grief; vimanasa - bereft of sense; ati-kleśa - very pained; babhāvuh - 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 parinaṭa-tviān hy avāpa / śrī-candra-śekhara-
gunākara-ratna-vāryyah
ācāryya-ratna-vara-tapta-suvarṇa-gaurah / kāntyā kipann iva
sudhākara-pūrṇa-śobhām 8

tān - them; saptame aḥni - on the seventh day; parinaṭa-tviān - luster wholly lost; hi - indeed; avāpa - he attained; śrī-candra-śekhara; guna-ākara-ratna - a reservoir of all jewel-like good qualities; vāryah - best; ācārya-ratna - the jewel teacher; vara - excellent; tapta - molten; su-varṇa - fine color; gaurah - golden; kāntyā - by his luster; kṣipan - 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 Navadvipa. 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 sarvam
brūte sa gadgada-girā dvija-vāryya-mukhyān / śrī-candra-śekhara-dharāmara-
vāryya-mukhyāḥ 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; sarvam - 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-vārya-mukhyah - 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 vadanā nirīkya / netraḥ papuḥ purua-
bhūana-gātra-śobhām
nyāṣāya tasya gamana ca punar viditvā / htā prāṇemur amum ambuja-
pāda-yugmam 10

gacchan - going; vibhoḥ - of the great, sense-controlled; pathi - on the path; narā - men; vadanam - face; nirīkya - seeing; netraḥ - with their eyes; papuḥ - they drank;
purua-bhūana - ornament of males; gātra-sobhām - beautiful body; nyāsāya - for renunciation; tasya - His; gamanam - going; ca - and; puna - further; viditvā - knowing; hā - thrilled; pranemnu - 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 / premārdra-vakāh
pulakācitāṅgaḥ
hā jaguh kna-padābja-gīta / ācāryya-ratna-pramukhā mahattamāḥ

nanarta - He danced; tasmin - in that; bhagavān - the blessed Lord; mukundaḥ - giver of liberation; prema-ārdra-vakāh - chest wet with tears of love; pulaka-acita-angagah - body hairs thrilled; hā - joyous; jaguh - they sang; kna-pada-abja - Krṣna's lotus feet; gitam - song; ācārya-ratna-pramukhā - headed by ācārya Ratna; mahattamāḥ - greatest of the great.

Then while the great souls led by ācārya Ratna sang songs of Krṣna's lotus feet, Gaura Mukunda began to dance. His chest became wet with tears of prema and His hairs thrilled out of rapture.

tasmin kane kantaka-nāma-puryā / samāgatā brāhmaṇa-sajanottamāḥ
nārṛyaś ca bālāś ca suṭa-vddhā / gḥita-hastā badhirāndha-kubjāḥ

tasmin - at that; kane - moment; kantaka-nāma - named Kaṁtaka; puryā - in the town; samāgatā - assembled; brāhmaṇa - learned in spirit; sat-jana - godly people; uttamāḥ - transcendentalists; nārṛya - women; ca - and; bālā - boys; ca - and; su-hā-vddhā - very joyous elders; gḥita-hastā - holding hands; badhira - deaf; anđha - blind; kubjāḥ - hunch-backed.

Meanwhile, in the town of Kaṁtaka, 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 dhta-pūrṇa-kumbhā / dhtārcanāḥ kaka-tateu kāścit kāścid vayasyā-dhta-bāhu-yugmāḥ / sampūrṇa-garbhās tvarita samiyyuh

striya - women; ca - and; kāścit - some; dhta-pūrṇa-kumbhā - bearing full waterpots; dhtā-arcanāḥ - holding paraphernalia for worship; kaka-tateu - on the edge of their hips; kāścit - some; kāścit - some; vayasyā - friends; ādita - held; bāhu-yugmāḥ - both arms; sampūrṇa-garbhā - fully pregnant; tvarita - swiftly; samiyyuh - 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 sarvā / janārdanasāyambuja-vakra-siddhum
bālārka-miśra hi suvarṇa-padmam / iva-pārā vikya suvismitās tāḥ 14

papu - they drank; hi - indeed; santapta-hda - with melting hearts; tu - verily; sarvā - all; janārdanasa - of Jana-ārdana (one who inspires devotion in mankind); ambuja-vaktra - lotus face; siddhum - nectar; bāla-arka - newly rising sun; miśram - son of Jagannātha Miśra; hi - surely; su-varna-padmam - a golden lotus; iva - like; aparā - with no other object; vikya - 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-darśanah / samudyad-indu-pratimānanābhah
śubhāya lokasya bhavāya jāto / mātrāsyas punyena dhtah sva-garbe 15

ūcu - said; ca - and; kasya - whose?; ayam - this; apūrva-darśanah - never before seen; samudya - fully rising; indu - moon; pratima - like; anana - face; abhah - luster; subhāya - for the auspiciousness; lokasa - of the world; bhavāya - for the cycle of birth and death; jāta - born; mātrā - by the mother; asya - of this; punyena - by pious; dhtah - held; sva-garbe - 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-kāmadevah / kāntyā girā nirjita-vāk-patiḥ śubhaḥ
bhāryāsyā kenāpi sukarmaṇābhūt / kenāpi kā vā virahātur āspuṭam 16

asau - this; kumāra - boy; jita-kāma-devaḥ - Cupid is defeated; kāntyā - by His effulgence; girā - by His words; nirjita-vāk-patiḥ - the eloquent Brhaspati is defeated; subhaḥ - virtuous; bhāryā - by the wife; asya - of Him; kenāpi - by some way; su-karmanā - by good works; abhūt - it has become; kenāpi - by some means; kā vā - somehow; virahātū - of the separated party; āspuṭam - agitation.

"By His beauty this virtuous and heroic boy has defeated Kāmadeva, and by His speech even the eloquent Brhaspati lies vanquished. By some devout deed a woman
became His wife, but now by some ill-fated deed she is agitated by His separation!"

\textit{mātāya putrasya mukha na dīvā / jīvati ajīvā bahu-duhkha-taptā
yathā hi kno mathurā didkur / gato vraja-sthās ca babhūvur ārttāḥ 17}

\textit{mātā} - by a mother; \textit{asya} - of this; \textit{putrasya} - of the son; \textit{mukham} - the face; \textit{na} - not; \textit{dīvā} - seeing; \textit{jīvati} - she lives; \textit{ajīvā} - not living; \textit{bahu-duhkha-taptā} - burned by many sorrows; \textit{yathā} - as; \textit{hi} - indeed; \textit{kna} - all-attractive; \textit{mathurām} - to Mathurā; \textit{didku} - desiring to see; \textit{gata} - went; \textit{vraja-sthā} - staying in Vraja; \textit{ca} - and; \textit{babhūvu} - became; \textit{ārtāḥ} - 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 Vrndāvana, desiring to see Mathurā."

\textit{kāścid vidagdhāḥ sphutam eva cāhur / gopānganā-bhāva-vibhāvito
'sau
śrī-nanda-putraḥ svayam āvirāsit / sannyāsa-veśena svakārrya-
sādhakah 18}

\textit{kāścit} - some women; \textit{vidagdhāḥ} - intelligent; \textit{sphutam} - clear; \textit{eva} - indeed; \textit{ca} - and; \textit{āhu} - they said; \textit{gopa-anganā} - wives of the cowherds; \textit{bhāva} - ecstatic mood; \textit{vibhāvita} - feeling; \textit{asau} - He; \textit{śrī-nanda-putraḥ} - the son of Nanda; \textit{svayam} - in Person; \textit{āvirāsīt} - He has appeared; \textit{sannyāsa-veśena} - in the garb of a renunciant; \textit{svakārya-sādhakah} - executor of His own mission.

Certain intelligent women said, "It is clear that He is experiencing the ecstatic moods experienced by the Vraja-gopis. Undoubtedly He is Nanda's son, who has appeared to execute His mission in the garb of a sannyāsī."

\textit{eva vidhānyā bahudhā suvāco / babhūvur anyonya-kathā prasaṅgaiḥ
mukha pibantyo na viduḥ sva-deha / viśvambharasyāmbuja-locanasya
19}

\textit{evam vidhā} - in this way; \textit{anyā} - other; \textit{bahudhā} - many; \textit{su-vāca} - sweet words; \textit{babhūvu} - they were; \textit{anyonya-kathā} - discussion amongst one another; \textit{prasāṅgaiḥ} - by the groups; \textit{mukham} - face; \textit{pibantya} - drinking; \textit{na} - not; \textit{viduḥ} - they knew; \textit{sva-deham} - own body; \textit{viśvambharasya} - of Viśvambhara; \textit{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 Kaṇṭaka Town," in the Third Prakrama of the great poem Śrī Caitanya Carita.
Second Sarga

sannyāsa-aśrama-pāvanam
Śrī Gaurāṅga Purifies the Sannyāsa _śrama

ntyāvasāne bhagavān ruroda / premnā hareḥ so'pi vibhinna-dhairyyah
dāvā tadā tatra samāgatā vai / rudanti te prema-jalāvīlaṇāḥ 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-dhairyyah - composure shattered; dāvā - seeing; tadā - then; tatra - there; samāgatā - assembled; vai - truly; rudanti - they wept; te - they; prema-jala - the water of love; avilā-akāh - 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- / svarena tān prāha samāgatān janān
mā tāta mātaś ca vidhehi sāmprata / śubhāśio yena hari-smītī syāt 2

tataḥ - then; samutthāya - rising up; hariḥ - the dispeller of inauspiciousness; sa-gadgada-svarena - with choked voice; tān - them; prāha - He said; samāgatān - assembled; janān - people; mām - Me; tāta - dear father; māta - mother; ca - and; vidhehi - may you bestow; sāmpratam - now; śubha-āśī - auspicious blessings; yena - whereby; hari-smītī - 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 vivasstrā / gatās tatas te prarudanta eva
śrī-kna-premā-paripūrna-dehā / babhāvuh sad-bhakti-rasaṇa pūrṇāḥ 3

śrutvā - hearing; abhilajjā - very ashamed; ākulitā - confounded; vivastrā - denuded; gatā - went; tata - then; te - they; prarudanta - weeping profusely; eva - indeed; śrī-kna-premā - love for Śrī Krṣṇa; paripūrna - overbrimming; dehā - bodies; babhāvuh - they became; sat-bhakti - pure devotion; rasana - 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 nijā-darśanāṁtaīḥ / sa gaurā-candro bhagavān
   jagāma

guror nivāsa saha-vaiṣṇavāgraiḥ / śrī-keśavākhyasya mahānubhāvah 4

tān - them; sāntvayitvā - pacified; nijā-darśana - the sight of His Person; aṁtaīḥ - by the deathless nectar; sa - He; gaurā-candra - the golden moon; bhagavān - the all-opulent Lord; jagāma - He went; gurō - of His guru; nivāsam - the residence; saha-vaiṣṇava-agraiḥ - with the advanced vaiṣṇavas; śrī-keśava-ākhyasya - named Śrī Keśava; mahā-anubhāvah - 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 gurōḥ pāda-yuga nivāsa / tasmin sa cakre ākunāmbudhir hariḥ
   śrī-rāma-nārāyana-nāma-māṅgala / gāyān gunān prema-vibhinna-
   dhairyaḥ 5

natvā - after bowing; gurō - of His guru; pāda-yugam - pair of feet; nivāsam - dwelling; tasmin - in that place; sa - He; cakre - made; ākunā-ambudhi - the ocean of mercy; hariḥ; śrī-rāma-nārāyana-nāma-māṅgala - auspicious names Śrī Rāma and Nārāyana; gāyān - singing; gunān - the qualities; prema-vibhinna-dhairyaḥ - 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 continously sang auspicious songs of the names and qualities of Śrī Rāma, Nārāyana, until His composure dissolved in prema.

tathāparāhne nr-harer avāptyai / nyāsokta-karmmāṇi cakāra sūdha
   ācāryya-ratno bhagavāḥ cakāra / kṛṣṇasya pūjā vidhivad vidhi-jīna 6

tathā - so; aparāhne - in the afternoon; nr-hare - of the human-like form of Hari; avāptyai - for obtaining; nyāsa - renunciation; ukta - spoken; karmāṇi - functions; cakāra - He performed; sūdha - pure; ācārya-rata - the Jewel Teacher; bhagavān - the Lord; cakāra - did; kṛṣṇasya - of Kṛṣṇa Caitanya; pūjām - worship; vidhi-vat - according to etiquette; vidhi-jīna - learned in procedure.

In the afternoon the great personality _cārya 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 hitārthi / gatvāvadat karna-samīpa iṣaḥ
   svapne mayā mantra-varo hi labdhah / śnuva tat ki tava sammata syāt
tataḥ - then; saṁīpam - nearby; sa - He; gūro - of the guru; hita-arthī - desiring the welfare; gatvā - went; avadat - He said; karna-samīpe - in the ear; īśaḥ - the Lord; svapne - in a dream; mayā - by Me; mantra-vāra - excellent mantra; hi - truly; labdhah - obtained; śnuva - 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 pavitrām
8

vara-trayam - three times; tat-śravana-antika - near his ear; svayam - Himself; provāca - uttered; nyāśa-uktā - recited for renunciation; manum - mantra; viśuddham - transcendentally 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; pavitrām - pure.

He uttered that transcendentally pure mantra which is chanted by sannyāsis. three times in his ear. Hearing it, Śrī Keśava replied, "Indeed, this is the supremely purifying mantra of Śrī Hari."

vyājena dikā gurave sa dattvā / lokaika-nātho gurur avyayātmā
guro dadasvādyā manīita me / sannyāsam ity āha putańjaliḥ prabhu
9

vyājena - by pretense; dikām - initiation; gurave - to his guru; sa - He; dattvā - gave; loka - of the worlds; eka-nātha - the one Lord; gurū - spiritual master; avyaya-ātmā - whose body is imperishable; gūro - O guru; dadasva - please give; adya - today; manītam - desired; me - to Me; sannyāsam - renunciation; iti - thus; āha - He said; puta-anjaliḥ - hallowed 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 manīī
sannyāsa-mantra pradaḍau mahātmā / śrī-keśavākhyo haraye
vidhāna-vit 10

tatah - then; śubhe - auspicious; saṅkramane - in the journey; raveh - of the sun; kaṇe - at the moment; kumbham - Aquarius; prayāti - he enters; makarāt - from Capricorn; manii - intelligent; sannyāsa-mantram - mantra for renunciants;
pradadau - bestowed; mahā-ātma - great soul; śrī-keśava-ākhya - 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-romāṇcita-deha-yasti / ānanda-netrambhīr ārdra-vakṣa
sannyasta evāham iti svaya hari / sa-gadgada-vākyam uvāca deva 11

tatah - then; sa-romāṇcita - with thrilling of hairs; deha-yasti - slender body; ānanda-netra-ambhī - by tears of joy; ārdra-vakṣa - 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 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
bhō bhō ghāṇeti vadan guror vvacah / śrutvā ghītvā guru-bhakti-
lampatāh 12

guror nideśa bahu-manyamānas / tatrāvasat tad-divasa jitāriḥ
rātrau vasan kārtanam āśu cakre / ntya ca tasmin gurunā sama
prabhuḥ 13

gacchantam - going; ālokya - gazing at; harim - Hari; guruḥ - the spiritual master; svayam - of His own accord; daṇḍam - rod; sa-cela - with cloth; tvarayā - quickly; dadau - gave; kare - in the hand; bhō bhō - Oh! Oh!; ghāṇa - please take; iti - thus; vadan - saying; guror - of the guru; vvacah - the words; śrutvā - hearing; ghītvā - having accepted; guru-bhakti-lampatāh - very eager for devotion to His guru; guru - of His guru; nideśam - instruction; bahu-manyamāna - much honoring; tatra - there; avasat - He dwelt; tat-divasam - that day; jīta-arīḥ - victor of the enemies of spiritual life: lust, anger, greed, illusion, envy, madness; rātrau - at night; vasan - staying; kārtanam - chanting; āśu - immediately; cakre - He made; ntyam - dancing; ca - and; tasmin - there; gurunā samam - with the guru; prabhuḥ - the Master.

Then seeing that Śrī Hari was about to depart, His guru overtook Him and quickly placed the dana 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 sukhena
ānanda-pūrṇas tu punah sa mene / brāhma sukha tucchatara mahātmā
14

nanarta - he danced; tasmin - there; jagatām - of sentient beings; guro - of the
guru; guruḥ - the guru; knena - with Kṛṣṇa; sārdham - together; mahatā - great;
sukhena - with happiness; ānanda-pūrṇa - filled with joy; tu - indeed; punah - 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.

nyāvasāne harim abravīt sa / ko 'piha me dandaṁ imam karāgrāt
ākya mā prāha bhuja-dvayena / sptvā svaya tva naṭana kuruva
15

nyā-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; dandaṁ - staff;
imam - this; kara-agrāt - from my fingertips; ākya - taking; mām - me; prāha - He
said; bhuja-dvayena - with His two arms; sptvā - 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 dāna 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 suvihvahal
śrutvā vacas tasya svvismitās te / sa vainavāḥ 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-vihvalah - very
overwhelmed; śrutvā - hearing; vaca - the words; tasya - his; su-vismitā - very
astonished; te - they; sa - he; vainavāḥ - 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 vaiśṇavas 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 svatma-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; harṣena - with joy; yukta -
imbued; mahatā - with great; mahā-ātmā - great soul; svayam - Himself; hari - the
remover of sin; sva-ātmā-rata - in love with Himself; guna-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 bhārātī prema-pariplutātmā / kamandalu dāndam apiha dūre
kīptvā nanartta prabhunā sama vai / sannyāsa-dharmasya pavitra-
hetunā 18

sa - he; bhārātī - Keśava Bhārātī; prema-paripluta-ātmā - a soul floating in prema;
kamandalum - waterpot; dāndam - staff; api - also; iha - in that place; dūre - to a
distant place; kīptvā - throwing away; nanartta - he danced; prabhunā - with Prabhu;
samam - together; vai - verily; sannyāsa-dharmasya - of the renounced order;
pavitra-hetunā - with the purpose of purifying.

That Keśava Bhārātī had become a soul fully immersed in love of Kṛṣṇa. Tossing
far away his dana and kamandalu, he danced with Mahāprabhu to purify his sannyāsa-
dharma.

īti svaya yad bhagavat-kta śubha / sannyāsam ānanda-kara dvi-
janmamām
śnoti yas tasya bhaved vimuktir / labhec ca tat tan manasā yad icchati
19

īti - thus; svayam - by His own desire; yat - what; bhagavat-ktam - done by the
Lord; śubham - sublime; sannyāsa - renunciation; ānanda-karam - evoking bliss;
dvi-janmamām - for twice-born men; śnoti - he hears; ya - who; tasya - his; bhavet -
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
_srama," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Third Sarga
rādha-deśa-bhramanam
Wandering in Rāha-deśa

atha natvā gūroh pāda / tam anujñāpya mādhavaḥ
tadājñayāvrajad deśa / rādha gūḍho mahā-bhujah 1

atha - then; natvā - bowing; gūroh - of guru; pādam - feet; tam - him; anujñāpya - taking permission; mādhavaḥ - the husband of Lakṣmi; tadā - then; aṁjñayā - by his order; aṁraja - He went; deśam - land; rādham - the land in Bengal on the western bank of the Gāṅgā; gūḍha - secretly, confidential; mahā-bhujah - mighty-armed.

Then and bowing to the feet of His guru, the mighty-armed Mādhaṅa then requested permission to depart. Following his order, He left secretly for Rāha-deśa, absorbed in confidential thoughts.

nityāvadhūtena saha / kṛṇa-gāthā muhur muhuḥ
pathi gacchhaṁ lapaṁ nīyaṇ / gāyan sva-bhakti-bhāvītaḥ 2

nitya - eternal; avadhūtena - by He who is free from convention; saha - together with; kṛṇa-gāthāṁ - songs of Kṛṣṇa; muhur muhuḥ - repeatedly; pathi - on the path; gacchhaṁ - going; lapaṁ - conversing; nīyaṇ - dancing; gāyan - singing; sva-bhakti-bhāvītaḥ - 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 kṛṇa-paḍāmbhojam / ātmanātmāma-vigraham
vrajaṁ premaśru-dhārābhīr / nirjararair giri-śṅgavat 3

dhyāyan - contemplating; kṛṇa-paḍāmbhojam - the lotus feet of Kṛṣṇa; ātmanā - by His heart; ātma-ātma - the soul of all souls, Paramātma; vigraham - form; vrajaṁ - going; prema-aśru - tears of love; dhārābhi - with currents; nirjararai - 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.

viluptākāḥ kvacit kampa-pulakāṅcita-vigrahah
vīhvalaḥ skhalitaḥ kvāpi / kvacid druta-gatir vrajaṁ 4

vilupta-akah - eyes blinded by tears; kvacit - sometimes; kampa - trembling; pulaka-āṅcita - hairs bristling with ecstasy; vigrahah - form; vīhvalaḥ - entranced; skhalitaḥ - stumbling; kvā api - sometimes; kvacit - sometimes; druta-gati - swift gait; vrajaṁ - going.

Sometimes His eyes became blinded by tears, His body trembled, and His hairs
bristled out of ecstasy. En trance d in consciousness of Kṛṣṇa, He would sometimes stumble and sometimes run swiftly.

\[
\text{matta-karīndravat kvāpi / tejasā vavdhē kvacit}
\]
\[
kvacid gāyati govinda / kṛṇa kneti sādaram 5
\]

\[
matta \ - \ intoxicated; kari-indra-vat \ - \ like a lord of elephants; kva api \ - \ sometimes; tejasā \ - \ with His power; vavdhē \ - \ He increased; kvacit \ - \ sometimes; kvacit \ - \ sometimes; gāyati \ - \ He sings; govinda \ - \ O Govinda!; kṛṇa kṛṇa \ - \ O Kṛṣṇa, O Kṛṣṇa!; iti \ - \ thus; sa-ādaram \ - \ with reverence.
\]

Sometimes He would expand in power like an intoxicated war elephant, and sometimes with great reverence, He would utter, "Govinda! Kṛṣṇa! Kṛṣṇa!"

\[
\text{tatra deṣe harer nāmāśrutvā cātīva vihvalaḥ}
\]
\[
praviśyāha jale kipra / tyajāmi deham ātmanah 6
\]

\[
tatra \ -\ there; deṣe \ - \ in the country; hare \ - \ of Hari; nāmā \ - \ the name; aśrutvā \ - \ not hearing; ca \ - \ and; atīva \ - \ intensely; vihvalaḥ \ - \ overwhelmed; praviśya \ - \ entering; aham \ - \ I; jale \ - \ in the water; kipram \ - \ swiftly; tyajāmi \ - \ I am giving up; deham \ - \ My body; ātmanah \ - \ own.
\]

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.

\[
na śnomi harer nāma / katha brāhmaṇa-sasthitau
\]
\[
iti niścītya toyasya / samīpa sa vrajan prabhuh 7
\]

\[
na \ - \ not; śnomi \ - \ I hear; hare \ - \ of Hari; nāma \ - \ the name; katham \ - \ how?; brāhmaṇa-sasthitau \ - \ in which there are brāhmaṇas; iti \ - \ thus; niścītya \ - \ determining; toyasya \ - \ of water; samīpa \ - \ near; sa \ - \ He; vrajan \ - \ going; prabhuh \ - \ the Master.
\]

"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.

\[
dadarśa balakān tatra / gavā saṅgha-vihārīnāḥ
\]
\[
nityānandāvadhūtena / śikītān hari-kirttanam 8
\]

\[
dadarśa \ - \ He saw; bālakān \ - \ boys; tatra \ - \ there; gavām \ - \ cows; saṅgha-vihārināḥ \ - \ enjoying one another's company; nityānanda-avadhūtena \ - \ by Nityānanda Avadhūta; śikītān \ - \ taught; hari-kirttanam \ - \ chanting the names of Hari.
\]

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 harena / punah punah 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; harena - with exhilaration; punah 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 harśito devah / sarakan deham ātmanaḥ
tatraiva prarurodārtto / vihvalaś cāpatad bhuvi 10

tat - that; śrutvā - hearing; harśita - joyous; devah - 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 destroying His body. Then He wept loudly out of feeling anguish of separation from Krṣṇa and fell entranced to the earth.

sāntvitaś cāvadhūtena / vndāranyasya vāṛttaś
kim adbhuta tato gatvā / śikā cakre mahā-matiḥ 11

sāntvita - pacified; ca - but; avadhūtena - by the avadhūta; vndāranyasya - of Vṛndāvana; vāṛttaś - 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 Vṛndāranya. 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:

navadvipa pragaccha tva / mā prāha śrī-niketanaḥ
tato 'ha śoka-duḥkhārtto / navadvipa vrajann api 12

navadvipam - to Navadvipa; pragaccha - go swiftly; tvam - you; mām - to me; prāha - He said; śrī-niketanaḥ - the shelter of the goddess of fortune; tata - then; aham - I; śoka-duḥkhā - lamentation and grief; ārta - afflicted; navadvipam - to Navadvipa; vrajān - going; api - as if.

"At once yo must depart for Navadvipa," the Lord of Lakṣmī said. Then, afflicted by grief and lamentation, I readied myself to leave.

namo nārāyaṇāyeta / mad-vākya bhakta-sannidhau
vaktavya bhavatā yena / mamānando bhaviyati 13
nama - obeisances; nārāyanāya - to the shelter of all living beings; iti - thus; matvāhyam - 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 nārāyanāya, Let us offer our obeisances unto Nārāyaṇa.' This will bring Me joy."

śrutvā sarvā harer vākya / gaurāṅge nyasta-jīvanah
sthito 'ha paramārtto 'pi / gaura-candra-viçeṭitam 14

śrutvā - hearing; sarvam - all; hare - of Hari; vākyam - words; gaurāṅge - unto Gaurāṅga; nyasta-jīvanah - given up my life; sthita - remained; aham - I; paramārta - extremely disturbed; api - although; gauracandra-viçeṭitam - 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-kṛṣṇa-nāma-maṅgalam 15

jñātām - knowing; bāhya - external; upasaṅkrānta - reflection; nibhāta - confidential; paramādbhutam - very wonderful; sa-gadgadā - with faltering voice; sa - He; ca - and; prāha - said; śrī-kṛṣṇa-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 gāyatī kvacit
roditi vraja- kvāpi / patati svapiti kitau 16

hasati - He laughs; skhalati - He stumbles; kvāpi - sometimes; kampati - He trembles; gāyatī - He sings; kvacit - sometimes; roditi - He cries; vraja- - 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 / īṣa-bhāvai kvacit kvacit
ātma-tantraḥ svātma-rataḥ / śikayān sva-janān ayam 17
gopi-bhava - with moods of a gopi; dasa-bhava - moods of a servant; isa-bhava - moods of the Lord; kvacit kvacit - sometimes; atma-tantra - self-sufficient; svatma-ratah - self-satisfied; sikyan - teaching; sva-janam - His own men; ayam - this.

At times He would taste the moods of a gopi, 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.

*titva-divasa ya-van / na sasmara sva-vigraham*
*mahabhitto vyakulo 'ha / ki koromi cintita 18*

*titva-divasam* - third day; yavat - until; na - not; sasmara - He remembered; sva-vigraham - His body; mahabhita - very anxious; vyakula - disturbed; aham - I; kim - what?; koromi - I am doing; iti - thus; cintita - 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?"

*tata para-dine deha / sasmara madhusudana*
*tato 'ham agato geham / ajnayanya nyasinah guroh 19*

tata - then; para-dine - on the next day; deham - body; sasmara - He became conscious; madhusudana - the killer of Madhu; tata - then; aham - I; agata - came; geham - home; ajnayanya - by the order; nyasinah - of renunciants; guroh - of the guru.

On the following day, Sri Gaura regained consciousness of His external body. Then I took permission from that guru of all renunciants and returned to my home.

*aacaryya-gehe shri-knah / para-svo vahamityati*
*tatraiva bhavatih bhai darshana tasya nis citam 20*

*aacaryya-gehe* - in the home of the _carya_; shri-knah - Caitanya Prabhu; para-svo - on the day after tomorrow; va - or; gamiityati - He will come; tatra - there; eva - certainly; bhavatim - of your honors; bhai - there will be; darshanam - vision; tasya - of Him; nis citam - assuredly.

There I gave the message to the devotees, "On the day after tomorrow, Sri Krsna Caitanya will come to the house of the _carya_. At that time, your good selves shall have His darshana. This is certain."

*iti sruta shri-hari-kirtanadika / maya ca dtya bhagavat-kta subham*
*samagram etat kathita suamanala / harer guna sarvva-sukha-prada nnaam 21*

iti - thus; srutam - heard; shri-hari-kirtana-adikam - the singing and other activities of Sri Hari; maya - by me; ca - and; dtya - seen; bhagavat-ktam - done by the Lord; subham - sublime; samagram - completely; etat - this; katham - described; su-maangalam - very auspicious; hare - of Hari; guna - qualities; sarva-sukha-pradam -
bestowing all happiness; *nām* - 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.

* * *

Fourth Sarga
śrī-advaita-bāṭi-vihaṛaḥ
Pleasure Pastimes at the House of Śrī Advaita

*ācārya-ratnād dhi niśamyā tad-vaco / harer guṇāsvāda-vibhinna-dhairyāḥ*

*ārta-svarair vā ruruduḥ suduḥkhitā / advaita-mukhyā dvija-sajjanās tataḥ 1 *

*ācārya-ratnād* - from the Jewel Teacher; *hi* - indeed; *niśamyā* - hearing; *tad-vaco* - his words; *hare* - of Hari; *guṇāsvāda* - relishing the qualities; *vibhinna-dhairyāḥ* - calmness smashed to pieces; *ārta-svarai* - with anguished sounds; *vā* - or; *ruruduḥ* - they wept; *suduḥkhitā* - 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 _cārya_ Ratna the news of Gaura’s renunciation of the world, they wept most pitiably with cries of anguish.

*atha śrī jagadīṣo hi / bhaktānām ārti-nāsakaḥ*

*advaitācāryya-nilaye / gacchāmiti mano dadhe 2 *

*atha* - then; *śrī-jagat-iṣa* - Lord of all sentient beings; *hi* - surely; *bhaktānām* - of the devotees; *ārti-nāśakaḥ* - destroyer of the sorrows; *advaita-ācārya-nilaye* - in the abode of Advaita _cārya_; *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 _cārya._

*parivrajya rādha-deśa / lokaika-nayanotsava*

*avadhūta mahātmāna / provāca madhura vaca 3 *

*parivrajya* - wandering; *rādha-deśam* - the land of Rāha; *loka* - people; *eka* - only;
nayana-utsava - festival for the eyes; avadhūtam - beyond social conventions; mahā-atmānam - the great soul; provāca - spoke; madhuram - pleasing; vaca - words.

As the Lord whose form was a festival for the eyes of the people, wandered about Rāha-deśa, spoke sweetly to the munificent avadhūta as follows:

gaccha tvā jāhnavī-tīre / navadvīpa manoramam
mātara parayā bhaktīyā / mama nāma purahsaram 4
saśāntyā sukhi-kṛtvā / śri-krṣna-caritādīnā
tatratyān vaiśnavān sarvān / śrīvāsādīn mama priyān 5

samānayācāryya-geha / yāvat tatra vrajāmy aham
śrutvājñā jagadiśasya / jagāma tvarayā mudā 6
navadvīpa śrīyā yukta / śrīvāsasyāśrama śubham
vijñāpya keśavājñā sa / śrīvāsādībhir anvītaḥ 7

"Kindly go by way of the Gangā'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 Kṛṣna's character, qualities and so forth so that she may feel peace and happiness. Then summon all My beloved vaisnavas, headed by Śrīvāsa, to wait until I come at the house of the _cārya in Sāntipūra." After hearing these orders from Gaura Jagadiśvara, 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-sacī caraṇa-dvandva / nāmas-ktya ktānjaliḥ
sāntvayitvā ca tā bhaktīyā / nityānando dayā-nidhiḥ 8

śrī-sacī-carana-dvandvam - the two feet of mother Sacī; nama-ktya - offering homage; kta-aṅjaliḥ - folded hands; sāntvayitvā - pacified; ca - and; tām - her; bhaktīyā - with devotion; nitya-ānanda - 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
sarvwać tair brāhmaṇai sūdrai / vaidyai api mahā-manah 9
jagāmadvaita-nilaya / saharas tvarayāvitaḥ
śacī ca parayā prityā / putra śrī-puruottamam 10

matvā jagāma tatraiva / gehe 'dvaitasya sa-tvārā
sarve te tad-dinam shītvā / bhuktvāna paśvani mahat 11
śrī-yuktādvaita-varyyasya / śivāsasya mahātmamaḥ
atatḥ paradine pupa-grāmād āgacchati prabhau 12

sarve te muditā jagmū / tan-māṅgala-mahotsavāḥ
aśru-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-manah - the broad-minded soul; jagāma - He went; advaita-nilayam - the abode of Advaita; sa-hara - with joy; tvarayā anvitah - with speed; śacī - Śacī Devī; ca - and; parayā - with elevated; prityā - love; putram - son; śrī-puru-uttamam - the ultimate Person; matvā - thinking; jagāma - she went; tatra - there; eva - surely; gehe - to the home; advaitasya - of Advaita; sa-tvārā - with speed; sarve - all; te - they; tat-dinam - that day; shītvā - staying; bhuktvā - eaten; annam - foods; pāvanam - purifying; mahat - great; śrī-yukta - blessed by the goddess of fortune; advaita-varyyasya - of the great Advaita; siva-āsasya - of the plenary portion of Śiva; mahā-ātmānāḥ - of the magnanimous; tatāḥ - then; para-dine - on the next day; pupa-grāmāt - from the town of Puspa-grāma (Phuliyā-grāma); āgacchāti - at the arrival; prabhau - the Master; sarve - all; te - they; muditā - engladden; jagmu - went; tat - the Lord; māṅgala-mahotsavāḥ - auspiciously festive; aśru-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 Sāntipūra 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 prasāṭi food given by the blessed Mahātmā Śrī Advaita, the plenary portion of Śrī Śiva. On the next day, Mahāprabhu came from Puspa-grāma, and all of the bhaktas rejoiced in a grand festival of sankīrtana, 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-kaṇcana-vapur dhta-dando / rakta-vasta-pariveṭita-dehaḥ
meru-śṅga iva gairika-yuktas / tejasā harir iva prakāśe 14
tapta-kañcana-vapu - body of molten golden hue; dhta-danda - held the staff; 
rakta-vastra - by saffron cloth; pariveṭita-dehaḥ - body covered; meru-śīga - the 
peak of Meru; iva - like; gairika-yukta - with reddish gold; tejasā - by potency; hari; iva - like; pracakāše - radiated.

The Navadvipa-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-dāsāh / prān ātmana ivāsu pranemuh 
daṇḍavat bhūvi nipatya mahāntah / kānta-vaktra-kamala mumudus 
ca 15

tam - Him; vilokya - gazing at; n-harim - Hari in His human-like form; hari-dāsāh 
- the servants of Hari; prān ātmana - life force; ātmana - of the soul; iva - like; āṣū - 
immediately; pranemuh - offered obeisances; daṇḍa-vat - like a rod; bhūvi - on the 
earth; nipatya - falling; mahāntah - 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 pulakāṅgāh 
tān vilokya bhagavān kpāmbudhir / dī-ṛṭibhir alaṅkta-dehān 16

netra-vāri - tear-drops; jhara - waterfalls; pūrita - covered; dehā - bodies; hara - 
joy; gadgada-ravāḥ - choked sounds; pulaka-angāḥ - bodies bristling with hairs; tān 
- them; vilokya - glancing; bhagavān - the illustrious Lord; kpā-ambudhi - ocean of 
mercy; dī-ṛṭibhi - 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.

sparsanena 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 ṭiḥa-ṃaṇaśaḥ pulakena / pūritāṅga-vibhavaḥ sukham iyuḥ taiḥ sureśa iva deva-samūhair / āgataḥ sa bhagavān sahāsaiva 18**_

_te_ - they; _āpi_ - also; _ḥta-ṃaṇasah_ - engladdened hearts; _pulakena_ - with erections follicles hairs; _pūrita-ṅga_ - filled limbs; _vibhavaḥ_ - spread; _sukham_ - happiness; _iyuḥ_ - they obtained; _taiḥ_ - by them; _sura-īṣa_ - Visnu; _iva_ - like; _samūḥai_ - with his multitudes; _āgataḥ_ - became; _sa_ - He; _bhagavān_ - the all-opulent Lord; _sahasa_ - suddenly; _eva_ - indeed.

Their hearts were engladdened and their hairs and every limb of their bodies became covered by pulakas. Suddenly Gaura Bhagavān with the bhaktas appeared to be Śrī Visnu, the Lord of all godly beings accompanied by the demigods.

_**advitiya-gurur vavya-niketa / rocanay sa nitarā pāda-padmaiḥ āsane samupaviṣya suklipete / rājamāna iva tīgma-didhitih 19**_

_advitiya-guru_ - the incomparable guru, _varya-niketam_ - the excellent residence; _rocanay_ - enhancing; _sa_ - He; _nitarām_ - extremely; _pāda-padmaiḥ_ - by His lotus feet; _āsane_ - on the seat; _samupaviṣya_ - sitting; _suklipte_ - nicely designed; _rājamāna_ - shining; _iva_ - like; _tīgma-didhitih_ - 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.

_**saṅjaṅgaḥ hari-kathā sa-gadgada / netra-vāribhir alaṅkta-dehaḥ badarikāśrama iva i-madhye / rajati sa sa nārāyaṇa-devaḥ 20**_

_saṅjaṅgaḥ_ - He sang; _hari-kathām_ - the stories of Hari; _sa-gadgadam_ - with faltering voice; _netra-vāribhi_ - by tears; _alaṅkta-dehaḥ_ - ornamented body; _badarikā-āśrame_ - in the spiritual resort amidst the badari (jujube) bushes; _iva_ - like; _i-madhye_ - in the midst of the sages; _rajati_ - He shone; _sa_ - indeed; _sa_ - He; _nārāyaṇa-devaḥ_ - Lord Nārāyana.

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 ṛṣis at Badarikāśrama.

_**śrī-śacī pranipatyāha / sādara karunā-mayah tītahī satata mātās / tava sannihito hy aham 21**_

_śrī-śacī_ - to Śrī Śacī; _pranipatya_ - falling down; _āha_ - He said; _sa-ādaram_ - with respect; _karunā-mayah_ - merciful; _tītahī_ - 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-varyyena / dattam anna catur-vidham
bubhuje yajñā-bhun nātho / bhaktair bhakta-janeta-dah 22

advaita-ācārya-varyena - by the great Advaita; dattam - given; annam - food; catur-vidham - of four kinds; bubhuje - He enjoyed; yajñā-bhuk - the enjoyer of sacrifice; nātho - Lord; bhaktā - with the devotees; bhakta-jana - to the devotees; ita-dah - 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 / śe yāme samuttithā
gāyan kala-pada knā / nanartta sva-janai saya 23

tatra - then; supta - slept; rajanyām - at night; sa - He; śe yāme - at the end of night; samuttithā - arisen; gāyan - singing; kala-padam - melodious verses; knam - of Kṛṣṇa; nanartta - He danced; sva-janai - with His own men; saya - 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 / śrīvāsādin dvijottamān
vācā madhurayovāca / gacchātha svāśramān prati 24

atha - then; prabhāte - in the dawn; vimale - spotless; śrīvāsa-ādin - headed by Śrīvāsa; dvija-uttamān - the transcendental twice-born men; vācā - with words; madhurayā - with charming; uvāca - spoke; gaccha - please go; atha - now; svā-āśramān - 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-deveṣa-puruottama-darśane
sārvabhauma-dvijendrena / sārddha paśyāmi ta harim 25

yāsyāmi - I shall go; deva-deva-iṣa - the Lord of Viṣṇu; puruottama-darśane - for a sight of the ultimate Person; sārvabhauma - named Sārvabhauma; dvija-indrena - with the best of brahmanas; sārdham - together; paśyāmi - I (shall) see; ta - Him; harim - Hari.

"Now I shall depart to take darśana of Śrī Purusottama Jagannātha, who is the original Lord of all the devatās and even Lord Viṣṇu. There I shall behold the face of Śrī HariIn the company of Sārvabhauma, the chief of the twice-born men."
yumābhīr atra kartavya / sadaiva hari-kīrttanaṁ
vimatsarair viśeena / jāgare hari-vāsare 26

yumābhi - by yourselves; atra - now; kartavyam - should be done; sadā - always;
eva - surely; hari-kīrttanaṁ - 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 visjya tān sarvān / advaitācāryam agrataḥ
samālingya ca bāhubhyā / yayau premāsru-locanah 27

evam - then; visjya - sending forth; tān - them; sarvān - all; advaita-ācāryam - the
incarnation of a devotee; agrataḥ - in the presence of; samālingya - fully embracing;
ca - and; bāhubhyām - with His two arms; yayau - He went; prema-āsru-locanah -
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 tnam sva-daśanair / dhtvā śrī-hari-dāsakāh
papāta daṇḍavat bhūmāu / pāda-mūle jagat-pateḥ 28

tata - then; tnam - grass; sva-daśanai - with his teeth; dhtvā - holding; śrī-hari-
dāsakah - hākura Haridāsa; papāta - he fell; daṇḍa-vat - like a rod; bhūmāu - 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 dtvā vyathito nāthas / tam uvācāśru-locanah
eva rūpeṇāham eva / jagannātha-padāmbuḥ 29

nipatya savadiyāmi / yathā tvayī kpā harch
bhaven niścitam ity uktvā / samālingya ca ta punah 30

visasarja ca ta prītyā / tam uvāca dvijarabhah
śrī-yutādvaita-varyyas tu / bhagavanta jagad-gurum 31

tat - that; dtvā - seeing; vyathita - disturbed; nāthā - Lord; tam - to him; uvāca -
said; aśru-locanah - with tears in His eyes; evam rūpeṇa - in this manner; aham - I;
eva - truly; jagat-nāthā - of the Lord of the cosmos; pada-ambuḥ - at the lotus feet;
nipatya - having fallen; savadiyāmi - I shall speak; yathā - so that; tvayī - upon you;
kpā - the mercy; hareḥ - of Hari; bhavet - it may be; niścitam - certainly; iti - thus; uktvā - speaking; samālingya - warmly embracing; ca - and; tam - him; punah - repeatedly; visasarja - He sent forth; ca - and; tam - him; prityā - with love; tam - Him; uvāca - he said; dvija-rabhah - 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 śrūtvā / tava me na katha bhavet
premā nātha taveya ki / kpā ta prāha keśavaḥ 32

bhagavat-gamanam - the departure of the Lord; śrūtvā - 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 samālingya / ddha-snigdhaiḥ anuvrataiḥ 33

gadādharādibhir viprair / gacchanta ta dvijottamah
gopināthācāryya-mukhyah / provāca prīnayan 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; samālingya - fully embracing; ddha-snigdhai - with those of firm affection; anuvrataih - with those of ardent attachment; gadādhara-ādibhi - headed by Gadādhara; viprair - by the learned brāhmaṇas; gacchantam - departing; tam - Him; dvija-uttamaḥ - the transcendental brāhmaṇa; gopināthā-acārya-mukhyah - the eminent Gopinātha _cārya; provāca - declared; prīnayan - 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 Gopinātha _cārya addressed Śrī Hari lovingly:

bhagavas tvad-vapur aha / draṭum icchāmi kāma-da
tat śrūtvā vacana tasya / vasana samapākarot 35
anāvta kāya-danda / tapta-cāmikara-prabham
ghanāpāye yathā meru-śṅga candra-karāñcitam 36

bhagavan - O Lord; tvat-vapu - Your body; aham - I; dratum - 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; anāvtaṃ - uncovered;
kāya-dandam - body like a stick; tapta-cāmikara-prabham - effulgence like molten
gold; ghanā-āpāye - clouds disappearing; yathā - like; meru-śṅgam - the peak of
Mount Meru; candra-kara - moon-beams; āṅcitaṃ - 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 dvijottamah
bhagavān api sahṭo / jagāma puruottamam 37

dtvā - seeing; śrutvā - hearing; nama-kṛtya - offering obeisances; jagāma - He went;
sa - he; dvija-uttamah - the exalted brāhmaṇa; bhagavān - the Lord; api - also; sahṭa
- 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
jubilantion for Puruṣottama Kṣetra.

iti śrutvā hareḥ kṛīti / prayāṇa puruottamē
labhate parama-premāṇānda gaura-padaśmābe 38

iti - thus; śrutvā - hearing; hareḥ - of Hari; kṛītim - glory; prayāṇam - deparring;
puruottamē - for Jagannātha Puri; labhate - He obtains; parama-prema - highest
love; aṅnandaḥ - bliss; gaura - of Gaura; pada-ambuže - for the lotus feet.

One who hears of Śrī Hari's glorious departure for Puruṣottama Dhāma obtains
parama-premnānda, the lofty pinnacle of blissful love for the lotus feet of the Lord.

puruottama-devasya / samya-kāra-ja phalam
labheta manujo nitya / pathanāḥ tat-phala labhē 39

pura-uttama-devasya - of the Divinity of Puruṣottama Dhāma; samyak -
complete; darsana-jam - born of seeing; phalam - fruit; labheta - one can get;
manuja - a man; nityam - regularly; pathanāḥ - by reciting; tat-phalam - that fruit;
labheta - one can get.

Whatever benefit is achieved by having directly darsana 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-bhaṅjanam
The Breaking of Mahāprabhu's Sannyāsa Staff

tataḥ prastathe bhagavān mukunda- / gadādhara- dyair dvija-sajjanai
prabhuh
puro 'vadhuta prañidhāya devo / rāja kāvyena yatho-dupeśaḥ 1

tataḥ - then; prastathe - He set out; bhagavān - the Lord; mukunda-gadādhara - with Mukunda and Gadādhara; âdyai - and others; dvija-sajjanai - with the saintly brāhmaṇas; prabhuh - the Master; pura - in front; avadhutam - the Lord beyond social conventions; prañidhāya - placing; deva - the Divinity; rāja - He shone; kāvyena - with Kāvyā (Venus); yathā - like; udu-pa-īsah - 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 kna-gita / kvacid vaded artham alabdha-
sanjñam
kvacid druta yāti śanaiḥ kvacid skhalad- / gati kvacit prema-vibhinna-
dhairyyah 2

gacchan - going; kvacit - sometimes; gāyati - He sings; kna-gita - songs of Krṣṇa; kvacit - sometimes; vaded - He would tell; artham - meaning; alabdha-sanjñam - lost consciousness; kvacit - sometimes; drutam - swiftly; yāti - He goes; śanaiḥ - slowly; kvacit - sometimes; skhalad-gati - stumbling gait; kvacit - sometimes; prema-vibhinna-dhairyyah - composure broken by love.

While they travelled, at times Śrī Gaurāṅga would sing songs of Krṣṇa, 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 Krṣṇa.

sāya kvacid bhakyam upasthita bhavet / tad-annam aśnāti harir
yathā-vidhi
śāyam - at dusk; kvacit - sometimes; bhakṣyam - edible food; upaśhitam - obtained; bhavet - it might be; tat-annam - food offered to Kṛṣṇa; aśnāti - He eats; hari - the dispeller of evil; yathā-vidhi - according to etiquette; rātra - at night; ca - and; gāyati - He sings; atha - then; rauti - cries out; dhairya - patience; visīya - 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 papātha bhagavān / ślokam eka śnuva tam
yat śrutvā tat-padāmbhoje / ratiḥ syād anapāyini

svayam - personally; papātha - taught; bhagavān - the illustrious Lord; ślokam - a verse; ekam - one; śnuva - 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
kṣa keśava kṣa keśava kṣa keśava trāhi mām

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.


eva kala-pada gāyan / hasas tattva-vidām varah
imān nu śikyān lokān / lokānā pālako 'vyayah

evam - thus; kala-pada - melodious verse; gāyan - singing; hasan - laughing; tattva-vidām - of those who know the truth; varah - the best; ime - these; nu - indeed; śikyān - teaching; lokān - 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 dṛvā / kvacid dānī samāgatah
āhūya tān nirvto 'bhūt / svayam eva gata-klamah
pathikān - travellers; yācakān - beggars; dṛvā - seeing; kvacit - sometimes; dānī - toll collector; samāgataḥ - approached; ahūya - hailed; tān - them; nirvīta - happy; abhūt - he became; svayam - spontaneously; eva - indeed; gata-klāmaḥ - 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 aparō dānī / pathi gatvā jagad-gurum
värayām āsa dānārthi / yātrikānā gaṅaiṛ vtam 8

kadācit - once; aparā - another; dānī - toll collector; pathi - on the path; gatvā - going; jagat-gurum - the spiritual master of the worlds; vārayām āsa - prohibited; dānā-arthi - desirous of wealth; yātrikānām - of travellers; gaṅaiṛ - 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-sanjñayā
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-sanjñayā - with a wave of the hand; tata - then; agacchat - he went; tadānim - 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 danda / dattvā sviya jagad-guruh
agre jagāma ca paścāt / nityānandāḥ sanaīṛ yayau 10

avadhūta-kare - in the hand of the avadhūta; dandam - His staff; dattvā - gave; sviyam - His own; jagat-guruh - the spiritual preceptor of the cosmos; agre - in the front; jagāma - He went; ca - and; paścāt - afterwards; nitya-ānandāḥ - personified perpetual bliss; sanaīṛ - slowly; yayau - he went.

Once the guru of the universe placed His dana in the avadhūta's hand and went ahead, while Nityānanda walked slowly behind.

dūyamānena manasācintayat sa udāra-dhiḥ
aha viharamāno 'sau / prabhur me daṇḍa-dhārakaḥ 11

dūyamānena - with affliction; manasā - in His mind; acintayat - He thought; sa - He; udāra-dhiḥ - of broad intellect; aham - I; viharamāna - taking away; asau - He;
prabhu - the Master; me - My; danda-dhârakah - bearer of a staff.

Munificent Nityânanda, His mind fraught with anguish, thought, "My Prabhu carries a dâna, but I shall take it from Him.

asau śrî-bhagavân sâkâd / dâycle prajvalann alam
śaṅkha-cakra-gadâ-padma-dhoro devâh śriyânvitaḥ 12

asau - He; śrî-bhagavân - the Lord; sâkâd - it is seen; dâycle - blazing brightly; alam - enough; śaṅkha-cakra-gadâ-padma-dhara - the bearer of the conch, disc, club and lotus; devâh - the Divine Person; śriyânvitaḥ - 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!

laukikî dasayasa cetâ / nyâsa-danda-dhoro harih
murali-vâdanaḥ purva / jagan-mohana-rûpakah 13

laukikī - ordinary; dasayasa - showing; cetâm - activities; nyâsa-danda-dharaḥ - holding the staff of a renunciant; hariḥ - He who takes away sin; murali-vadanah - player of the murali flute; purvam - formerly; jagat-mohana-rûpakah - whose form bewilders all living entities.

"At present Śrî Hari displays the behavior of an ordinary man, and therefore He holds the staff of a renunciant. In His previous avatarâra, He played upon the murali flute and His form enchanted the mind of all living beings.

râdhâ-rasa-vilâsî ca / śrî-hareh sannidhau sthitâh
ta dâvâ prâha bhagavân / danda me dehi mâciram 14

râdhâ-rasa-vilâsî - who enjoys pastimes with Śrî Râdhâ; ca - and; śrî-hareḥ - of Śrî Hari; sannidhau - in the presence; sthitâḥ - situated; tam - Him; dâvâ - seeing; prâha - He said; bhagavân - the Lord; dandam - staff; me - My; dehi - give; mā - not; ciram - a long time.

"Thus He enjoyed pleasure pastimes with Śrî Râdhâ." At that moment, Nityânanda came alongside Śrî Gaura Hari, who seeing Him, said, "Now give back My dâna."

avadhûtas tata prâha / daivâd bhûmau pada mama
praskhalat tena dandas te / bhagno bhîtyety uvâca sah 15

avadhûta - who is free from convention; tata - then; prâha - he said; daivâ - by the divine will; bhûmau - on the earth; padam - foot; mama - my; praskhalat - slipping; tena - by that; danda - staff; te - Your; bhagna - broken; bhîtyâ - out of fear;
iti - thus; uvāca - said; sah - He.

The avadhūta apprehensively replied, "By the design of Providence, while walking my foot slipped upon the ground, and Your dāna snapped and is broken."

tatā cukopa bhagavān / avadhūta jagāda ca
dande me sasthitā devāḥ / śivādyāḥ saha śaktayah 16

tata - then; cukopa - was angered; bhagavān - the Lord; avadhūtam - who is free from mundane convention; jagāda - said; ca - and; dande - on the staff; me - My; sasthitā - situated; devāḥ - gods; śiva-ādyāḥ - headed by Śiva; saha - with; śaktayah - their potencies.

Becoming angry the Lord said to the avadhūta, "All the devas headed by Śiva together with their sāktis resided on My dana.
teśā pida vidhāya tvam / babhaṅja mama danda-ka
deva-pidākta doa / no jānasi kim alpakam 17
team - of them; pida - pain; vidhāya - giving; tvam - You; babhaṅja - broke; mama - My; danda-ka - staff; deva-pidā-ka - causing pain to the devas; doa - a fault; na - not; u - indeed; jānasi - you understand; kim - whether?; alpakam - trilling.

"By breaking my dana you have given them pain. Do you think that giving devatās pain is no no consequence?"

tat śrutvā prāha ta devo / hita teśa kta mayā
tataḥ kaṇāt tyakta-roo / bhagavān idam abravit 18
tat - that; śrutvā - hearing; prāha - He said; tam - Him; deva - the divinity; hitam - benefit; teim - their; ktam - done; mayā - by Me; tataḥ - then; kaṇāt - after a moment; tyakta-roo - having given up anger; bhagavān - the Lord; idam - this; abravit - 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 / dīvā śrī-puruṣottamam
sthītvā katipaya māsa / pārśve śrī-cakriṇo mayā 19
gatvā - having travelled; ca - and; śrī-jagannātham - the splendid Lord of the universe; dīvā - seeing; śrī-puruṣa-uttamam - that Supreme Male; sthītvā - 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 dandasya kartavyo / mamāśin matir īḍāi

tam asau ca babhaṅjorvya / kiptavān ki karomy aham 20

nyāsa - abandoning; dandasya - of the staff; kartavya - should be done; mama - My; asūt - it was; mati - opinion; īḍā - such; tam - that; asau - He; ca - but; babhaṅja - has broken; urvyām - on the earth; kiptavān - thrown; ki - what?; karomi - I do; aham - I.

"My dana 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 krodi ktvā / provāca madhurākaram

mad-abhiprayam eva tvā / karttum arhasi sarvadā 21

iti - thus; uktvā - saying; tam - Him; krodi-ktvā - embracing; provāca - He said; madhura-akaram - in charming accents; mat-abhiprayam - My desire; eva - certainly; tvam - You; kartum - to do; arhasi - You ought; sarvadā - 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

dakina-desa-bhramanam
The Lord Wanders in South India

ity uktvā prayayau devo / hari-kirtana-tat-parah

patha-sthā devatā dṛtvā / natvā stutvā yathā-vidhi 1

iti - so; uktvā - saying; prayayau - He departed; deva - the Lord; hari-kirtana - in describing Hari in song; tat-parah - wholly absorbed; patha-sthā - placed on the path; devatā - Deities; dṛtvā - seeing; natvā - bowing before; stutvā - praising; yathā-vidhi - according to the scriptural precept.

So saying, Śrī Chaitanya Mahāprabhu set forth again absorbed in Hari-kirtana. 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-līpte mahā-punye / hareh ketre jagad-guru

brahma-kunḍe kṛta-snāno / dadarśa madhusūdanam 2
tamo-lipte - enveloped in darkness; mahā-punye - very pious; hareh - of Hari; ketre - in the land; jagat-guru - spiritual master of the material world; brahma-kunde - in the pond named Brahma-kuna; kṛta-snāna - took bath; dadarśa - He saw; madhusūdana - 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-kuna and then took darśana of the Deity of Madhusūdana.

tato jagāmā bhagavān / dinaih katipayaih prabhuh
remunāyā mahā-puryā / draṭu gopāla-devakam 3

tata - then; jagāma - He went; bhagavān - the Lord; dinaih katipayaih - for a few days; prabhuh - the Master; remunāyām - in Remuna; mahā-puryām - in the great town; draṭum - to see; gopāla-devakam - the Deity of Gopāla.

Then Gaura Bhagavān went to the great town of Remuna and stayed for a few days to see the Deity of Gopāla.

vārānasyām uddhavena / sthāpita pūjita purā
brāhmaṇaṇugrahārthāyā / tatra gatvā sthita harim 4

vārānasyām - in Vārānasī; uddhavena - by Uddhava; sthāpitam - established; pūjita - worshipped; purā - before; brāhmaṇa - a brahmana; anugrahārthāya - in order to show mercy; tatra - there; gatvā - going; sthitam - staying; harim - Hari.

Uddhava formerly established and worshipped that Deity in Vārānasī. Then to show mercy to a certain brahmana, that Deity of Hari personally walked to Remuna and stayed there.

gopinātham iti kecid / āhus ta karunā-nidhim
kīra-cora-lilā yaś / cakāra bhakta-hetave 5

gopi-nātham - Lord of the milkmaids; iti - thus; kecit - certain; āhu - they call; tam - Him; karunā-nidhim - ocean of mercy; kīra-crā - the thief of kṣīra (sweetened condensed milk); ādi - and so on; lilā - pastimes; ya - who; cakāra - He performed; bhakta-hetave - for the sake of His devotees.

Certain people gave that ocean of mercy the name Gopinātha, and for the sake of His devotee, Mādhavendra Puri, He enacted many pastimes such as stealing kṣīra and so forth.

sarvva pramānam evātra / bhakta-vākyānugo harih
dadarśa tatra gatvāsau / bhagavān prāktō yathā 6

sarvam - all; pramānam - evidence; eva - certainly; atra - here; bhakta-vākyya - the words of His devotees; anuga - follower; harī; 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 Gopinātha 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.

danḍavat bhuvī nipaṭya suresa / ta praṇamaṇa karuṇārdra-mukhanduḥ
nartana nija-janaiḥ saha caكري / kirttana sarasijyata-netraḥ  7

danda-vat - like a rod; bhuvī - on the earth; nipaṭya - falling; suta-ṭam - Lord of godly beings; tam - Him; praṇaṁyā - offering obeisances; karuṇā-ārdra - wet with tears of humility; mukha-induḥ - face like a moon; nartana - dancing; nija-janaiḥ - with His associates; saha - in company; cakre - performed; kirttam - 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 kirtana and danced in the company of His associates.

tat-κaṇāṇa mura-ripoḥ pratiṁayā / maulī-lagna-mukuta ca samāpa
tad avalokya kara-padma-yugena / tad daḍhāra sa śrī-śacī-sūta eaḥ  8

tat-κaṇāt - at that moment; mura-ripoḥ - from the enemy of Murā; pratiṁayā - of the Deity; maulī-lagna-mukuta - the crown fixed on the head; ca - and; samāpa - He received; tat - that; avalokya - gazing; kara-padma-yugena - with His lotus hands; tat - that; daḍhāra - 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 prasādām adhigatya sva-mūrddhāṇa / sadadhāra ca raṛāja ca hṝ ṭah
adbhuta tam avalokya suresa / khe nananda nata-kandāra-cittaḥ  9

tat - that; prasādām - grace; adhigatya - achieving; sva-mūrddhāṇa - on his own head; sadadhāra - fixed nicely; ca - and; raṛāja - shone; ca - and; hṝ ṭah - thrilled; adbhutam - wonderful; tam - Him; avalokya - beholding; suta-ṭam - Lord of the gods; khe - in that holy place; nananda - rejoiced; nata-kandāra-cittāḥ - with bowed head and surrendered consciousness.

Having received this sign of Gopinātha'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 / sāyaṁ eva virarāma mahātmā  10
tatra - then; ntyam - dance; akarot - He did; atula-śri - of incomparable beauty; nyāśinām - of renunciants; vara - the finest; sudhā-ākara - nectar-effusing (moon); kāntih - effulgence; vainavaḥ saha - together with the vaisnavaḥ; dina-antaram - throughout the day; antaḥ - ending; sāyam - night; rārāma - 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 sannyāśī, danced and sang with the vaisnavaḥ from dawn until dusk.

tam vilokya muditā jana-saṅghās / tuṭuvur muhur amu praśaśasuh
tatra so'pi rajaṇi pranināya / bhakyam annam upabhojya munisāh 11

tam - Him; vilokya - looking at; muditā - joyous; jana-saṅghā - groups of people; tuṭuvu - they extolled; muhu - repeatedly; amu - Him; praśaśasuh - they praised; tatra - then; sa api - that very person; rajaṇim - night; pranināya - passing; bhakyam annam - suitable food; upabhojya - ate; muni-śāh - 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 jāgāma / deśam anya-nagarāṇi langhayan
prāpya kālam anu kambu-suṣanṭho / veginī sura-nadi-jhara-cyutām 12

prāta - early; ambuja-mukhaḥ - lotus-faced; sa - He; jāgāma - went; deśam - country; anya-nagarāṇi - other towns; langhayan - crossing; prāpya kālam - at a proper time; anu - following; kambu-suṣanṭha - beautiful neck like a conch; veginim - swiftly flowing; sura-nadi - celestial river (Gangā); 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-pāṭaka-kula janatāyāḥ
darśanena yama-vaitaraṇī sā / jātu bhāti kim u tat-snapanena 13

tām - her; vilokya - looking; vara-vaitaraṇīm - blessed deliverer; sa - He; sarvva-pāṭaka-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-sūkara-rūpam yasya darsana-vasān manujānā / sapta-saptati-kula divam iyāt 14

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 vilukya muditah sa jagāma / yājapura-nagarī dvija-bhūmim yatra yajñam akaroc catur-mukhaḥ / sāsana dvija-varāya dadau ca 15

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 adhigamyā tu viśvāḥ / pāpino 'pi śiva-rūpa-dharaḥ syuh tatra linga-sataśo hi samikya / śaṅkarasya śiśraśānamad iśāḥ 16

All those even sinners who die in that place, attain auspicious forms at death. While attentively seeing the hundreds of Śiva-lingams at that place, the Lord bowed His head.

sa jagāma virajā-mukha-padma- / darśanāya bhagavān karunābdhiḥ yā vilukya jagatā janu-koti- / mātram agha hy aklīla prajahāti 17
mercy; yām - whom; vilokya - seeing; jagata - of universes; janu - souls; koti - millions; mātrām - 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 pranaman samayācat / prema-bhaktim atulā jagad-išah ājagāma gaya-nābhim anārghya / pait-tirtham aravinda-mukheṣah 18

tām - her; vilokya - looking at; pranaman - with prostrated obeisances; samayācat - He begged humbly; prema-bhaktim - for loving devotion; atulām - matchless; jagat-išah - the Lord of all living beings; ājagāma - He went; gaya-nābhim - to Gayanaṁhi; anārghyam - that which is priceless; pait-tirtham - holy place for service of the forefathers; aravinda-mukha - lotus-faced; išah - 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 Gayanaṁhi, a priceless tirtha for service to the forefathers.

brahma-kuṇḍa-payasi dvija-varyyah / snānam āśu vidadhe vidhāna-vit yatra yajña-varāha-prakāṣa- / darśanena jagatā sukham āsitten 19

brahma-kuṇḍa - of Brahma-kuṇḍa; payasi - in the waters; dvija-varyah - 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; prakāṣa-darśanena - by seeing the revelation; jagatām - of the universes; sukham - happiness; āsitten - 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 nirikya / bhūteṣa-lingam avalokya mahānubhāvaḥ
vārānasim iva sadāśiva-rāja-dhāni / yatra trilocana-mukhāḥ sīva-linga-kōṭih 20

babhrāma - He wandered; tatra - there; bhagavān - the Lord; nagarīm - city; nirikya - seeing; bhūta-īsa-lingam - the phallic form of the Lord of the ghosts, Śiva; avalokya - seeing; mahā-anubhāvaḥ - magnanimous; vārānasim iva - like Vārānasī; sadā-sīva-rāja-dhānim - the capital city of Sadāśiva; yatra - where; tri-locana-mukhāḥ - three-eyed face; sīva-linga-kōṭih - millions of Śiva lingas.

The magnanimous Lord wandered throughout the town, seeing the lingams of Bhūteṣa, the lord of all beings. The place appeared like Vārānasī, the capital city of Sadāśiva, where there are a million lingams of the three-eyed lord.
śrutvā harer idam ananta-sukha labheta / punyā kathā sakala-pāpa-
harā manuyah

 tirthātanasya ca phala pit-tirtha-sarvva- / yajña-kriyā-phalam aśea-
guṇānvitah syāt 21

śrutvā - hearing; hare - of Hari; idam - this; ananta-sukha - limitless bliss; labheta - one can achieve; punyām kathā - pure narration; sakala-pāpa-harā - takes away all sin; manuyah - a man; tirtha - holy bathing place; ātanasya - of travelling; ca - and; phalam - the result; pit-tirtha - holy place of the forefathers; sarva-yajña-kriyā - all sacrificial performances; phalam - the result; aśea - complete; guna-anvitah - 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

tatah prananyā ta bhaktyā / mukundo 'mbatha īśvaram
prāha praphulla-vadanah / sa-hara jagad-īśvaram 1

tatah - then; prananyā - offering obeisances; tam - to Him; bhaktyā - with devotion; mukunda; āmbatha - the physician; īśvaram - the Supreme Lord; prāha - he said; praphulla-vadanah - blossoming face; sa-hara - 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 / dānīno bhayam anv api
jānāmi sarvvaatokan / ye vasanty atra durmađan 2

bhagavan - O Lord; atra - here; na aste - there is not; vai - verily; dānīn - toll collectors; bhayam - fear; ānu api - even the slightest; jānāmi - I know; sarvvaat - on all sides; lokan - the people; ye - who; vasantī - they dwell; atra - here; durmađan -
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-navānanah
etāvad bhayam asmāka / pālana bhavatā ktam 3

tat - that; śrutvā - hearing; bhagavān - the Lord; prāha - said; smita-kānta - bright smiles; nava - expressiveness; ananah - face; etāvad - so much; bhayam - fear; asmākam - for us; pālana - 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
lakmi-kānta svaya kno / nyāsi-vaśa-dharo hariḥ 4

iti - thus; utkvā - saying; prayayau - He went forth; bhikām - for begging alms; kartum - to do; lokeu - amongst the people; śikayā - with the purpose of teaching; lakmi-kānta - the lover of the goddess of fortune; svayam - in Person; kna; nyāsi-vaśa-dharo - 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-Lakṣmi, yet as Śrī Kṛṣṇa Caitanya, He now bears a sannyāsa-dana.

nityānandāvadhūtaś ca / sarvva-sakti-samanvitah
śrīmad-gadādharo vipro / mukundādyāś ca sajjanāḥ 5

jagmūr bhikātane nātra / dānī tān apy avarjjayat
baddhā mukunda sarakya / dinam evānayat krudhā 6

nityānanda; avadhūta - unattached to convention; ca - and; sarvva-sakti-samanvitah - 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; atane - roaming; na - not; atra - here; dānī - the toll-collector; tān - them; api - however; avarjaya - 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

tatah - then; sāyāhna-velāyām - 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 brāhmanān bhiṅkā / ktvā bubhujire tataḥ
nityānando mahā-tejāḥ / kena lakṣyā svaya prabhū 8

te - they; gatvā - went; brāhmanān - some brāhmaṇas; bhiṅkā - alms; ktvā - took;
bubhujire - they could eat; tataḥ - then; nityānanda; mahā-tejāḥ - very powerful;
kena - by what?; lakṣyā - symptoms; svayam - Himself; prabhū - 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 / sāyanārtha dvijāśrame
nityānando hasan baddhaḥ / tatrāgata udāra-dhīḥ 9

tata - then; te - they; maṇḍapam - raised platform; jagmuḥ - they went; sāyanā-
artham - in order to rest; dvijā-āśrame - at a brāhmaṇa's hermitage; nitya-ānanda -
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 bhiṅkā / ktvā svayam upasthitāh
ta dtyākathayat sarvva / dānibhir yat kta balāt 10

tatra - then; eva - certainly; bhagavān - the Lord; bhiṅkām - alms; ktvā - having
accomplished; svayam - by His own desire; upasthitāh - arrived; tam - Him; dtyā -
seeing; akathayat - related; sarvam - all; dānibhi - by the toll-collectors; yat - which;
ktam - done; balāt - by force.

Then having collected His bhiksa, 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 tīthā / bhadra bhadra bhaviyati
tadiyā śakti rājāna / preyāṁ āsa sa-tvaram 11

tat - that; śrutvā - hearing; bhagavān - the all-opulent; tīthā - wait; bhadram
bhadram - all auspicious; bhaviyati - it will be; tadiyām - His; śaktim - energy
(Gadâdhara); râjânam - to the king; preyâmâsa - He sent; sa-tvaram - quickly.

Hearing this, the Lord said, "Just wait! Everything will come out for the best." Then He quickly sent Śrī Gadâdhara, His internal potency, to summon the king.

tat-kanât tatra dâniśah / samâgatyâ padâmbujam
harer vvavanda ta prâhu / mukundâdyâ mahattamâḥ 12

tat-kanât - at that moment; tatra - there; dâniśah - the master of the toll collectors; samâgatyâ - approached; pada-ambujam - the lotus feet; hare - of Hari; vvavanda - and offered praises; tam - him; prâhu - they told; mukunda-âdyâ - Mukunda and the others; mahattamâḥ - 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.

prâha ca tat-kte sarvân / dândavâta-sthitân janân
prahariyâmi tân duṭân / na kariyanti te yathâ 13

prâha - he said; ca - and; tat-kte - on this account; sarvân - all; dândavâta-sthitân - subjected to the rod of chastisement; janân - people; prahariyâmi - I shall beat; tân - these; duṭân - rogues; na - not; kariyanti - they will do; te - they; yathâ - 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-bhtyair yat kta karma / tat śrutvâ duḥkhito 'bhavat
dâniśah kambala nütân / bahu-mûlya pradattavân 14

tad-bhtyai - by his servants; yat - what; ktam - done; karma - deed; tat - that; śrutvā - hearing; duḥkhita - aggrieved; abhavat - he became; dâni-tiśah - the master of the toll-collectors; kambala - blanket; nütanam - new; bahu-mûlyam - very valuable; pradattavân - 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 prânanam so 'pi / gatah sva-gham ddhimat
sarvva tyaktvā harer pâda / cintayām âsa suddha-dhiḥ 15

iti - thus; uktvā - saying; prânanam - bowing down; sa api - the king himself; gatah - went; sva-gha - His house; ddhimat - opulent; sarvam - all; tyaktvā - given up; hare pâdam - the feet of Gaura Hari; cintayām âsa - he thought; suddha-dhiḥ - 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 cābhimāṇa / śamayitvā niśā sukham
suptā nīnāya deveśāh / prātar utthāya sa-tvārah 16

jagāma virajām draṭu / sarvva-lokaika-pāvanim
yā dvā śraddhayā bhaktyā / mucyate bhava-bandhanāt 17

evan - thus; teām - of them; ca - and; abhimānam - minds; śamayitvā - conciliated;
niśām - night; sukhān - happily; suptā - rested; nīnāya - passed; deva-īśah - Lord of
the gods; prāta - early; utthāyā - rising; sa-tvārah - quickly; jagāma - He went;
virajām - sacred river in Orissa; draṭum - to see; sarva-loka - all people; eka-pāvanim
- sole purifier; yām - whom; dvā - 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-dārsane yādk / phalam āpnoti mānavaḥ
tādk phalam avāpnoti / virajā-mukha-dārsane 18

bhagavat-dārsane - in seeing the Lord; yādk - as; phalam - benefit; āpnoti - he
obtains; mānavaḥ - a man; tādk - so; phalam - benefit; avāpnoti - he obtains; virajā-
mukha-dārsane - 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.

yatṛāsti bhagavān devah / sākāt śrīmat-tri-locanah
kāśyā vā virajāyā vā / mti moka-pradāyinī 19

yatra - where; asti - there is; bhagavān - the all-opulent Lord; devah - divinity;
sākāt - in person, śrīmat-tri-locanah - graced by three eyes; kāśyām - in Vārāṇasi; vā
- or; virajāyām - in Virajā; vā - or; mti - death; moka-pradāyinī - the bestower of
liberation.

The illustrious Lord Śiva, whose countenance is graced by three eyes, is
personally present here. One who dies in Kāśi or in Virajā is blessed with liberation.

vārānasyā mte yādk / prītim āpnoti śankarah
tato ‘dhikatarā prītir / virajāyā mte bhavet 20

vārānasyām - in Vārāṇasi; mte - death; yādk - as; prītim - love; āpnoti - he gets;
śankarah - the peacemaker; tata - then; adhikatarā - better; prīti - love; virajāyām
- in Virajā; mte - dead; bhavet - it may be.
As Śaṅkara becomes pleased with one who dies in Vārānasī, he is still more pleased if one dies in Virajā.

**tā dvā prayayau knah / sarvva-lokaika-pāvanah**

knā-sanktirtna ktvā / bhakta-varga-samanvitah 21

tām - her; dvā - seeing; prayayau - went forth; knah - Kṛṣṇa Caitanya; sarva-loka - all people; eka - only; pāvanah - savior; kna-sanktirtna - congregational chanting; ktvā - performed; bhakta-varga - group of devotees; samanvitah - 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-sanktirtna 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

tatah prayāto dvīja-rāja-vikramah / kramaṇa yatākhila-loka-pālaiḥ
ekāmrakākhye girijā-samanvito / girīśa-devo girī-rāja-mūrdhdhāni 1

tatah - then; prayāta - set forth; dvīja-rāja-vikramah - powerful king of the twice-born; kramaṇa - gradually; yatā - where; akhila-loka-pālaiḥ - by the protectors of all the planets; ekāmraka-ākhye - named Ekāmraka; girijā-samanvita - with the daughter of the Himalayas; girīśa-deva - the lord of the best of mountains; girī-rāja-mūrdhdhāni - 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 Ekāmraka. 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-śobhayojvala / calat-patākam siva-mandira mahat
sudhāvalipta vara-śṅgam unnata / su-toraṇa śveta-girim ivāparam 2

dadarśa - He saw; tatra - there; akhila-śobhya - by all beauty; ujjvalam - brilliant; calat-patākam - flapping flag; siva-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; apram - 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 Himalayan mountain.

nipatya bhūmau prananāma devah / sivālaya sūla-vicitra-cūdām
patākayā nāka-nādi-vibhanga / dadhat samārohati helayeva 3

nipatya - falling down; bhūmau - on the earth; prananāma - He offered obeisances; devah - the Lord; sivā-ālayam - the abode of Śiva; sūla - of a trident; vicitra-cūdām - astonishing crest; patākayā - by the flag; nāka-nādi - of the celestial river; vibhanga - 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 Gāṅgā.

tato jagāmeśvara-darśanāya / purī purāreḥ parayā mudā saḥ
vasanti yatresvara-linga-kotyo / viśveśvarādyāś ca su-punya-tirathāḥ 4

tata - then; jagāma - He went; īṣvara-darśanāya - in order to see Śrī Śiva; purī - 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; īṣvara-linga - of the sacred phallic forms of Śiva; kotya - millions; viśveśvara-ādyā - headed by Viśveśvara; ca - and; su-punya-tirathāḥ - very holy places.

Then with great elation He entered the city of Lord Purārī desiring to see the vision of that great Ī-svara. There many tīrthas reside, presided over by millions of Śiva-lingams headed by the lingam named Viśveśvara.

prāśāda-kotyo vara-toranāḍhyā / rājanti rājac-cala-cela-cūdāḥ
āmukta-bhūā manujā manojña- / gandhārccitā indra-padārpitēḥāḥ 5

prāśāda-kotya - millions of temples; vara-toranā-ādhyā - enriched by fine arches; rājanti - they shine; rājat - glittering; cala-cela - waving flags; cūdāḥ - 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 kotyo manikarnikādyā / vasanti yatrāśu vimukta-dehāḥ
gacchanti niḥśreyasam ugra-yogair / ya yogino yānti catur-yugena 6

tīrthāni - holy places; kotyo - great numbers; manikarnikā-ādyā - headed by Mani-
karnikâ; vasanti - they dwell; yatra - where; åsu - swiftly; vimukta-dehâh - liberated from the body; gacchânti - they go; nihšreyasam - the ultimate benefit, Lord Siva; ugra-yogâi - by severe yoga practices; yam - whom; yogâna - the yogis; yânti - they go; catur-yugena - in the four ages.

In that region are also countless tirthas, headed by Mani-karnikâ, where throughout the four ages persons liberated from bodily identification attain to the highest transcendental benefit of Lord Vinu's lotus feet by practicing severe yogic disciplines.

bindun samâhyta samasta-tirthât / kta mahâbindu-sarоварâkhyam kuṇḍa kta deva-vareṇa yatra / snânâl labhec caiva pada viśuddham 7

bindun - drops; samâhyta - collecting; samasta-tirthât - from all the holy places; ktam - done; mahâ - great; bindu-sarovara - the lake of drops; âkhyam - known; kundam - pond; ktam - made; deva-varena - by the best of gods; yatra - where; snânât - by bathing; labhet - one can achieve; ca - and; eva - indeed; padam - position; viśuddham - transcendentally 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 tirthas. Simply by bathing in that lake, one also obtains the transcendentally pure destination of the Lord's lotus feet.

kâśi vihâyâsu viśuddha-vikramo / vâsâya yat-râkhila-tirtha-pûṇyân âhûya tat-ketra-vare varenyâḥ / sasthâpayâm âsa mahâsa-devah 8

kâśim - Vârânasî; vihâya - giving up; åsu - quickly; viśuddha - absolutely pure; vikrama - he who has the power; vâsâya - in order to reside; yatra - where; akhila-tirtha-punyân - all the holy places; âhûya - calling; tat-ketra-vare - in that excellent place; varenyah - the venerable Lord; sasthâpayâm âsa - established; mahâ-âśa-devah - the great controller, Lord Siva.

Suddenly giving up His residence in the city of Kâšî, the venerable Maheśa, whose power is fully free of mundane inebriety, has taken residence in that excellent place of Ekâmraka, where He has summoned and established all the holy places.

sa ktti-vâsâh svayam eva devah / sa liṅga-rûpi vasatîśvarî ca bhûṅkte svaya bhoga-varâṅ aṣeān / divyān yatindraīr abhivandyamânaḥ 9

sa - he; ktti-vâsâh - dressed in tiger-skin; svayam - himself; eva - indeed; devah - the lord; sa - he; liṅga-rûpi - in the form of his phallic symbol; vasati - he lives; iśvari - the goddess Pârvati; ca - also; bhûṅkte - he enjoys; svayam - in person; bhoga-varâṅ - sublime pleasures; aṣeān - unlimited; divyēn - divine; yatî-indraī - by the best of saints; abhivandyamânaḥ - 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-śvari. 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- / dipāvalibhīḥ
samalanktāṅgam
mdaṅga-ghoair vara-sankha-nādair / ddevibhīr āntyā-parābhīr
ādhyām 10

su-gandha-mālyai - by fragrant garlands; vara-candra - lovely moons; varti -
surrounded; dipa-āvalibhiḥ - by rows of lamps; samalāṅka-aṅgam - body fully
ornamented; mdanga-ghoai - by the sounds of mrdanga; vara-sankha-nādai - by the
pure sounds of the conch; devibhi - by goddesses; āntyā-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 mdanga and conch, and goddesses danced superbly with great devotion.

viveśa bhyair bhavana purāreḥ / sudhāśu-gaurasya hariḥ pareśaḥ
yathā mahendrasya mahotsavādhyāḥ / padmodbhavah kṣa-pada-abja-
bhṅgaḥ 11

viveśa - He entered; bhyai - with His servants; bhavanam - the house; pura-areḥ -
of Śiva, the enemy of the demoniac cities; sudhā-āśu-gaurasya - of the white nectar-
rayed moon; hariḥ - the remover of sin; para-īśaḥ - the Supreme Lord; yathā - as;
mahā-īndrasya - of great Lord Indra; mahā-utsava - great festival; ādhyām -
enriched; padma-udbhavah - born of the lotus; kṣa-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-vasa śirasā vavanda / nivāsa-deha bhuvī dandavat svam
girā giriṣa ca sa-gadgadena / tuṭāva saha-tanu rathāṅgi 12

sa - He; ktti-vasam - dressed in tiger-skin; śirasā - with the head; vavanda -
bowed; nivāsa- deha - whose body is his only home; bhuvī - on the earth; danda-vat -
like a rod; svam - own; girā - with words; giri-īśam - lord of the mountain-king's
daughter; ca - and; sa-gadgadena - with faltering voice; tuṭāva - He praised; saha-
tanu - body thrilled; ratha-āṅgi - 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:
Sri Sivatakam  
composed by Sri Caitanya Mahaprabhu

nāma nāma - repeated obeisances; te - to you; tri-dāsa-iśvarāya - to the lord of the 30 principal demigods; bhūta - of all beings; ādi-nāthāya - unto the primeval lord; mdāyā - to the gracious one; nityam - perpetually; gangā-taraṅgotthita-bāla-candra-cūḍāya gaurī-nayanotsavāya 13

"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 crest by the sickle moon, the Gangā springs, and who are a festival for the eyes of Gaurī, the fair goddess.

su-tapta-cāmikara-candra-nilā-padma-pravālaṁbuda-kānti-vastraiḥ  
suntya-raṅgeṇa-vara-pradāya / kaivalya-nāthāya va-dhvajāya 14

su-tapta - molten; cāmikara - gold; candra - moon; nila-padma - blue lotus;  
pravāla - budding; ambuda - cloud; kānti - luster; vastraiḥ - with garments; sa - he;  
tnya-raṅga - of pleasure-dancing; ita - 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-vilocaṇena / tamo-bhide te jagataḥ śivāya  
sahasra-śubhāśu-sahasra-raśmi-sahasra-sanjītvara-tejase 'stu 15

sudhā-asu - nectar-rayed (moon); sūrya - sun; agni - fire; vilocaṇena - by your eyes; tamo-bhide - the dissipater of darkness; te - to you; jagataḥ - of the cosmos; śivāya - for auspiciousness; sahasra - a thousand; subhra-aśu - white-rayed (moon) sahasra-raśmi - the thousand-rayed sun; sahasra - a thousand; sanjīt - 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 / sārddūla-carmāsuka-divya-tejase
sahasra-patropari sasthitāya / varāṅgadāmukta-bhuja-dvayāya 16

nāga-īśa - the king of snakes; ratna - gems; ujjvala - luminous; vigrahāya - to you
whose form; sārddūla-carma - skins of tigers; aśuca - garments; divya-tejase - to you
of divine potency; sahasra-patra-upari - upon a thousand-petalled lotus; sasthitāya
- to you who stand; vara-angada - with beautiful bangles; âmukta - 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-nūpurāraṇjita-pāda-padma-karat-sudhā-bhṭya-sukha-pradāya
vicitra-ratnaugha-vibhūitāya / premānam evādyā harau vidhehi 17

su-nūpura - fine ankletbells; āraṇjita - reddish; pāda-padma - lotus feet; karat -
flowing; sudhā - nectar; bhṭya - to your servants; sukha-pradāya - to you who give
joy; vicitra - wonderful; ratna-oghā - 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 ankletbells 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-kṛṣṇa nārāyaṇa vāsudeva
ity ādi-nāmānta-pāna-matta-bhṅgādhipāyākhila-duḥkha-hantre 18

śrī-rāma - O splendid reservoir of pleasure!; govinda - O awardeer of delight to the
cows, the senses and the land!; mukunda - O giver of liberation!; śaure - O hero!;
śrī-kṛṣṇa - O all-attractive!; nāra-ayāna - O shelter of mankind!; vāsudeva - O all-
pervading Lord, son of Vasudeva!; iti - thus; ādi - headed by; nāma-amta -
nectarean names; pāna - drinking; matta - intoxicated; bhṅga - bee; adhipāya - 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-nāradādyaiḥ satata sugopya-jijñāsitāyāśu vara-pradāya
tebhyo harer bhakti-sukha-pradāya / śivāya sarvva-gurave namah 19

śrī-nāradā-ādyaiḥ - by those headed by Nārada Muni; satatam - always; su-gopya -
very confidential; jijñāsitāya - to you who are inquired of; āsu - 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; namah - 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 samuṭkaṭha-govinda-līlā-gāna-pravināya namo 'stu tubhyam 20

śrī-gaurī-netra - for the eyes of Śrī Gauri; utsava-maṅgalāya - to you who are an auspicious festival; tat-prāṇa-nāthāya - to the lord of Gauri's life breath; rasa-pradāya - to the giver of rasa; sadā - always; samuṭkaṭha - with great longing; govinda-līlā - of the pastimes of Govinda; gāna-pravināya - to the expert singer; namā - obeisances; astu - let there be; tubhyam - to you.

"I offer my obeisances to you who are a festival of auspiciousness for the eyes of Gauri, 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."

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etat śivasyātakam abdhuba mahat / śvan hari-prema labheta śigraham
jñāna ca vijñānam apūrvva-vaibhava / yo bhāva-pūrṇah parama
samādaram 21

etat - this; śivasya - of Śiva; atakam - eight verses; abdhubam - astonishing; mahat - great; śvan - hearing; hari-prema - love for Hari; labheta - one can get; śigraham - swiftly; jñānam - knowledge; ca - and; vijñānam - realized knowledge; apūrva-vaibhavam - unprecedented opulence; ya - who; bhāva-pūrṇah - 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 * * * utsukāh / śivasya bhtyā vara-mālya-gandhaih
vibhūsayāṁ āśu anuttamāṅga / tato bahirveśmasu sannivithah 22

iti - thus; stuvantam - praising; utsukāh - eager; śivasya - of Śiva; bhtyā - the servants; vara-mālya-gandhaih - with excellent fragrant garlands; vibhūsayāṁ āśu -
they decorated; anuttama-angam - the transcendental body; tata - then; bahir-
veśmasu - in outside dwellings; sannivithah - 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.]

bhaktārpitānān bhubuṣjē tato 'sau / suptvā mudā tatra niśā nināya
prātah samutthāya sa kna-lilā / gāyān sukhenāpi babhūva pūrṇah 23

bhakta-arpira - offered by the devotees; annam - foods; bhubuṣ - He enjoyed; tata
- then; asau - He; suptvā - after resting; mudā - in happiness; tatra - there; niśām
- night; nināya - passed; prātah - early morning; samutthāya - rising; sa - He; kna-
lilām - Kṛṣṇa's pastimes; gāyan - singing; sukhen - with joy; api - very; babhūva -
He became; pūrṇah - 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.

pathed ya ittha stavam ambujāka-kta purārēḥ puruottamasya
premānām evātra labheta nitya / suḍurlabha yan muni-deva-vndaiḥ 24

pathet - he may read; ya - who; itthham - this; stavam - prayer; ambuja-aka - the
lotus-eyed Lord; ktam - composed; pura-are - about the enemy of the cities of the
demons, Śiva; puruṣa-uttamasya - the transcendental person; premānām - love; eva
- indeed; atra - here; labheta - one can achieve; nityam - perpetual; su-ḍurlabham -
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 Purārī, 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 / dtvā śrī-bhuvanesvaram
sukham āsino bhagavān / premānanda-parīplutaḥ 1

snātvā - after bathing; sa - He; bindu-sarasi - in the lake of drops; dtvā - and
seeing; bhuvana-iśvaram - the Lord of the worlds; sukham - happily; āsīna - seated;
bhagavān - the all-opulent Lord; prema-ānanda - in the bliss of Kṛṣṇa-love;
parīplutah - totally immersed.

After bathing in Bindu-Sarovara and taking darśana of Śrī Bhuvanesvara, 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 sahō / dhyāyan kṛṣṇa-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; sahā - fully contented; dhyāyan - contemplating; kṛṣṇa-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.

cintayāṁ āsa bhagavān / deva-devasya śūlinah
mahā-prasādo labhyeta / tadā bhujyāmahe vayam 3

cintayāṁ āsa - He thought; bhagavān - the all-opulent; deva-devasya - of the god
of gods; śūlinah - 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 kaścid / ādāya sammukhe sthitah 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; kaścit - a certain; ādāya - presenting; sammukhe - in front;
sthitah - 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 ghyatāṁ iti
tat śrutiḥ sahasottāya / ghītvā śīrasā namaḥ 5
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 sanghyā / papau bhityaiḥ sudhām iva
śiva-priyo hi śrī-kṛṇa / iti sandarśayan hariḥ 6**

*mahā-prasādam* - great mercy; *sanghyā* - taking; *papau* - He honored; *bhityaiḥ* - with His servants; *sudhām* - nectar; *iva* - like; *śiva-priya* - He who holds dear Lord Śiva; *hi* - indeed; *śrī-kṛṇa* - 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 Krṣna.

**sukhāya punar evāsau / prātar utthāya sa-tvarah
snātvā vai bindu-sarasi / śiva natvā yayaau hariḥ 7**

*sukhāya* - happily; *puna* - again; *eva* - indeed; *asau* - He; *prāta* - early; *utthāya* - rising; *sa-tvarah* - quickly; *snātvā* - bathing; *vai* - indeed; *bindu-sarasi* - in the lake of drops; *śivam* - Śiva; *natvā* - bowing to; *yayaau* - He went; *hariḥ* - the remover of sin.

Again Gaura Hari arose very early in grat happiness, and after bathing quickly in Bindu-Sarovara, He bowed before Śrī Śiva and then left on His way.

**etan nisamya devasya / śiva-nirmālāya-bhakanam
pratyuvāca mahā-tejāḥ / śrī-dāmodara-panditāḥ 8**

*etat* - this; *nisamya* - hearing; *devasya* - of the Lord; *śiva-nirnālāya* - the remnants of Śiva's food; *bhakanam* - eating; *pratyuvāca* - he responded; *mahā-tejāḥ* - very powerful; *śrī-dāmodara-panditāḥ* - the devoted scholar.

When the powerful brahma Śrī Dāmodara Paṇita heard that the Lord had eaten the remnants of Śiva's food, He said:

**nāśnāti śiva-devasya / nirnālāya bhgu-sāpatah
kathā jñātvā sa bhagavān / bubhuje tan narottamāḥ 9**

*na* - not; *asṇāti* - he eats; *śiva-devasya* - of Lord Śiva; *nirnālāya* - food remnants; *bhgu-sāpatah* - because of the curse of Bhṛgu Muni; *kathā* - how; *jñātvā* - knowing; *sa* - He; *bhagavān* - the illustrious Lord; *bubhuje* - He ate; *tat* - that; *nara-uttamāḥ* - the transcendental person.
"One should not eat the remnants of Lord Śiva because Bhrigu 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 vipendra / murāriḥ śrūyatām iti
kathā sṛi-śiva-devasya / nirmālyāmata-bhakane 10

tat - that; śrutvā - hearing; prāha - he said; vipra-indram - exalted brāhmaṇa;
murāriḥ - Murāri Gupta; śrūyatām - please hear; iti - thus; kathām - the explanation;
sṛi-sīva-devasya - of Lord Śiva; nirmālya - food-remnants; amta-bhakane - in eating the nectar.

Hearing this, Murāri replied to the noble vipra, "Hear from me the reason for which the Lord ate those nectarine remnants of Śrī Śiva-deva."

vastutas tu mahādevah / sṛi-knasya śubhāgame
ātithya vidadhe harat / tena kīnca para śnu 11

vastuta - factually; tu - indeed; mahādevah - the great lord; sṛi-knasya - of Śrī Kṛṣṇa; śubha-āgame - at the auspicious coming; ātithyam - guesthood; vidadhe - he accepted; harat - out of joy; tena - of that; kīnca - somewhat; param - further; śnu - please hear.

When Śrī Kṛṣṇa Caitanya made His auspicious arrival, Mahādeva joyously accepted Him as an honored guest. Please hear somewhat further.

vaṇava-sretha-buddhyā ye / pūjayanti maheśvaram
tair datta ghnate so 'pi / tad anna pāvana mahat 12

vaṇava-sretha - the best devotee of Viṣṇu; buddhyā - with the consciousness; ye - they; pūjayanti - they worship; maheśvaram - the great controller; tair - by them; dattam - given; ghnate - he takes; sa api - that very person; tat annam - that food; pāvana - purifying; maheś - great.

When bhaktas worship Mahādeva thinking of him as the best among vaiṣṇavas, Mahēśvara accepts that offering from them, and that food should be considered great and pure prasāda.

śrī-kna-kna-bhaktānā / bheda-buddhyā patanty adhah
durvairārṇā sikayas tās ca / bhakta-rūpah svaya hariḥ 13

śrī-kna-kna-bhaktānām - of Kṛṣṇa and Kṛṣṇa's devotees; bheda - of differentiation; buddhyā - with a mentality; patanti - they fall; adhah - down; durvairārṇ - inimical persons; sikayan - teaching; tān - them; ca - and; bhakta-rūpah - 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
nirmālyāṁ ādarenaiva / ghītvā jagad-īśvarah 14

ācaryati - He behaves; api - indeed; deva-īśa - the Lord of godly beings; hita-kt - enacting welfare; sarva-dehinām - for all embodied beings; nirmālyām - food-remnants; ādarena - with reverence; eva - verily; ghītvā - taking; jagat-īśvarah - 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.

janaḥ sasthāpite linge / bheda-buddhyā ca pūjite
tatraiva śāpo viprasya / nahi syād aikyataḥ kvacit 15

janaḥ - by the people; sasthāpite - established; linge - 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 lingam 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-śaṅkarayar aikya / svayambhū-linga-sannidhau
abheda-buddhyā pūjāyā / nahi śāpo bhavet kvacit 16

hari-śaṅkarayo - of Hari and Śaṅkara; aikya - oneness; svayambhū - self-born; linga - 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 lingam someone worships Them without a dualistic concept, the curse will not have effect.

tenā tatrādhikā prītir / hari-śaṅkarayar bhavet
abhede 'tra svayambhau ca / pūjā sarvvātiśāyini 17

tenā - 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; atiśāyini - 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-rogāt pramucyeta / sthira-sampattim āpnuyāt 18

mahā-prasādam - great mercy; tatra - there; eva - certainly; bhuktvā - having enjoyed; mokam - liberation; avāpnuyāt - one may attain; mahā-rogāt - 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 sive ca niḥśrīkā / rogīṇaś 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; sive - to Śiva; ca - and; niḥśrīkā - devoid of opulence; rogīṇa - 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.

vainavaḥ pūjito yatra / śrī-śivah paramādarāt
anādi-lingam āśādyā / śrī-kṛṇa-prīti-hetave 20

tatraiva saśayo nāsti / nirmālyya-grahane kvacit
bhaktir eva sadā vipra / śubha-dā sarvva-dehinām 21

vainavaḥ - by vaisnavas; pūjita - worshipped; yatra - where; śrī-śivah - of the auspicious lord; parama-ādarāt - with great reverence; anādi-lingam - the beginningless form; āśādyā - to be attained; śrī-kṛṇa-prīti - love for Śrī Kṛṣṇa; hetave - in order; tatra - in this matter; eva - surely; saśaya - doubt; na asti - there is not; nirmālyya-grahane - in accepting the remnants of Śiva; kvacit - at any time; bhakti - devotion; eva - indeed; sadā - always; vipra - O learned brāhmaṇa; śubha-dā - giving auspiciousness; sarva-dehinām - for all embodied beings.

Wherever the beginningless lingam of Śrī Śiva is worshipped with great respect by vaisnavas 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

punah śnuva devasya / caitanyasya mahātmanah
kathā manoḥarā punyā / nūtanāmta-varināḥ 1

punah - again; śnuva - 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; punyām - purifying; nūtana - fresh; amta - of immortal nectar; varināh - 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.

tatah prayāto bhagavān mudānvito / nijair ajah sādhū-janaika-
bandhuḥ
kapota-sampūjita-lingam uttama / dīvā pranamyāsu punar yayau
hariḥ 2

tatah - then; prayāta - set forth; bhagavān - the all-opulent Lord; mudā-anvita - filled with joy; nijair - with His intimate followers; ajah - the unborn; sādhū-janah - saintly men; eka-bandhuḥ - the only friend; kapota - the Kapota lingam; sampūjita - well worshipped; lingam - phallus; uttama - transcendental; dīvā - seeing; pranamya - offering obeisances; aśu - 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-lingam, He immediately offered obeisances and again departed.

punyān śivasānyatamāś ca lingān / vilokya hareṇa naman punar
yayau

nadi mahā-viryyatatī sa bhārgavi / tasyā kta-snāna-vidhiḥ punar
yayau 3

punyān - sanctified; śivasā - of Śiva; anyatamān - many other; ca - and; lingān - phallic forms; vilokya - glancing; hareṇa - with joy; naman - bowing down; puna - again; yayau - He went; nādim - river; mahā-viryyavatī - a very swiftly flowing river; sa - He; bhārgavi - named Bhargavi; tasyām - in her; kta-snāna - took bath; vidhiḥ - according to etiquette; puna - again; yayau - He went.

He also saw with gladness many other holy lingams of Śiva, and after bowing down before them, again proceeded on until He came to the swift flowing river named Bhārgavi. After taking bath according to the vaiṣṇava precept, He continued traveling onwards.
tato 'valokyāsu hareḥ su-mandira / sudhānulipta sarad-indu-su-
prabham
rathāṅga-yukta pavanodhutāśuka / vibhūna nila-girer mahojjvalam

4

tata - then; avalokya - looking; āśu - suddenly; hareḥ - of Hari (Lord Jagannātha); su-mandiram - beautiful temple; sudhā - nectar; anuliptam - anointed; sarat-indu - autumn moon; su-prabham - sublime effulgence; ratha-anga-yuktam - with a chariot wheel (cakra); pavana - wind; uddhuta - blown; āṣukam - flag; vibhūnam - ornament; nila-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 Sarat. Crowned by a very dazzling cakra, its flag was unfurled and blew in the breeze.

kailāsa-sīga muhur ākipac ca / kāntyā samuccheatāyā sudhāmmā
prabhaṅjanākālpita-cela-hastair / āhūyāmāna kamalekānā tam 5

kailāsa-sīgam - the peak of Kailāsa; muhur - repeatedly; ākipat - it humbled; ca - and; kāntyā - by its luster; samuccheatāyā - by its height; sudhāmmā - by its influence; prabhaṅjanā - the wind; kālpita - directed; cela - flags; hastai - by the hands; āhūyāmānam - calling; kamala-īkānām - the lotus-eyed; tam - Him.

The luster, height, and influence of Jagannātha's transcendental abode mocked the peak of Mount Kailāsa. Using the temple's flags as his hands, the wind god beckoned welcomingly the lotus-eyed Gaurāṅga.

papāta bhūmau sahasā hatārir / harir gata-spandanam antarātma
vilokya sarvē mumuhuṣ tadiyāḥ / prānena hinās tanavo yathāryāḥ 6

papāta - He fell; bhūmau - on the earth; sahasā - suddenly; hata-ari - struck by a foe; harir - the dispeller of evil; gata-spandanam - without motion; antara-ātma - internal Self; vilokya - observing; sarve - all; mumuhuṣ - they became faint; tadiyāḥ - His associates; prānena - lifeforce; hinā - without; tanavo - 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 kanenotthitam īsam utsukā / vilokya jīva parivavrrū indriyāḥ
tathaivam ātmānam atad-vido janāḥ / svabhāvatās tān bhagavān
athābraviṣ 7

tataḥ - then; kanena - after a moment; utthitam - arising; īsam - the Lord; utsukā -
enlivened; vilokya - seeing; jivam - the living entity; parivavru - they surrounded; indriyāh - the senses; tathā - so; evam - thus; ātmānam - His Self; a-tat-vida - unaware of that; janāh - 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-nilamani-prabha
prabhum
bāla prapaśyantu tato na dtvā / dtā tathocuḥ pratimā prabhor dvijāḥ 8

bhavanta - your honors; eva - indeed; atra - there; hare - of Hari; gha-upari - above the abode; sthitam - situated; mahā - great; nilamani - blue jewel; prabham - effulgent; prabhum - the Lord; bālam - boy; prapaśyantu - behold; tata - then; na - not; dtvā - seeing; dtā - seen; tathā - yes; ucuḥ - 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."

mohāḥ punah syād iti śaṅkyamānās / tān abravīt paśya harer gha-
dhvajam
ālakya bāla punar ākipanta / vaktrena pūrṇamta-raśmi-koṭim 9

mohāḥ - delusion; punah - again; syāt - it may be; iti - thus; śaṅkyamānā - 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; vaktrena - 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-sona-padma/ talena mām ākramati sma pāṇinā
dakena savyena ca venu-randhra/ vinyasta-vaktṛāṅgulinatī-śobhitah
10

ālola - moving; rakta - red; āṅguli - fingers; sona-padma - red lotus; talena - with the palm; mām - Me; ākramati - He takes possession; sma - did; pāṇinā - with the hands; dakena - with the right; savyena - with the left; ca - and; venu-randhra - flute-holes; vinyasta - placed; vaktṛa - mouth; āṅgulinā - with the finger; ati-śobhitah - 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-kāntih / ko vā mano mohayati smitena
sa evam utkātitarā jagāma / druta druta-svarṇa-ruciḥ sa-bhītyāih 11

asau - He; sudhā - nectar; raśmi-sahasra - thousand rays; kāntih - 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-bhītyāih - 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 / muhuh skhalan netraja-vāri-
dhārayā
śṅgah sumeror iva nirjarānvitas / tīrtha mkaṇḍor agamat sutasya 12

prāsādam - palace; ālokya - glancing; jagat-pate - the protector of the cosmos;
muhu muhuh - repeatedly; skhalan - stumbling; netra-ja-vāri - tears; dhārayā - by a torrent; śṅgah - peak; sumero - of Mount Meru; iva - like; nirjarā-anvita - covered by waterfalls; tīrham - holy place; mkaṇḍo - of Mrkenu; 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 Mṛkenḍeyas i, the son of Mṛkenḍu.

cakrena cakra svayam ugra-cakrīnā / tīrtha maheśāya sudiptimat
tatām
snātvā ca yasmin śiva-lokaṁ āptās / tatraśu gatvā vidhivac cakāra 13

snātvā tataḥ śaṅkara-liṅgam iśvaro / japann aghora praṇanāma
dandavat
stutvā maheśa-stutibhiḥ su-maṅgalair / jagāma yajñeṣa-mahālaya
prabhūh 14

cakrena - with His disc; cakra - He made; svayam - by His own will; ugra-cakrīnā - with His terrible disc; tīrtha - a holy place; maheśāya - for Śiva; sudiptimat - very brilliant; tatām - bank; snātvā - having bathed; ca - and; yasmin - in which; śiva-loka - the planet of Śiva; āptā - attained; tatra - there; āśu - quickly; gatvā - going; vidhivat - according to the principles of śāstra; cakāra - He made; snātvā - having
bathed; tatah - then; sankara-lingam - the sacred phallus of the peace-maker; iśvara - the Supreme Lord; japan - meditating; aghoram - not terrible (gentle); prananāma - bowed down; danda-vat - like a rod; stuṭvā - praising; mahā-iśa-stūtibhiḥ - with hymns of the great controller, Śiva; su-mañgalai - very auspicious; jagāma - He went; yajña-iśā - the Lord of sacrifice; mahā-alayam - the great abode; prabhuḥ - the Lord.

For the sake of Mahādeva, Lord Viṣṇu, used His terrible cakra to make a tirtha 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 vaishnava-vidhi. Then the Supreme Lord meditated upon the lingam of the gentle Śiva. He did japa of Śrī Śiva-nāa and fallin before the lingam 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.

praḥta-romā nayanābja-vāribhiḥ / parita-vakāḥ paramātma-cintayā
eviveśa deveśa-gha mahotsava / nanāma dtvā jagatā pati prabhum 15

praḥta-romā - hairs erect; nayana - from His eyes; abja-vāribhiḥ - with tears; parita - 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 bhūmāu punar eva dandaṇāv / naman muhuḥ prema-bharākulānanāh
tatah kanān muṭi-kara vibhāvayan / jagat-pati so 'tiruroda vihvalah 16

papāta - He fell; bhūmāu - to the earth; puna - again; eva - indeed; danda-vat - like a rod; naman - bowing; muhuḥ - again; prema-bhara - holding His love; ākūlā - preoccupied; ananah - face; tatah - then; kanāt - after a moment; muṭi-karam - hands clenched; vibhāvayan - showing ecstasy; jagat-patim - the master of the universe; sa - He; aṭi-rūroda - He wept loudly; vīhvalah - 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 harih / prasāryya pāṇi kamalāṅga-komalam

adarśayad rakta-tala tato mudā / caitanya-devo hrito jahāsa 17

dtvā - seeing; tam - Him; ittham - thus; puruottama - the ultimate Personality; harih - the remover of sin; prasārya - spread; pāṇim - His hand; kamala - lotus; anga
- limb; komalam - soft; adarsayat - He showed; rakta-talam - reddish palm; tata - then; mudā - in bliss; caitanya-deva - Caitanya-deva; hrita - 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 tvā / prasida devesa mahēṣa-vandita
punar na dvā kara-pallavāṅguli / ruroda tasmin dvi-guṇa sa vihvalah

18

uvāca - He said; ca - and; evam - thus; karuṇa-ambudhe - O ocean of mercy; tvam - You; prasida - have mercy; deva-iṣa - Lord of the demigods; mahā-iṣa-vandita - who are praised by Śiva; puna - again; na - not; dvā - seeing; kara - the hand; pallava-
āṅguli - with its fingers like blossoms; ruroda - He wept; tasmin - there; dvi-guṇam - with twice the strength; sa - He; vihvalah - overwhelmed.

He said, "O ocean of mercy! God of gods, who are offered prayers by Mahēṣa! Please show Your mercy to Me!" Then being unable to see again the blossom-like fingers of Lord Jagannātha's hand, Gaura felt grieved and wept with redoubled strength.

punaś ca dvāti-mahotsavāṅvito / harāśru-dhārāpluta-deha-yāṭīḥ 19

puna - again; ca - and; dvā - seeing; ati-mahā-utsava-anvita - filled with great festivity; hara-āṣru - tears of joy; dhārā - flood; āpluta - immersed; deha-yāṭīḥ - 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 / śnvanti gāyanti para vrajanti te
pada murāreḥ paramārtha-darsino / na yatra bhūyāḥ patana kvacid
bhavet 20

evam - thus; tayo - of those two; udbhata - magnificent; cetitam - behavior;
janāḥ - people; śnvanti - they hear; gāyanti - sing; param - Supreme; vrajanti - they go; te - they; padam - abode; mura-areḥ - of the enemy of the Murā demon; parama-
arthā - the ultimate goal; darsīna - seers; na - not; yatra - where; bhūyāḥ - again;
patanam - falling; kvacit - ever; bhavet - it may be.

Those who hear and sing of the exalted and magnificent behavior of Jagannātha Svāmi 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 Prakramā of the great poem Śrī Caitanya Carita.
Eleventh Sarga
śrī-mahā-prasāda-mahimā
The Glories of Mahā-Prasāda

tat śrutvā prāha viprendraḥ / śrī-dāmodara-paṇḍitaḥ
katha dho bhagavatā / puruottama īśvarah 1

tat - that; śrutvā - hearing; prāha - he said; vipra-indraḥ - best of learned
brāhmaṇas; śrī-dāmodara-paṇḍitaḥ - the scholar Śrī Dāmodara; katham - how?; dta -
seen; bhagavatā - by the Lord; puruottama - the ultimate person; īśvarah - the
supreme controller.

After hearing all this, the learned vipra Śrī Dāmodara Panita further inquired,
"How did the blessed Lord Gaura again see the Supreme Lord Puruṣottama-deva?

dtaḥ kena ki akarot / svayam eva janārddanah
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-ardanah - thriller of the hearts of men; tat - that; śrutvā - hearing;
prāha - he said; sa - he; gupta - Murāri Guptā; 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 Guptā was satisfied and continued
narrating that sublime history.

śnuvāvahita brahman / divyā trai-lokya-pāvanim
kathā śrī-jagad-īśasya / darśanānanda-sambhavām 3

śnuva - hear; avahitam - attentively; brahman - O brāhmaṇa; divyām - divine; trai-
lokya-pāvanim - 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 / sārvabhaumasya veśmani
sa-tvarama sa samutthāya / nanāma dandavat su-dhiḥ 4

gatvā - gone; ādau - first; vāsudevasya sārvabhaumasya - of Vāsudeva
Sārvabhauma; veśmani - in the house; sa-tvaram - quickly; sa - he; samutthāya - arising; nanāma - he bowed down; danda-vat - like a rod; su-dhih - very wise.

When Śri Gaurāṅga first arrived in Purusottama Ksetra, He went to the house of Vāsudeva Sārvabhauma. At once that intelligent scholar rose to greet Him and fell before Him offering obeisances.

dīvā ta prāha bhagavān / sa-gadgada-girā harih
katha drakyāmi deveśa / jagannātha sanātanam 5

dīvā - seeing; tam - him; prāha - He said; bhagavān - the all-opulent Lord; sa-gadgada - choked-up; girā - with words; harih - 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, Śri Hari addressed him in a faltering voice, "Kindly tell Me - how may I see My eternal Lord of lords, Śri Jagannātha?"

iti śrutvā vacas tasya / sārvabhaumo mahā-yaśāh
prakāśi-nayanābhena / tad-vapuḥ samalokayat 6

iti - thus; śrutvā - hearing; vaca - words; tasya - His; sārvabhauma - the court scholar of the king of Orissa; mahā-yaśāh - greatly renowned; prakāśi-nayanābhena - 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-śāngam ivāparam
rākā-sudhākarākāra-mukha jalajā-locanam 7

su-tapta-kāñcana - beautiful molten gold; ābhāsam - luster; meru-śāngam - the peak of Meru; iva - like; aparam - another; rākā-sudhā-kara - night-nectar-maker (the moon); ākāra - appearance; mukham - face; jalajā-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-kanṭhādhyā / mahoraska mahā-bhujam
bandhūka-mukurārakta-danta-cchada-manoharam 8

su-nasam - fine nose; kambu-kantha - conch-neck; ādhyam - 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-bhuja / vilasat-pāda-pankajam 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; bhuja - arms; vilasat - shining; pāda-pankajam - 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.

**kna-premojjvala šaśvat / pulakāncita-vigraham kūrmonnata-pada-dvandva /ḍ tvādau vismito 'bhavat 10**

kna-prema-ujjvalam - blazing love of Krśna; šaśvat - forever; pulaka-āncita - 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, Krśna-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 avatīrṇa ivābhāti / vaikuṇṭhād deva-rūpa-dhk 11**

kim - what?; asau - He; purua-vyāghra - tiger among men; mahā-purua - great personality; lakaṇaḥ - having symptoms; avatīrṇa - descended; iva - like; ābhāti - He appears; vaikuṇṭhāt - 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 Vaikuṇṭha to play a role of divine pastimes.

**kim vāsaǔ sac-cid-ānanda-rūpa-vañ rasa-mūrttimān kim vāsaǔ sarva-jīvānā / hita-kd iśvaraḥ svayam 12**

kim vā - whether?; asau - He; sat-cit-ānanda - of eternity, knowledge and bliss; rūpa-vañ - person having a form; rasa-mūrttimān - the form of mellow; kim vā - whether?; asau - He; sarva-jīvānām - of all living beings; hita-kd - benefactor; iśvaraḥ - 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-dhiḥ
gaccha tvam śrī-yutena-dya / Caitanya-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-dhiḥ - of pure intelligence; gaccha - go; tvam - you; śrī-yutena - blessed by Laksmi; adya - now; Caitanya - 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 sārvvabhaumasya / vacanāmtam adbhutam
yayau tasyānujo dhimān / Caitanya-sahāyavān 15

tat - that; śrutvā - hearing; sārvvabhaumasya - of Sārvabhauma; vacanāmtam - nectarean instructions; adbhutam - wonderful; yayau - he went; tasya - his; anuja - younger brother; dhimān - intelligent; Caitanya - with Caitanya; saha-yavān - in company.

Hearing these wonderful nectarean words uttered by Śrī Sārvabhauma, his intelligent younger brother departed in the company of Śrī Caitanya Mahāprabhu.

tena sārdhā sa bhagavān / gatvā śrī-hari-mandiram
dadarśa pundraikākā / puruottamam īśvaram 16

tena - with him; sārdhām - accompanied; sa - He; bhagavān - the all-opulent Lord; gatvā - going; śrī-hari-mandiram - the temple of Hari; dadarśa - He saw; pundraikākā - 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, Purusottama Jagannātha, with His eyes resembling blue lotuses.

dtvollasad-vihvalitāṅga-yatih / premāśru-vāri-jhara-pūrita-pīna-vakāḥ
kampodgata-pracura-vāri-yutendu-vaktro / hemādri-snga iva vata-
ktah papāta 17
dīvā - having seen; uḷlassat - brightly shining; vihvalita - overwhelmed; anga-yaṭīth - slender body; prema - love; aśra - tears; vāri-jhara - waterfall; pūrīta - covered; pina-vakāh - broad chest; kampa - trembled; udgata - thrown out; pracura - profuse; vāri - water; yuta - with; indu - moon; vaktra - face; hema-adri - golden mountain; śīga - peak; iva - like; vātā-ktah - struck by a hurricane; papāta - He fell.

Upon seeing Him, the slender form of Gaurāṅga, which resembled a golden mountain peak, became entwined with blossoming mellow. 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 dvijāh sapadi bāhu-yugena dḥtvā / ktvānkato bhagavataḥ purato
vininyuh 18

bhūmau - on the earth; mumoha - He fainted; bhagavān - the Lord; kta-muṭi-hasta - His hands clenched; visrasta-vastra - scattered garments; rasano - belt; vivaśam - unconscious; viditvā - knowing; tam - Him; te - they; dvijāh - the brāhmaṇas; sapadi - at once; bāhu-yugena - His two arms; dḥtvā - held; ktvā - made; ankata - from the lap; bhagavataḥ - of the Lord; purata - from the temple; nininyuh - 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-sārvvabhauma-vara-veśmani labdha-sanjñāh / saṅkīrttana nara-
hareh punar eva cakre
ntya ca tatra pulaka-vali-pūrītāṅgo / gāṅgeya-gaura-vapurā
puruādhirājah 19

śrī-sārvabhauma - of Sārvabhauma; vara-veśmani - in the fine house; labdha-
sanjñāḥ - regained consciousness; saṅkīrttana - congreational chanting; nara-
hareh - of the human-like Hari; puna - again; eva - indeed; cakre - He made; ntyam -
dancing; ca - and; tatra - there; pulaka-āvali - rows of erect hairs; pūrīta-ṅga - body covered; gāṅgeya - golden, the origin of the Gangā, who delights in the Gangā waters; gaura-vapurāṣā - by the body of Gaura; puruā-adhirājah - the original lord of all men.

Śrī Gaurāṅga regained external consciousness in the fine house of Sārvabhauma, and at once performed sankīrtana of Narahari. Then the emperor of all enjoyers, His golden body became covered with pulakas, began to dance.

bhikā cakāra bhagavān sa nijena sārdha / bhaktena dattam amta su-
mahā-praṣādam
anna rasāyana-vara bhava-rogiṇā yad / devendra-durlabhatara
puruottamsya 20

bhičhām - alms; cačāra - He took; bhāgavān - the Lord; sa - He; ničēna - intimate; śārdham - together; bhaktēna - by His devotee; dattam - given; amtam - nectar; su- mahā-praśādām - excellent foods tasted by the Lord; annam - foods; rasa-āyana - reservoir of flavors, elixir; varam - best; bhava-roginaṃ - for those afflicted by the disease of birth and death; yat - which; deva-indra - the best of the gods; durlabhataram - most rare; purua-uttamsya - of the Supreme Person, Jagannātha Svāmī.

Then one of Kṛṣṇa Caitanya's bhaktas brought Him bhiksā in the form of immortal and nectarean mahā-praśāda 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 jahātī / dharmārtha-kāmam amta ca
tathā mahattvam
prānpoti bāliśa-jano yadi naiva bhunkte / gaccheta sūkara-gati sa ca
 dhharma-hinaḥ 21

bhuktvā - having eaten; yat - which; annam - food; akhilam - all; vjīna - calamity; jahātī - he gives up; dharmārtha-kāmam - religiosity, economic development and sense enjoyment; amtam - immortality; ca - and; tathā - also; mahattvam - qualities of great souls; prānpoti - he obtains; bāliśa-jana - a foolish person; yādi - if; na - not; eva - indeed; bhunkte - he enjoys; gaccheta - he attains; sūkara-gatim - birth of a hog; sa - he; ca - and; dhharma-hinah - 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 / bhunkte śivo 'pi yadi tan naḥi
khādatiha
durād athāgatam iti śvapacena vāpi / sptā vilokya bata sūkaratām
 upaitī 22

caitanya-deva - Lord Caitanya; iha - in this instance; yat - which; vivaśa - enthusiastic; vibhūya - demonstrating; bhunkte - He ate; śīva - auspicious; api - although; yādi - if; tat - that; nāhī - surely not; khādați - he eats; iha - in this life; durā - from afar; atha - or; āgatam - come; itī - thus; śva-pacena - by a dog-eater; vā
 api - or even; sptam - touched; vilokya - seeing; bata - indeed; sūkaratām - the state of a hog; upaitī - he attains.

Caitanya-deva's enthusiastic eating of Jagannātha-praśāda 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
sārvabhauma-anugrahah
Lord Gaurāṅga Shows Mercy to Sārvabhauma

*bhuktvā prasāda n-hareḥ sva-mandira / praviśya sāya bhagavān
dadarśa

dhūpena sandhūpitam abja-locana / dipair 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; dipai - with lamps; anekai - many; bahu-mālyakena - with many garlands.

After eating Śrī Nrhari'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 pūrna-niśādhiṇaḥa- / sahasra-kalpa nava-megha-varṇam
nanāma bhūmau puruottamākhyā / vikāsi-netreṇa papau muhuḥ ca 2*

*vibhūitam - ornamented; pūrna - full; niśā-adhiṇaḥa - emperor of the night; sahasra-kalpa - a thousand times; nava-megha - a new cloud; varṇam - the color; nanāma - He bowed; bhūmau - on the earth; puruva-uttama - the Ultimate Person; ākhyam - named; vikāsi-netreṇa - with blossoming eyes; papau - He drank; muhu - 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 Purusottama-deva through His blossoming eyes.

*ānanda-rāṣau parimagna-citto / netrāmbu-dhārāti-sudhauta-vakāh
romāṇca-sāncāra-vibhūītāṅgo / hemādri-sīngopama-gaura-dehāḥ 3*

*ānanda-rāṣau - in heaps of bliss; parimagna-cittra - heart fully immersed; netra-
ambu - tears; dhāra - currents; ati-su-dhauta - very nicely washed; vakāh - chest; roma-aṅca - hairs erect; saṅcāra - impelling; vibhūta - ornamented; aṅga - body; hema-adri - of a golden mountain; śīga - peak; upama - like; gaura-dehāh - golden body.

Gaura’s heart was immersed in a shoreless sea of ananda, 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.

*rājā rājeva sa bhū-surānā / prabhuh prasūnāvali-vṛt-kālam*
*tatrāvasat śrī-puruottama punar / natvā jagāmāśramam āśramesah 4*

rājā - He shone; rāja - a king; iva - like; sa - He; bhū-surānām - of the brāhmaṇas; prabhuh - the Master; prasūna-āvali-vṛt - flower showers; kālam - the time; tatra - there; avasat - He stayed; śrī-puru-uttamam - the transcendent Person; puna - again; natvā - having bowed; jagāma - He went; āśramam - place for spiritual cultivation; āśrama-īṣah - Lord of spiritual cultivation.

Shining as the sovereign of the twice-born, Prabhu remained there while the bhaktas offered puspānjali to Puruṣottama-dēva. Then, again offering prostrated obeisances before Him, that same original creator of the system of āśramas, returned to His āśrama.

*gatvā niśāyā punar eva kirtti / jagau harer adhutha-vikramasya*
*sa vihvalah prema-vibhinna-dhairyyo / lūthan kitau veda na cāpara kiyat 5*

gatvā - having gone; niśāyām - at night; puna - again; eva - assuredly; kīrtim - fame; jagau - He sang; hare - of Hari; adhutha-vikramasya - of wonderful prowess; sa - He; vihvalah - overwhelmed; prema-vibhinna-dhairya - composure interrupted by feelings of love; lūthan - rolling; kitau - on the earth; veda - He knew; na - not; ca - and; apram - more; kiyat - so much.

After Śrī Caitanya returned to the house of Saṅvabhauma 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 arcitānghih*
*aśikayat sajjanam abja-netro / mudā mano-jñair vvacanāmtaiś ca 6*

eva - thus; mahā-ātmā - the magnanimous soul; katicit - a few; dināni - days; tatra - there; avasat - He dwelt; sādhubhi - with the saints; arcita - worshipped; anghrihi - feet; aśikayat - He taught; sajjanam - that godly man; abja-netra - lotus-eyed; mudā - gladly; mano-jñai - with charming; vacana-amta - 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 nectaran words.

tasmin kadācit parimohitātmā / śrī-sārvabhaumaḥ prabhum āyāyau
sah
caitanya-deva manuja viditvā / babhāe ian nija-loka-madhye 7

tasmin - in that place; kadācit - once; parimohita-ātmā - a soul fully illusioned; śrī- sārvabhaumaḥ - the expansion of Brhaspati; prabhum - the Master; āyāyau - he went; sah - He; caitanya-devam - Lord Caitanya; manujam - a man; viditvā - considering; babhāe - he said; iat - somewhat; nija-loka-madhye - in the midst of his own people.

Once while Śrī Caitanya-deva was residing in that place, Sārvabhauma Bhattācārya, 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 kpātirekah / śrī-sārvabhaumāya janārddanasya
yad yat karoti eva hariḥ svaya prabhus / tad eva satya jagato hitāya 8

sa - he; moho - delusion; api - verily; kpā-atreka - exceeding in mercy; śrī- sārvabhaumāya - unto Sārvabhauma; janārddanasya - of Janārdana; yad yat - whatever; karoti - He does; eva - certainly; hariḥ - the remover of sin; svayam - of His own desire; prabhu - the Master; tat - 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-samudbhavah pumān / su-panditah praudha-vāyāḥ
katha caret
sannyāsa-dharma tad amu dvija punah / kṛtvātma-vedāntam
āsyāmahe 9

aya - this; mahā-vaśa - great dynasty; samudbhavah - born of; pumān - man; su-panditah - highly learned; praudha-vāyāḥ - in full youth; katham - how?; caret - He may execute; sannyāsa-dharmaḥ - the practice of renunciation; tat - that; amum - this; dvijam - brāhmaṇa; punah - again; kṛtvā - having done; ātma-vedāntam - the conclusion of Vedic knowledge concerning the soul; āsyāmahe - 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 ātma."
jàtvä haris tat punar àha sa-smito / yajñopavîta punar eva me bhavet
pupâni pûgâny anugandhavânti / mûlayâni viprâya dadâmy àha tadâ 10

jàtvä - apprised; harî - the dispeller of sin; tat - that; puna - further; àha - He said; sa-smita - with a smile; yajña-upavîtam - the sacrificial thread; puna - again; eva - indeed; me - of Me; bhavet - let it be; pupâni - flowers; pûgâni - heaps; anugandhavânti - fragrant; mûlayâni - garlands; viprâya - to the learned brâhmaṇa; dadâmi - I am giving; àha - I; tadâ - then.

Hearing this, Śrî 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 âha gatvâ vacana murâreñ / sâ-rvvaþvhaumâya jano viditvâ
bhityâ na kiñcit punar evam úce / vriñdâparo 'bhût sa tu sambhramena
11

iti - thus; àha - He said; gatvâ - leaving; vacanam - the words; mura-areñ - of the enemy of Murâ, Śrî Caitanya; sâ-rvvaþvhaumâya - to Śrî Sârvabhauma; jano - the people; viditvâ - understanding; bhityâ - out of fear; na kiñcit - nothing; puna - more; evam - thus; úce - he said; vriñdâ-parar - overcome by shyness; abhût - he was; sa - they; tu - indeed; sambhramena - out of awe.

So saying, He left that spot. Some persons told Sârvabhauma Bhâttacâraya about Murâri Caitanya's response to his words, yet Sârvabhauma felt shy due to respect for the Lord and said nothing more.

athâparâhne dvija-vnda-sannidhau / sa sârvvaþvhaumasya puro
mahâprabhu
uvâca vedânta-nigûham artha / vaco murâreñ çarana-mbujâsrayam
12

atha - then; aparâhne - in the afternoon; dvija-vnda-sannidhau - in the presence of a host of brâhmaṇas; sa - He; sârvvaþvhaumasya puro - before Sârvabhauma; mahâ-prabhu - the great Master; uvâca - spoke; vedânta - of Vedânta; nigûham - confidential; artha - meaning; vaco - statements; murâre - of Murâri; carana-ambuja - lotus feet; âsrayam - shelter.

Then in the afternoon, in the presence of the Bhâttacâraya and a host of brâhmaṇas, Mahâprabhu explained how the confidential purport of the Vedânta-sûtras points to the shelter of Murâri's lotus feet.

vedânta-siddhântam ida viditvâ / gata purâ yat tad ala sa matvâ
caitanya-pâda-bjya-yuge mahâtmâ / sa vismayotphulla-manâh papâta
13

vedânta - the study of Vedânta-sûtra; siddha-antam - the perfect culmination; idam - this; viditvâ - comprehending; gatam - gone; purâ - before; yat - whatever; tat - that; alam - enough; sa - he; matvâ - considering; caitanya-pâda-abjya-yuge - at the
pair of lotus feet of Caitanya; mahā-ātmā - the great soul; sa - he; vismaya - amazed; utphulla-manāh - heart blooming; papāta - he fell.

At this time Sārvabhauma Bhāttācārya 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 prabhu / loko na jānāti ca kadācid any api**

**sammothātmā tava māyāyā prabho / loke padābja ca tavāham agratah 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; anu api - even in the least; sammothita-ātmā - a bewildered soul; tava - Your; māyāyā - by the illusory energy, by the grace; prabho - O Master; loke - in this world; pāda-abjam - lotus feet; ca - and; tava - Your; aham - I; agratah - 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 / 'vatīryya kasādi-mahāsurānām**

**ktvā vadha tva pratipādyā dhāma / bhūdeva-gehe punar āvirāsit 15**

purā - before; pthivyām - on the earth; vasudeva-gehe - in the house of Vasudeva; avatīrya - descending; kasa-ādi - headed by Kasa; mahā-asurānām - of the great demons; ktvā - performed; vadhām - killing; tvam - You; pratipādyā - manifesting; dhāmam - Your abode; bhū-deva-gehe - in the home of a brāhmaṇa; puna - again; āvirāsit - He appeared.

"In ancient times, You descended to earth in the house 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.

**svakiya-madhuryya-vilāsa-vaibhavam / āsvādayas tva sva-jana**

**sukhāya ca**

**ktāvatāro jagataḥ śivāya / mā pāhi dīna karunāmtābdhe 16**

svakiya - married; mādhurya - unmarried; vilāsa - pleasure-pastimes; vaibhavam - magnificence; āsvādayan - causing to relish; tvam - You; sva-janam - Your devotees; sukhāya - for the happiness; ca - and; kta-avatāra - made descent; jagataḥ - of the worlds; śivāya - for the welfare; mām - me; pāhi - protect; dīnam - wretched; karunā-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- / sikārtham ekah puruah purānah
śrī-kṣa-caitanya-sārīra-dhārī / kpāmbudhir yas tam aha prapadye 17

vairāgya-vidyā - knowledge of renunciation; nija-bhakti-yoga - devotional service to Himself; sīkārtham - in order to teach; ekah - the one; puruah - Personality; purānah - primeval; śrī-kṣa-caitanya - of Śrī Kleśa Caitanya; sārīra-dhārī - accepted the bodily form; kpā-ambudhi - ocean of mercy; ya - who; tam - Him; aham - I;
prapadye - I surrender.

"The primeval Personality of Godhead has accepted the form of Śrī Kleśa 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 yah / prādukarttu kṣa-caitanya-nāmā
avirbhūtas tasya pādāravinde / gāḍha gāḍha liyātā citta-bhṅgaḥ 18

kālāt - from the passage of time; natam - lost; bhakti-yogam - the process of devotional connection; nijam - own; yah - who; prādukartam - to manifest; kṣa-caitanya-nāmā - named Kleśa Caitanya; avirbhūta - become present before the eyes; tasya - His pāḍa-aravinde - at the lotus feet; gāḍha gāḍham - deeper and deeper; liyātām - 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 Kleśa Caitanya. May the bee of my mind become absorbed deeper and deeper in the honey of His lotus feet."

iti nigaditavanta sārvvabhauma kareṇa / sa-rasam ati-javena sneha-
bhāvena dhtvā
nija-hdi vinidhāyāliṅgana sa pracakre / vara-bhuja-yugalena śrī-patir
bhakta-vaśyāḥ 19

iti - thus; nigaditavantam - speaking; sārvvabhaumam - by Sārvabhauma; kareṇa - by the hand; sa-rasam - with mellow; ati-javena - quickly; sneha-bhāvena - in an affectionate mood; dhtvā - took; nija-hdi - in His heart; vinidhāya - placing; āliṅganaṃ - embracing; sa - He; pracakre - He did; vara-bhuja-yugalena - with his beautiful pair of arms; śrī-patir - the husband of Śrī Lakṣmī; bhakta-vaśyāḥ - controlled by His devotee.

After Sārvabhauma recited these rasa-imbued ślokas, 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 Śārvabhauma," in the Third Prakrama of the great poem Śrī Caitanya Carita.

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Thirteenth Sarga
sārvabhauma-sāntvanam
The Lord Departs and Consoled Śārvabhauma

eva katipaya kāla / kṛītvā saha vaiṇavaiḥ
srī-kāśiṇātha-miśrena / vaiṇavagyrena dhīmatā 1

sammantrya bhagavān knās / tīrthānā pāvanecchayā
punyāny aketra-gamane / mati cakre mahā-dyutih 2

evam - thus; katipayam - some; kālam - time; kṛītvā - sported; saha - together; vaiṇavaiḥ - with the vaisṇavas; srī-kāśiṇātha-miśrena - by Śrī Kāśiṇātha Miśra; vaiṇava-agryena - by the chief vaisnava; dhīmatā - intelligent; sammantrya - invited; bhagavān - the all-opulent Personality of Godhead; knā - the all-attractive; tīrthānām - of the holy places; pāvana-icchayā - because of a desire to purify; punyāny - the holy places; aketra - outside of Kṣetra (the land of Jagannātha); gamane - to go; matim cakre - He fixed His mind; mahā-dyutih - very splendidrous.

Gaura Kṛṣṇa then accepted an invitation to reside in the home of the intelligent and exalted vaisṇava, Kāśiṇātha Miśra. The reservoir of limitless opulence, then passed some time in sportive pastimes with the vaisṇavas. Then, desiring to purify the tīrthas, He resolved to leave Śrī Ksetra, the land of Jagannātha Śvāmī.

tato gatvā jagannātha / dīvā śrī-puruttamam
natvā ta bhakti-bhāvena / netra-dhārā-paraiplutah 3

tata - then; gatvā - going; jagannātham - the Lord of the universe; dīvā - seeing; śrī-purua-uttamam - the best of males; natvā - bowing down; tam - Him; bhakti-bhāvena - with devotional fervor; netra-dhārā - torrents of tears; paraiplutah - 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
ktānjali-puṭāḥ prema-paripūrṇa-su-vigrahaḥ 4

uvāca - He spoke; madhurām - sweet; vāṇī - words; sa-gadgada-girā - with
faltering voice; harih - the remover of inauspiciousness; kta-aṅjali-puṭah - with hands folded in supplication; prema-paripūrṇa - consummate Kṛṣṇa-love; su-vigrāhah - sublime form.

Sri Gaura Hari, whose noble form is the ultimate consummation of Kṛṣṇa-prema, with hands folded in supplication, faltering addressed Jagannātha Swāmī with these charming words:

deva tvat-ketra-vāse me / nādhiṅkāro yato 'bhavat
tato 'nya-ketra-gamane / matir me jāyate prābha 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; mati - 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-prākhya / sarat-paṅkaja-locanam
dirgha-bimbauṭha-radana-cchada sādhu su-vakasam 6
dtvā kasya mano yāti / ketrāntara-gatau hare
tasmān nāsty atra me deva / sthitau te tādśī kpā 7

vaktram - face; rākā-pati - night-protector (the moon); prākhya - like; sarat-paṅkaja - the lotus flower of autumn; locanam - eyes; dirgha - long; bimba - bimba fruit; otha - lips; radana-chadām - hiding teeth; sādhu - O how sublime!; su-vakasam - broad chest; dtvā - having seen; kasya - whose?; mana - mind; yāti - it goes; ketrāntara - to another land; gatau - on a path; hare - O remover of sin; tasmā - therefore; na asti - there is not; atra - in this respect; me - of Me; deva - O Lord; sthitau - situated; te - Your; tādśi - so much; kpā - 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.

kṣetrāṇy anyāṇi gacchāmi / tava draṣṭu janārddana
tathā mā kuru me deva / yathā tīrtha aham vraje 8

kṣetrāṇi - lands; anyāṇi - other; gacchāmi - I am going; tava - of You; draṣṭu - to see; jana-arđana - O inspirer of the hearts of mankind; tathā - thus; mām - Me; kuru - do; me - to Me; deva - O Lord; yathā - so; tīrtha - holy place; aham - I; vraje - I go.

"O Janārddana, who inspires the hearts of all, I am going to see Your other ksetras. O Divine Lord! Bess Me with the power to wander throughout the holy places.
yāvat syāc cañcalā citta / na syād yāvat su-nirmalam
tāvat tirthāṇī punyāṇī / 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; tirthāṇī - sanctified bathing places; punyāṇī - 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 tirthas.

tatah su-nirmale citte / sthīra-dhīh puruottame
nivāsa kurute nitya / pathikāḥ svāśrame yathā 10

tatah - then; su-nirmale - fully purified; citte - mind; sthīra-dhīh - determined intelligence; purua-uttame - in the land of the Supreme Person; nivāsam - residence; kurute - one makes; nityam - perpetual; pathikāḥ - 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 caityane / grīvāyāś cānulambitam
mālya papāta knasya / pāda-sihaśanopari 11

evam - thus; vadati - He spoke; caityane - the personality of the living force; grīvāyā - from the neck; ca - indeed; anulambitam - hanging; mālya - garland; papāta - it fell; knasya - 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 taddāya / jagannāthājñayā mudā
dadau prasāda-rūpa tan-mālya caityana-mūrddhāni 12

pratihārī - attendant priest; tadā - then; adāya - giving; jagannāthā-ajñayā - by the order of Jagannātha; mudā - happily; dadau - gave; prasāda-rūpam - the sign of His favor; tat-mālyam - His garland; caityana-mūrddhāni - 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.

tatah so 'pi maha-nejāh / praphulla-vadano harih
sva-prema-nāma-sampūrno / 'gacchad dvirada-vikramaḥ 13
tatah - then; sa api - that very person; mahā-tejāh - great energy; prabhullava-dadana - blossoming face; harih - the dispeller of evil; sva-prema - love for Himself; nāma-sampūrṇa - filled with the names; agacchat - He went; dvi-rada-vikramah - with the prowess of a two-tusked elephant.

Thereafter, Gaura's face blossomed, and His mouth filled with the names of Śrī Krishna. His heart filled with love and He set forth with tremendous energy, moving with the momentum of an elephant.

eva lokānusīkārthā / bhūtvā premārdra-locanah
kāśi-miśrāśrama gatvā / ta prāha śrī-sacī-sutaḥ 14

evam - thus; loka - the people; anuśika - teaching according to disciplic succession; artham - purpose; bhūtvā - becoming; prema-ārdra-locanah - eyes moist with love; kāśi-miśra; āśramam - the spiritual retreat; gatvā - going; tam - him; prāha - He said; śrī-sacī-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 Kāśi Miśra and with eyes moistened by tears of Krishna-prema addressed him as follows:

bhavanta eva paśyantu / puruottamam īśvaram
aha tīrthātane yāmi / jagannāthena vaṁcitaḥ 15

bhavanta - your grace; eva - surely; paśyantu - must look; puru-uttamam - at the ultimate person; īśvaram - the Supreme Lord; aham - I; tīrtha-ātane - for wandering to the holy places; yāmi - I am going; jagat-nāthena - by the Lord of the universe; vaṁcitaḥ - cheated.

"Your grace is certainly blessed, for you remain here to contemplate the countenance of Purusottama-deva; whereas I, having been tricked by Him, must now wander to see all of the tīrthas."

tat śrutvā vy athito bhūtvā / kāśi-nāthah prabhoh pade
papāta dandavat tasmin / kitau sa prarudra ca 16

tat - that; śrutvā - hearing; vyathita - agitated; bhūtvā - becoming; kāśi-nāthah - the vaisnava; prabhoh - of our Master; pade - at the feet; papāta - he fell; danda-vat - flat like a rod; tasmin - on that; kitau - earth; sa - he; prarudra - cried loudly; ca - and.

Hearing this, Kāśinātha 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-visleō '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-carana-amboha -
the lotus feet of Caitanya; viślea - separation; ayaṁ - 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 vilūthana bhūmau / śoka-pūrno muhur muhuh
sāntvitaḥ karaṇārdrena / punar āgamanādina 18

evam - thus; sa - He; vilūthan - rolling about; bhūmau - on the ground; śoka-pūrṇa - filled by grief; muhur muhuh - repeatedly; sāntvitaḥ - pacified; karaṇā-ārdrena - with His heart soft with compassion; puna - again; āgamaṇa-ādina - 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.

tatāḥ śrī-sārvvabhaumasya / gha gatvā jagad-guruḥ
ājñā yayace bhagavān / tīrthānā gamanecchaya 19

tatāḥ - then; śrī-sārvabhaumasya - of Śrī Sārvabhauma; gha - home; gatvā - going; jagat-guruḥ - the spiritual guide of the cosmos; ājñām - order; yayāce - He begged; bhagavān - the Lord; tīrthānām - of the holy places; gamana - going; icchāyā - 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 Sārvabhauma Bhāṭṭācārya and begged for permission to depart, expressing His wish to travel to all the tīrthas.

śrutvā sa-rodana praḥa / dhtvā kṣa-padāmbujam
katha nābhūd vajra-pātāḥ / śirasi me mahā-bhuja 20

śrutvā - hearing; sa-rodanam - while weeping; praḥa - he said; dhtvā - holding; kṣa-pada-ambujam - Kṛṣṇa's lotus feet; katham - how?; na - not; abhūt - there was; vajra-pātāḥ - a lightning bolt; śirasi - on the head; me - my; mahā-bhuja - O great-armed one.

Hearing this, Sārvabhauma grasped Śrī Kṛṣṇa's feet and weeping, exclaimed, "O mighty-armed Lord, why rather has a bolt of lightning not fallen on my head?

tvata-pāda-rahitā praṇa / katha dhāsyāmy aha prabho
mā ghītvā yatra kutra / gamana karttum arhasi 21

tvata-pāda-rahitam - separated from Your feet; praṇam - life-force; katham - how?; dhāsyāmi - I shall sustain; aham - I; prabho - O Master; mām - me; ghītvā - taking; yatra kutra - here and there?; gamanam - going; kartum - 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 prahāṣyāśau / dhītvā tasya kara-dvayam**

āgamiyāmy adirghena / kālenety āha keśavaḥ 22

evam - thus; śrutvā - hearing; prahāṣya - laughing; asau - He; dhītvā - held; tasya - his; kara-dvayam - two hands; āgamiyāmi - I shall return; adirghena - before long; kāleny - time; īti - 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 samālingya / karunā-pūrna-vigrahah**

sāntvayām āsa sva-premnā / nānānunaya-kovidāḥ 23

vadantam - saying; tam - Him; samālingya - embracing; karunā-pūrna - filled with mercy; vigrahah - form; sāntvayām āsa - pacified; sva-premnā - by His personal love; nānā - many; anunaya-kovidāḥ - 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-jiyada-nsiha-prasāṅgaḥ

Śrī Caitanya Shows Devotion to Jiyāda-Nrsiha

**sārvabhauma-bhaṭṭācāryyaḥ / sa udvigno hy acetanaḥ**

eva bhaktās tadaivāsan / sarvva udvigna-mānasāḥ 1

sārvabhauma-bhaṭṭācāryyaḥ - the incarnation of Brhaspati, the priest of Indra; sa - he; udvigna - perturbed; hi - indeed; acetanah - unconscious; evam - thus; bhaktā - the devotees; tadā - then; eva - very; asan - they were; sarve - all; udvigna-mānasāḥ - disturbed in heart.

Sārvabhauma Bhaṭṭācārya 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.
tatāh śrī-kna-caitanyaś / calito dakinā diśam
ālālanātham āgya / premād deham adhairyyataḥ 2

tatāh - then; śrī-kna-caitanya - the avatāra for this age of quarrel; calita - walking;
dakinām - southern; diśam - direction; ālāla-nātham - _lāla-nātha, He who cherishes all; āgya - coming; premāt - out of love; deham - body; adhairyyataḥ - agitated.

But Śrī Kṛṣṇa Caitanya walked forth southwards, until He arrived at the temple of _lāla-nātha (the Lord who cherishes all). On account of prema, Gaura's body was constantly agitated by ecstatic symptoms.

kna kneti kneti / uvācoccair muhu muhuh
kana vīḷaṭhate bhūmau / kana mūrcchati jaḷpati 3

kna - Kṛṣṇa; iti - thus; uvāca - He uttered; uccai - loudly; muhu muhuh - repeatedly; kanam - at one moment; vīḷaṭhate - He rolled; bhūmau - on the ground; kanam - at one moment; mūrcchati - He fainted; jaḷpati - 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.

ekṣaṇa gāyati govinda-kna-rāmeti nāmabhīḥ
mahā-prema-pluta gātra / ālālanāthā-darśane 4

kanam - at one moment; gāyati - He sings; govinda-kna-rāma - many names of the Lord; iti - thus; nāmabhīḥ - with the names; mahā-prema - great love for Kṛṣṇa; plutam - immersed; gātra - body; ālālanāthā-darśane - in seeing the Deity of _lāla-nātha.

And at the next moment, He would loudly sing the names, "Govinda! Kṛṣṇa! Rāma!" As He beheld the Deity of _lāla-nātha, His body became flooded with the ecstatic symptoms of mahā-prema.

kaṇcit pathi jana dītam / aḷīṅgat śakti-saṅcaraih
sa tatra prema-vivaśo / ntyan gāyan mudaiva ca 5

kvacit - sometimes; pathi - on the road; janam - a man; dītam - seen; aḷīṅgat - he embraced; śakti-saṅcaraih - by empowering; sa - he; tatra - there; prema-vivaśa - helpless in the ocean of love; ntyan - dancing; gāyan - singing; muda - 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 jagâma sa / prema-dhârâ-śata-plutah
anya-grâma-janân dtvâ / premâlingam akârayat 6

nija-geham - own home; jagâma - he went; sa - he; prema - love; dhârâ-śata - hundreds of streams; plutah - covered; anya-grâma - other towns; janân - people; dtvâ - seeing; prema-âlingam - embrace of love; akârayat - 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 punah prema-viśrânta / gâyanti ca ramanti ca
eva paramparâ yeu / tân sarvân samakârayat 7

te - they; punah - also; prema-viśrântam - satisfied in love of Kṛṣṇa; gâyanti - sing; ca - and; ramanti - rejoice; ca - and; evam - thus; paramparâ - by disciplic succession; yeu - in whichever villages; tân - them; sarvân - all; samakârayat - 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 Gaurâṅga transformed into vaiṣṇavas, the people of all the towns and villages.

ālālanâtha-ketre sa / rātraika sannyavâsâyat
tatah para-divotthâya / prâtaḥ kâryya samâpayat 8

ālāla-nâtha-ketre - in the lands of ālālanâtha; sa - He; râtra-ekam - one night; sannyavâsâyat - He resided; tatah - then; para-divâ - on the next day; utthâya - rising; prâtaḥ - early; kâryam - duties; samâpayat - He accomplished.

He dwelt one night in that land sacred to ālālanâtha-deva, and on the morrow He rose early and performed His morning duties.

pracalan dakina-deśam / uvâca iti ntyati

kâna kâna kâna kâna kâna kâna he!
kâna kâna kâna kâna kâna kâna he!
kâna kâna kâna kâna kâna raka mâm!
kâna kâna kâna kâna kâna pâhi mâm! 9

pracalan - setting forth; dakina-deśam - southern country; uvâca - He uttered; iti - thus; ntyati - He danced.

Then setting forward to the southern lands, Gaura Hari danced and sang:

iti paṭhati sa mantra prema-viplāvītāśrur / luṭhati dharaṇī-madhye
dhāvati ca prakampaḥ
iha harir iti vākyair bāpa-ruddhāvaṇaṭho / rudati taru-latāyā prema-
dī karoti 10

iti - thus; paṭhati - recited; sa - He; mantram - mind-releasing vibration; prema -
love; viplāvīta - made to float about; aśru - tears; luṭhati - He rolled; dharaṇī-madhye -
in the midst of the earth; dhāvati - He runs; ca - and; prakampaḥ - with immense
rembling; iha - at that time; hari - the dispeller of evil; iti - thus; vākyai - with His
words; bāpa - tears; ruddha - choked; avakaṇṭha - throat; rudati - He wept; taru-
latāyāṃ - on the trees and creepers; prema-dītim - 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 kūrmma-ketre ca / kūrmma-rūpi janārddanaḥ
kūrmma-nāmā ca viprendro / gataḥ satkī-karmmanā 11
bhojayan śraddhayā sv-anna / prasāda kūrma śravam 12

āgate - came; kūrmma-ketre - the lands of the Deity Kurma; ca - and; kūrmma-rūpi -
the form of a tortoise; janārdanaḥ - Lord Viṣṇu (thriller of men's hearts); kūrmma-
nāmā - named Kurma; ca - and; vipra-indra - best of learned brāhmaṇas; gataḥ -
went; sat-kī-karmmanā - in the practice of hospitality; bhojayan - gave food;
śraddhayā - with faith; su-anna - fine foods; prasādam - food-remnants of the Lord;
kūrma - the brāhmaṇa; śravam - to the Supreme Lord.

When He arrived at Kurma Kṣetra, where Śrī Janārdana forever resides in His
Deity form of a tortoise, an exalted vipra also of the name Kurma 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-rūpinam 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
Kürma; jagat-nātham; dadarśa - He saw; kūrma-rūpinam - in His form of the
tortoise avatāra.

Then, desiring to show mercy to the people, the Lord went to the temple of
Kürma and saw Jagannātha Svāmī there in His form of Kürma-deva.
kūrma-nāmā dvijah kaścit / tad-darśana-mahotsavah
ātithya vidadhe harān / mānayan sa-phala dinam 14

kūrma-nāmā - of the name Kūrma; dvijah - the brāhmaṇa; kaścit - a certain; tad-
darśana - at His sight; mahā-utsavah - a great festival; ātithyam - a guest; vidadhe -
took; harāt - out of joy; mānayan - considering; sa-phalam - fruitful; dinam - day.

That brāhmaṇa, named Kūrma felt engladden 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-śretho / dṛvā śrī-puruottamam
 tad-darśana-samullāsaiḥ / kna jñātvā nanartta ca 15

vāsudeva - the leper vaiṣṇava; dvija-śrethā - an eminent brāhmaṇa; dṛvā - having
seen; śrī-puruṇa-uttamam - the transcendental Person; tat-darśana - His sight;
samullāsaiḥ - by the brilliant characteristics; knam - 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
ālingya bhagavās cakre / svarṇa-kānti-sama-prabham 16

tam - him; kuṭa - with leprosy; roginam - sick; vipram - the learned brāhmaṇa;
maḥā-bhāgavata - great devotee; uttamam - transcendentally situated; ālingya -
embracing; bhagavān - the all opulent Lord; cakre - He transformed; svarṇa-kānti -
golden luster; sama - like; prabham - effulgence.

Although afflicted by leprosy, that vipra, was a transcendentally-situated soul and
a maḥā-bhāgavata-bhakta. Śrī Caitanya embraced him and thus transformed him into a
healthy man with a golden luster .

tau dṛvā premā-sampūrṇau / sva-bhaktau prāha śrī-patīḥ
mad-ajñāyā kna-bhakti / lokān grāhayatā sukham 17

tau - the two; dṛvā - seeing; premā-sampūrṇau - filled with love; sva-bhaktau - His
devotees; prāha - He said; śrī-patīḥ - the husband of Laksmi; maṇ-ajñāyā - by My
order; kna-bhaktim - devotion to Kṛṣṇa; lokān - 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 / kṣa-kneti kīrttayan 18

evam - thus; ukṛtā - saying; gaura-candra - the Golden Moon; tathā - so; eva - verily; antaradhe - He disappeared; hariḥ - the dispeller of sin; vismāpayan - astonishing; sarva-lokān - all the people; kṣa-kna - the name of Krṣna; 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 Krṣna.

kiyad āru samāgatyā / jiyādākhyā nsihakam
dadarṣa parama-prītah / premāśru-pulakāṅcitah 19

kiyat - so much; āru - far; samāgatyā - proceeding; jiyādākhyā - named Jiyyā; nsihakam - man-lion; dadarṣa - He saw; parama-prītah - greatly pleased; premā-āśru - tears of love; pulaka-aṅcitah - hairs erected.

After Gaura had proceeded a considerable distance, He came to the temple of Lord Nṛsiṁha named Jiyyā 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-bhaktādhisvatva-kathām prāha purātanim
sa eva jagatā nāthah / svaya bhakta-jana-priyah 20

tasya - the Deity's; sva-bhakta - to His own devotees; adhisvatva - submissiveness; kathām - history; prāha - He related; purātanim - ancient; sa eva - that very same; jagatām - of all sentient beings; nāthah - Lord; svaya - in Person; bhakta-jana-priyah - 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 purū kaścit / pundrayeti samākhyaḥ
ki-balo hi vikhyāto / māyāmbu-phalam arjaya 21

atra - here; eva - indeed; asīt - there was; purū - once; kaścit - a certain; pundraya - named Pundraya; iti - thus; samākhyaḥ - well-known; ki-bala - strong as an ox; hi - certainly; vikhyāta - renowned; māyā-ambu-phalam - wheat; arjaya - he would earn.

"Once, long ago, a man named Pundraya lived here. He was renowned for his ox-like strength, and he earned his living by growing wheat.

varāha-rūpinā khandā / vikhandā ktinā samam
yuyodha balavān gopāh / kta-punyo murārinā 22

varāha-rūpinā - in the form of a boar; khandam - filled with chasms; vikhandam - uneven; ktinā - made; samam - even; yuyodha - he fought; balavān - the strong;
gopah - cowherd; kta-punya - done many pious deeds; murārinā - 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.

bāna-viddhena tenāpi / rāma-rāmeti kīrtanāt
jñāto 'sav iśvara iti / copavāsādīm ācarat 23

bāna - an arrow; viddhena - by piercing; tena - by that cowherd; api - verily; rāma-rāma - the name of Rāma; iti - thus; kīrtanāt - by the chanting; jñāta - understood; asau - He; iśvara - the Supreme Lord; iti - thus; ca - and; upavāsa-ādīm - fasting and so forth; ācarat - he practiced.

"When the boar was pierced by Pundraya's arrow, it repeatedly chanted the holy name of Rāma, and for that reason Pundraya understood that this boar was an incarnation of I-śvara. Therefore he atoned for his offense by fasting and other penances.

dayālur bhagavān āha / dugdha-sekena sarvathā
darsana me prāpsyasi tva / rājñā saha tathā vacah 24

dayālu - merciful; bhagavān - Lord; āha - He said; dugdha-sekena - by sprinkling; sarvathā - all over; dārsānam - vision; me - My; prāpsyasi - you will obtain; tvam - you; rājñā saha - with the king; tathā - also; vacah - instruction.

"The merciful Lord then told him, 'Sprinkle milk over your field. In this way, you will have My darsana. The king must also come to see Me. This is My command.'

śrutvā bhagavato vākya / gopah prema-pariplutah
ājñām avedayat so 'pi / tathājñā ca tathā 'karot 25

śrutvā - hearing; bhagavata - of the Lord; vākya - instruction; gopah - the cowherd; prema-pariplutah - immersed in love; ājñām - order; avedayat - informed; sa api - that very man; tathā - also; ājñām - order; ca - and; tathā - so; ākarot - 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 / nivārana 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; nivārana - prevention; yathā - as; ākarot - 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 kālavasānena / vārtta-vittaś ca kaścana
āgato darśanārthī sa / bhāryābhīyā samanuvrataḥ 27

kiyat - so much; kāla-āvasānena - after the passing of time; vārtta-vutta - a wealthy merchant; ca - and; kaścana - some; āgata - came; darśana-arthī - desiring a sight; sa - he; bhāryābhīyām - 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.

darśana-ānanda-mattaḥ śrī-mandira ta praviṭavān
prāpte śrī-caranāmbohoje / dīvā haram upāgataḥ 28

darśana-ānanda - joy of seeing; mattaḥ - intoxicated; śrī-mandiram - the Lord's temple; tam - that; praviṭavān - entered; prāpte - upon obtaining; śrī-carana-ambohoje - the lotus feet of the Lord; dīvā - 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 vnu
jiyadeti hi me nāma / ghāna jagad-īśvara 29

bhagavān - the Lord; āha - said; tam - to him; sādhum - good man; abhīpsata-vara - very earnestly desired boon; vnu - choose; jiya - the name of the merchant; iti - thus; hi - certainly; me - my; nāma - name; ghāna - please take; jagad-īśvara - O Supreme Lord of the universe.

"The Lord said to that godly man, 'Choose from Me whatever boon you desire.' The man replied, ‘Jiya is my name. Kindly accept this name, O Lord of the universe.'

om ity āha jagad-yonis / tena ca khyāpito ’bhavat
śrī-jiyada-nsihaś ca / bhakta-vaśyo harih saṭā 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-jiyada-n-siha - the Nṛsiha Deity of the name Jiyaa; ca - and; bhakta-vaśya - controlled by His devotee; harih - 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 Jiyada Nṛsiha, thus giving evidence that Śrī Hari is always submissive to the will of His devotee."
etad ākhyan hariḥ sākāt / śrī-gaurāṅgo mahāprabhu
antardadhe hi tatraiva / kena dtāḥ kila svayam 31

etat - this; ākhyan - describing; hariḥ - the dispeller of evil; sākāt - direct; śrī-
gaurāṅga - the Lord of golden form; mahā-prabhu - the great Master; antardadhe -
disappeared; hi - indeed; tatra - there; eva - indeed; kena - by what means?; dtāḥ -
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 Jīyaa

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Fifteenth Sarga
śrī-paramānanda-saṅgotsava
Śrī Gaura Hari's Joyous Meeting with Paramānanda Purī

tataḥ prabhāte vimale śubhe prabhur / gāyan hari prema-vibhinna-
dhairyyah
yayau sa kānci-nagara jagad-gurur / dratu śrī-rāmānandākhya-rāyam
1

tataḥ - then; prabhāte - in the dawn; vimale - pure; śubhe - bright; prabhur - the
Master; gāyan - singing; harim - the names of Hari; prema-vibhinna-dhairyaḥ - His
composure broken by love; yayau - He went; sa - He; kānci-nagaram - the city of
Kānci; jagat-guru - spiritual guide of all living entities; dratum - to see; śrī-
rāmānanda - as Śrī Rāmānanda; ākhya - known; rāyam - the governor.

Then in the clear, pristine light of dawn, Gaura Prabhu, the guru of all living
beings, entered the city of Kānci. 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 ativa
vismitah 2

sa - he; sva-ghe - in his home; kṇa-pūjā - worship of Kṛṣṇa; avasāne - after
finishing; dhyāyan - meditating; param brahma - the Supreme Absolute Truth;
vrajbhī - the delightful son of the king of Vraja; dādaśa - he saw; vāra-trayam - three times; abhūtam - wonderful; mahat - great; gaurāṅga-mādhuryam - the sweetness of Gaurāṅga; ativa - 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-pūja 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.

unmilā naṃ ca tad eva rūpa / dtvā para brahma sannyāśa-veṣam
pranamya mūrdhṇā vihitāḥ ktaṇjaliḥ / papraccha kutrataḥ bhavān iti
prabho 3

unmilā - opening; netre - his eyes; ca - and; tat - that; eva - very; rūpam - form; dtvā - seeing; param brahma - the Supreme Spirit; sannyāśa-veṣam - in the garb of a renunciant; pranamya - bowing; mūrdhṇā - with his head; vihitāḥ - arranged; ktaṇjaliḥ - folded hands; papraccha - he inquired; kutrataḥ - 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 Brahmā, in the garb of a sannyāsi. Bowing his head and folding his hands, he inquired, "Prabhu, may I know whence Your holiness has come?

hasan prabhuh prāha katha na smaryyate / śrī-rādhikā-pāda-saroja-satpada
svātmānam eva kathayan svaya harih / sva-bāhu-yugmena tam
ālilinga 4

hasan - laughing; prabhuh - the Master; prāha - said; katham - how?: na - not; smaryyate - it is remembered; śrī-rādhikā - of Śrī Rādhikā; pāda-saroja - at the lotus feet; sat-pada - O bee; svā-ātmānam - own self; evam - thus; kathayan - saying; svayam - impulsively; harih - 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.

vndātavi-keli-rahasyam abdhuta / prakāśya tasmin rasikendra-mauliḥ
ājñāpya ketra-gamanāya sa-tvara / ta sāntvayitvā sa yayau
janārddanaḥ 5

vndā-tavi-keli - the sports of Vṛndāvana; rahasyam - confidential; abdhutam - 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 Kṣeta; 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 Janañādana, who resides within and inspires the hearts of all mankind departed.

śrī-rāma-govinda-kneti gāyann / uttīryya godāvarīm eva kṛṇah
viveśa śrī-paṅcavatī-vana mahaṭ / śrī-rāma-sitā-smarāṇāti-vihvalah

śrī-rāma-govinda-kna - the names of the Lord; iti - thus; gāyan - singing; uttīrya - crossing; go-dā-varīm - sacred river, bestower of water for the cows; eva - indeed; kṛṇah; viveśa - He entered; śrī-paṅcavatī-vanam - the forest; mahaṭ - great; śrī-rāma-sitā-smarana - remembering Śrī Rāma and Sitā; ati-vihvalah - intensely entranced.

As Śrī Kṛṣṇa Caitanya travelled, He sang the names, "Śrī Rāma! Govinda! Kṛṣṇa!" Crossing the Godāvari River, He entered the great forest of Paṅcavatī and became wholly entranced by remembrance of Sītā-Rāma.

tataḥ para śrī-jagad-īśvarah prabhuḥ / calan pthivyā kakubhah
prakāśayan

kāverim uttīryya śrī-ranga-nāṭha / dīvāti-hṭo hi nanarta sādaram

Thereafter, Śrī Jagadīśvara walked upon the earth, illuminating all directions. After crossing the holy Kāveri River, Prabhu joyously saw with reverence the great Deity of Viṣṇu named Śrī Rāgaṇāṭha and danced before Him in boundless delight.

śrī-ranganāṭhasya samipa vīpuro / gītā paṭhan śuddha-vicāra-śūnyam
premāśru-pūrṇa sa nīrīkṣya kṇa / ālingya prāha śrutam eva yogyam

śrī-ranga-nāṭhasya - of Śrī Raṅgaṇāṭha; samīpam - near; vīpuro - a learned brāhmaṇa; gītām - Bhagavad-Gītā; paṭhan - reciting; śuddha-vicāra - pure understanding of Sanskrit; śūnyam - without; prema-aśru - of tears of love; pūrṇam - full; sa - He; nīrīkṣya - observing; kṇa - Kṛṣṇa Caitanya; ālingya - embracing; prāha - declared; śrutam - this process of hearing; eva - certainly; yogyam - proper.

A brāhmaṇa seated near Lord Raṅgaṇāṭha 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 kaścid dvija-vāryya-sattamo / dīvā prabhu gaura-su-dirgha-
vigraham
premāśru-pūrṇa sa jagāda bandhu / śrī-kṇa-varṇa manasā vicārayan 9

tatra - there; eva - indeed; kaścit - a certain; dvija-vārya-sattama - elevated brāhmaṇa; dīvā - seeing; prabhūm - the Master; gaurā - golden; su-dirgha-vigraham - very tall form; prema-asru-pārnam - filled with tears of love; sa - he; jagāda - he uttered; bandhum - the friend; śrī-kna-varnam - 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 "Krś-na." Considering these symptoms, he concluded that this person must be none other than Śrī Kṛṣṇa, the true friend of all people.

ahō! svabhāgya manasā vimya / trimalla-nāmā kila bhaṭṭa-rājāḥ
tasya prabhoh śrī-carana karābhyā / dhtvā praṭṭāḥ karunā
nyavedayat 10

ahō! - Oh!; sva-bhāgyam - his own good fortune; manasā - in his mind; vimya - considering; tri-malla-nāmā - of the name Trimalla; kila - indeed; bhaṭṭa-rājāḥ - king of scholars; tasya - of that; prabhoh - of the Master; śrī-caranaḥ - blessed feet; karābhyām - with his hands; dhtvā - holding; praṭṭāḥ - very joyous; karunām - mercy; nyavedayat - submitted.

That king of learned scholars named Trimalla Bhaṭṭa deliberated, "Ahō! 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:

ahō! mahātman karunena nah prabho / kpā vidhātū satata tvam arhāsi
tatraiva māyādhamanāvatāre / kpāmtenāpi jagat sieca 11

ahō! - O!; mahā-ātman - great soul; karunena - on account of compassion; nah - for us; prabho - O Master; kpām - mercy; vidhātum - to bestow; satata - always; tvam - You; arhāsi - 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 śastra that in Your present avatāra, Your Lordship is showering this universe with immortal mercy, and nullifying the power of māyā.

sarvva jana sthāvara-jāngamādinn / uddharttum anyo na vināpi knam
prāvā-tur āgata eva nātha / bhyasya me tva hita-sobhana kuru 12

sarva - all; jana - people; sthāvara-jāngama - moving and non-moving; ādīn - and so forth; uddhartum - to deliver; anya - other; na - not; vinā - without; api - certainly; knam - who halts the cycle of birth and death; prāvā - rainy; tu - season; āgata - come; eva - indeed; nātha - O Lord; bhyasya - of Your servant; me - to me;
"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-vānī / śrutvā tam ālingya viveṣa tad-gham**

**dvijo 'pi tat-pāda-saroruha su-dhīh / prakālya premnā sa-gano dadhāra 13**

**evam - thus; sa - He; bhaktasya - of the devotee; madhurām - sweet; su-vāṇīm - eloquent words; śrutvā - hearing; tam - him; ālingya - embracing; viveṣa - He entered; tat-gham - his home; dvija - the brāhmaṇa; api - although; tat-pāda-saroruham - His lotus feet; su-dhīh - highly intelligent; prakālya - washing; premnā - with love; sa-gana - 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.

**sukhāsina jagannātha / tri-mallākhyo dvijottamah**

**strī-putra-svajanaḥ sārddha / sieve prema-nirbharaḥ 14**

**sukha - comfortably; āśinam - seated; jagat-nātham - the Lord of the universe; tri-malla-ākhyā - named Trimalla; dvija-uttamah - the exalted brāhmaṇa; strī-putra-sva-janaḥ - with his wife, son and relatives; sārddham - together; sieve - served; prema-nirbharaḥ - 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 'syā / prabhoh pārśve sthitās tadā**

**ta dtvā tasya śirasi / pada-padma dayādra-dhīh 15**

**dattvā vada hari ceti / so 'pi hara-samanvitāh**

**bālya-kriḍā parītyajya / kñā gāyan nanartta ca 16**

**gopāla-nāmā - named Gopāla; bāla - boy; asya - of this; prabhoh - of the Master; pārśve - at the side; sthitā - stayed; tadā - then; tam - him; dtvā - seeing; tasya - his; śirasi - on the head; pada-padman - lotus feet; dayā-ārdra-dhīh - heart melting from mercy; dattvā - giving; vada - please chant; harim - Hari's name; ca - and; iti - thus; sa api - that very boy; hara-samanvitah - filled with bliss; bālya-kriḍām - childish play; parītyajya - giving up; kñām - the names of Krṣṇa; gāyan - singing; nanartta - 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 Śaci 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 sthīto hariḥ / śrī-kṛṣṇa-san-kīrttana-bhāva-bhāvukah**

**śrī-raṅga-ketra-stha-dvijaḥ supūjito / bhikāṇṇa-praśād-dibhir acyutaḥ sukham 17**

*evam - thus; hi - indeed; prāvṛt-samayam - the rainy season; sthīta - staying; hariḥ - the remover of evil; śrī-kṛṣṇa - of Śrī Kṛṣṇa's names; san-kīrttana - the congregational chanting; bhāva - ecstacy; bhāvukah - heart enlivened; śrī-raṅga-ketra-stha - situated in Śrī Raṅga-kṣetra; dvijaḥ - by the brāhmaṇas; su-pūjita - nicely honored; bhikā - alms; anna - food; praśa - food; ādibhi - and so on; acyutaḥ - infallible; sukham - happily.*

In this way, the infallible Śrī Hari, His heart enlivened by the blissful mellow of Śrī Kṛṣṇa-san-kīrttana, resided throughout the rainy season in Raṅga-ketra, well honored with offerings of bhikṣā from the brāhmaṇas.

**meru-sundara-tanū rasikeśaḥ / kṛṣṇa-nāma-guṇa-kīrttana-mattah**

**rādhikā-rasa-vinoda-gadgada- / prema-vāri-paripūrita-dehāḥ 18**

*meru-sundara - beautiful as Mount Meru; tanu - body; rasika-īsāḥ - leader of rasikas; kṛṣṇa-nāma-guṇa - the names and attributes of Kṛṣṇa; kīrttana-mattah - intoxicated by Kṛṣṇa; rādhikā-rasa - the mellow of Rādhikā; vinoda - pleasure; gadgada - choked; prema-vāri - tears of love; paripūrita-dehāḥ - body inunedated.*

That leader of rasikas, whose body was as beautiful as golden Mount Meru, became intoxicated by descriptions of the names and qualities of Śrī Kṛṣṇa. 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-ketra-d / gacchan pathi dareda saḥ**

**śrī-mādхava-purī-śiya / paramānanda-nāmakam 19**

*uitvā - having dwelt; evam - thus; raṅga-ketra - from Raṅga-kṣetra; gacchan - going; pathi - on the path; dareda - He saw; saḥ - He; śrī-mādhava-purī-śiyan - the disciple of Mādhavendra Puri; paramānanda-nāmakam - named Paramānanda.*

After residing there in that manner, Śrī Gaura left Raṅga-kṣetra. While He was travelling, He met a disciple of Śrī Mādhavendra Puri named Paramānanda.

**paśyan śrī-paramānanda-purī gaurāṅga-vigraham**

**guru-vākyam anusmya / premāśru-pulakāńcitaḥ 20**
paśyan - seeing; āśī-paraṁśa-paraṁśa-puri - one of the roots of the tree of love of Godhead; gaurāṅga-vigrāha - the body of Gaurāṅga; guru-vākyam - the words of his guru; anusmṛtya - recalling; prema-aṣṭi - tears of love; pulaka-aṅcitah - hairs thrilled with rapture.

When Paramānanda Purī saw the golden body of Śrī Hari, he recalled the words that his own guru, Iśvara Purī, had once spoken concerning the Lord. Tears of love came to his eyes, and the his body became covered with pulakas.

īśvara 'pi purī-pāda / sa-bhitya dharmanmA-pālakah
nanāma parama-prīto / daṁḍavat śirasā bhuvi 21

īśvāra - the Supreme Lord; api - although; purī-pādam - the feet of Paramānanda Purī; sa-bhityam - with his servant; dharma-pālakah - the protector of religious principles; nanāma - He bowed; parama-prīta - in great love; daṁḍa-vat - like a rod; śirasā - with His head; bhuvi - on the earth.

Although the Supreme Lord, since He is the eternal maintainer of dharma, Śrī Gaurāṅga demonstrated the proper standard of Vaiñāva-ācāra. Falling like a rod to the ground, He placed His head at the feet of Paramānanda Purī and his servant.

sa-sādhvāsā purī prāha / maiva kartum ihārhasi
tva eva jagatā nātho / jagac-caitanya-kārakah 22

sa-sādhvasam - with consternation; purī - Paramānanda; prāha - said; mā - not; evam - thus; kartum - to do; iha - in this case; arha - You should; tvam - You; eva - certainly; jagatām - of the worlds; nātha - the Lord; Jagat - in the universe; caitanya - of consciousness; kārakah - 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.

jnāto 'si bhagavān sākāt / śrī-kna-bhakta-rūpa-dhk
śrī-rādhā-bhāvam āpanno / mādhurya-rama-lampatāh 23

jnāta - it is known; asi - You are; bhagavān - the all-opulent Lord; sākāt - in Person; śrī-kna-bhakta - of a devotee of Śrī Kṛṣṇa; rūpa-dhk - accepting the form; śrī-rādhā-bhāvam - the mood of Rādhā; āpanna - accepted; mādhurya-rasa - the conjugal mellow; lampatāh - 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 mellow of mādhurya-rasa."

śruti-vā tad-vacana kṇāh / prahasan prāha sādaram
premnā te baddha-hdaya / mA jānihi na saṣayā 24
śrūtvā - hearing; tat-vacanam - his words; knaḥ - the all-attractive; prahāsan - laughing; prāha - said; sādaram - with respect; premnā - by love; te - to you; baddha-hdayam - bound in My heart; mām - Me; jāṇihi - know; na - no; saṣayah - doubt.

Hearing Śrī Puri-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 tīṭhatv / evam uktvā yayau hariḥ 25

gaccha - go; ketram - to Jagannātha Purī; mahā-ramynam - very delightful; yāvat - until; ca - and; aham - I; samāvraje - I return; tāvat - then; eva - surely; bhavān - your grace; tīṭhatu - 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-dārsana
Darśana of Lord Jagannātha

eva vrajaṇ vipra pathi pravīnān / tamāla-vkān jagad-eka-bandhuḥ
dīvā hasan dhāraṇām eva ktvā / sasparśanenāpi samuddadāhāra 1

evam - thus; vrajaṇ - going; vipra - O learned brāhmaṇa; pathi - on the path; pravīnān - ancient; tamāla-vkān - trees of deep blue color like Kṛṣṇa; jagad-eka-bandhuḥ - the only friend of the worlds; dīvā - seeing; hasan - laughing; dhāraṇām - holding; eva - indeed; ktvā - having done; sasparśanena - by the touch; api - indeed; samuddadāhāra - 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-darśanānandā-samudra-magnāḥ
hitvā sva-pāpa muni-śāpa-ja prabhu / natvā yayus te nija-śāsana
ṣubham 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-pāpa - their sins; muni-
śāpa-jam - born of the curse of a sage; prabhum - to the Master; natvā - having
bowed down; yayu - they left; te - they; nija-śāsanam - their domain; ṣubham -
splendid.

Then those trees assumed their original forms of seven gandharvas and seeing Śrī
Kṛṣṇa 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 kṛṣṇa-rasābhimattah / sākāt para brahma japaṇa ṣubhākaram
śrī-rāma govinda hare murāre / janārdana śrī-dhara vāsudeva 3

tataḥ param - thereafter; kṛṣṇa-rasa - the mellow of Kṛṣṇa; abhimattah - highly
intoxicated; sākāt - directly; param brahma - Supreme Spirit; japaṇa - 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! Hari! Murāri! Janārdana! Śridhara! Vāsudeva!

sva-bhakta-rakākara rāghavendra / sitā-pate laṅkaṇa-prāna-nātha
sugrīva-hd bāli-vadhāti-duḥkha / marut-sutānanda-da rāvaṇāre 4

sva-bhakta-raka-ākara - O best of the protectors of Your devotees; rāghava-indra -
O best of the descendants of Raghu; sitā-pate - O husband of Sitā; laṅkaṇa-prāna-
nātha - O Lord of the life-breath of Lakṣmaṇa; sugrīva-ht - O You who dwell in the
heart of Sugrīva; bāli-vadhāti-ātī-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 Rāvana.

Bāli-vadhāti-duḥkha! Marut-suta-ānanda-da! Rāvaṇāri!"

ity ādi-nāmām-ṭaṁ-pāna-mattah / śrī-setu-bandha parivrajya sa-tvaram
dadarśa rāmeśvara-liṅgam adbhuta / śrī-sankara-preṭhatamaḥ sadā
hariḥ 5

iti - thus; ādi - so forth; nāma-amta - names of nectar; pāna - drinking; matteḥ -
delighted; śrī-setu-bandham - the bridge to Śrī Lāṅkā; parivrājya - circumambulating; sa-tvaram - quickly; dadarśa - He saw; rāmeśvara-lingam - the sacred phallus of Śiva, meaning the Lord of Rāma; adbhutam - wonderful; śrī-sankara - Lord Śiva; preṭhatamah - 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 Lāṅkā. There He saw the wonderful Rāmeśvara-lingam which was worshipped by Lord Rāma for that purpose. Certainly Śāṅkara is forever very dear to Śrī Hari.

natvā prabhum aṇjalin eva baddhād / dvā ca gaurī-rasa-da sadā-śivam
nanartta sarvveśvara eva tatra / bhāvena gā sannamayan pade pade 6

natvā - having bowed; prabhum - to the Master; aṇjalin - hands hallowed in supplication; eva - indeed; baddhāt - joined; dvā - seeing; ca - and; gaurī - to Gaurī; rasa-dam - the giver of rasa; sadā-śivam - the eternal form of Śiva; nanartta - 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.

pasyanti sarve jagad-eka-bandhu / śrī-gaura-candra sva-rasābhimattam
babhūvur atyanta-suvismayā dhruva / tān vañcayitvā khalu sa tiro 'bhavat 7

pasyanti - 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; tīra 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.

sarvāṇi tīrthāṇi krameṇa dvā / punah parāvtya kpāmbudhiḥ prabhūḥ
śrīmaj-jagannātha-didkayā bhāṣa / śrī-ketra-rāja gamayān caṇāra 8
sarvāṇi - all; tīrthāṇi - sacred places; krameṇa - gradually; dvā - having seen;
punah - again; parāvtya - returning; kpā-ambudhiḥ - ocean of mercy; prabhuḥ - the Master; śrīmat-jagannātha - the splendid Lord of the universe; didkayā - because of desiring to see; bhāsman - intensely; śrī-ketra-rājam - the king of holy lands; gamayām cakāra - departed.

Having seen all the holy tirthas 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.

godāvari-tīram anu svaya prabhub / āgatya tatra sthita eva sad-gatih
śrī-rāma-rāyena punah su-pūjito / babhau rasa-jñena dvija-ghe sukhi

9
godāvari-tīram - the bank of the river Godāvari; anu - following; svayam - spontaneously; prabhub - the Master; āgatya - coming; tatra - there; sthita - staying; eva - only; sat-gatih - the goal of life for saintly people; śrī-rāma-rāyena - with Śrī Rāma Rāya; punah - again; su-pūjita - nicely honored; babhau - he shone; rasa-jñena - with that sage of rasa; dvija-ghe - in the house of the brähmaṇa; sukhi - happily.

Following the bank of the Godāvari 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 Śaci shone in jubilation as that sage of rasa nicely againhonored Him.

rātrau para tirtha-kathā prajalpan / śrī-rādhikā-kna-rasānumoditaḥ
ājñāpya sighra ca śrī-padma-locaṇa / draṭu sadaivārhasi nāpara
sukham

10
rātrau - at night; param - later; tirtha-kathā - tales of the holy places; prajalpan - talking; śrī-rādhikā-kna-rasā - the mellow of Śrī Rādhiṅkā-Kṛṣṇa; anumoditaḥ - delighted; ājñāpya - ordering; sighram - swiftly; śrī-padma-locaṇam - the lotus-eyed Jagannātha; draṭum - to see; sādā - always; eva - surely; arhasi - you ought to; na - no; aparam - other; sukham - happiness.

Later that night, after discussing the Lord’s journeys to the tirthas, they relished the rasa-tattva of Śrī-Rādhiṅkā-Kṛṣṇa. Then the Lord ordered Rāmānanda, "You must come soon to see the lotus-eyed Jagannātha, for there exists no higher pleasure than His darsāna."

eva niśā sā rasikendra-maulinā / śrī-gaura-candrena rāyena sārddham
nītā kaṇa-prāyam ativa darśanāt / punah 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-candrena - with the splendid Golden Moon; rāyena - with the governor; sārddham - in company; nītā - passed; kaṇa-prāyam - like a moment; ativa - intense; darśanāt - in order to see; punah - 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 Knā-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-vinu-dāsena dvijena sārdham / ālānanātha sa janārddana prabhuh
dtvā pranamya nivasan kiyad dinam / āyāti sarvveśvara-nilakanḍaram 12

śrī-vinu-dāsena - by Viśnudāsa; dvijena - by the brāhmaṇa; sārdham - accompanied; ālānanātha - the Deity of ālānaṇātha; sa - He; jana-arđanam - who thrills the hearts of people; prabhuh - the Master; dtvā - having seen; pranamya - offering obeisances; nivasan - staying; kiyat - so much; dinam - day; āyāti - he goes; sarva-īśvara - the controller of everything; nila-kandaram - the blue mountain (the temple of Jagannātha).

Mahāprabhu travelled in the company of a brāhmaṇa named Viśnudāsa and saw ālānanātha Janārdana. He offered obeisances and resided there a few days. Then He went on to Nilācala, the blue mountain, home of the Supreme Lord.

śrī-kāśināthasya ghe sthito hariḥ / śrī-sārvvabhaumādibhir anvitaḥ
svayam
śrīmait-jagannātha-didkayā yayaḥ / prakālya pādau śrī-ratna-mandiram 13

śrī-kāśināthasya - of Śrī Kāśinātha; ghe - in the home; sthita - stayed; hariḥ - the remover of sin; śrī-sārvvabhauma-ādibhi - with Sārvabhauma and the others; anvitaḥ - together; svayam - spontaneously; śrīmait-jagannātha - the splendid Lord of the universe; didkayā - because of desiring to see; yayaḥ - 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 Kāśinātha, 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 splendid jewel-temple.

śrī-garuda-stambha-samāsthitah śrī- / knāḥ svaya bhakti-rasena
pūrṇah
dadarśa sarvveśvaram īśvara para / brahma svaya sāgra-jam eva śrī-patiḥ 14

śrī-garuda-stambha - the pillar of Garuḍa; samāsthitah - standing; śrī-knāḥ - who stops the repetition of birth and death; svayam - from the heart of His heart; bhakti-rasena - by devotional mellow; pūrṇah - 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 Garuda 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 ṣyāmala-gaura-sundarau / paṣyanti bhaktāh sukha-sindhu-magnāḥ

na tptim āpuḥ kpaṇā dhana yathā / samprāpya kutrāpi na vaktum iśire

15

pārśva-dvaye - on the two sides; ṣyāmala - blackish; gaura-sundarau - beautiful golden; paṣyanti - they see; bhaktāḥ - the devotees; sukha-sindhu - in the ocean of happiness; magnāḥ - merged; na - not; tptim - satiation; āpuḥ - they attained; kpaṇā - a miser; dhanaṁ - wealth; yathā - as; samprāpya - getting; kutra api - anything else; na - not; vaktum - to speak; iśire - 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.

paṣyan śrī-bhakta-vargaiḥ sakala-rasa-gurur gaura-premni nimagno

nityānandākhyo rāmo rasa-maya-vapuaḥ śyāma-gaurāṅga-rūpau

hunkāraiḥ siha-nādair jaya-jaya-dhvanibhis tandavair apy abhikṣṇa

sarveśa prema-dātā jayati sa gadaḥārīṇo darṣa-pūrnaḥ

16

paṣyan - seeing; śrī-bhakta-vargaiḥ - with the assembly of devotees; sakala-rasa - of all mellow; guru - the spiritual preceptor; gaura-premni - in the love of Gaura; nimagno - immersed; nityānanda-ākhyā rāma - named Nityānanda Rāma; rasa-maya - mellifluous; vapuaḥ - two bodies; śyāma-gaurāṅga-rūpau - black and gold forms; hunkāraiḥ - with roars; siha-nādai - with sounds of the lion; jaya-jaya-dhvanibhi - with sounds of “jaya! jaya!” victory; tandavai - with ecstatic dancing; api - really; abhikṣṇam - incessant; sarveśam - of all of them; prema-dātā - the donor of love; jayati - glory be; sa - He; gadaḥārīṇa - of Gadaṅghara; darṣa-pūrnaḥ - 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 Gadaṅghara!”

tadaiva śrī-kṣa-samājnayā sudhir / mmālya samādāya tulasī-vimiśrakam

śrī-gaura-candrāya sa bhakta-mānine / sa-bhakta-vargāya dadau

mahā-matiḥ

17
tadā - then; eva - verily; śrī-kna-samājñayā - by the order of Lord Jagannātha; sudhi - the highly intelligent priest; mālyam - garland; samādaya - presenting; tulasivimśrakam - interwoven with tulasī leaves; śrī-gaura-candrāya - unto the golden-moon-like Lord; sa - He; bhakta-mānine - unto one who honors His devotee; sa-bhakta-vargāya - to the assembly of devotees; dadau - he gave; mahā-matih - 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-iśvarasya / premāśru-pūrṇa kila loka-pāvana sa-bhakta-varga pulakākulāvrto / jagrāha mūrdhnā pranaman svaya hari 18

prasāda - sign of grace; mālām - the garland; jagat-iśvarasya - of the Lord of the universe; prema-aśru - 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; mūrdhnā - upon His head; pranaman - 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-anugrahah
The Lord Shows Mercy to Devānanda Panita

ekadā bhagavān kṛn / bhakta-varga-samanvitah
provāca mathurā yāmi / bhavadbhī anumoditaḥ 1

ekadā - once; bhagavān - the all-opulent Lord; kṛn - the all-attractive; bhakta-varga - the assembly of devotees; samanvitah - together with; provāca - He said; mathurām - to the birth-place of Kṛṣṇa; yāmi - I am going; bhavadbhī - 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."
uC u dhukha-santaptä / baddhânjalim avasthitäh
katha ke tyaktum icchanti / pada te 'mburuhekaña 2

uC - they said; te - they; dhukha-santaptä - burning with grief; baddha-anjalim -
with folded hands; avasthitäh - stood; kathä - how?; ke - who?; tyaktum - to give
up; icchanti - desire; padam - feet; te - Your; ambu-ruha-ikana - 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 två tatra tirtha / cakhila vndâvana madhu
âsin mûrti-dhara pârśve / tava sevâ-pâraâyañam 3

yata - where; tvam - You; tatra - that place; tirtham - the holy places; ca - and;
akhilam - all; vndavanam - the forest of tulasi; madhu - Madhupuri; âsit - there was;
mûrti-dharam - personified; pârśve - at the side; tava - Your; sevâ-pâraâyañam - eager
to do service.

"Besides, wherever Your Lordship is, there Vrndavana, Madhupuri, and all the
personified holy places certainly stand by Your side, eager to render service.

lilâ-sukha-vinodâya / yâsyasi mathurâ prabhô
tathâpi tân samuddharttu / trâtum arhasi duhkhitân 4

lilâ-sukha-vinodâya - to enjoy pleasure-pastimes; yâsyasi - You shall go; mathurâm
- to Krâna's eternal birth-place; prabhô - O Master; tathâpi - still; tân - those;
samuddhartum - to uplift; trâtum - to protect; arhasi - You ought; duhkhitân - the
unhappy.

"O Prabhu, You are journeying to Mathurä to enjoy pleasure-pastimes. However,
You should also protect and uplift Your servants, who are now afflicted by grief."

âyâsyê sigrama evetî / tân sântvayya dayâ-nidhih
gacchan gangâ-darshanâya / vâcaspati-gha prati 5

âyâsyê - I shall return; sigrama - soon; eva - certainly; iti - thus; tân - them;
sântvaya - conciliating; dayâ-nidhih - the ocean of mercy; gacchan - going; gangâ-
darshanâya - to see the Gangâ; vâcaspati-gham - the house of Vâcaspati; prati -
towards.

The ocean of compassion consoled them, "Before long I shall surely return." Then
He departed for the house of Vâcaspati in order to take darśana of Gangâ.

nsiharândas tat śrutvâ / manasi paricintayan
janghâlân dâtum ârabdhañ / ketrân madhupurâvadhi 6
svarna-raupya-pravālādyair / mani-ratna-ganādibhīḥ
sūkma-sūkma-cīna-vāstrair / nirvnaīḥ pupa-rājibhīḥ 7

nsihānanda - Nrsihānanda Brahmacārī; tat - that; śrutvā - hearing; manasi - in his mind; paricintayan - meditating; janghālāṁ - a path; dātum - to give; ārabdhah - began; ketrāt - from Puri; madhupura - Mathurā; avadhī - as far as; svarṇa - gold; raupya - silver; pravāla - coral; ādyai - and so on; mani - pearls; ratna-gana - jewels; ādibhīḥ - and so on; sūkma-sūkma - very fine; cīna-vāstrai - with silk cloths; nirvntaih - without stems; pupa-rājibhīḥ - with festoons of flowers.

When Nṛsiṁhānanda Brahmacārī heard news of the Lord’s departure, he meditated on the route of Śrī Caitanya Mahāprabhu. Thus he mentally decorated the pathway from Jagannātha Puri all the way to Madhupuri with gold, silver, coral, pearls, jewels, very fine silken cloth, and festoons of choice flowers without stems.

jalāśayeu jala-jaih / padma-nilotpalādibhīḥ
śobhita ratna-ghaṭṭais ca / hasa-jai jala-kukkūṭaiḥ 8


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 kramena sanniya / nātya-sthalam api dvijah
ālekhya vana-lilā tā / smaran knasya vikramam 9

evam - thus; kramena - gradually; sanniya - bringing; nātya-sthalam - to the town Kānaī Natsālā; api - indeed; dvijah - the brāhmaṇa; ālekhya - designed; vana-lilām - forest pastimes; tām - that; smaran - remembering; knasya - of Kṛṣṇa; vikramam - prowess.

Thus, that brāhmaṇa gradually constructed the road in his mind up to the town of Kānaī Natsālā. 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
sukhi-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; sukhi-bhūtvā - becoming happy; hasan - laughing; ntyan - dancing; prāha - he said; bhakta-jana-agrataḥ - in the presence of the devotees.

Nṛsiṁhānanda 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:

\[
\text{adhunā na gamiyati / mathurā bhagavān prati}
\]
\[
\text{āyāsyatīti jānantu / kṣa-nātya-sthalād api 11}
\]

\text{adhunā} - presently; \text{na} - not; \text{gamiyati} - He will go; \text{mathurām} - to the birth-place of Krṣṇa; \text{bhagavān} - the illustrious Lord; \text{prati} - to; \text{āyāsyati} - He will return; \text{iti} - thus; \text{jānantu} - you should know; \text{kṣa-nātya-sthalāt} - from Krṣna's dancing pavilion; \text{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 Krṣna (at the town of Kānāi Nataśāla)."

\[
\text{srutvā bhakta-gaṇāḥ sarve / tad-vākyam amta śubham}
\]
\[
pibantas ta parikramya / dandavat patitā bhuvi 12
\]

\text{srutvā} - hearing; \text{bhakta-gaṇāḥ} - the group of devotees; \text{sarve} - all; \text{tat-vākyam} - his words; \text{amtam} - immortal; \text{śubham} - auspicious; \text{pibanta} - drinking; \text{tam} - him; \text{parikramya} - circumambulating; \text{danda-vat} - like rods; \text{patitā} - falling; \text{bhuvi} - on the earth.

All the bhaktas drank these welcome words through their ears like nectar. Then they circumambulated Nṛsiṁhānanda and fell before him like rods on the earth.

\[
\text{so 'namat prema-pūrnātmā / samāliṅga parasparam}
\]
\[
prāptās tad-dārśana-sukha / babhūvur ati-haritāḥ 13
\]

\text{sa} - he; \text{anamat} - bowed down; \text{prema-pūrna-ātmā} - a soul filled with love; \text{samāliṅga} - embracing; \text{parasparam} - one another; \text{prāptā} - having obtained; \text{tat-dārśana-sukham} - the happiness of His association; \text{babhūvu} - they were; \text{ati-haritāḥ} - very jubilant.

Nṛsiṁhānanda, 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.

\[
\text{tato jagan-maṅgalam acyutaḥ svaya / śrī-kṣa-saṅkīrtananam eva ktvā}
\]
\[
vācaspater brāhmaṇa-sattamasya / grha samiyāt sva-janaīh paritāḥ 14
\]

\text{tata} - at that time; \text{jagat-maṅgalam} - auspicious for the worlds; \text{acyutaḥ} - the infallible Lord; \text{svayam} - Himself; \text{śrī-kṣa-saṅkīrtananam} - congregational chanting of Śrī Krṣṇa's names; \text{eva} - indeed; \text{ktvā} - having done; \text{vācaspate} - of Vācaspati; \text{brāhmaṇa-sattamasya} - of the purest of brahmanas; \text{grham} - home; \text{samiyāt} - He went; \text{sva-janaīh} - by His men; \text{paritāḥ} - surrounded.
Meanwhile, the infallible Lord Himself surrounded by His own men, was performing all auspicious Kṛṣṇa-sankārtana, had just reached the house of the pure brāhmaṇa, Vācaspati.

śrīman-navadvipa-nivāsino ye / 'pare janā ye sura-loka-vāsinaḥ
mūrttyā su-dtvā mukha-pankajā prabhōr / vānchanti te netra-ṣataḥ hi sarvattah 15

śrīmat-navadvipa - glorious Navadvipa; nivāsina - the residents; ye - who; apare - other; janā - people; ye - who; sura-loka-vāsinaḥ - residents of the heavenly planets; mūrttyā - by the form; su-dtvā - nicely seen; mukha-pankajam - the lotus face; prabho - of the Master; vānchanti - they desire; te - they; netra-ṣataḥ - hundreds of eyes; hi - indeed; sarvattah - on all sides.

When the Navadvipa-vāsis 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 kna / uitvā dvija-mandire
uddadhāra jana sarvva / jaḍāndha-badirādikam 16

dinam - days; katipaya - a few; kna - Kṛṣṇa Caitanya; uitvā - residing; dvija-mandire - in the home of that brāhmaṇa; uddadhāra - He delivered; janam - people; sarvam - all; jada - dull; andha - blind; badira - deaf; adikam - 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 / devānandah su-panditah
āgatyā prabhu-pāde ca / nivedya pūrvva-durmmitam 17

vakreśvara - of Vakreśvara; kpā - of the mercy; pātra - the recipient; devānandah - the associate of Gaurāṅga; su-panditah - the excellent scholar; āgatyā - 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 Panita's mercy, approached Gaura Prabhu's feet and confessed his former envy.

papraccha nija-hitam ca / tasmai prāha kṛpa-nidhiḥ
śrīmad-bhāgavata sākāt / sac-cid-ānanda-vigraham 18

śrī-kṛṣṇam eva jānihi / mātsaryādi-vivarjītam
paṭhan bhakti-rasāsvādam / prāptānando bhāviyati 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-krṣṇam - who puts an end to birth and death; eva - factually; jānīhi - you must understand; mātsarya - envy; ādi - and so on; vivarjitam - devoid; pathan - 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 Krṣna. 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 mūrdhdnā / tat-pāda-rajasāvtah
gaura-candra-rase magno / nanarta paramādbhutam 20

śrutvā - hearing; vipra - the learned brāhmaṇa; naman - bowing; mūrdhdnā - with the head; tat-pāda-rajasā - by the dust; āvtaḥ - covered; gaura-candra-rase - in the mellow of Gaura Candra; magnā - immersed; nanarta - 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-gopinātha-darśanam
Caitanya Deva Beholds Lord Gopinātha

tato bhaktair vtaḥ kno / rāma-keli jagāma ha
śrutvā tatrāgamad dṛatu / prabhu-pāda sanātanaḥ 1

tata - then; bhaktai - with the devotees; vtaḥ - surrounded; kna - Śrī Krṣna Caitanya; rāma-kelim - the town of Rāma-keli; jagāma - He went; ha - indeed; śrutvā - hearing; tatra - there; agamat - He came; dṛatum - to see; prabhu-pādam - the feet of the Master; sanātanaḥ - Sanātana Gosvāmī.

Then surrounded by the bhaktas, Śrī Krṣna went to the town of Rāmakeli. When Sanātana heard of this, he came to see the feet of Mahāprabhu.

prabhu dṛvā prīta-manāh / prapatan dharani-tale
daśanāgre tṇa dḥtvā / sānuja prāha keśavam 2

prabhun - the Master; dṛvā - seeing; prīta-maṇāḥ - joyous heart; prapatan - fell flat; dharani-tale - on the earth floor; daśana-agre - between his teeth; tṇam - grass; dḥtvā - 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 engladdened. 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; pāpā-ātmā - a sinful soul; na - not; aparādhi - 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 / dḥtvā prāha janārddanah
vndāvana-nīvāśi tva / satya satya na saśayah 4

sva-pādam - His foot; tasya - his; śirasi - on the head; dḥtvā - holding; prāha - He said; jana-ardanaḥ - who inspires the hearts of mankind; vndāvana-nīvāśi - resident of Vrṇḍāvana; tvam - you; satyam satyam - the unequivocal truth; na - not; saśayah - doubt.

Lord Janārdana placed His own foot upon Sanātana's head and declared, "Truly! Truly! Without doubt, you are a resident of Vṛṇḍāvana!

mathurā gantuṁ icchāmi / tvayā sārddha yathā-sukham
lupta-tīrthasya prākatya / tathā vndāvanasya ca 5

mathurām - Kṛṣṇa's birth-place; gantuṁ - to go; icchāmi - I desire; tvayā - with you; sārddham - in company; yathā-sukham - if it pleases you; lupta-tīrthasya - of the lost holy places; prākatya - revealing; tathā - so; vndāvanasya - of Vṛṇḍāvana; ca - and.

"If you wish, I shall go with you to Mathurā Maṇala, to reveal the lost tīrthas of Mathurā and Vṛṇḍāvana.

dr̥ttum arhasi tāt sarvva / mat-kpāto bhāvīyati
bhakti-svarūpinī sākāt / prema-bhakti-pradāyini 6
kartum - to do; arhasi - you ought; tat - that; sarvam - all; mat-kpāta - by my mercy; bhaviyatī - it shall be; bhakti-svarūpī - 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 kna-candrasya / ramya 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; kna-candrasya - of the moon-like Lord Krṣṇa; vndāvana - the forest of Vrndā; śubham - sublime.

After hearing this, the highly intelligent Sanātana and his younger brother then said, "Vrndāvana is the pleasure garden of Śrī Krṣṇa Candra. It is delightful and sublime.

śrī-rādhayā saha kno / yatra kṛṣṇi sarvadā
agamya yogibhir nitya / deva-siddhair naretaraiḥ 8

śrī-rādhayā - by Śrī Rādhā; saha - accompanied; kna - the all-attractive; yatra - where; kṛṣṇi - sports; sarvadā - eternally; agamya - unattainable; yogibhi - by the yogis; nityam - forever; deva-siddhai - by divinities and perfect beings; nara-ātaraiv - by men and others.

"Śrī Rādhā and Krṣṇa forever sport there. That place is unattainable even by yogis, devas, perfected beings, men and others.

nirjana taj-janādyaiś ca / gatvā ki syāt sukhāya ca
tvat-kpā-sastra-rūpeṇa / chittvā me dha-snkhalām 9

rāja-pātrādi-rūpā ca / prāpaya nija-sannidhim
śakti-saṅcāraṇa kṛtvā / kuru kna yathā-sukham 10

nirjanam - solitary; tat-jana - your followers; aḍaya - and with others; ca - and; gatvā - going; kim - what?; syāt - it may be; sukhāya - for happiness; ca - and; tvat-kpā - Your mercy; sastra-rūpeṇa - in the form of a weapon; chittvā - having cut; me - my; dha-snkhalām - strong shackles; rāja-pātra - king's minister; aḍi - and so on; rūpāṃ - form; ca - and; prāpaya - achieving; nija-sannidhim - own presence; śakti - of energies; saṅcāraṇam - empowerment; kṛtvā - doing; kuru - do; kna - O Krṣṇa; 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 Krṣṇa 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 knah / sadā pūṇa kariyati 11

tat - his; vākya-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; knah - 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 parisantoṣya / kṛṇo nātya-sthala gataḥ  
rajanyā cintayām āśa / satyas ukta na saśayāḥ 12

sanātanaṇa ktinā / tan-mukhena ca mādhavah  
mām āha nirjana satya / vndāranyā sudurlabhām 13

evam - thus; tam - him; parisantoṣya - fully satisfying; kṛṇa - who puts an end to birth and death; nātya-sthalam - to the dancing pavilion; gataḥ - went; rajanyām - at night; cintayām āśa - He thought; satyam - the truth; uktaṃ - said; na saśayāḥ - without doubt; sanātanaṇa - by Sanātana; ktinā - by the learned; tat-mukhena - through his mouth; ca - and; mādhavah - the personification of madhu, honey; mām - to me; āha - he said; nirjanam - 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 Kāṇāi Natasālā. 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 / duhkham eva na saśayah  
saṅga tyaktā gamiyāmi / dakinā cādhunā vraje 14

loka-saṅghai - with groups of people; gate - to have gone; nityam - always; duhkham - unhappiness; eva - certainly; na - not; saśayah - a doubt; saṅgam - groups; tyaktā - giving up; gamiyāmi - I shall go; dakinam - 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; ātmakah - personification; prāta - early;
uthāya - rising; śrī-krṣṇa - 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
tenā 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-varddhanah
parihāsa-rasāmodi / hari-dāsa-dayāparaḥ 17

acyutena - with Acyutānanda; api - very; aviratam - constantly; kautukā -
enthusiasm; ānanda-varddhanah - increasing joy; parihāsa - joking; rasa-amodi -
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-saṅkirttana rātrau / kurvvan sa bhakta-veṭītah
nanartta parama-prīto / nityānanda-samanvitaḥ 18

hari - of Hari's names; saṅkirttanam - congregational chanting; rātrau - at night;
kurvan - making; sa - He; bhakta-veṭītah - surrounded by devotees; nanarta - He
danced; parama-prīta - supreme love; nityānanda-samanvitaḥ - with Nityānanda.

At night, surrounded by His devotees, He performed hari-nāma-saṅkirtana,
dancing with Nityānanda in the spirit of parama-prema.

mātara bhakta-vnda ca / māt-bhakta-siromaṇih
navadvipāt samānayya / tad-duḥkha parimocayan 19

mātaram - mother; bhakta-vndam - the multitude of devotees; ca - and; māt-
-bhakta - devoted to His mother; śira-maṇih - crest-jewel; navadvipāt - from
Navadvipa; samānaya - summoned; tat-duḥkham - their sorrows; parimocayan -
liberating.
That crest-jewel among devoted sons then called for His mother and all the Navadvipa-bhaktas. Thus they become fully freed from all melancholy.

tāya pācitam anna ca / cātur-vidhyā yathocitam
bhaktāhādā-sataī mukto / nityānanda-kutāhali 20

tāya - by her; pācitam - cooked; annam - foods; ca - and; cātu-vidhyam - of four kinds; yathā-ucitam - according to suitability; bhakta-āhlāda-satai - with hundreds of blissful devotees; bhukta - enjoyed; nityānanda - personified eternal bliss; kutāhali - 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
bhuktaṁ pīṭvā sukha kṛtvā / yayaṁ śrī-puruottamam 21

evan - 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; bhuktaṁ - eating; pīṭvā - drinking; sukha - happily; kṛtvā - having done; yayaṁ - He went; śrī-puru-uttamam - (abode of the ultimate Person) Jagannātha Puri.

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-rāmah / paṇḍitah śrī-gadādharaḥ
gaura-prema-sudhā-matto / gaurāṅga-prāṇa-vallabhah 22

śrīmat-nityānanda-rāmah - the avatāra of Balarāma; paṇḍitah - the learned scholar; śrī-gadādharaḥ - the personified devotional energy; gaura-prema - love of Gaura; sudhā-matto - intoxicated by the nectar; gaurāṅga - the golden Lord; prāṇa - life-breath; vallabhah - beloved.

Śrīman Nityānanda Rāma and Paṇita Śrī Gadādhara were intoxicated by the nectar of love they felt for Gaurāṅga. Indeed, that love was the vital energy which sustained their life.

tābhyām anugataḥ kṣno / gopīnātha dadāraḥ ha
sākān nanda-kumāra ca / śrī-vaṣī-vadana vibhum 23

tābhyām - with those two; anugataḥ - followed; kṣno - Kṛṣṇa Caitanya; gopīnātham - the Deity of Gopinātha, the milk-sweet thief; dadāraḥ - He saw; ha - indeed; sākāt - in Person; nanda-kumāram - the son of Nanda; ca - and; śrī-vaṣī-vadana - 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-manorathāmodi / samālingya sthito hariḥ
dtvā gadādharas tatra / gaura-knātmaka sukhi 24

gopī - of the gopīs; mana-ratha - the desire; āmodi - taking pleasure; samālingya - warmly embracing; sthita - standing; hariḥ - the remover of sin; dtvā - seeing; gadādha - the ahlādini energy, pleasure potency personified; tatra - there; gaura-knā-ātmakam - the two Lords Gaura and Kṛṣṇa being one Self; sukhi - 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.

sākāḍ rādhā-svarūpo 'sau / ta dhtvā nija-vakasi
samāṇiya kautukena / sthāpayāṁ āsa niścalam 25

sākāṭ - in person; rādhā-svarūpa - the original form of Rādhā; asau - Gadādhara; tam - Him; dhtvā - held; nija-vakasi - to his chest; samāṇiya - taking; kautukena - out of eagerness; sthāpayāṁ 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 / gopi-nāthāvaseitam
gadā-bhg gaura-candrasya / samipe pulaka-āvtah 26

tasya - by him; pācitam - cooked; annam - foods; ca - and; gopi-nātha - of the Lord of the gopīs; avaśeitam - remnants; gadā-bht - Gadādhara; gaura-candrasya - of Gaura Candra; samipe - near; pulaka-āvtah - 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 gopināthasya / vibhajya bubhuje purā 27

tenā - by him; anumodita - permitted; harāt - out of jubilation; satra - parts; traya - three; samanvitam - with; prasādam - mercy-food; gopināthasya - 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 punah
gadādharāḥ svaya cāpi / bubhuje rasa-kautuki 28
bhōjaitvā - feeding; sva-hastena - with his hand; nitya-ānandāya - to the ever blissful Lord; ca - and; punah - further; gādāḥharah; svayam - himself; ca api - also; bubhūje - ate; rasa-kautuki - eager for transcendental mellow.

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 gaurāṅgah sukhopavito / gadādharenāpi svaya rasa-jñah
rāsotsuko rāsa-rasena mattō / rāmoparāme rasa-rāma-rāme 29

tata - then; ca - and; gaurāṅgah - the Golden Lord; sukha-upavita - sitting comfortably; gadādharena - by Gadādhara; api - indeed; svayam - spontaneously; rasa-jñah - wise in the rasas; rāsa-utsuka - eager for news of the rāsa-lilā; rāsa-rasena - by the mellow of the rāsa-lilā; matta - intoxicated; rāma-uparāme - ceasing all external pleasures, or as Nityānanda rested; rasa - who is the complete form of transcendental mellow; 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-lilā. Thus inebriated by mādhurya-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
kāśi-vāsī-tapana-miśra-ādi-anugrahah
Gaura Shows Mercy to Tapana Miśra
and the Residents of Kāśi

eva jagau rāga-rasān nilācale / śrī-kṇa-saṅkirtana-pūrṇa-mānasah
svarūpa-mukhyair gadāharādyaiḥ / sama nanartta sa hi nāma-
kautuki 1

evam - thus; jagau - He sang; rāga-rasāt - out of attachment; nila-atale - at the
immovable blue mountain (at Jagannātha Puri); śṛi-knā-saṅkīrtana - congreational celebration of Śrī Kṛṣṇa's pastimes; pūrṇa-mānasah - heart full; svarūpa-mukhyai - headed by Svārūpa Dāmodara; gadādhara-ādaih - by those headed by Gadādhara; samam - together; nanarta - He danced; sa - He; hi - certainly; nāma-kautuki - eager for the name.

When Mahāprabhu arrived in Nilācala absorbed in the mood of the mādhurya-rasa of the rāsa-lilā, in the company of His beloved devotees headed by Svārūpa and Gadādhara, His heart overflowed with the mellow 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.

śṛi-sāṛvabhaumena saha śṛi-rāmā-/ nandādayah ketra-nivāsino ye ājagmuh śṛi-gaura-rasena pūrnāḥ / papuṣ tu harān mukha-paṅkaja prabhōḥ 2

śṛi-sāṇvabhaumena - with the Hṛta-cārya; saha - together; śṛi-rāmā-ānanda-ādaih - headed by Śrī Rāmānanda; ketra-nivāsina - the residents of Kṣetra; ye - who; ājagmuh - came; śṛi-gaura-rasena - by the mellow taught by Gaura; pūrṇāḥ - filled; papuṣ - they drank; tu - indeed; harāt - out of rapture; mukha-paṅkajam - the lotus face; prabhōḥ - of the Master.

Headed by Śrī Rāmānanda and Sārvabhauma Bhattācārya, the residents of Kṣetra approached Gaura Prabhu, overflowing with the devotional mellow 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.

śṛvanti saṅkīrtana-nāma-maṅgala / gāyanty ānanda-samudra-magnāḥ ntyanti sarvve rasikendra-maulinā / gaurāṅga-candraṇa sama vihastāḥ 3

śṛvanti - they listen; saṅkīrtana-nāma-maṅgalam - to the auspicious congreational chanting of the holy names; gāyanty - 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-candraṇa - 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.

kāśiśvaro rāma-mukunda-mukhyau / vakreśvaro rāghava-vāsudevau śṛi-saṅkara śṛi-haridāsa-gaurī/- dāsādayas te hi gauḍa-vāsināḥ 4

khaṇḍa-sthitāḥ śṛi-raghuṇanandanādayo / gaurāṅga-bhāvena vibhāvitaṁtarāḥ kulina-grāma-nivāsinah sukha / ntyanti gāyanti namanti santatam 5
kāśīśvara; rāma-mukunda; mukhyau - headed by; vakreśvara; rāghava-vāsudevau; śrī-sankara-śrī-haridāsa-gaurī-dāsa; ādaya - headed by; te - they; hi - indeed; gauḍa-vāsinah - the residents of Bengal; khanda-sthitāh - the residents of Khana; śrī-raghuṇandana; ādaya - headed by; gaurāṅga-bhāvena - with the moods of Gaurāṅga; vibhāvita-antarāḥ - internally awakened; kulina-grāma-nivāsinah - the residents of Kulina-grāma; sukhān - happily; nyānti - they dance; gāyanti - they sing; namānti - they bow down; santatam - continuously.

The inhabitants of Gauḍa headed by Kāśīśvara Paṇīta, Nityānanda Rāma and Mukunda, Vakresvara Paṇīta, Rāghava Paṇīta and Vāsudeva Datta, Śaṅkara Paṇīta, Haridāsa hākura, Gauridāsa Paṇīta, the residents of Khana headed by Śrī Raṅghunandana, and the residents of Kulina-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.

nyāvasāne prabhur acyutah svaya / prāha para bhakta- janānukampavān
vndāvana ramyam ativa durlabha / gacchāmi yac ced bhavatām kpa
bhave 6

nyā-āvasāne - at the end of dancing; prabhur - the Master; acyutah - the infallible; svayam - self-inspired; prāha - He said; param - great; bhakta-jana - devotee people; anukampavān - sympathetic; vndāvanam; ramyam - enchanting; ativa - extremely; durlabham - rare; gacchāmi - I am going; yat - which; cet - if; bhavatām - of your honors; kpa - 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-pīyā / pūrñās tathā te 'pi su-duḥkhitā bhāsam
krandanti gaurāṅga-padāravinde / nipatya dantāgra-tṇā vadanti 7

pibanti - they drink; gaurāṅga-mukha-abja - Gaurāṅga's lotus face; pīyām - ambrosia; pūrñās - filled; tathā - and; te - they; api - although; su-duḥkhitā - very sad; bhāsam - 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 sarvām
kvartu sadā pchasi 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-anumātena - by considering Yourself a
servant; vai - verily; sarvam - everything; kartum - to do; sadā - always; pchasi -
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 VṛndāvanaCandraKrṣna,
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
tīthāmiti bruvan śighra / gamanāya ktodyamah 9

evam - thus; śrutvā - hearing; hasan - laughing; prāha - He said; bhavatām - of
your honors; sannidhau - in the presence; sadā - always; tīthāmi - I stay; iti - thus;
bruvan - saying; śighram - speedily; gamanāya - to go; kta-udyamah - 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 samālingya / sa sāntvayya punah punah
āyāyeti bruvan kno / yayau vndāvana śubham 10

 rudata - weeping; tān - them; samālingya - warmly embracing; sa - He; sāntvaya -
pacified; punah punah - repeatedly; āyāya - returning; iti - thus; bruvan - saying;
knā; yayāu - went away; vndāvana; śubham - resplendent.

Krṣṇa Caitanya warmly embraced His weeping bhaktas, and comforted them,
saying again and gain, "I shall return soon." Then He departed for Śrī Śrī RādhāKrṣṇa's
resplendent abode, Śrī Vṛndāvana.

sotkaṇṭha dhāvatas tasya / matta-siha iva prabho
sāṅgino baladevādyā / dhāvanti tam anuvratāḥ 11

 sa-utkantham - with longing; dhāvata - running; tasya - of Him; matta-siha - an
intoxicated lion; iva - like; prabho - of the Master; sāṅgina - of the associates;
baladeva-ādyā - headed by Balabhadra Bhāṭṭācārya; 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 Bhāṭṭācārya and the other
brāhmaṇa also followed running after Him.
yatra yatra parvvata ca / nadiś ca paramah prabhu
paśyan govardhana vndāvana kālindim apy asau 12

yatra yatra - wherever; parvatam - a hill; ca - and; nadi - a river; ca - and; paramah prabhu - the Supreme Lord; paśyan - seeing; govardhana - the hill of Govardhana; vndāvana - the forest of Vṛndā; kālindim - 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 Kalindi River.

matta-hūnkāra-nirghoo / matta-dvirada-vikramah
ntyati dhāvati rauti / kitau vilūṭhati kvacit 13

matta - overjoyed; hūnkāra - roars; nirghoa - vibrated; matta-dvirada - intoxicated elephant; vikramah - power; ntyati - He dances; dhāvati - runs; rauti - roars; kitau - on the earth; vilūṭhati - 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 kramena bhagavān / kāśim upajagāma ha
viśveśvara-mahā-linga-darśanānanda-vihvalah 14

evan - thus; kramena - gradually; bhagavān - the Lord; kāśim - Vārānasī; upajagāma - He approached; ha - indeed; viśveśvara-mahā-linga - the great Śiva-lingam named Viśveśvara; darśana-ānanda-vihvalah - entranced by the joy of seeing.

Journeying in this way, Śrī Gaura Bhagavān gradually reached the city of Kāśi. When He saw Viśveśvara, the great Śiva-lingam, He became overwhelmed with bliss. 

tatraiva brāhmaṇah kaścit / tapanākhyah su-vainavah
paśyan prabhu mahā-hṭo / nināya nija-mandiram 15

tatra - there; eva - indeed; brāhmaṇah kaścit - a certain brāhmaṇa; tapanā-ākhyah - known as Tapan Miśra; su-vainavah - a pure vaisnava; paśyan - seeing; prabhum - the Master; mahā-hṭa - very joyous; nināya - bringing; nija-mandiram - to His own home.

A certain pure brāhmaṇa-vaisnava, named Tapan Miśra resided there. Seeing Gaura Prabhu he became very joyous, and brought Him to his home.

tenā sampūjitah knah / pāda-prakālanādibhīḥ
bhikā ktvā ghe tasya / sukhāśino jagad-guruḥ 16

tenā - by him; sampūjitah - completely worshipped; knah - Krśna Caitanya; pāda-prakālanā-ādibhīḥ - by washing His feet and so on; bhikām - alms; ktvā - took; ghe -
in the home; *tasya* - His; *sukha-āsina* - comfortably seated; *jagat-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-guruḥ* took His bhikṣā comfortably seated within Tapanā's house.

\[ \text{tithat} \text{ tat-sutena} / \text{raghunāthe} \text{na mānitaḥ} \\
\text{tasmai} \text{ mahā-kpā cakre} / \text{bālakāya maha} \text{tmane} 17 \]

\[ \text{tithat} \text{ - He stays; tat-sutena} \text{ - by his son; api} \text{ - also; raghunāthe} \text{na} \text{ - whose name was Raghunātha; mānitaḥ} \text{ - honored; tasmai} \text{ - to him; mahā-kpām} \text{ - great mercy; cakre} \text{ - showed; bālakāya} \text{ - to the boy; mahā-ātmane} \text{ - noble soul.} \]

He rested there attended to by Tapanā's son, Raghunātha. The Lord showed exceptional mercy to that great soul.

\[ \text{candra-} \text{sekhara-} \text{vaidyasya} / \text{ghe tīthann} \text{ api svayam} \\
\text{kāśi-} \text{vāsi-} \text{janān kurvvan} / \text{hari-bhakti-} \text{ratān kila} 18 \]

\[ \text{candra-} \text{sekhara-} \text{vaidyasya} \text{ - of the physician Candra Ṣekhara; ghe} \text{ - in the house; tīthan} \text{ - staying; api} \text{ - even; svayam} \text{ - spontaneously; kāśi-} \text{vāsi-} \text{janān} \text{ - the people of Kāśi; kurvan} \text{ - making; hari-bhakti-} \text{ratān} \text{ - attached to devotion to Hari; kila} \text{ - actually.} \]

By His own sweet will, Gaura resided in the house of a physician, Candra Ṣekhara, and while staying there He induced even the inhabitants of Kāśi to delight in Hari-bhakti.

\[ \text{hari-} \text{sankīrtanā} \text{modi} / \text{sva-bhakta-} \text{gana-} \text{vetītah} \\
\text{hari} \text{ vadeti} \text{ sañjalpan} / \text{bāhum utkipati sadā} 19 \]

\[ \text{hari-sankīrta} \text{nā - in chanting congregationally the names of Hari; āmodi} \text{ - He took pleasure; sva-bhakta-gana} \text{ - His devotees; vetītah} \text{ - surrounded; harim} \text{ - the name of Hari; vada} \text{ - chant; iti} \text{ - thus; sañjalpan} \text{ - crying; bāhum} \text{ - arms; utkipati} \text{ - He raised; sadā} \text{ - always.} \]

Surrounded by a group of His bhaktas, the son of Śaci revelled in śrī-hari-sankīrtana 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 Tapanā Miśra and the Residents of Kāśi," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Second Sarga
mathurā-mandala-darśanam
The Vista of Mathurā Maṇala

tataḥ prayāgam āsādyā / dīvā śrī-mādhava prabhu
premānanda-sudhā-pūrṇo / nanartta sva-janaiḥ saha 1

tataḥ - then; prayāgam - Prayāga; āsādyā - reached; dīvā - saw; śrī-mādhavam - the Deity of Bindu-Mādhava; prabhu - the Master; prema-ānanda - the bliss of love; sudhā - nectar; pūrṇaḥ - filled; nanartta - 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-vatā dīvā / triveni-snānam ācaraṇa
yamunāyā ca sammaṣṭya / ntyan pārindra-lilaya 2

śrīlā - glorious; akaya-vatam - imperishable banyan; dīvā - after seeing; tri-veni - confluence of the three rivers: Gangā, Yamunā and Sarasvati; snānam - bath; ācaraṇa - showed by example; yamunāyām - in the Yamunā; ca - and; sammaṣṭya - bathing; ntyan - dancing; pārindra - of a lion; lilaya - like the play.

Then He saw the imperishable banyan tree named Aksaya-vata, and bathed in the Triveni, thus teaching the standard for humanity. After Gaurāṅga had bathed in the Yamunā, He began to dance like a playful lion.

hunkāra-gambhirārāvaiḥ / premāśru-pulakair vtah
vrajan kramāt tām utṭirya / vana cāgra dadarśa ha 3

hunkāra - roars; gambhirā - deep; ārāvaiḥ - with cries; prema-āśru - tears of love; pulakaiḥ - with erect hairs; vtah - covered; vrajan - going; kramāt - gradually; tām - that; utṭirya - 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 / punya-ketre yayau tataḥ 4

tatra - there; eva - surely; reṇukā nāma - named Reṇuka; grāma - town; yatra - where; yudhām patiḥ - the master of fighters; jāmadagniḥ - Lord Pāraśu-rāma; maha-ātmā - great soul; ca - and; punya-ketre - in the sacred place; yayau - He went; tataḥ - then.
In that forest was the town of Renukā. In that very spot the great soul Paraśurāma, the son of Jamadagni, and Renukā and master of all warriors, took his birth. The Lord visited that sacred tract of land.

\[ \text{tatraiva yamunā dtvā / vndāranyonmukhī sadā} \]
\[ \text{rāja-grāma tato gatvā / gokula prekya vihvalah 5} \]

\[ \text{tatra - there; eva - surely; yamunām - Yamunā river; dtvā - having seen; vndā-} \]
\[ \text{aranya - the forest of Vṛndā; unmukhi - facing; sadā - always; rāja-grāmam - the} \]
\[ \text{town of the King; tatah - then; gatvā - having gone; gokulam - Gokula; prekya -} \]
\[ \text{seeing; vihvalah - overwhelmed.} \]

After seeing the Yamunā river, which forever flows through the forest of Vṛndāranya. Advancing further to Rājagrāma, He became overwhelmed with feelings of ecstasy as He looked upon the realm of Gokula.

\[ \text{mahāranya ca sampasyan / mathurā ca dādarśa ha} \]
\[ \text{rāja-dhāni mahaisvarya-yuktā parama-sobhanām 6} \]

\[ \text{mahā-aranyam - the great forest; ca - and; sampasyan - thoroughly seeing;} \]
\[ \text{mathurām - the city of Mathurā; ca - and; dādarśa - saw; ha - indeed; rāja-dhānim} \]
\[ \text{- capital; mahā-aisvarya - great opulence; yuktām - endowed with; parama-sobhanām} \]
\[ \text{- supreme beauty.} \]

After looking over the forest of Mahāvana, Gaura saw Mathurā, the capital, which was endowed with great opulence and designed with exquisite craftsmanship.

\[ \text{śrī-vaiśunṭhādi-dhāmnā hi / paramārdhana bhuvi} \]
\[ \text{śrī-kṛṣṇa-prakaṭṭa cāpi / prema-bhakti-pradāyinīm 7} \]

\[ \text{śrī-vaiśunṭhā-ādi-dhāmnām - of the abodes of the Lord of Vaiśunṭha and of all} \]
\[ \text{worlds; hi - certainly; paramārdhanam - supremely worshipable; bhuvi - on the} \]
\[ \text{earth; śrī-kṛṣṇa-prakaṭṭam - the manifestation of Śrī Kṛṣṇa; ca - and; api - assuredly;} \]
\[ \text{prema-bhakti - devotional love; pradāyinīm - bestower.} \]

Throughout this earth, Śrī Mathurā is the most worshipable spot. Indeed, it is the most worshippable of all the abodes of the Lord of Vaiśunṭha, 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.

\[ \text{dtvā gaura-hariḥ prema-vikāra-sarvva-sayutah} \]
\[ \text{hasan ntyan rudan bhumau / viluṭhan pulakācitah 8} \]

\[ \text{dtvā - having seen; gaura-hariḥ - Lord Hari in His golden complexion; prema-} \]
\[ \text{vikāra - transformations of Kṛṣṇa-love; sarva - all; sayutah - endowed with; hasan -} \]
\[ \text{laughing; ntyan - dancing; rudan - crying; bhumau - on the earth; viluṭhan - rolling} \]
\[ \text{about; pulaka - hairs erect; acitah - expanded.} \]
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.

\textit{tatra}viva kaścid dvija-varya-sattamaḥ / paśyan hari prema-vibhinna-dhairyyaḥ
\textit{romaścita}r yukta-sa-gadgada kti / papāta pādau jagad-īśvarasya 9

tatra - there; eva - surely; kaścit - a certain; dvija-varya - best of the twice-born; sattamaḥ - eminent; paśyan - seeing; hari - Lord Hari; prema - love; vibhinna-dhairyaḥ - patience fractured; roma-aṅcitaih - expanding of the hairs; yukta - having; sa-gadgadam - with choked throat; kti - 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.

\textit{kaś} tva bhavān prema-vibhinna-dhairyyo / dīto 'si me bhāgya-vasād iti
savyam
prītah punah prāha sa eva ca prabhu / dāso 'smy aha te bhagavan
dayā-nidhe 10

tah - who?; tvam - you; bhavān - your honor; prema - love; vibhinna - fracture; dhairyaḥ - patience; dītaḥ - seen; asi - you are; me - by Me; bhāgya-vasāt - by the force of good fortune; itī - thus; savyam - spontaneously; prītah - pleased; punah - again; prāha - he said; saḥ - he; eva - certainly; ca - and; prabhum - the Master, dāsah - 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 vaisnava, his heart engladdened, replied to Prabhu, "O Bhagavān! O ocean of mercy! I am Your eternal servant.

\textit{nāmnā} hi mātra yadi kna-dāsas / tathāpi tvad-darsana-bhāgyavān
aham
kpā-nidhe vaisnava-pāda-renubhiḥ / punīha mā nanda-kiśora gaura 11

nāmnā - by name; hi - certainly; mātram - only; yadi - if; kna-dāsah - Kṛṣṇa Dāsa; tathā api - still; tvad-darsana - the sight of Your Lordship; bhāgyavān - fortunate; aham - I; kpā-nidhe - O jewel of compassion; vaisnava-pāda - the feet of vaisnava; renubhiḥ - 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 dārśana. 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-magnāḥ / prāha tvā eva khala kṇa-dāsah
śrī-kṇa-dhāmno hi rahasya-līlā / janāsi sarvāḥ kathayāsva sattama 12

śrutvā - having heard; prabhuh - the Master; hara-rasa - mellow of joy; abhdhi-magnāḥ - immersed in the ocean; prāha - He said; tvam - you; khala eva - certainly; kṇa-dāsah - the servant of Kṛṣṇa; śrī-kṇa-dhāmnaḥ - of the abode of Śrī Kṛṣṇa; hi - surely; rahasya-līlām - confidential pastimes; jānāsi - you know; sarvām - all; kathayāsva - 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 śnu keśava prabho / yadi svaya bhakta-janābhimāni
tathāpi pādau vinidhāya me hdi / prakāśaya tva madhu-mandala
nijam 13

sah - he; tu - but; enam - Him; āha - he said; śnu - listen; keśava - O Keśava; prabho - O Master; yadi - if; svayam - Yourself; bhakta-jana-abhimāni - 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-mandala - 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 Mandala."

pītvā ca tasya vacanāṁrta harir / jagāda jīmūta-gabhirayā girā
mad-ājñāyā te ca śrī-kṇa-līlāh / sphurantu dhāmāni ca sarvavatāh
sukham 14

pītvā - having drunk; ca - and; tasya - his; vacana-amrtam - words of nectar; harih - the dispeller of evil; jagāda - said; jīmūta - cloud; gabhirayā - with deep; girā - utterances; mat-ājñāyā - by my order; te - to You; ca - and; śrī-kṇa-līlā - the pastimes of Śrī Kṛṣṇa; sphurantu - they must be displayed; dhāmāni - the abodes; ca - and; sarvatah - in all ways; sukham - happily.

Śrī Hari drank deep of his nectar 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 vipraṣ caraṇābja-sannidhau / papāta hareṇa prabhor daśa-
nidhe
dhtvā padau te mama mastakopari / sandarśayiye bhavate ca sarvvmam
15

tadā - then; sah - he; viprah - the learned brāhmaṇa; carana-abja - lotus feet;
sannidhau - near; papāta - he fell; harena - with joy; prabhoh - of our Prabhu; dayā-
nidhe - O ocean of mercy; dhtvā - having held; padau - two feet; te - Your; mamā -
my; mastaka - head; upari - above; sandarśayiye - I shall completely show; bhavate -
unto Your honor; ca - and; sarvvm - 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-
dhairyyah
śrī-rāsa-lilāmbu-vilāsa-vaibhavam / agāyata gopi-patir muhur muhuḥ
16

iti - thus; bruvan - saying; gaura-rasena - by the mellow of Gaura; mattah -
intoxicated; ntyan - dancing; rudan - weeping; prema - due to love; vibhinna-
dhairyyah - patience shattered; śrī-rāsa-lilā - pastimes of the rāsa dance; ambu-vilāsa
- water pastimes; vaibhavam - influence; agāyata - he sang; gopi-patiḥ - the master
of the milkmaids; muhuḥ 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 sloka after sloka describing
the glorious water-sports which Śrī Śyāmasundara played in Yamunā with the gopīs
who were weary from rāsa-dancing.

prāpa jagan-mohana-lilayā hariḥ / sukha rajanyā vraja-keli-vārttayā
śrī-rādhikā-kṛṣṇa-vilāsa-lāsyā / jagau para bhakti-rasena pūrṇah
17

prāpa - He took; jagat-mohana - enchanting the universe; lilayā - by the pastime;
hariḥ - remover of sin; sukhām - pleasure; rajanyām - at night; vraja-keli - playful
sports of Vraja; vārttayā - by the descriptions; śrī-rādhikā-kṛṣṇa-vilāsa - pastimes of
Śrī Śrī Rādhikā-Kṛṣṇa; lāsyam - dancing; jagau - sang; param - transcendental;
bhakti-rasena - mellow of devotion; pūrṇah - 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-Ramana.

Thus ends the Second Sarga entitled "The Vista of Mathurā Maṇala," in the
Fourth Prakrama of the great poem Śrī Kṛṣṇa-Caitanya Carita.
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Third Sarga
dvādaśa-vana-prasangah
Visiting the Twelve Forests

eva tā rajāni nītvā / kaṇa-prāya śacī-sutaḥ
utkāṇṭhitāḥ prabhāte ca / vipram āhūya sa-tvaram 1

evam - thus; tām - that; rajanīm - night; nītvā - having passed; kaṇa-prāyaṁ - just
as a moment; śacī-sutaḥ - the son of Śacī; utkāṇṭhitāḥ - 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-
amandalam - the circle of Mathurā; sakhe - O friend; yena - whereby; hi - surely;
paramā - supreme; prīti - love; bhavet - may be; evam - thus; tathā - so; vacaḥ -
words.

He said, "He sakhe! Please show Me the Mathurā Manala, which causes supreme
love for the youthful couple to awaken."

so 'py āha māthure brahman / yamunā sarvato 'dhikā
yasyā prīti samāsādya / knāh sarvveśvareśvaraḥ 3

gopa-gopi-rasāmodi / paramātma narāktiḥ
khelati sma sukhra rāśa-jala-keli-kutūhali 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; samāsādya - attaining; knāh; sarva-īśvara-īśvaram -
the controller of all controllers; gopa-gopi - with the cowherds and milkmaids;
rasa-āmodi - the enjoyer of rasa; paramā-ātmā - Supersoul; nara-āktiḥ - the
appearance of a man; khelati - sports; sma - indeed; sukham - happily; rāsa - the
Rāsa dance; jala-keli - water-sports; kutūhali - exuberant play.

Krṣṇa 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 Krṣṇa, 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 gopis, sports joyously in the rāsa dance and exuberantly plays in her waters.

**kālindyaḥ paścime bhāge / madhu-vndāvana param kumuda khadira caiva / tāla-kāmya-bahūlakam 5**

kālindyaḥ - of Yamunā; paścime bhāge - on the western side; madhu - charming; vndāvana - 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-bhāndira-nāmakam mahad-vana ca rasikair / dhyāyante priti-hetave 6**

asyāḥ - of her; pūrvve - on the east; bhadra-bilva-loha-bhāndira - the forests; nāmakam - named; mahat-vanam - the great forest; ca - and; rasikai - by those expert in relishing rasa; dhyāyante - they contemplate; priti-hetave - for the purpose of love.

"To Śrī Yamunā’s east are the vanas named Bhadra, Bilva, Loha, Bhānīra 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-bhāṇḍira-mahā-tāla-khadirakam bahūla kumuda kāmya madhu vndāvana tathā 7**

bhadra-śrī-loha-bhāṇḍira-mahā-tāla-khadirakam; bahūlam; kumudam; kāmyam; madhu; vndāvanam; tathā - also; dvādaśa - twelve; etat - this; vanam - forests; ramya - charming; śrī-kna-priti-dam - give love to Śrī Kṛsna; 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, Bhānīra, Mahā, Tāla, Khadira, Bahūla, Kumuda, Kāmya, Madhu and Vṛndā - perpetually bestow love for Kṛsna. Bhaktas know the glories of these forests, whereas one without bhakti can never know those glories.

**yamunā-paścime bhāge / kasasya sadana param asyottare mahā-ramya / vndāranya 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-ramyam - very
pleasing; vndā-aranyam - the forest of Vṛndā; su-durlabham - most difficult to achieve.

"On the western side of Yāmunā 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 hareh
tad-dakīne khadīrākhyā / vana kna-sukha-pradam 10

kumuda-akhyā-vanam; tasya - of her; nairjhate - to the southwest; sukha-dam - giving joy; hareḥ - for Hari; tad-dakīne - on the south; khadīra-ākhyām - known as Khadira; vanam - forest; kna-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-paścime tāla-vana keśava-vallabham
nadi tatra mānasākhyā / gāṅgā bhuvana-pāvanī 11

mathurā-paścime - on the west of Mathurā; tāla-vanam; keśava-vallabham - beloved of Keśava; nadi - river; tatra - there; mānasā-ākhyā - named Mānasa; gāṅgā; bhuvana-pāvanī - purifier of all the worlds.

"To the west of Mathurā lies Tālavana, the beloved forest of Keśava. There flows a river named Mānasi Gāṅgā, who purifies all the worlds.

vndāranya-paścime ca / govardhana-gires tate
śrī-knāh krīdāti yatra / naukā-khanādi-lilayā 12

vndā-aranya - of the forest of Vṛndā; paścime - on the west; ca - and; govardhana-gire - of Govardhana hill; tate - on the border; śrī-knāh - all-attractive; krīdāti - plays; yatra - where; naukā-khanādi-lilayā - by pastimes headed by boating.

"It lies to the west of Vṛndāranya, bordering on Govardhana hill. In her waters Kṛṣṇa engages in boating-sports and other pastimes.

mathurā-paścime govarddhano nāma mahā-giriḥ
tasyāpi paścime kāmya-vana kna-rasāyanaṃ 13

mathurā-paścime - to the west of Mathurā; govardhana; nāma - named; mahā-giriḥ - great hill; tasya - of him; api - and; paścime - to the west; kāmya-vana; kna-rasāyanaṃ - 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 nadi subhā
madhu-puryyā uttare ca / yamunām anudhāvati 14
tat-sannidhye - in that vicinity; mahâ-punyâ - very holy; sarasvati-nadî - river; subhâ - splendid; madhu-purâ - of Madhu-puri; uttare - to the north; ca - and; yamunâm; anudhâvati - flowing swiftly after.

"Nearby Kâmyavana, to the north of Madhu-puri, is the splendid and very sanctified river Sarasvati, who flows northwards following the direction of Śrī Yamunâ.

aiśânyâ mathurâyâś ca / bahûlâkhyâ-vana subha
manogangâ samuttirya / yatra kridati kasa-hâ 15

aiśânyâm - to the northeast; mathurâyâ - of Mathurâ; ca - and; bahûla-âkhya-vanam - forest named Bahûla; subham - beautiful; mana-gângâ - the Gângâ from Krsna's mind; samuttirya - crossing; yatra - where; kridati - sports; kasa-hâ - the killer of Kasa.

"To the northeast of Mathurâ is the shining forest of the name Bahûla. Here the slayer of Kasa crosses the Manasi Gâṅgâ and enjoys sports.

mohanâkhyâ-vana caiva / kathitâni mahâ-bhuja
vanâni sapta-yamunâ-paścime ha para śnu 16

mohana-âkhyâ-vanam - the forest described as enchanting; ca - and; eva - indeed; kathitâni - described; mahâ-bhuja - O mighty armed; vanâni - forests; sapta - seven; yamunâ-paścime - on the west of Yamunâ; ha - indeed; param - further; śnu - hear.

"That forest is described as mohana or enchanting. Thus the seven forests to the west of Śrī Yamunâ Mahârâni have been described. O mighty-armed one! Hear further.

tasyâ pûrvva-kâle pañca / vanâni rasikaśvara
tat-krpâpâra-vaśyena / lakṣyate vipula mayâ 17

tasyâ - of her; pûrvva-kâle - on the eastern bank; pañca-vanâni - five forests; rasika-śvara - O Lord of those who relish rasa; tat-krpâ - Your mercy; apâra - unbounded; vaśyena - by the power; lakṣyate - it has been seen; vipula - extensively; mayâ - by me.

"On Yamunâ's eastern bank lie five forests. O rasikaśvara! By the power of Yamunâ's unbounded mercy, they have been seen extensively by me.

yamunâyâḥ su-niṣaṭe / mahâraṇya su-durlabham
bilva tat-paścime ramya / kṣa-prema-phala-pradam 18

yamunâyâḥ - of Yamunâ; su-niṣaṭe - very near; mahâ-aranyam - the great forest, Mahâvana; su-durlabham - very hard to achieve; bilvan; tat-paścime - to the west of that; ramyam - delightful; kṣa-prema - love for Kṛṣṇa; phala-pradam - bestowing the fruit.
"Very near to the Yamunā is Mahāranya, which is very difficult to attain, and to the west of Mahāranya lies delightful Bilvavana, which bestows the fruit of love for Kṛṣṇa.

tasyottare loha-nāma-vana bhadra-vana tathā bhāndiraka-vana ramya / kṣa-bhakti-prada mahat 19

tasya - of that; uttare - to the north; loha-nāma-vanam - named Loha-vana;
bhadra-vanam; tathā - also; bhāndiraka-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 Bhāndirakavana, which awards the aspiring bhakta the gift of bhakti unto Śrī
Kṛṣṇa.

dvādaśaitad vana ramya / mathurā-mandala prabho eteu viharat va / kṣa yogeśvaraśvarah 20

dvādaśa - twelve; etat - this; vanam - group of forests; ramyam - delightful;
mathurā-mandalam - the circle of Mathurā; prabho - O Master; eteu - within them;
viharati - He enjoys; eva - surely; kṣa - all-attractive; yoga-iśvara-īśvarah - the
master of all masters of mystic power.

"O Prabhu! These are the twelve charming forests of Mathurā Maṇḍala. Within
them sported Yogeśvaresvara Kṛṣṇa.

pratyeka darśayiyāmi / yasmāt te 'nugraho mayi bhaved eva hṣikeśa / yena syād bhava-mocanam 21

prati-ekam - each one; darśayiyāmi - I shall show; yasmāt - from which; te - Your;
anugraha - mercy; mayi - on Me; bhavet - it may be; eva - indeed; hṣika-iśa - 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 Hṛṣikeśa, 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-mandala-ghatā-kūpa-ādi-darśanam
Seeing the Bathing Places, Wells and So Forth of Mathurā Maṇala

śnuva karuṇa-sindho / mathurasya katham śubḥām
dāau madhu-purī paśya / rāja-dhānī su-śobhanam 1

śnuva - please hear; karuṇa-sindho - O ocean of mercy; mathurasya - of Mathurā; katham - description; śubḥām - sublime; dāau - in the beginning; madhu-purī; paśya - behold; rāja-dhānī - capital; su-śobhanam - very beautiful.

Krṣṇa Dāsa continued, "Listen, O ocean of mercy, to the sublime description of Mathurā Maṇala. First behold the very beautiful capital of Madhupuri.

triu parisareuccair / durga praciram uttamam
puryāh pūrvve dakiṇābhimukhe vahati bhānujā 2

triu - in the three; parisareu - sides; uccai - lofty; durgam - inaccesible; praciram - wall; uttamam - excellent; puryāh - of the city; pūrvve - 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 dakine ca dvau / dvārau ratna-kavāṭikau
rāja-vāṭi niyte syān / nānā-ratna-vibhūitām 3

uttare - on the north; dakine - on the south; ca - and; dvau - two; dvārau - gates; ratna-kavāṭikau - jewelled doors; rāja-vāṭi - the king's garden; niyte - 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.

pūrvvottarabhyaś dvaraiś ca / ratna-yajñai samanvitām
vātyā uttara-pārśve ca / vedi rājopaveśanām 4

pūrva-uttarabhyaṃ - east and north; dvarai - by doors; ca - and ratna - made of jewels; yajñai - sacrificial; samanvitām - endowed with; vātyā - of the garden; uttara-pārśve - on the northern side; ca - and; vedi - 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.

vātyā khalu puryyāś ca / bandanāgāram eva ca
tasyāpi dakine 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; dakine - to the south; mātra-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 Krṣṇa passed urine.

asya vivarāṇa vakye / śnu sāvahita prabho
kasād bhīto hi bhagavān / vasudeva udāra-dhiḥ 6

knām ādāya nandasya / gotha gacchan māhā-manāh
jñātvā kroḍa-sthita kṇa / mūtrayān sa-tvāra mudā 7

aya prastaram āruhya / sthitah sa ca kana prabho
knasya mūtra-cihno 'yam / vartate prastaropari 8

asya - of that; vivaraṇam - explanation; vakye - I shall speak; śnu - please hear; sa-avahitam - with attention; prabho - O Master; kasāt - from Kasa; bhīta - frightened; hi - certainly; bhagavān - the all-opulent; vasudeva - Krṣṇa's father; udāra-dhiḥ - magnanimous; knām - who stops the cycle of birth and death; ādāya - taking; nandasya - of Nanda; gotham - the cow-barns; gacchan - going; māhā-manāḥ - high-minded; jñātvā - knowing; kroḍa-sthitam - placed at his chest; knām - all-attractive; mūtrayān - urinating; sa-tvaram - abruptly; mudā - with joy; ayam - this; prastaram - rock; āruhya - climbing; sthitah - placed; sa - he; ca - and; kanam - momentarily; prabho - O Master; knasya - of Krṣṇa; 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 Krṣṇa in his arms and walked towards the cowherd settlement of Nanda. As Vasudeva held Śrī Krṣṇa 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 Krṣṇa's urine which shines on the top of the rock.

ata eva janāḥ sarve / mūtra-sthāna vadanti hi
uddhavasya gha paśya / dakine 'syā tad eva tam 9

ata - thus; eva - truly; janāḥ - people; sarve - all; mūtra-sthānam - the place of urine; vadanti - they call; hi - certainly; uddhavasya - of Uddhava; gham - the house; paśya - please see; dakine - 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."

srutvā huṅkāra kuryanta / prabhu dīvā dvijottamah
bhītah kila su-medhāś ca / ktāñjalir uvāca ha 10

śrutvā - hearing; hunkāram - roaring sound; kurvantam - making; prabhum - the Master; dīvā - seeing; dvija-uttamah - the elevated brāhmaṇa; bhītah - anxious; kila - certainly; su-medhā - very intelligent; ca - and; kta-anjali - 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:

śuva vacana kna / līlākārin jagad-guro
sthirah san darśanād eva / sukham eva bhaved dhruvam 11

śuva - please hear; vacanam - my words; kna - O Kṛṣṇa; līlā-kārin - O creator of pastimes; jagat-guro - O spiritual master of all sentient beings; sthirah - steady; san - being; darśanāt - while seeing; eva - certainly; sukham - happily; eva - indeed; bhavet - it can be; dhruvam - factually.

"Please hear my words, O Kṛṣṇa! O enactor of divine pleasure-pastimes! O jagaḍguru! One who remains sober while taking darśana of the holy places can indeed achieve true satisfaction.

rajakasya gha paśyoddhavasya gha-pūrvvatah
rajakasya ghāt pūrvve / mālākāra-gha tathā 12

rajakasya - of the washerman; gham - house; paśya - behold; uddhavasya - of Uddhava; gha-pūrvatah - 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 dakine kubjā-gha deva-vinirmmitam
kubjāyā naijhaṭe raṅga-sthala parama-sobhanam 13

asya - of that; api - also; dakine - to the south; kubjā-gham - the house of the hunch-backed woman; deva-vinirmmitam - built by the gods; kubjāyā - of Kubjā; naijhaṭe - southwest; raṅga-sthalam - display arena; parama-sobhanam - 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-sthalam, the wrestling arena.

raṅgasthalasyāgni-kone / vasudeva-gha śubham
ugrasena-gha cāsya / caisānyā vidhinā ktam 14
rangā-sthalasya - of the display arena; agni-kone - south-east, the quarter of Agni (the fire-god); vasudeva-gham - the house of Vasudeva; subham - splendid;
ugrasena-gham - the house of Ugrasena; ca - and; asya - of that; ca - and; aśānyām - north-east, the quarter of Iśāna (Śiva); vidhinā - by Vidhi, the preceptor (Brahmā);
ktam - made.

"To the southeast of the Rāga-sthala lies the splendid house of Vasudeva, and to the northwest of it stands the house of Ugrasena, built by Lord Brahmā.

asyāpi dakine paśya / kna-mūrtti gata-śramām
dtvā tā śri-gaura-candrah / pulakāṅgo babhūva ha 15

asya - of that; api - and; dakine - to the south; paśya - please behold; kna-mūrtim - the form of Krṣṇa; gata-śramām - free from strife; dtvā - seeing; tām - that; śri-gaura-candrah - the Golden Moon; pulaka-āṅga - thrill bumps; babhūva - became; ha - verily.

"Please see to the south the Deity form of Krṣṇa known as Gata-śrama, which means forever free from anxiety." When Śrī Gaura Candra saw that form of Śrī Krṣṇa, His body became covered with ecstatic pulakas.

viśrāma śrama-sānta ca / kasa-khālīti sanjñakam
prayāgam tindu-nāmāna / saptaṣṭi-moka-kotiṣṭham 16

bodhi-siva-ganesādi-dvādaśa-gaṭṭha-sanjñakam
kramād dakinato jñeya / tīrthā-rāja mahāprabham 17

viśrāmam; śrama-sāntam; ca - and; kasa-khālī; iti - thus; sanjñakam - known;
prayāgam; tindu; nāmānam - of the name; sapta-ṛi; moka; koṭiṣṭham; bodhi; śiva;
ganesa; ādi - headed by; dvādaśa-gaṭṭha - twelve bathing places; sanjñakam - known;
kramāt - in sequence; dakinata - to the south; jñeya - known; tīrthā-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-sānta, Kasa-khālī, Prayāga, Tindu, Saptarṣī, Mokṣa, Koṭika, Bodhi, Śiva, Ganeśa, and Rājaṭīrtha.

pūryāś ca dakine raṅga-bhūmi kna-sukha-pradām
asyāś ca dakiṇe kūpa / paśya śrī-kṇa-hetave 18

kasena khanita tena / kasa-kūpam itiṁyyate
asyāpi nairjhate kūṇḍam / agasthya viniṁmitam 19

pūryā - of the city; ca - and; dakine - on the south; raṅga-bhūmim - the display arena; kna-sukha-pradām - giving joy to Krṣṇa; asyā - of that place; ca - and; dakine - to the south; kūpam - a well; paśya - please see; śrī-kṇa-hetave - for the sake of Śrī
Krṣṇa; kasena - by Kasa; khanitam - dug; tena - by him; kasa-kūpam - the well of Kasa; iti - thus; tryate - it is called; asya - of that; api - also; nairjhate - to the southwest; kundam - pond; agastyena - by Agastya Muni; vinirmitam - made.

"Ranga-bhūmi (the sporting arena), which gives pleasure to Śrī Krṣṇa, lies in the southern portion of the city. To its south, please see the well dug by Kasa for the purpose (of throwing) Krṣṇa. It is thus known as Kāsa Kūpa or the well of Kasa. To the southwest is a kūna made by Agastya Muni.

puryāś cottaratah sapta-sāmudra-kunda-sanjñakam
prastara paśya devakyah / putra-nāsāya nirmitam 20

puryā - of the city; ca - and; uttaraṇah - to the north; sapta-sāmudra - seven oceans; kunda-sanjñakam - the pond known as; prastaram - rock; paśya - see;
devakyah - of Devaki; putra-nāsāya - for the destruction of her sons; nirmitam - designed.

"To the north of the city is the kūna known as Sapta Samudra or Seven Oceans. See the rock used by Kasa for killing the six sons of Devaki."

kaseneti hasan tanta / punah prāha hasan dvijah
asyāpy uttaraṇah paśya / linga bhūtēśvara prabho 21

kasena - by Kasa; iti - thus; hasan - laughing; tantam - shining; punah - again;
prāha - he said; hasan - smiling; dvijah - the brāhmaṇa; asya - of that; api - also;
uttarataḥ - to the north; paśya - see; lingam - the sacred phallus of Lord Śiva; bhūta-śvaram - 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 Bhūtēśvara Lingam, the form of Lord Śiva, the master of all living beings.

punaś ca yamunā paśya / sarasvati-samanvitām
daśāśvamedha-ghaṭṭa ca / tatraiva soma-tirthakam 22

puna - again; ca - and; yamunā; paśya - see; sarasvati-samanvitām - joined with the Sarasvati; daśa-āśvamedha - ten horse sacrifices; ghaṭṭam - bathing place; ca - and;
tatra - there; eva - certainly; soma-tirthakam.

"Again behold the Yamunā river, now joined with the Sarasvati. Here is the Daśāśvamedha Ghaṭṭa, and there is Soma Tirtha.

kaṇṭhābharanaś caṇjña ca / nāga-tirṭhābhidhānakaṃ
samyamākhyaka-kundādi puri-prasara-sankulam 23

kaṇṭha-ābharanam - neck ornament; sanjñam - known; ca - and; nāga-tirṭha;
abhidhānakaṃ - called; samyama-ākhyaka - known as Samyama; kundādi - ponds
and so on; puri-prasara - surrounding the city; sankulam - joined together.
"Here are the ghatās named Kanṭhābharana and Nāga-tirtha, also the kunas headed by Samyama, where all the holy rivers combined together and surrounded the city."

\[ \text{eva pradakini-ktvā / mathurā parameśvarah} \\
\text{bhikā cakāra bhikānna / kna-dāsa-grhe sukham 24} \]

eva - thus; pradakini-ktvā - circumambulated; mathurām; parama-īsvarah - the Supreme Lord; bhikām cakāra - accepted alms; bhikā-annam - food accepted as alms; kna-dāsa-grhe - in the house of Kṛṣṇa Dāsa; sukham - happily.

After the Supreme Lord had finished circumambulating Mathurā City, He begged for bhikṣa and happily accepted the prasāda offered to Him in the house of Kṛṣṇa Dāsa.

\[ \text{smtvātha kna-dāsena / sevita carana-dvayam} \\
\text{śri-kna-paramānanda-mādhuryya kathayan prabhuh 25} \]

smtvā - remembering; atha - then; kna-dāsena - by Kṛṣṇa Dāsa; sevītam - served; carana-dvayam - the two feet; śrī-kna-paramānanda - the transcendentally blissful Śrī Kṛṣṇa; mādhurya - sweetness; kathayan - speaking; prabhuh - the Master.

Then while Kṛṣṇa Dāsa served Prabhū's feet, the Lord remembered and spoke of the sweetness of the transcendentally 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

\[ \text{tataḥ supto 'pi bhagavān / bhakti-rasa-samanvitaḥ} \\
\text{utkanṭhitah kna-lilā / gāyan premāśru-mocayan 1} \]

tataḥ - then; supta - rested; api - although; bhagavān - the Supreme Lord; bhakti-rasa-samanvitaḥ - filled with devotional mellow; utkanṭhitah - ; kna-lilā - the pastimes of Kṛṣṇa; gāyan - singing; premā-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 mellow of bhakti and great eagerness, tears of pure love dropped from His eyes.
prati-kana pțavān sa / kna-dāsa vadasva me
sarvarī dirghatā prāptā / mama duhkha-pradāyini 2

prati-kanam - at each moment; pțavān - He inquired; sa - He; kna-dāsa - O Kṛṣṇa Dāsa; vadasva me - tell Me; sarvarī - the night; dirghatām - lengthy; prāptā - endng; mama - for Me; duhkha-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-mandalasya ca
pramāṇā kathyate vijñaiś / catur-aśīti-krośakam 3

sa - he; prāha - said; śnu - please hear; he nātha - O Lord; mathurā-mandalasya - 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 Manala 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; mahya - 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."

āgatyā kunḍottaratah / kiyad dūre sarovaram
setu-bandākhyaka paśya / śrī-knena ca nirmitam 5

āgatyā - arriving; kunḍa-uttaratah - north of the pond; kiyat - some; dūre - distance; sara-varam - beautiful lake; setu-banda-ākhyakam - named Setu-Bandhu, or where the bridge was built; paśya - behold; śrī-knena - by Śrī Kṛṣṇa; ca - and; nirmitam - made.

"Some distance to the north of the kuṇa, please look upon this reservoir of water named Setu-Bandha, which was personally created by Śrī Kṛṣṇa."

śrutvā sa-vismaya prāha / pulakāncita-vigrahah
asya vivarana brūhi / kna-dāseti sādaram 6

śrutvā - hearing; sa-vismaya - with wonder; prāha - He said; pulaka-ancita-vigrahah - form covered by thrill bumps; asya - of this; vivaranam - description;
Hearing this with great wonder, Śrī Gaura's divine body became covered by pulakas, and He said respectfully, "O Krṣṇa Dāsa! Kindly tell Me the story of this lake."

**iti śrī-gaura-candrasya / vacana śravanāmtam**
**pibana knama anusmya / prāha prahasitananahaḥ**

iti - thus; śrī-gaura-candrasya - of Śrī Gaura Candra; vacanam - the words; śravana-amtam - the nectar of hearing; piban - drinking; knam - who stops the repetition of birth and death; anusmya - remembering through previous authorities; prāha - declared; prahāṣita-ananah - with a laughing face.

Quaffing through his ears the ambrosial words of Śrī Gaura Candra, and remembering Śrī Krṣṇa, Krṣṇa Dāsa smiled brightly and replied as follows:

**ekadā rasika-śekhara harir / gopikā-rasa-vinoda-vinodi**
**sarasi cātra nava-kuñjara-tulyah / krīḍati raghu-varo 'ham iti jalpan**

ekadā - once; rasika-śekhara - the chief of rasikas; hari - the dispeller of evil; gopikā-rasa - the mellow felt by the milk-maids; vinoda-vinodi - the enjoiner of the pleasure; sarasi - in the lake; ca - very; atra - here; nava-kuñjara-tulyah - 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 mellow 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 ramaṇi-śiromani-rādhā / gopa-putras tvam asi godhana-cāri**
**satya-dharma-pratipālaka-rājas / tasya karma para-durghatam eva**

prāha - She said; tam - to Him; ramaṇi - amongst lovers; sira-maṇi - the crest jewel; rādhā - Rādhā; gopa-putra - the son of a cowherd; tvam - You; asi - are; godhana - with a wealth of cows; cāri - 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 Rādhārānī, 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-rāvana-nāśanam / etad eva hi tasya su-śobhanam**
**mā kuru nija-guṇa-prakāśana / bālikā-vasana-bhūaṇa-caura**

sindhu - ocean; bandhana - bridging; rāvana-nāśanam - destroying Rāvana; etat -
"To destroy the demon Rāvana, Śrī Rāma Candra built a bridge to Lāṅkā. 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!"

**kna āha parama-kautaka-rāśir / hāsyā-kautuka-rasaika-vilāsi sarvva-sad-guna-nidhir aham eva / jānihiti tvam asi gopa-kumāri 11**

kna - all-attractive; āha - said; parama-kautaka - supreme pranks; rāśi - series; hāsyā - laughter; kautuka - jest-filled; rasa - mellow; eka - exclusive; vilāśi - enjoyer; sarva - all; sat-guna - fine qualities; nidhi - treasure; aham - I; eva - indeed; jānihi - You should know; iti - thus; tvam - You; asi - You are; gopa-kumāri - the daughter of a cowherd.

"Then Śrī Krṣna, 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-parvvata-mahā-dhana-bānaih / pratarā yadi kadāpi na playyah tarhi sarvva-guna-ratna-sameta / paśyata bhāva-nidhe 'pi prabhāvam 12**

vka - trees; parvata - mountain; mahā-dhana - great abundance; vānaih - by weaving; prastarā - couches of leaves and flowers; yadi - if; kadāpi - at any time; na - not; playyah - floating; tarhi - since; sarva-guna-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 sarvvāḥ parama-rasikā rādhikā-vākyā-sāram baddhvā hy anga parama-rabhasāt prastarādān sva-sakhyāḥ āninyus tāḥ sa-taru-nicayān tena baddha kta tat paśyantyās tāḥ sa-jaya-dhvanibhis ta pranāmyāśaśāsuḥ 13**

śrutvā - hearing; sarvāḥ - all; parama-rasikā - topmost experts of rasa; rādhikā-vākyā-sāram - the essence of Rādhā’s words; baddhvā - tying together; hi - indeed; angam - 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; kta - done; tat - that; paśyantyā - looking on; tāḥ - they; sa-jaya-dhvanibhi - with cries of "All
glories!"; *tam* - to Him; *pranamya* - bowing down; *prāśāsahù* - they praised.

"All of Rādhā's sakhis 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 kūna, and as everyone looked upon the scene, they bowed down and glorified Him with utterances of 'Jaya! Jaya!'

**śrī-rādhā-kṛṣṇa-līlā parama-madhurā hāṣya-rasādi-prayuktā**

* * * * * golipākhāri jayati ca parama santata-prema-pūrṇā
yā * * * śrutvāpi parama-rasikās tau smareyuh sukhena

**jñānānanda hasantah sa-rabhahsam akhila mokam apy ākipanti 14**

**śrī-rādhā-kṛṣṇa** - of the original youthful Couple; **līlā** - the pastimes; **parama-madhurā** - extremely relishable; **hāṣya-rasa-ādi** - by the mellow headed by the mellow of laughter; **prayuktā** - imbued; **gopikābhī** - 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); **smareyuh** - they remember; **sukhena** - with glad hearts; **jñānā-ananda** - the happiness of transcendental knowledge; **hasantah** - laughing; **sa-rabhahsam** - 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.]

**etad gaura-hariḥ kna-rahasya paramādbhutam**

**śrutvā rādhā-rasaśveśo / nanartta vivasa mudā 15**

**etat** - this; **gaura-hariḥ** - the golden Lord; **kna-rahasyam** - the confidential pastimes of Kṛṣṇa; **paramādbhutam** - 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 Rādhārānī, 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.

* * * *
Sixth Sarga
mahāvana-ādi-darśanam
Gaurāṅga Sees Mahāvana and Other Forests

eva saṅkathayan vipro / bhānujā prabhunā samam
uttiryya darśayāṃ āśa / nanda-geha mahā-venam 1

evam - thus; sankathayan - narrating; vipraḥ - learned brahmaṇa; bhānu-jām - daughter of the sungod, Yamunā; prabhunā samam - with Prabhu; uttiryya - having crossed; darśayāṃ āśa - showed; nanda-geham - the house of King Nanda; mahā-venam - the great forest.

After narrating this history, the learned brahmaṇa Kṛṣṇa Dāsa accompanied by Gaura Prabhu crossed the Yamunā, daughter of the sun, and showed Him the house of Nanda Mahārāja in Mahāvana.

pūtanā-mocana cātra / saṅkaṭasya vimocanam
tnāvarttasya durytter / harinātra kto vadhah 2

pūtanā-mocanam - liberation of Pūtanā; cā - and; atra - here; saṅkaṭasya - of the cart demon; vimocanam - deliverance; durytteh - of the wicked being; harinā - by Hari; atra - here; ktaḥ - done; vadhah - killing.

"Here the witch Pūtanā received liberation, here the cart-demon was delivered, and here Śri Hari slew the miscreant Trnāvarta.

jbhamāṇena knena / codare viśvam adbhutam
darśitam atra mātre sā / bhītāpy āśiam ādadau 3

jbhamāṇena - by the yawning; knena - by Kṛṣṇa; cā - and; udare - in the belly; viśvam - universe; adbhutam - amazing; darśitam - showed; mātre - 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-karanā / gargena vihita kilā
mṛṭikā-bhakana cātra / viśva-rūpa-pradarśanam 4

atra - here; eva - indeed; nāma-karanam - name-giving ceremony; gargena - by Garga Muni; vihitam - performed; kilā - indeed; mṛṭikā - dirt; bhakṣanam - eating; cā - 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.

\[
\text{dadhi-manthana-dandam hi / dhtavān hi harih svayam} \\
\text{māt-harāya bhagavān / nartītum hy upacakrame 5}
\]

dadhi - yogurt; manthana - churning; dandam - rod; hi - surely; dhtavān - held; hi - certainly; harih - He who takes away all inauspiciousness; svayam - Himself; māt-harāya - for the pleasure of His mother; bhagavān - the all-opulent Lord; nartītum - 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.

\[
\text{yasodā ta krode ktvā / hasanti vikya tan-mukham} \\
\text{stana sampāyayām āsa / kautūhala-samanvitā 6}
\]
yasah-dā - the giver of fame, Krṣna's mother; tam - her; krode - on the breast; ktvā - did; hasanti - laughing; vikya - seeing; tat-mukham - His face; stanam - breast; sampāyayām āsa - she made drink; kautūhala - love; samanvitā - filled with.

"Laughing to see His face, Yaśodā took Krṣna to her breast and, filled with love, made Him drink her milk.

\[
\text{dugdham uttāpana vikya / ta sthāpya sa-tvaram sati} \\
culli-stha dugdham uttāryya / pāyān manthana-sasthitam 7
\]
dugdham - milk; uttāpanam - boiling over; vikya - seeing; tam - Him; sthāpya - having placed; sa-tvaram - quickly; sati - chaste lady; culli-stham - on the fire; dugdham - milk; uttārya - 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.

\[
\text{kno 'pi krodhena samanvitah svaya / bhānda ca bhittvādād aśmanā} \\
kila \\
gha pravito navanītaka cāpy / aśitvolūkhalāṅghry-upari-sthito 'hasat 8
\]
knah - the all-attractive; api - very; krodhena - on account of anger; samanvitah - filled with; svayam - spontaneously; bhāndam - pot; ca - and; bhittvā - broken; aḍsat - He saw; aśmanā - with a stone; kiḷa - indeed; gham - house; pravītah - entered; nava-nītakam - fresh butter; ca - and; api - also; aśitvā - eating; ulākhala - grinding mortar; anghri - foot; upari - above; sthitah - situated; ahasat - laughed.

"Meanwhile, Krṣna 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 nāmā / damodarātraiva babhūva prema-
dah 9

tatah - then; yaśodā - Yaśodā-mayi; 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; atah -
therefore; hi - certainly; nāmā - by the name; dāma-udara - He whose belly is
bound; atra - here; eva - indeed; babhūva - became; prema-dah - 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 / babhaṅja yamalārjjunau
dhānya datvā phala cātra / babhuje phaladeśvarah 10
dāmodaraḥ - Lord Dāmodara; atra - then; bhagavān - Supreme Lord; babhaṅja -
broke; yamala - twin; arjunau - two arjuna trees; dhānyam - grains; phalam - fruits;
ca - and; atra - here; babhuje - enjoyed; phala-da - giver of fruits; iśvarah - 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,
evenghough He is Himself the ultimate bestower of all fruits.

asya dakina-pārśve ca / golokākhyas tu gokulam
bālya-lilā hi mātrāpi / hy akarod atha sa hariḥ 11

asya - of this place; dakina-pārśve - on the southern side; ca - and; goloka-akhyah
- called Goloka; tu - but; gokulam - the place of the cowherds; bālya-lilām -
boyhood pastimes; hi - indeed; mātrā - 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-sāmudraka kundam / atra bhuvana-pāvanam 12

gopa-iśvaram devam - Lord of the cowherds; atra - here; paśya - just see; sarva-
iśvara-iśvara - controller of all controllers; sapta-sāmudrakam - the seven oceans;
kundam - pond; atra - here; bhuvana-pāvanam - the purifier of the worlds.
"O controller of all controllers, here You may see Gopesvara-deva. And here is Sapta-Sāmudra Kunda, which purifies all the worlds.

āyānasya gha grāme / paścime rasa-pūrvvakam
ānandākhyo gopako 'py / avasat tasyāpi dakine 13

āyānasya - of the gopa _yāna; gham - house; grāme - in the town; paścime - to the west; rasa-pūrvvakam - filled with rasa; ānandā-ākhyo - named ānanda; gopakah - cowherd; api - verily; avasat - dwelt; tasya - his; api - also; dakine - to the south.

"In the town to the west of this place stands the home of the gopa named _yāna, husband of Śrīmati Rādhārāṇī, which is an abode filled with rasa. To the south, the cowherd named _nanda also dwelt.

upananda-gha grāma-madhye kna-sukha-pradam
asya paścima-bhāge ca / rāvanasya tapovanam 14

upananda-gham - the house of Upananda; grāma - the town; madhye - in the midst; kna-sukha-pradam - bestower of happiness to Kṛṣṇa; asya - of this place; paścima-bhāge - in the western side; ca - and; rāvanasya - of Rāvana; 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 Rāvana performed austerities.

durvvāsaso muneḥ kṇa / āśrama hy uttare 'syā ca
asyāpi nikate loha-vana bilva-vana prabho 15

durvvāsasah muneh - of the sage Durvāsa; kṇa - 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 / kṇa krīḍayataḥ sukham
bālya-lilā-rasa tasmai / dadāti paramādbhutam 16

atra - here; api - also; paśya - just see; nandasya - of Nanda Mahārāja; kṇam - the all-attractive Lord; krīḍayataḥ - made many games; sukham - joyously; bālya-lilā-rasam - the boyhood mellow; tasmai - to him; dadāti - He gives; paramādbhutam - 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 dtvā sa / nanda āha su-gopi kām
kñam ādāya mad-geheśvaryaιī śīghra samarpaya 17

megha - clouds; āgamam - coming; ca - and; dtvā - having seen; sah - he; nanda - Nanda Rājā; āha - said; su-gopi kām - to a nice gopi; kñam - Śrī Kṛṣṇa; ādāya - taking; mat-geha - my house; iśvaryaιī - to the queen; śīghram - quickly; samarpaya - please bring.

"Observing the approach of some storm clouds, King Nanda said to a nice gopi, 'Quickly take baby Kṛṣṇa to the queen of my home.'

sāpi ta svānkam āropyaśūcumbya cānanda-vihvalā
gādhām ālingitā tena vismitā vivasābhavat 18

sā api - that very lady; tam - Him; svā-ankam - in Her own lap; āropya - having placed; śūcumbya - having kissed all over; ca - and; ānanda-vihvalā - overwhelmed by joy; gādhām - deeply; ālingitā - embraced; tena - by Him; vismitā - astonished; vivaśa - 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 kna-rasollāsa / bālakasyaiva vaibhavam
gaura-knāḥ kna-dāsa / premnālingitavān svayam 19

śrutvā - hearing; kna-rasa - mellow of Kṛṣṇa; uḷḷasam - shining; bālakasya - of the boy; eva - surely; vaibhavam - glories; gaura-knāḥ - Kṛṣṇa with a golden complexion; knā-dāsam - Kṛṣṇa Dāsa; premnā - by love; alingitavān - 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-subham
go-cārana-gatenātra / kunda ca harinā ktam 20

atra - here; paśya - just see; ca - also; govinda - O Govinda; gopāla-carita-subham - the sublime character of Gopāla; go-cārana - cow-tending; gatenā - by taking to; atra - here; kunda - pond; ca - and; harinā - 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 kuṇa dug by Śrī Hari.

atraiva copanando 'pi / nandam āhūya sundarah
gopaiḥ parivto yukti / ktvā kna-sukhāya ca 21
atra - here; eva - surely; ca - and; upananda - when Upananda; api - indeed;
nandam - King Nanda; āhūya - called; sundaraḥ - handsome; gopāḥ - by the
cowherds; parivtāḥ - surrounded; yuktim - proper; ktvā - doing; kna-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.

\[
\text{sa-vrajḥ śakatam āruhyā / rāma-kna-samanvītaḥ}
\]
\[
yayau bhadraka-bhāṇḍira / dvau māsau tatra cāvasat 22
\]

sa-vrajah - Nanda, with the community of cowherds; sakatam - carts; āruhya -
mounting; rāma-kna-samanvītaḥ - together with Rāma and Kṛṣṇa; yayau - he went;
bhadraka-bhāṇḍiram - to the forests of Bhadraka and Bhāṇḍira; 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 Bhāṇḍira. 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.

* * *

Seventh Sarga
vastra-harana-ādi-lilā-sthali-darśanam
A Vision of the Site where Śrī Kṛṣṇa Stole the Gopīs' Garments,
and Other Holy Places

\[
\text{ataś ca yamunā-pāre / vndāranya sanātanam}
\]
\[
tatra nandādayo gopā / vāsa cakru atandritāḥ 1
\]

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.

\[
pasyātra śakatair durgā / kta pitrādibhir vtau
\]
\[
rāma-knau khelataś ca / go-gopāla-janaīḥ saha 2
\]
paśya - just see; atra - here; śakataih - with the carts; durgam - fort; ktam - made; pitra-ādibhiḥ - by the fathers; vaīau - surrounded; rāma-knau - Rāma and Krṣṇa; khelātah - 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 Krṣṇa played with the cows and cowherds.

kapittha-mūle 'tra janārddanena / vadhaḥ kto vatsaka-rūpa-dhārīnaḥ
vatsāsurasya baka-vesa-dhārīno / bakāsurāsyāpi 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; ktah - done; vatsaka-rūpa - form of a calf; dhārīnaḥ - taking on; vatsa-asurasya - of the demon appearing as a calf; baka-vesa - appearance of a crane; dhārīnaḥ - 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 Janārdaṇa 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-janārddanau ca / sa-venu-vetra-di-yutaiḥ sakhi-janaiḥ
cikridatur vānara-paka-sankulair / mayūra-kekādi-rutair jagat-patī 4

atra - here; eva - truly; śrī-rāma-janārddanau - Śrī Rāma and Janārdaṇa; sa-venu - with flutes; vetra-ādi - sticks and so on; yutaiḥ - equipped with; sakhī-janaiḥ - with the friends; cikridaṭuḥ - they played; vānara-paka - groups of monkeys; sankulaiḥ - with crowds; mayūra - peacocks; keka-ādi - calls and so on; rutaiḥ - resounding; jagat-patī - the protectors of the universe.

"In this place, Rāma and Janārdaṇa, 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 kna-rasena pūrṇah / śrī-bhakta-rūpo rasikendra-maulī
pūrvvāparābhya viyaśrayāvto / lilā-rasābhya prabhu-gaura-candraḥ 5

śrutvā - having heard; svayam - spontaneously; kna-rasena - with the mellows of Krṣṇa; pūrṇah - filled; śrī-bhakta-rūpa - the sacred form of a devotee; rasika-indra-maulī - the chief of all those expert in relishing rasa; pūrva-aparābhyaṁ - with former and later; viya - object; āśraya - subject; avtaḥ - embued; lilā-rasābhyaṁ - 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 lilā, 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 lilā, He is imbued with the rasa of āśraya-tattva, or the absolute truth as the subject of that love.

:\textit{atra paśya ca gaurāṅga / sarpa-rūpa-dharo 'py aghaḥ}
:\textit{bakānujo mahā-pāpah / prāptas ta cāhanad dhariḥ 6}

\textit{atra} - here; \textit{paśya} - just see; \textit{ca} - and; \textit{gaurāṅga} - O Golden Lord; \textit{sarpa-rūpa} - the form of a snake; \textit{dharah} - taking; \textit{api} - indeed; \textit{aghah} - the demon of personified sin; \textit{baka-anujah} - the younger brother of Baka; \textit{mahā-pāpah} - very sinful; \textit{prāptah} - accepted; \textit{tam} - him; \textit{ca} - and; \textit{ahanat} - killed; \textit{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.

:\textit{sva-janaih sakhibhiś cātra / dtvā bhojana-kautukam}
:\textit{svayambhūr vatsara vatsa-sva-janāpaharo 'bhavat 7}

\textit{sva-janaih} - with His intimates; \textit{sakhibhiḥ} - with His friends; \textit{ca} - and; \textit{atra} - here; \textit{dtvā} - having seen; \textit{bhojana} - luncheon; \textit{kautukam} - enthusiastic; \textit{svayam-bhūḥ} - self-born Brahmā; \textit{vatsaram} - one year; \textit{vatsa} - calves; \textit{sva-jana} - of His friends; \textit{apaharaḥ} - theft; \textit{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.

:\textit{dhenukasya vadha cātra / kpayāsya vimocanam}
:\textit{kāliya-damana cātra / hrada paśya su-nirmmalam 8}

\textit{dhenukasya} - of the ass-demon; \textit{vadham} - killing; \textit{ca} - and; \textit{atra} - here; \textit{kpayā} - by the mercy; \textit{asya} - of Kṛṣṇa; \textit{vimocanam} - liberation; \textit{kāliya-damanam} - subduing of the Kāliya serpent; \textit{atra} - here; \textit{hradam} - lake; \textit{paśya} - just see; \textit{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.

:\textit{kāliya-damanī cātra / mūrti paśya jagad-guro}
:\textit{śīrtta-cchalataḥ kna / utthito 'tra jalād bahiḥ 9}

\textit{kāliya-damanim} - the subduer of Kāliya; \textit{ca} - and; \textit{atra} - here; \textit{mūrtim} - Deity; \textit{paśya} - just see; \textit{jagad-guro} - O spiritual master of the universe; \textit{śīta} - cold; \textit{ārta} - afflicted; \textit{shalataḥ} - shaking; \textit{kna} - O Kṛṣṇa; \textit{utthitaḥ} - arose.
"O spiritual preceptor of the world, behold the Deity form of the subduer of Kāliya. 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; bahih - outside; atra - here; vai - truly; dvādaśa - twelve; ādityāh - suns; utthitāh - arose; gagana - sky; uparim - above; dvādaśā- āditya-ghaṭṭah - 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-ghatta, or ‘the Bathing Place of the Twelve Suns.’

atraiva vatsa-pālānā / dāvāgneh parimocanam
kta nanda-kumāreṇa / bhakta-duḥkhāpahāriṇā 11

atra - here; eva - factually; vatsa-pālānām - of the boys protecting calves; dāvā- agneḥ - 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 whorelieves.

"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 knaḥ / śrīdāma-nāma bālakam
uvāha parama-prītaḥ / pralambho rohinī-sutam 12

krīḍā - play; parājitah - defeated; knaḥ - the all-attractive Person; śrīdāma-nāma bālakam - the boy named Śrīdāman; uvāha - He carried; parama-prītaḥ - with great love; pralambah - the demon Pralamba; rohinī-sutam - the son of Rohinī (Balarāma).

"When Kṛṣṇa was defeated in play, out of great love He carried His boyfriend Śrīdāman on His shoulders, and the demon Pralambāṣura carried the son of Rohinī.

jñātvāsura punah so 'pi / muṭī-ktya karāmbujam
śirasy atādayat tasya / so 'patad gata-jīvitah 13

jñātvā - knowing; asuram - demon; punah - again; saḥ - He; api - indeed; muṭī-ktya - making a fist; kara-ambujam - lotus hand; śirasī - on the head; atādayat - He struck; tasya - his; saḥ - he; apatat - he fell down; gata-jīvitah - 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.

bhāṇḍirākhya vaṭa vndāranye paśya mahattamam
īiķākhya-vana hy atra / go-dhana tna-lobhitam 14

bhāṇḍira-ākhyaam - named Bhāṇīra; vaṭam - banyan; vndā-aranye - in the forest of Vṛndā; paśya - just see; mahattamam - the greatest; īiķa-ākhya-vanam - the forest named I-sīka; atra - here; go-dhanam - the wealth of the cow-protectors, cows; tna-
lobhitam - eager for grass.

"See the great banyan tree named Bhāṇīra in Vṛndāranya. And here is the forest of reeds known as I-sīka-vana. There the cows, the wealth of the cowherds, once entered, being eager for new grasses.

praviṭa venu-nādena / kñenānim apy uta
dāvānale madhya-ga ca / sva-gana vikya śrī-hariḥ 15

papau kara-tali-ktyānala bhakta-jana-priyah
paśya cātra rasa-jēna / śrī-kñena kta hi yat 16

praviṭam - entered; venu-nādena - accompanied by the sound of the flute; kñena - by Krṣna; ānītam - led; apī - however; uta - indeed; dāvā-anale - in a forest fire; madhya-gam - gone in the midst; ca - and; sva-ganam - His own herd; vikya - seeing; śrī-hariḥ - thief of the mind; papau - drank; kara-tali-ktya - cupping His hands; analam - fire; bhakta-jana-priyah - one who holds dear His devotees; paśya - just see; ca - and; atra - here; rasa-jēna - by He who is wise in relationships; śrī-
kñena - by Śrī Kṛṣṇa; ktam - done; hi - indeed; yat - which.

"Led by the sound of Kṛṣna'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 / vastrābharanṇa-rakīṭāḥ 17

tam - Him; eva - assuredly; patim - husband; icchantyah - 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; rakīṭāḥ - 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.

viṣantyo jalam evaitās / tato nāgara-śekharah
ādāya tāsā vastrāṇi / nīpaṁ āruhya sa-tvāraḥ 18
višantyah - entered; jalam - the water; eva - verily; etāḥ - they; tataḥ - then; nāgara-śekharah - the crest amongst paramours; āḍāya - took; tāsām - their; vastrāni - garments; nipam - 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 sākhbihih sārddha / tatas tāḥ śīta-vepitāḥ**

kṣa santoayām āsuḥ / śuddha-bhāvena bhāvitaḥ 19

hasati - He joked; sākhbihih - with the friends; sārddham - with; tataḥ - then; tāḥ - they; śīta-vepitāḥ - shivering from cold; kṣa - Krṣṇa; santoayām āsuḥ - they pleased; śuddha-bhāvena - by their pure consciousness; bhāvitaḥ - absorbed in thoughts.

"Then Śrī Krṣṇa 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-rāmena samam knas / tam uddēṣya vanaspatīn**

vndāranya-sthitān atra / praśasan yamunā gataḥ 20

śrī-rāmena - with Śhri Rāma; samam - with; knas - Krṣṇa; tam - Him; uddēṣya - 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, Krṣṇa pointed out the worthy qualities of the trees of Vṛndāranya. After praising them, they bathed in Yamunā.

**tato 'tra vipra-patnībhyaś / cānnam āḍāya yajña-bhuk**

bubhuje bālakaih sārddha / balenāpi baliyasā 21

tataḥ - then; atra - here; vipra-patnībhyaḥ - from the wives of the learned brāhmaṇas; ca - and; annam - food; āḍāya - taking; yajña-bhuk - the enjoyer of sacrifice; bubhuje - enjoyed; bālakaih sārddham - with the boys; balena - with Balarāma; api - also; baliyasā - 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 Krṣṇa Stole the Gopīs' Garments, and Other Holy Places," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.
Eighth Sarga
śri-govarddhana-ādi-darśanam
Darśana of Govardhana Hill and Other Holy Places

punaḥ ca kasa-bhītena / sammantrya sva-janaiḥ saha
nandīśvare nivāsaḥ 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 ramye / manah svarga-nadī-taṭe
nitya viharataḥ kṛṇa-rāmāv sakhi-samanvitau 2

govardhana-girau - on the hill of Govardhana; ramye - on the charming; manah-svarga-nadī - Mānasī-Gaṅgā; taṭe - on the bank; nityam - daily; viharataḥ - enjoyed; kṛṇa-rāmāv - Kṛṣṇa and Rāma; sakhi-samanvitau - with their friends.

"Every day Kṛṣṇa and Rāma enjoyed with their friends on the banks of Mānasī Gaṅgā near charming Govardhana Hill.

indra-garvva-nirāsārtha / sapta-varaḥ 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-kridā ktavān kno / gaṅgāyā rasa-kautukī
kurvanti mathurā gothē / lokā gamana-nirgame 4

nau-kridā - boat-sports; ktavān - performed; kno - Kṛṣṇa; gaṅgāyām - on the Mānasa Gaṅgā; rasa-kautuki - eager for rasa; kurvanti - they did; mathurām - to Mathurā; gothē - from the pastur-lands; lokā - the people; gamana-nirgame -
coming and going.

"Always eager to taste new varieties of rasa, Krṣna sported boating pastimes on Mānasā Gaṅgā, ferrying the cowherd folk as they traveled from the pasturelands to Mathurā for marketing their milk products.

atra dāna-nimitta hi / prastarāśa viṣan hariḥ
gopikā ramayan reme / bhaktānugraha-kāmyayā 5

atra - here; dāna-nimittam - on the plea of extracting taxes; hi - certainly; prastara - a large rock; asam - part; viṣan - entering; hariḥ - the thief of the mind; gopikā - 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-candrah sa rasana-kutukād bāhya-vtti vihāya
vaśi-śrīvatsa-vetraīḥ kusuma-kisalayair maṇḍita śyāma-dhāma
dāna me dehi rādhe rasavati vimale dāna-pātre 'vadad yo
hy eva tā stauti gaurah sa jayati khalu bho rādhikā-prāṇa-nāthah 6

paśyn - observing; śrī-gaura-candrah - Lord like a golden moon; sah - He; rasana - tastes; kutukāt - out of enthusiasm; bāhya-vttim - external activities; vihāya - giving up; vaśī - flute; śrīvatsa - mark of Śrī Lakṣmi; vetraih - with a staff; kusuma - flowers; kisalayaiḥ - with newly grown leaves; manditam - 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; yah - who; evam - thus; tām - Her; stauti - He praises; gaurah - the golden Lord; sah - He; jayati - glories! khalu - indeed; bhoḥ - Oh!; rādhikā-prāṇa-nāthah - 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 Rādhe! 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-rasāviṭa 'khileśvaraḥ
pāṇa jala-da ktvā / lilepa śirasi rudan 7

tadā - then; eva - surely; sahasā - suddenly; bhakti-rasa-āvīṭaḥ - 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.

\[ \text{gireh pûrve kuṇḍa-yugma / pāṣya kna-rasa-pradam} \]
\[ \text{asya dakīṇa-pārśve ca / rāsa-mandalam uttamanam 8} \]

\[ \text{gireh - of the hill; pûrve - to the east; kuṇḍa-yugam - a pair of sacred ponds,} \]
\[ \text{Rādhā Kuna and Śyāmā Kuna; pāṣya - just see; kna-rasa-pradam - bestowing} \]
\[ \text{mellows of Kṛṣṇa; asya - of Govardhana Hill; dakīṇa-pārśve - on the southern side;} \]
\[ \text{ca - and; rāsa-mandalam - the circle of the rāsa dance; uttamanam - beyond the modes} \]
\[ \text{of material mature.} \]

Kṛṣṇa Dāsa continued, "Behold! To the east of the hill are a pair of kunas which bestow Kṛṣṇa-rasa. And on the southern side is the circle of the transcendental rāsa-dance.

\[ \text{śrī-rādhā-kränam rāṣa-vilāsa-sthānam atra vai} \]
\[ \text{pāṣya prema-rasaïḥ pûrñair / bhaktair eva vibhāvyate 9} \]

\[ \text{śrī-rādhā-kränam - of Śrī Śrī Rādhā-Kṛṣṇa; rāṣa-vilāsa - pastimes of the rāsa dance;} \]
\[ \text{sthānam - place; atra - here; vai - actually; pāṣya - just see; prema-rasaïḥ - by the} \]
\[ \text{mellows of love of Kṛṣṇa; pûrñaiḥ - by the full; bhaktai - by the devotees; eva -} \]
\[ \text{truly; vibhāvyate - it is revealed.} \]

"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."

\[ \text{rādhā-mādhayayor aikyaï / tat tad bhāva-vibhāvitaḥ} \]
\[ \text{tat tal lilānukarana / gaurāṅgaḥ samadarṣayat 10} \]

\[ \text{rādhā-mādhavayōḥ - of Rādhā and Mādhava; aikyaï - by the oneness; tat tat - each} \]
\[ \text{one; bhāva - mood; vibhāvitaḥ - experienced; tat tat - those same moods; lilā -} \]
\[ \text{pastimes; anukaranaṃ - followed in footsteps; gaurāṅgaḥ - the golden Lord;} \]
\[ \text{samadarṣayat - displayed.} \]

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 lilā step by step.

\[ \text{bhāva-prakāśaka kna / prāha brāhmaṇa-sattamāḥ} \]
\[ \text{parvvatopari sampāṣya / rādhikārādhana-sthalam 11} \]

\[ \text{bhāva-prakāśakam - revelation of ecstacies; knam - Kṛṣṇa; prāha - he said;} \]
\[ \text{brāhmaṇa-sattamāḥ - the exalted brāhmaṇa; parvata-upari - upon the hill; sampāṣya} \]
\[ \text{- please behold; rādhikā-arādhana-sthalam - place for the worship of Rādhikā.} \]

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 vikya / govardhana-dharo 'bhavat 12**

*Anna-kūṭa - heaps of grains; sthalam - place; ca - and; atra - here; sura-tīsa - Lord of the demigods, garva - pride; nāśakam - destroyer; indra-utpātam - calamities; hariḥ - Hari; vikya - seeing; govardhana-dharah - 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 dakine 'pi / gopāla-rāya-sanjñakam 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; dakine - to the south; api - also; gopāla-rāya-sanjñakam - 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 / brahmanā coditā satī**
**surabhī svar-ṇādi-toyenābhieka mudākarot 14**

*Indra-garva - the pride of Indra; nirāse - having cast out; ca - and; brahmanā - by Brahmā; coditā - ordered; satī - the saintly; surabhī - wish-fulfilling cow; svah-ṇādi - celestial Gāṅgā; toyena - by water; abhieka - sacred bath; mudā - joyously; akarot - performed; govindasya - of Govinda; ca - and; veda-ādyaih - by the personified Vedas and so on; sevitasya - of He who was served; mahā-uttame - in the great festival; kta-agaskah - who had done wrong; maha-indrah - 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 Surabhi cow joyously bathed Govinda with celestial Gāṅgā water. Then in a great festival Śrī Govinda was served by all the Vedas, and sāstras, and mighty Indra, after offering the prayers to Govinda, became free from fear of reactions to his offence.

**sarvva-pāpa-hara kunda / paśya parvvata-dakine**
**asyopari pañca-kunda / brahma-rudrendra-sūryyakam 16**
moketi-kunda-sanjña ca / sarvva-pāpa-hara śubham
paśyan gaura-hariḥ knāh / premnovāca dvija prabhuḥ 17

sarva-pāpa-haram - destroying all sin; kundam - the holy pond; paśya - just see;
pavarata-dakine - to the south of the hill; asya - of that spot; upari - beyond; paṇca-
kundam - five kundas; brahma-rudra-indra-sūryakam - Brahmā, Śiva, Indra, the
Sungod; moka - liberation; iti - thus; kunda-sanjñam - pond, known as; ca - and;
sarva-pāpa - all sins; haram - taking away; śubham - auspicious; paśyan - seeing;
gaura-hariḥ - the golden Lord; knāh - all-attractive; premnā - with love; uvāca - He
said; dvijam - to the brāhmaṇa; prabhuḥ - the Master.

"Behold to the south of Govardhana hill this sin-destroying kuna, and beyond it
five other splendid kunas, which also remove all sin. They are named Brahma, Rudra,
Indra, Sūrya and Moksa." Gazing on them, Śrī Krṣṇa in His form of Mahāprabhu Gaura
Hari spoke lovingly to the brāhmaṇa:

dhanyo 'ya girī-rāja eva jagati śrī-knā-rāmam mudā
yatra kridata eva santatam aho gopāla-bālaiḥ saha
eva jalpati prema-pūrṇa-rasa-dah śrī-gaura-candraḥ svaya
śrī-govardhana eva saāraham api ta pūjayan ntyati 18

dhanya - glory; ayam - this; girī-rāja - king of hills; eva - truly; jagati - in the
material world; śrī-knā-rāmaṇa - the two resplendent brothers Rāma and Krṣṇa;
mudā - with joy; yatra - where; kriḍata - they two play; eva - surely; santatam -
forever; aho - Oh!; gopāla-bālaiḥ - with the cowherd boys; saha - together; evam -
thus; jalpati - utters; prema-pūrna - filled with love; rasa-dah - who bestows
mellows; śrī-gaura-candraḥ - the golden-moonlike Lord; svayam - spontaneously;
śrī-govardhana - the favorite hill of Krṣṇa; eva - indeed; sa-āraham - with
eagerness; api - even; tam - him; pūjayan - offering worship; ntyati - He dances.

"O thought this universe, Girirāja Govardhana is the most glorious of bhaktas.
Here Krṣṇa 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 Krṣṇa, danced while worshipping Govardhana hill.

Thus ends the Eighth Sarga entitled "Darśana of Govardhana Hill and Other

*   *   *

Ninth Sarga
mahā-rāsa-sthali-darśanam
Gaura Hari Sees the Site of the Mahā-Rāsa

atraiva yamunā-nīre / dvādaśi-vrata-karṣitah
varunena hto nandah / kṣa-darśana-kāmyayā 1

atra eva - in this very place; yamunā-nīre - in the water of the Yamunā; dvādaśi - of the twelfth day of the moon; vrata - by the vow; karsitaḥ - emaciated; varunena - by the water-lord; htaḥ - taken away; nandah - the king of Vraja; kṣa-darśana - to see Kṛṣṇa; kāmyayā - because of desiring.

Kṛṣṇa Dāsa continued, "Once Nanda Mahārāja had become thin by fasting on Ekādaśi and was following the vow of bathing on the Dvādaśi. 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-kunde majjayitvā / sva-jana brahma-lokataḥ 2

ānināya punar vndāranya gopa-kula vibhuh
tat kunda parama-ramya / paśya kṣa sudurlabham 3

jñātvā - being aware; tatah - then; api - that very person; bhagavān - all-opulent person; svayam - in person; pitaram - His father; ānayat - brought back; brahma-kunde - in Brahma-kūṇa; majjayitvā - induced to bathe; sva-janam - His own people; brahma-lokataḥ - after showing the spiritual world; ānināya - having brought back; punah - again; vndā-aranyam - to the forest of Vrndā; gopa-kulam - the group of gopas; vibhuh - the all-pervasive; tat - that; kundam - holy pond; parama-ramyam - extremely charming; paśya - just see; kṣa - 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-kūṇa. After revealing to them the vision of the spiritual world, the all-pervasive Lord brought back the group of gopas to Vndāranya. He Śrī Kṛṣṇa, please see this extremely delightful and rarely attained kūṇa.

aśoka-kānana ramya / brahma-kūndasya cattare
śrī-rādhayā saha kno / yatra krīdati paśya tat 4

kārttikī-pūrṇimāyā tu / deva-devesvaro hariḥ
cakāra rāsa gopibhir / yatra śrī-śyāma-sundarah 5

aśoka-kānanaṁ - the grove of flame trees; ramyam - enchanting; brahma-kūndasya - of Brahma-kūṇa; ca - and; uttare - to the north; śrī-rādhayā saha - with Śrī Rādhā; knah - Kṛṣṇa; yatra - where; krīdāti - He played; paśya - just see; tat - that; kārttikī - of the constellation of Kṛttikā (October-November); pūrṇimāyam - on the full moon; tu - indeed; deva-deva-īśvarah - the controller of the God of gods; hariḥ - the thief of the wicked mind; cakāra - performed; rāsa - the rāsa dance; gopibhiḥ - with the milkmaids; yatra - where; śrī-śyāma-sundarah - the beautiful dark prince.

"To the north of Brahma-kūṇa 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.

\textit{tadaiva rasikāgraniḥ sa khalu gaura-candro harir}

mahā-manī-nibha-dyutīḥ prakatam eva vyaktī-bhavan

\textit{sa rāsa-rasa-tāndavair vividha-ramya-veśojjvalaiḥ}

ratnokita-su-lakitair jayati bhakta-vargaih prabhuḥ 6

\textit{tadā - then; eva - surely; rasika-agraniḥ - the chief of rasikas; saḥ - He; khalu - indeed; gaura-candraḥ - the Golden Moon; hari - the thief of inauspiciousness; mahā-manī - great jewel; nibha - like; dyutīḥ - luminescent; prakatam - manifest; eva - truly; vyaktī-bhavan - became manifest; saḥ - He; rāsa-rasa - the mellow of the rāsa dance; tāndavaiḥ - with fervent dancing; vividha - variegated; ramya - charming; veśa - garments; ujjvalaiḥ - with brilliant; ratna - gems; ukīta - spangled; su-lakitaīḥ - 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-nilā-manī, 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!

\textit{praphulla-madhura-dyutīḥ sa-rasa-ramya-vndāvana}

vasanta-vana-mārutaiḥ prakatayaḥ sa rāsotsavaīḥ

\textit{su-ramya api ki bruve sakalam eva rāsa-sthala}

sa gopi-jana-vallabho madana-garvva-kharvvi babhau 7

\textit{praphulla - blooming; madhura - sweet; dyutīḥ - light; sa-rasa - with mellow; ramya - charming; vndā-vanam - the glades of Vṛndā; vasanta-vana - spring forest; mārutaiḥ - by the breezes; ārtauī - with the utterances; prakatayaḥ - made manifest; sa - He; rāsa-utsavaīḥ - by the rāsa festivities; su-ramyaī - very delightful; api kim - what indeed; bruve - I can say; sakalam - all; eva - indeed; rāsa-sthalam - the rāsa circle; sa - He; gopi-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.

\textit{dṛvā vipras tathā-bhūta / tathāpiśvara-māayā}

\textit{vta sa darayām āsa / pūrva-lilā-sthalī subhām 8}

\textit{dṛvā - having seen; vipra - the enlightened brāhmaṇa; tathā-bhūtam - as it was; tathā api - however; īśvara-māayā - by the illusory energy of the Lord; vtam - covered; sa - He; darayām āsa - showed; pūrva-lilā - previous pastimes; sthalīm - places; subhām - resplendent.}
Although the enlightened brähmana saw this vision, he again became covered by the Lord’s mayā and continued showing Gaurāṅga the resplendent places of Śrī Kṛṣṇa’s previous pastimes.

\[
\text{atas ta paśya govindō / vaśi-vatā-samipatah} \\
\text{sthitō jāgau kāma-bīja / gopī-jana-vimohanam} 9
\]

\begin{itemize}
\item atah - now; paśya - just see; govindō - the pleasure of the senses; vaśi - flute; vaṭa - the banyan; samipatah - near; sthitō - standing; jāgau - He sang; kāma-bīja - the seed-mantra of desire; gopī-jana - milk-maids; vimohanam - bewildering.
\end{itemize}

Kṛṣṇa Dāsa continued, "Now behold! Standing here by Vaśi-vaṭa, Govinda sang the kāma-bīja and illusioned the gopis.

\[
\text{śrutvā su-lalita gāṇa / gopyas tatra samāyayuh} \\
\text{tābhyaḥ prema-madād bāhya / kno dharmmam asikayat} 10
\]

\begin{itemize}
\item śrutvā - hearing; su-lalitam - very charming; gāṇam - song; gopyah - the gopis; tatra - there; samāyayuh - all came; tābhyaḥ - to them; prema-madāt - mad with love; bāhyaḥ - externals; knah - Kṛṣṇa; dharmam - religious principles; asikayat - taught.
\end{itemize}

"Hearing that captivating lilting song, the gopis came. But being intoxicated with love, Śrī Kṛṣṇa merely instructed them in the principles of dharma, which are meant for those concerned with externals.

\[
\text{tāsā viśuddha-sattva ca / bhāva-dātā ca prema-dah} \\
\text{cakāra rāsam apy atra / kno yogēśvareśvaraḥ} 11
\]

\begin{itemize}
\item tāsām - of them; viśuddha-sattvam - purified goodness; ca - and; bhāva-dātā - the giver of ecstasy; ca - and; prema-dah - giver of love; cakāra - performed; rāsam - the rāsa dance; api - very; atra - here; knah - Kṛṣṇa; yoga-īśvara-īśvarah - the master of those who have mastered yoga.
\end{itemize}

"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.

\[
\text{atra ta paśya gaurāṅga / govinda-rasa-kautuki} \\
\text{vndāvanādhhipatya ca / cakāra rasa-vallabhaḥ} 12
\]

\begin{itemize}
\item atra - here; tam - that place; paśya - just see; gaurāṅga - O Gaurāṅga; govinda-rasa-kautuki - eager to taste the mellow of Govinda; vndāvana-adhipatyam - overlordship of Vṛndāvana; ca - and; cakāra - took; rasa-vallabhaḥ - the lover of rasa.
\end{itemize}

"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."
eva rāsa-rasāmodi / gopīnā rāga-vṛddhayē
ekām ādāya sahasā / tirobhūto 'tra paśya tat 13

"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 / varnyate śrūyate 'thavā
yasyāḥ prema-parādhiṇas / tā hi svādhīna-bhartkām 14

tasyāḥ - her; su-caritam - exalted character; kena - how?; varnyate - can be described; śrūyate - can be heard; athavā - or; yasyāḥ - of whom; prema-parādhiṇah - 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 kautuki knas / tv ito 'syāḥ sannidhi hasan
sā 'pi kna na paśyantī / vihvalā tat-sakhī-janāḥ 15

militāḥ kna-janmādi-lilā-tan-mayatā yayuḥ
gopyah prema-parādhiṇās / tat tad rūpa-prakāśikām 16

tatyāja - abandoned; kautuki - prankster; knāh - Kṛṣṇa; tu - but; itah - thence; asyāḥ - of her; sannidhim - in the presence; hasan - laughing; sā api - that very lady; knām - Kṛṣṇa; na - not; paśyantī - seeing; vihvalā - overwhelmed by distress; tat - her; sakhi-janāḥ - girlfriends; militāḥ - they met; kna-janma-ādī-lilā - Kṛṣṇa's birth and other pastimes; tat-mayatām - absorbed in that nature; yayuḥ - they became; gopyah - the gopīs; prema-parā-adhinā - 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 sakhiśis, 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.

tābhyaḥ sva-viraha-vyādhi-piḍitābhyo nijā tanum
prahasan darśayām āsa / kṣo nārāyaṇa svayam 17
tābhyaḥ - to them; sva-viraha - separation from Himself; vyādhi - disease;
piditābhyaḥ - to those who were afflicted; nijām - own; tanum - form; prahasan -
loudly laughing; darsyām āsa - showed; knah - Krṣṇa; nārāyaṇah - Nārāyaṇa;
svayam - Himself.

"Then seeing how the gopis were so critically afflicted with the disease of
separation from Him, Krṣṇa Nārāyaṇa loudly laughed as He showed Himself to them.

tābhīḥ sammāniṭah knah / parihāse parājitah
rāsa cakāra dharma-jīno / maṇḍalī parikalpayan 18

tābhīḥ - by them; sammāniṭah - honored; knah - Krṣṇa; parihāse - in His jest;
parājitah - defeated; rāsam - rāsa-dance; cakāra - performed; dharma-jīnḥ - the
knower of religious principles; maṇḍalī - circle; parikalpayan - making.

"Krṣṇa was nicely honored by the gopis. 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 gopis.

vilāsa-rasa-mādhurī rasa-madena mattah kila
saniya su-balo janān yama-bhagini-tīra harih
prakāśya bahu-rūpatā jagad-anānga-sammarddano
rarāja vraja-sundari-nija-bhujaits tu baddhah svayam 19

vilāsa-rasa - pastime mellow; mādhurī - loveliness; rasa-madena - by the
intoxication of mellow; mattah - delighted; kila - verily; saniya - bringing; su-bala -
the possessor of auspicious strength; janān - the gopis; yama-bhagini - of the sister
of Yamarāja (Yamunā); tiram - the bank; harih - the thief of the mind; prakāśya -
displaying; bahu-rūpatām - multi-formedness; jagat-anānga - the Cupid of the
material world; sammarddanaḥ - utterly crushing; rarāja - He shone; vraja-sundari -
of the beautiful girls of Vraja; nija - constantly; bhujaḥ - by the arms; tu - actually;
baddhah - bound up; svayam - voluntarily.

"Truly delighted by the intoxicating mellow of these rasa-permeated pastimes,
Śrī Hari, the possessor of auspicious strength, led the gopis 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-sārojjvalah
rādhā-kna vraja-vadhū-ganair veṭita savibhāvyya
prākatya tat svātmani tayor darsāyan sambabhau sma 20

śrutvā - having heard; rāsa-vilāsa - the pastimes of the rāsa dance; vaibhava -
magnificence; rāsam - mellows; śrī-gaura-candraḥ - beautiful Golden Moon; hari -
the thief of the mind; prema- unmāda - inebriation by love; vibhinna - broken;
dhairy - patience; nivahah - causing; mādhurya-sāra - the essence of the conjugal rasa; ujjvalah - ablaze; rādhā-knam - Rādhā-Kṛṣṇa; vraja-vadhū - the damsels of Vraja; ganaiḥ - by the group; vetitam - surrounded; savibhāvya - contemplating deeply; prākatyām - manifestation; tat - that; sva-ātmani - in His own self; tayoh - of those two; darśayan - displaying; sambabhau - He shone like anything; sma - surely.

After hearing of the glorious mellow of the rāsa-līlā, 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-nikuṇja-yamunā-ādi-darśanam
Seeing the Groves on the Yamunā Bank, and Other Tīrthas

tataś ca paśyātra vasanta-veśau / śrī-rāma-knau vraja-sundarībhiḥ
cikriḍituh sva-sva-yūthesvarībhiḥ / sama rasa-jnau kala-dhauta-
mandītau 1

tatah - then; ca - and; paśya - just see; atra - here; vasanta-veśau - in spring dress; śrī-rāma-knau - Rāma and Kṛṣṇa; vraja-sundarībhiḥ - with the beautiful girls of Vraja; cikriḍituh - they sported; sva-sva-yūtha-īśvarībhiḥ - with the respective leaders of their groups; samam - in company with; rasa-jnau - conversant with rasa; kala-dhauta - gold and silver, softly ringing; mandītau - decorated.

Kṛṣṇa Dāsa continued, "Oh! Here You may see the spot where Rāma and Kṛṣṇa, the Masters of rasa, were apparelled 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 gopis.

ntyantau gopībhiḥ sārddha / gāyantau rabhasānvitau
gāyantibhiṣ ca rāmābhir / ntyantibhiṣ ca sōbhītau 2

ntyantau - dancing; gopībhiḥ - with the gopīs; sārddham - in the company; gāyantau - singing; rabhasa-anvitau - filled with enthusiasm; gāyantibhiṣ - with the singing gopīs; ca - and; rāmābhiṣ - with the lovely ladies; ntyantibhiṣ - with the dancing gopīs; ca - and; sōbhītau - beautified.
"The heroic dancing and singing of Rāma and Krṣṇa was embellished by the
dancing and singing of their charming sweethearts, the gopīs.

tayor ittha viharatoh / sāṅkha-cuḍās ca durmatiḥ
kadarthayan gopi-janān / tābhyyā samupalakītaḥ 3

tayoh - of those two; ittham - thus; viharatoḥ - enjoying; sāṅkha-cuḍāḥ - the
demon with a conch on his head; ca - and; durmatiḥ - evil-minded; kadarthayan -
ogling; gopi-janān - the gopīs; tābhyyām - with them; samupalakītaḥ - observed.

"As the two brothers were enjoying thus, an evil demon named Sāṅkha-cūḍā, who
was notable by the conch-shaped jewel upon his head, began ogling the gopīs. He was
closely observed by Rāma and Krṣṇa.

hta asya śiro-ratna / kṇenāpi hatah khalaḥ
datta śri-baladevāya / mani-ratna syamantakam 4

htam - taken; śira-ratna - the jewel on his head; kṇena - by Krṣṇa; api - also;
hatah - killed; khalaḥ - wicked; dattam - given; śri-bala-devāya - to Śrī Baladeva;
mani-ratnam - jewel; syamantakam - Syamantaka jewel.

"After slaying that rogue, Krṣṇa took that jewel named Syamantaka from the dead
demon's turban and placed it in the hand of Baladeva.

paśyantinā ca gopinā / śri-kṛnena sa-kautukam
tenāpi tan nija-preṭhair / datta tat-preyasī prati 5

paśyantinām - watching; ca - and; gopinām - the milkmaids; śri-kṛnena - by Śrī
Krṣṇa; sa-kautukam - eagerly; tena - by Him; api - although; tat - that; nija - own;
prethaiḥ - by His most dear gopīs; dattam - given; tat-preyasīm - to She most dear to
Him; prati - unto.

"While the gopīs looked on, Śrī Krṣṇa playfully gave that jewel to Baladeva.
Baladeva in turn gave it to His own dear gopīs, and they ultimately gave it to Krṣṇa's
most beloved Śrī Rādhā.

gobhiḥ sama prati-vana pratigachchatoḥ śrī- / vaktra mukunda-balayor
vraja-sundarībhīḥ
akanvatā phalam idam iti gitam atra / śvan prabhuh pulakītaḥ kila
roravīti 6

gobhiḥ samam - with the cows; prati-vanam - to each forest; pratigachchatoḥ - going
fowards; śrī-vaktram - beautiful faces; mukunda-balayoh - of Mukunda and
Balarāma; vraja-sundarībhīḥ - with the beautiful maidens of Vraja; akanvatām - of
those who have eyes; phalam - fruit; idam - this; iti - thus; gitam - song; atra - here;
śvan - hearing; prabhuh - the Master; pulakītaḥ - 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 sankridatāḥ kna-rāmau yatra sunirbharam 7

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-tīrē / ambikākhyā vana janaih
pūjyate sāṅkarō devo / gaurī ca vraja-vāsibhiḥ 8

"Here on the bank of the Sarasvati is the forest called Ambikā-vana, where Śaṅkara-deva and his wife Gaurī are worshipped by the Vraja-vāsis.

munēḥ śapāt sarpa-dehā / prāpto nāma sudarśanaḥ
nandārddhā gilite kṛṣṇoddhātaḥ pāḍa-saspān 9

gandharvva iti vikhyātas / tasthau santoayan harim
yayāv atra niya dhāma / kṛṣṇa-saṅkīrttanaḥ mudā 10

"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 Sri Hari by his prayers. Then he departed for his own abode, joyously singing the names of Kṛṣṇa."
vabhānu-pura paśya / yatra vndāvaneśvari
prādurbhūtā mahā-lakṣmī / rādhā kṇa-vilāsini 11

vabhānu-puram - the town of Vabhānu; paśya - just see; yatra - where; vndāvana-
|iśvari - the queen of Vrdnavana; prādurbhūtā - appeared; mahā-lakṣmī - the supreme
goddess Lakṣmī; rādhā - highest attainment; kṇa-vilāsini - who enjoys pastimes
with Kṛṣṇa.

"Behold the city of King Vṛṣabhānu. Here Śrīmati Rādhārāṇī, the Queen of
Vṛndāvana, made Her appearance. She is the supreme goddess of fortune who enjoys
pleasure-pastimes with Kṛṣṇa.

giri raivataka paśya / baladevo rasāgrāniḥ
yatra gopi-janaḥ kṛiḍan / dvividā paricūrṇayat 12
girim - hill; raivataka - Raivataka; paśya - just see; baladevah - Baladeva; rasa-
agrāniḥ - foremost in tasting rasa; yatra - where; gopi-janaḥ - with the gopīs; kṛiḍan
-sporting; dvividam - Dvividā 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 Dvividā.

yayau yāmunaka tīra / kalindī tā vikarayan
yatheccha jalam āvīṣya / kṛiḍan gopibhir acyutaḥ 13
yayau - He went; yāmunakam tīram - the bank of Yamunā; kalindim - the
daughter of the Kalinda mountain; tām - that; vikarayan - dragging; yathā-iccham -
at His will; jalam - water; āvīṣya - entering; kṛiḍan - He played; gopibhīḥ - 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 āsādyā vāsobhir / vibhūya bhūanair varaiḥ
gopibhīs tā bhūayitvā / kṛiḍati kṇa-kautuki 14
tīram - bank; āsādyā - getting upon; vāsobhīḥ - with garments; vibhūya - having
made brilliant; bhūanaīḥ - with ornaments; varaiḥ - excellent; gopibhīḥ - by the
gopīs; tāḥ - they; bhūayitvā - having been ornamented; kṛiḍati - He sported; kṇa-
kautuki - 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.
yatra nandasya go-vatsās / caranti kna-pālitāḥ 15

nanda-grāma - the town of Nanda; uttare - to the north; paśya - just see; pāvana-ākhyam - called Pāvana (purifying); sarah-varam - beautiful lake; yatra - where; nandasya - of Nanda; go-vatsāḥ - the cows and calves; caranti - wander; kna-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 kāmya-pūrvvakam
picchalākhyah parvvato 'yam / atra tithati nirmmalaḥ 16

nandīśvara; paścime - to the west; ca - and; vanam - forest; hi - surely; kāmya-pūrvvakam - known as Kāmyavana; picchala-ākhyah - called Picchala; parvataḥ - the mountain; ayam - this; atra - here; tithati - stands; nirmalaḥ - without a fault.

"To the west of Nandīśvara is the forest of Kāmyavana, where the immaculate mountain named Picchala stands.

picchale khelatah kna-rāmau ca bālakahih saha
arīṭa-keśi-vyomādyā / vāśva-mea-rūpinah 17

picchale - on Picchala; khelatah - they play; kna-rāmau - Kṛṣṇa and Rāma; ca - and; bālakahih saha - with the boys; arīṭa-keśi-vyoma-ādyā - Arīṭa, Keśi, Vyoma and other demons; va-āśva-mea - bull, horse, and ram; rūpinah - took the forms.

"On Picchala mountain, Rāma and Kṛṣṇa sported with the cowherd boys. There Arīṭa, Keśi, Vyoma and other demons took the forms of a bull, a horse and a ram respectively.

paṇcatvam āpitāḥ knāt / sarvva-mokādhikārinah
kno 'pi bālakahih sārdhah / yatra krīḍati sarvadā 18

paṇcatvam - death; āpitāḥ - attained; knāt - on account of Kṛṣṇa; sarvva-moka - all liberations; adhikārinah - having the right for; knāh - Kṛṣṇa; api - even; bālakahih - the boys; sārdham - 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.

khadirākhyah vana ramya / phala-pupa-samanvitam
manda-vāyubhir ākirṇa / paśya gaurāṅga-sundara 19

khadirä-ākhyam - named Khadira; vanam - forest; ramyam - charming; phala-pupa - fruits and flowers; samanvitam - with; manda-vāyubhiḥ - with sweet breezes; ākirṇam - 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 gopibhīh sārddha / rādhā-knau nirantaram
kriḍatah kautukāviṭau / kraya-vikraya-lilayā 20

atra evo - in this very spot; gopibhīh sārdham - in company with milkmaids;
raḍhā-knau - Rādhā-Kṛṣṇa; nirantaram - forever; kriḍatah - play; kautuka-avītau -
absorbed in a jesting mood; kraya-vikraya - buying and selling; lilayā - 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.

nikuṇja–nava-mallikā-nava–tamāla–sālārjunair
aśoka-nava-mādhavi–nava–rasāla–sāngaśaś kilà
mayūra–sūka–kokiḷai rābhasam eva saśobhite
su-pupa-parīṣasthitau javata eva rādhā-mādhavau 21

nikuṇja - bowers; nava-mallikā - fresh jasmine; nava-tamāla - fresh tamāla tree;
sālā-arjunaḥ - with sālā and arjuna trees; aśoka - flame trees; nava-mādhavi -
freshly blooming jasmine; nava-rasāla - ripened mango trees; sāngaśaś - with
groups; kilā - indeed; mayūra-sūka-kokiḷai - with peacocks, parrots and cuckoos;
rābhasam - delight; eva - indeed; saśobhite - fully beautified; su-pupa - sublime
flowers; parīṣasthitau - situated in the midst; jayatah - glories!; eva - surely; rādhā-
mādhavau - to Rādhā-Mādhava.

"Amidst the bower groves of freshly blooming jasmine-twined tamāla, sālā and
arjuna trees, which mingle with ripened mango, aśoka and mādhavi trees, enchaned
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-sakhi-cāturī-carita-cāru-vaśī-śvanaiḥ
pragālbha-tarunī-jaṇair hasita-gita-nyotaśavaīh
sahaiva satata smara-madana-yukta-lilā-parau
rāseśvarī-rāseśvarau rasa-vīṣa-pālotaśukau 22

su-ramya - very fascinating; sakhi - female confidantes; cāturī - crafty; carita -
character; cāru - beautiful; vaśī-śvanaiḥ - with the sounds of the flute; pragālbha -
proud; tarunī-jaṇaiḥ - with the young girls; hasita - laughing; gita - singing; ntya -
dancing; utsavaśaiḥ - by festivals; saha - with; eva - surely; satataṃ - always; smara -
Cupid; madana - enmaddening; yukta - filled with; lilā-parau - the two who are
absorbed in pastimes; rāsa-īśvarai - the Goddess of the rāsa-dance; rāsa-īśvara - the
God of the rāsa-dance; vīṣa - 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 sakhis, who are very lovely, crafty, courageous and ever glorious.

rādhā-kna-vilāsa-vaibhava-rama śrutvā rudann apy asau
tat tad rūpa-prakātana-paro mādhuri-dhurya-sāram
vyakti-ktya sa jagati punar gothā-bhāvena pūrṇaḥ
sāndrānando vijayati para śrī-śacī-nandanaḥ 'yam 23

rādhā-kna - Rādhā-Kṛṣṇa; vilāsa - pastimes; vaibhava - splendor; rasam - mellow; śrutvā - hearing; rudan - weeping; api - very much; asau - He; tat tat - each and every; rūpa - form; prakātana - manifesting; parah - absorbed; mādhuri - sweetness; dhurya - excellence; sāram - essence; vyakti-ktya - manifesting; saḥ - He; jagati - in the universe; punah - again; gothā - of Vraja; bhāvena - the ecstasy; pūrṇaḥ - filled; sāndra - concentrated; anandah - bliss; vijayati - all glories!; param - supreme; śrī-śacī-nandanaḥ - the son of Śacī; ayam - this.

Upon hearing of these splendid 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 Yamuna 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-lilā-śravaṇam
Hearing Śrī Kṛṣṇa's Pastimes Beginning with the Arrival of Akrūra

eva sa nitya-lilābhīr / divyati vṛaja-bhūmiu
prakatānumatenāpi / kathya yat tathā śnu 1

evam - thus; saḥ - He; nitya-lilābhīḥ - by eternal pastimes; divyati - He plays; vṛaja-bhūmiu - in the lands of Vraja; prakata - manifest; anumatena - by accepting; api - also; kathya - it is narrated; yat - which; tathā - so; śnu - please hear.

Kṛṣṇa Dāsa continued, "Thus the Lord enjoys His eternal pastimes (nitya-lilā) in the lands of Vraja. Now I will describe some of His occasional pastimes (prakata-lilā) that are manifest only in the material world. Kindly hear further as they are narrated.
kasena prahito 'krūro / rathenāgatavān pathi
smaran śrī-rāma-kṇau ca / tayor ddārśana-lālasaḥ 2

kasena - by Kasa; prahitah - sent; a-krūraḥ - not cruel, Krṣṇa's uncle; rathena - by chariot; āgatavān - came; pathi - on the road; smaran - remembering; śrī-rāma-kṇau - Rāma and Krṣṇa; ca - and; tayoh - of those two; ddārśana-lālasaḥ - eager for the sight.

"Being sent from Mathurā by Kasa, Akrūra travelled by chariot on the road to Śrī Vrndāvana. Along the way, he constantly remembered Rāma and Krṣṇa, feeling most eager to see Them.

nānā-manorathaiḥ pūrnah / premāśru-pulakair vtaḥ
dadarśa caranāṁbhoja-cihnam atraiva pāvanam 3

nānā - many; manah-rathaiḥ - the chariots of the mind (thoughts): pūrnah - filled; prema-āśru - tears of love; pulakaiḥ - with hairs thrilled by rapture; vtaḥ - covered; dadarśa - he saw; carana - 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 Akrura's mind, where tears of love fell from his eyes, and the hairs of his body thrilled with ecstasy as he saw Rāma and Krṣṇa's blessed footprints and the divine signs of Their lotus feet.

rathād utthāya śirasi / dhūlim ādāya sa-tvaram
daṇḍavat patito bhūmau / ṍvā śrī-rāma-keśava ca 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; ṭvā - seeing; śrī-rāma-keśava - 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.

ābhyaś sammanāṇito nītaḥ / sva-gha paramādarāt
pūjitah sv-anna-pānādyair / nandena su-mahātmānā 5

ābhyaṁ - by them; sammanāṇitah - honored; nītaḥ - led; sva-gham - own home; parama-ādarāt - with great respect; pūjitah - worshipped; su-anna - nice foods; pāṇa-ādyaiḥ - drink and so on; nandena - by Nanda; su-mahā-ātmānā - 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-cīkīrita śrutvā / rāma-kna-samanvitah
nanda āghoayad gotha / mathurā-gamanāya ca 6
**kasa-cikāritam** - the desire of Kasa; **śrutvā** - hearing; **rāma-knā-samanvitah** - together with Rāma and Krṣṇa; **nanda** - Nanda; **āghoayat** - called; **gotham** - assembly of the cowherds; **mathurā** - Mathurā; **gamanāya** - for going; **ca** - and.

"When Mahārāja Nanda along with Rāma and Krṣṇa 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-knau dadarṣa ca 7**

**vātsalye sāra-bhūtā sā / yaśodā rāma-kṇayoh**

**kara dhtvā kroḍi-ktya / babhāe sa-tvara harim 8**

evam - thus; **śrutvā** - hearing; **parama-sukha-dau** - the two givers of transcendental bliss; **rāma-knau** - Rāma and Krṣṇa; **dadarṣa** - she saw; **ca** - and; **vātsalye** - in maternal affection; **sāra-bhūtā** - excellent; **sā** - she; **yaśodā** - Yaśodā Mātā; **rāma-kṇayoh** - of Rāma and Krṣṇa; **karam** - hand; **dhtvā** - held; **kroḍi-ktya** - took to the breast; **babhāe** - she said; **sa-tvara** - with haste; **harim** - to Hari.

"When Yaśodā Mātā heard this news, she gazed upon Rāma and Krṣṇa, 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 icchathā**

**na dtvā mukha-candra vā / kathā dhāsyaṁi jīvitam 9**

tataḥ - then; **kim** - why?; **mām** - me; **parityajya** - abandoning; **mathurām** - Mathurā; **gantum** - to go; **icchathā** - You two desire; **na** - not; **dṝtva** - seeing; **mukha-candram** - lotus faces; **vāṃ** - Your; **kathām** - how?; **dhāsyaṁi** - 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 hītī mātās tvat-sannidhi kroḍam āśhitau**

**tiṭhāvas tva vijāniyāḥ / satya satya na saśayaḥ 10**

**na hi na hi** - it is not! it is not!; **iti** - thus; **mātāh** - O mother; **tvat-sannidhim** - in your presence; **kroḍam** - bosom; **āśhitau** - situated; **tiṭhāvah** - we two stay; **tvam** - 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-parātāmā / cumbamānā mukha tayoḥ**

**sthirī-bhūtvā sukha mene / rāma-knau hdi sthitau 11**
śrutvā - hearing; prema-parīta-ātmā - a soul immersed in love; cumbamānā - kissing; mukham - faces; tayoh - of those two; sthirī-bhūtvā - becoming stable; sukham - happiness; mene - considered; rāma-knau - 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-vivaśa duhkha-santapta-cittā
śunya matvā sakala-bhuvana dasikāh pechamanā
ko 'sau dūrāt samana-sadsa āgato rāja-dūto
nanda-dvāri sakala-vraja-jana-prāṇa-sambādha-kārī 12

etat - this; madhye - in the midst; parama-vivaśa - supremely helpless; duhkha-santapta-cittā - heart intensely burning with grief; śunya - void; matvā - thinking; sakala-bhuvanam - all the worlds; dasikāh - female servants; pechamanā - inquiring; kah - who?; asau - he; dūrāt - from afar; samana-sadsa - like Yamarāja; āgatah - come; rāja-dūtah - 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-striyāh sarvā / rāma-knātmakehayā
nānā-bhāvair upetās tā / divyonmāda-su-lakanāh 13

śrutvā - hearing; vraja-striyāh - the women of Vraja; sarvāḥ - all; rāma-knā - Rāma and Kṛṣṇa; ātmaka - self; ihāyā - with their endeavors; nānā-bhāvaiḥ - by many moods; upetāḥ - got; tāḥ - they; divya - divine; unmāḍa - madness; su-lakanāḥ - auspicious signs.

"After hearing that Kna 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-pārṣve / sarvvās tā vraja-su-bhruvah
sva-sva-nātha sukhenaiva / paśyantyāḥ prema-vihvalāḥ 14

etat - this; madhye - in the midst; sva-sva - respectively; pārṣve - on the side; sarvāḥ - all; tāḥ - them; vraja-su-bhruvah - the ladies of Vraja, whose eyebrows were very beautiful; sva-sva - respectively; nātha - Lord; sukhena - charmingly; eva - certainly; paśyantyāḥ - 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.

\textit{tad-dārsana-mahānandaiḥ / sampūrṇāḥ kṛṇa-vallabhaḥ}
\textit{kena savarnyate hy āsā / prema-vaibhava-lakānam 15}

tat-dārsana - vision of the Lord; mahā-ānandaiḥ - with great joy; sampūrṇāḥ - completely full; kna-vallabhaḥ - the lovers of Kṛṣṇa; kena - how?; savarnyate - it can be described; hi - certainly; āsām - of them; prema-vaibhava - the power of love; lakānam - 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?

\textit{sva-sva-yūtheśvari sarvā / gopikā prema-rūpiṇī}
\textit{āyāsyē śighram eveti / girāśvāsyā kara-dvayam 16}

dhtvāsā sva-karābhyaḥ tau / cumbanālinganādibhiḥ
svādhiṇatā samprakāśya / rāma-knau vijahratuḥ 17

sva-sva - respective; yūtha-īśvari - 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; āśvāsyā - comforting; kara-dvayam - two hands; dhtvā - having taken; āsām - their; sva-karābhyaṁ - by their own two hands; tau - the two; cumbana - kissing; ālingana - embracing; ādibhiḥ - and so on; sva-adhīnātām - of their own subservient nature; samprakāśya - showing; rāma-knau - 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.

\textit{tataḥ sarvva-vrajaśananda-rāma-knau-samanvitaḥ}
\textit{mano-gāṅgā samūttirīyya / yayau vraja-pūrāt purīṃ 18}

tataḥ - then; sarvva-vraja-ānanda - the bliss of all the residents of Vraja; rāma-knau-samanvitaḥ - together with Rāma and Kṛṣṇa; mana-gaṅgām - Mānasa Gaṅgā lake; samūttirīyya - crossing; yayau - he went; vraja-pūrāt - from the precincts of Vraja; purīṃ - 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.

\textit{akrūraś ca kiyad dūra / gatvā rāma-janārdananau}
\textit{snātu yanumām āvisya / ratha-sthau tau dadarśa ha 19}
taylor vibhūti sampāśyan / praṇamya vismayānvitaḥ
śrutvā bahu-vidha tābhyaḥ / sahito mathurāṁ agāt 20

ākūraḥ - Akrūra; ca - and; kiyat dūram - some distance; gatvā - having gone;
rāma-janārdanau - Rāma and Janārdana; snātum - to bathe; yamunām - Yamunā
criver; āvīṣya - having entered; ratha-sṭhau - 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; tābhyaṁ - from them; sahitāḥ - together;
mathurāṁ - 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 / nihatyā vastra-saṅghaśah
ghitvātah sudāmno hi / ghā tau jagmatuḥ saha 21

su-du-mukha-ākhyā - named "very-evil-face"; rajakam - washerman; nihatyā -
having slain; vastra - cloth; saṅghaśah - heaps; ghitvā - took; atah - then; sudāmnaḥ -
of Sudāmā; hi - certainly; ghām - home; tau - they two; jagmatuḥ - went; saha - with.

"Having slain the washerman named Sudurmmukha, Kṛṣṇa and Balarāma
appropriated heaps of his cloth and took it to the home of Sudāmā, the garland-maker.

tataḥ sa-ganayoh so 'pi / taylor veṣa caṅkāra ha
kubjāpi ca tayor aṅga / candanenaḥbhūhayat 22

tatah - then; sa-ganayoh - with Their company; sah - he; api - also; tayoḥ - of
those two; veṣam - attire; caṅkāra - he made; ha - indeed; kubjā - the hunchback
woman; api - also; tayoḥ - of them; aṅgam - bodies; candanena - with sandalwood
pulp; abhyabhūhayat - 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 mādhavaḥ
sa-rāmaḥ sakaṭa gatvā / mātur dattam abhojyat 23

ktvā - having made; tām - her; rūpa-sampūrṇām - full of beauty; dhanuḥ - bow;
bhaṅgam - breaking; ca - and; mādhavaḥ - the husband of Lākṣmī; sa-rāmaḥ - with
Rāma; sakataṃ - cart; gatvā - went; mātuḥ - of His mother; dattam - gave; abhojyat -
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.

raṇyaṇa saha rāmeṇa / nanda-śrōḍa-gataḥ hariḥ
lālyamānaḥ sukha tena / susvāpa bhakta-vatsalaḥ 24

raṇyaṇam - at night; saha rāmeṇa - with Rāma; nanda-śrōḍa-gataḥ - at the chest of Nanda; hariḥ - Hari; lālyamānaḥ - cherished; sukham - happily; tena - with him; susvāpa - 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-gaurāngas / tat tad bhāva-vibhāvitāḥ
babhuva sa rasāvitaḥ / kṣa-dāso 'pi vismitāḥ 25

etat - this; śrutvā - hearing; śrī-gaurāṅghaḥ - the Golden Lord; tat tat - each; bhāva - mood; vibhāvitāḥ - experienced; babhuva - He was; saḥ - He; rasa - mellow; āvitaḥ - absorbed; kṣa-dāsah - Kṛṣṇa Dāsa; api - however; vismitāḥ - 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 / śnu kasasya ceṭitam
yat kta tena duṭena / tat kiṇcit kathya t'e dhunā 1

kṛṣṇa-dāsa - the guide of Lord Gaura; tata - then; prāha - he said; śnu - hear; kasasya - of Kasa; ceṭitam - the activities; yat - which; ktam - done; duṭena - by the wicked; tat - that; kiṇcit - somewhat; kathya - 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 / dṛvā rātrau su-durmmanāḥ
kaso maṅcādika sarvva / kārayām āsa sa-tvaram 2
myu-dūtam - the messenger of death; bahu-vidham - in many ways; drśtvā - 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-sthitah so 'pi / cāvāhya bandhu-bāndhavān
samānāyya tad upari / sasthāpayya prāha durmmadaḥ 3

mañca - dais; upari - on top; sa api - that very person; āvāhya - invited; bandhu-bāndhavān - friends and relatives; samānāyya - summoned; sasthāpayya - 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:

āniya nanda ca sa-gopa-vndam / niveśya mañcopari sambhramena
kutra sthitau tau vara-yuddha-kautuki / paśyāmi yuddha ca tayoh su-
nirbharam 4

āniya - bringing; ca - and; sa-gopa-vndam - together with the host of cowherds; niveśya - seating; mañca-upari - on the dais; sambhramena - with great respect; kutra - where?; sthitau - situated; tau - they two; vara-yuddha - for a good fight; kautuki - 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-janārddanau prabhū / dvāra-sthita kuṇjara-rājam
eva
hatvā ca ta tau ca ghita-dantau / pra jagmatur eva su-ranga-bhūmim 5

tataḥ param - thereafter; prabhū - the two Lords; dvāra-sthitam - situated at the door; kuṇjara-rājam - the king of elephants; hatvā - having slain; tau - the two; ghita-dantau - grasping the tusks; pra jagmatuh - they advanced; su-ranga-bhūmim - to the splendid exhibition arena.

"Thereafter the two Lords, Rāma and Janārdana, slew the king of elephants named Kuvalayāpiḍa, who had been strategically placed at the gate, and bearing its tusks They advanced towards the magnificent wrestling arena.

cānūra-muṭi sa-gaṇau nihatyā / kasa ca sarvvair abhinanditau sukham
tataḥ pitbhyām upalālītau tau / nanda samāsādyā mudāhatus tam 6

cānūra-muṭī - Cānūra and Muṭīka; sa-ganau - with their cohorts; nihaṭya - having killed; sarvaiḥ - by everyone; abhinanditau - applauded; sukham - happily; tataḥ - then; pitbhyām - by their parents; upalālītau - fondled; tau - they; samāsādyā - approaching; mudā - with joy; aḥatuh - they said; tam - him

"Kṛṣṇa and Balarāma killed Cānūra and Muṭīka 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 Devaki, They approached Nanda Mahārāja and joyously addressed him.

pitāḥ kiyanta mathurā didke / kāla bhavān me yadi su-prasannaṁ
tadā hi sarvva sukham eva me pitar / mad-agrajo yātu tvayā sama sukhi 7

pitāḥ - O father; kiyantam - for so much; mathurāṁ - 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; sukhi - 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 niraṅkuṣāḥ
matta-siha-samah kena / śāsitu śakyate bhavān 8

śrutvā - hearing; hasan - smiling; prāha - he said; bālah - boy; asi tvam - You are; niraṅkuṣāḥ - uncontrolled; matta-siha - maddened lion; samah - like; kena - how?; śāsitu - 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 cārānārtha / vndāvana-gatah kvacit 9

balarāma - O reservoir of power and pleasure; punah - also; ca - and; atra - here; bhavān - your honor; hi - indeed; sthātum - to stay; arhati - ought; yathā - as; gavām - of the cows; cārana - herding; arham - purpose; vndāvana-gatah - 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 sukhenaiva / tābhya vandita ādarāt
yayau nandidvara nandah / kña-rāmau hdi sthitau 10

samālingya - after embracing; sukhena - gladly; eva - surely; tābhyām - with them; vanditaḥ - saluted respectfully; ādarāt - with respect; yayau - He left; nandidvaram - 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 Nandidvara, with Kṛṣṇa and Rāma residing in His heart.

tatāḥ para vasudeva-devakī putrayoh kila
upavita ca gāyatrī / dāpayām āsatur mudā 11

tataḥ param - afterwards; vasudeva-devakī; putrayoh - of the two sons; kila - indeed; upavitam - sacred thread; gāyatrī - Gāyatrī mantra; dāpayām āsatuḥ - they administered; mudā - happily.

"Thereafter, Vasudeva and Devaki had their two sons receive the sacred thread and intimated into chanting the Gāyatrī mantra.

śrī-kna-carita kena varnyate kudra-buddhinā
yatra brahmādayah sarvve / muhyanti pāra-darsinah 12

śrī-kna-caritam - Śrī Kṛṣṇa's character; kena - how; varnyate - it is described; kudra-buddhinā - by a man of meager intellect; yatra - where; brahmā-adayah - Brahmā and others; sarve - all; muhyanti - are baffled; pāra-darsinah - 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 / lilā mathura-sambhavām
mene bhūritarā kña-caitanyo rasa-vigrahah 13

evam - thus; hi - indeed; sūtra-rūpām - in condensed form; ca - and; lilām - pastimes; mathura-sambhavām - taking place in Mathurā; mene - He respected; bhūritarām - much; kña-caitanyah - Kṛṣṇa in His munificent feature; rasa-vigrahah - form of rasa.

[Murāri Gupta continued narrating to Dāmodara Paṇita:] Thus Kṛṣṇa Caitanya, the personification of all transcendental mellow heard with great respect the numerous Mathurā pastimes of Śrī Kṛṣṇa, in the form of brief sūtras.

kvacit śyāma kvacit pīta / lilānukaraṇa kvacit
jagan-mohana-rūpa ca / sva-rūpa prema-da prabhuḥ 14

kvacit - sometimes; śyāmam - swarthy; kvacit - sometimes; pītam - yellow like
ghee (clarified butter); lilā-anukaraṇam - according to the nature of his lilā; kvacit - sometimes; jagat-mohana-rūpam - the form which attracts the cosmos; ca - and; sva-rūpam - own form; prema-dam - giving love; prabhu - 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 pita, the brilliant yellow color of cow's ghee. The pita form of Mahāprabhu, in which He munificently distributes love of Kṛṣṇa, enthralls the hearts of all living beings throughout the world.

\[ \text{darśayan śuddha-bhaktanā / manah-śravana-mangalam} \]
\[ \text{ntyati gāyati rauti / hasati dhāvati sukham 15} \]

\[ \text{darśayan - showing; śuddha-bhaktanām - for the pure bhaktas; manah - mind;} \]
\[ \text{śravana-mangalam - auspicious to hear; ntyati - He dances; gāyati - sings; rauti -} \]
\[ \text{roars; hasati - laughs; dhāvati - runs; sukham - out of delight.} \]

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.

\[ \text{eva viharatas tasya / sarvadānanda-rūpinī} \]
\[ \text{lilā sarvva-vraja-sthānā / prādūrāsid ghe ghe 16} \]

\[ \text{evam - thus; viharataḥ - enjoying; tasya - His; sarvadā - always; ānanda-rūpinī -} \]
\[ \text{the bliss potency; lilā - pleasure-pastimes; sarva-vraja-sthānām - of all the Vraja} \]
\[ \text{residents; prādūrāsit - revealed; ghe ghe - home to home.} \]

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.

\[ \text{pūtanā-mokanādiś ca / vyomāsura-vadhāntikā} \]
\[ \text{vndāvana-sthitā yā ca / yā ca dhāmāntara gatā 17} \]

\[ \text{sā tu sarvva śakti-mati / sarvva-siddhi-pradā sadā} \]
\[ \text{prema-bhakti-pradā śaśvat / pradhānā kṇa-rūpinī 18} \]

\[ \text{pūtanā-mokanā - Pūtanā's liberation; ādiḥ - beginning with; ca - and; vyoma-} \]
\[ \text{āsura-vadhā-antikā - ending with the death of the sky-demon; vndāvana-sthitā -} \]
\[ \text{staying in Vṛndāvana; yā - which pastimes; ca - and; yā - which; ca - and; dhāmā-} \]
\[ \text{antaram - other abodes; gatā - gone; sā - she; tu - indeed; sarvā - all; śakti-mati - the} \]
\[ \text{potency-possessor; sarva-siddhi-pradā - giving all perfection; sadā - all; prema-} \]
\[ \text{bhakti-pradā - giving devotional love; śaśvat - ever; pradhānā - excellence; kṇa-} \]
\[ \text{rūpinī - feminine form of Kṛṣṇa.} \]

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 Krṣṇa's own form.

**kecid bāla nava-nīta-kara ke 'pi pauganda-rūpa**
śrīdāmādya ārya upayamunaka cārayanta ca vatsān

**kaiśorādyā nava-ghana-ruci veṭita gopībhiṣ ca**
vaśi-nyastādhara-ksalaya gaura-candra dadarṣa 19

*kecit* - some men; *bālam* - boy; *nava-nīta-karam* - fresh butter in hand; *ke api* - some others; *pauganda-rūpam* - form of a young boy; *śrīdāmā-ādyaiḥ* - with Śrīdāmā and the others; *upayāmunaḥ* - near the Yamunā; *cārayanta* - tending; *ca* - and; *vatsān* - calves; *kaiśora-ādyam* - the beginning of fresh adolescence; *nava-ghanā-rucim* - new raincloud's luster; *veṭitam* - encircled; *gopībhiṣ* - by gopis; *ca* - and; *vaśi-nyasta* - flute played; *adhara* - lips; *ksalayam* - budding flowers; *gaura-candram* - the golden-moon-like Lord; *dadarṣa* - 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 gopis, with the complexity 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-ganā bāla-vddhās ca harāt

**paśyantāḥ sva nija-nija-rasair hrādayantāḥ parītā**
rādhā-ṅnātmakam api nija menire prāṇa-ṅnātham 20

*evam* - thus; *dstvā* - having seen;; *parama-rasikāḥ* - supreme rasa-relishers; *śrīla-vndā-vana-sthāḥ* - situated in splendidous Vrndāvana; *sarve* - all; *paki* - birds; *mga* - deer; *paśu* - beasts; *ganā* - groups; *bāla* - boys; *vddhā* - elders; *ca* - and; *harāt* - out of joy; *paśyantāḥ* - seeing; *svam* - own; *nija-nija-rasaiḥ* - by their respective rasa; *hrādayantāḥ* - enlivened; *parītāḥ* - surrounding; *rādhā-kna-ṅtakam* - Self of Rādhā-Kṛṣṇa; *api* - very; *nijam* - own; *menire* - thought; *prāṇa-ṅnātham* - Lord of their life-breath.

Thus seeing the Lord in great happiness, the residents of splendidous Vrndāvana, 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 Prakrāma of the great poem Śrī Caitanya Carita.
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Thirteenth Sarga

gopa-anugrahah

The Lord Shows Mercy to the Gopa

tataś ca kṛṇa-dāsenā / darśito vṛaja-maṇḍalam
vanditaḥ parayā bhaktyā / prāha ta karuṇā-nidhiḥ 1

tataḥ - then; ca - and; kṛṇa-dāsenā - by Kṛṣṇa Dāsa; darśitaḥ - shown; vṛaja-
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 Manala to Lord Śrī Gaurāṅga, he worshipped
Him with pure devotion. Then the ocean of mercy addressed that vipra:

yathā me hdaya snigdha / kṛṇa-kathā-rasāmtaḥ
tathā te kṛṇa-candraḥ ca / prasanno bhavatu svayam 2

yathā - so; me - My; hdayam - heart; snigdham - soft; kṛṇa-kathā - Kṛṣṇa topics;
rasa-amtaṁ - by the rasa nectar; tathā - so; te - of you; kṛṇa-candraḥ - Kṛṣṇa moon;
ca - and; prasannah - 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 kṛṇah śrī-niketanaḥ
tvā vinā na hi jāniyā / yathā tat kuru me prabho 3

sah - he; āha - said; tava - Your; dāsaḥ - servant; aham - I; tvam - You; kṛṇah - the
all-attractive; śrī-niketanaḥ - the shelter of Śrī, the goddess of fortune; tvām - You;
vina - without; na - not; hi - indeed; jāniyām - 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 ālingya śaçı-sutaḥ
jagan-nātha ca sasmya / yayau brāhmaṇa-savtaḥ 4

tathā astu - so be it; iti - thus; varam - blessing; dattvā - giving; tam - him; ālingya
- embracing; śacī-sutaḥ - the son of Śacī; jagan-nātham - Lord of the universe; ca -
and; sasmya - recalling; yayau - He went; brāhmaṇa-savtaḥ - surrounded by
brāhmanas.

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 mādhava ca / dīvā tatra sthito hariḥ 5

yamunā-tīram - Yamunā's bank; āsādyā - arriving; prayāga - the confluence of Gaṅgā, Yamunā, and Sarasvati rivers; punah - again; āgamat - went; venī - confluence; snātvā - bathed; mādhavam - the Deity of Bindu Mādhava; ca - and; dīvā - seeing; tatra - there; sthitah - 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 āgatyā / sānujo jagad-īśvaram 
dadarśa prema-sampūrṇa / daṇḍa-vat patito bhuvi 6

tatra - there; śrī-rūpah - Rūpa Gosvāmī; āgatyā - coming; sa-anujah - with his younger brother; jagat-īśvaram - the Lord of all sentient beings; dadarśa - he saw; prema-sampūrṇah - filled with love; daṇḍa-vat - like a rod; patitah - 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 ālīṅga sva-carana / dattvā tasya siropari 
prāha prayāhi mathurā / mad-ājñā pratipālaya 7

tam - him; ālīṅga - embracing; sva-caranam - own feet; dattvā - having given; tasya - His; sīra-upari - on his head; prāha - He said; prayāhi - go forth; mathurām - to Kṛṣṇa's birth-place; mat-ājñām - 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-rādha-krnayor lilā / vndāvana-vibhūitām 
vyakti-kariyasi tatra / mama prītir na saṣayāḥ 8

śrī-rādha-krnayoh - of Rādha-Kṛṣṇa; lilām - pleasure-pastime; vndā-vana-vibhūitām - the ornament of Vṛndāvana; vyakti-kariyasi - you shall manifest; tatra - there; mama - My; prītiḥ - pleasure; na saṣayāḥ - doubtlessly.

"There you shall manifest the pastimes of Rādha-Kṛṣṇa, which are the ornaments of Vṛndāvana. Have no doubt, this will bring Me pleasure."
gaudâ-deśa-pathe śrīmañ-jagannâthasya darśane
āgamiyasi cen mahya / darśana bhāvi sarvāthā 9

"If you should come back by the path that leads through Gaúda 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 carâna dhtvā / gacche 'ha pāda-sevakah
na hiti bhagavān prāha / gaccha tva mathurā prati 10

sah - he; āha - said; caranam - feet; dhtvā - holding; gacche - I am going; aham - I;
pada-sevakah - Your foot-servant; na - not; hi - certainly; iti - thus; bhagavān - Lord;
prāha - He said; gaccha - go; tvam - you; mathurâm - to the birthplace of Krṣṇa;
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 utktvā yayau knah / kāṣi brähmana-vesmani
sthitas tatrāgataḥ śrīmān / sanātanaḥ prabhu-priyāh 11

evam - thus; utktvā - saying; yayau - He went; knah - Krṣṇa Caitanya; kāṣi - Kāṣi;
brähmana-vesmani - in the house of a brāhmaṇa; sthitah - staying; tatra - there;
gataḥ - went; śrīmān - noble; sanātanaḥ - Sanātana; prabhu-priyāh - dear to Prabhu.

So saying, Krṣṇa Caitanya left for Kāṣi, where He stayed in the house of a
brāhmaṇa. Then the noble Sanātana arrived, who was dear to the heart of Prabhu.

ta dṣtvā sahasā kna / utthāya paramādarāt
ddhām aliṅgana ktvā / gadgadantam uvāca ha 12

tam - him; dṣtvā - seeing; sahasā - immediately; knah - Krṣṇa Caitanya; utthāya -
rising; paramā-ādārāt - with extreme respect; ddham - firmly; aliṅganam - embrace;
ktvā - made; gadgadantam - faltering; uvāca - said; ha - indeed.

When He saw him, Krṣṇa Caitanya at once stood up with great respect. After
embracing him firmly, He said falteringly:

śrī-kṇa-karunā ko 'pi / vaktu śaknoti paṇḍitaḥ
yā tvā viaya-kūpa-stha / samuddhyā baliyāsi 13

śrī-kṇa-karunām - the mercy of Krṣṇa; kāh api - who truly?; vaktum - to speak;
śaknoti - is able; panditah - learned man; ya - which; tvām - you; viaya-kūpa - the well of sense objects; stham - situated; samuddhyā - lifted up; baliyasi - 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 / tat-mādhūryyam apāyayat
śādhu śādhv iti harena śikayām āsa ta punah 14

śrī-kṣa-nikatam - near Śrī Kṛṣṇa; nītvā - brought; tat-mādhūryam - His sweetness; apāyayat - it has made you drink; śādhu śādhv - very good!; itī - thus; harena - with joy; śikayām āsa - He taught; tam - him; punah - 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-sāstra-nirūpanam
lupta-tīrtha-prakāśa ca / tan-māhātmyam api sphuṭam 15

vndāvanāya - to Vṛndāvana; gantavyam - should go; bhakti-sāstra-nirūpanam - 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-sāstras 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 sukhenaivā / śrī-kṣa-prema-mādhurīm 16

pibanti rasikā nitya / sārāśāra-vicakanāh
sa āha tvat-krpā sarva-phala-dā mama pāvani 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; vicakanāh - clear-sighted souls; sah - he; āha - said; tvat-krpā - Your mercy; sarva-phala-dā - giving all fruits; mama - my; pāvani - 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-kneti tvayokta ca / tadaiva manasa-arthakam
hasan prāha hīkēsas / tvam eva buddhi-sattamaḥ 18

śrī-kna - 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-iśāh - the master of the senses; tvam - you; eva - indeed; buddhi-sattamaḥ - most intelligent.

"O Śrī Kṛṣṇa, all that you have spoken satisfies My mind." Hṛṣikeśa smiled and said, "Certainly you are the most intelligent of men.

dtvā madhu-purī vndāraṇyam eva punar bhavān
āyāsyati jagannātha-darśanārtha mad-ājñayā 19

dtvā - having seen; madhu-purīm - the city of Madhu; vndā-araṇyam - the forest of Vṛndā; eva - indeed; punah - again; bhavān - your honor; āyāsyati - you will come; jagat-nātha-darśana-artham - for the purpose of seeing Jagannātha Śvāmī; mat-ājñayā - by My order.

"After seeing the city of Madhupuri and Vṛndāranya, by My order your grace must return to see Jagannātha Śvāmī."

kāśi-vāsi-janān sarvān / kna-bhakti-pradānatah
uddhītya kpayā kno / bhaktānā sukha-hetave 20

kāśi-vāsi-janān - residents of Kāśi; sarvān - all; kna-bhakti-pradānatah - bestowing devotion to Kṛṣṇa; uddhītya - uplifting; kpayā - by mercy; knā - 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 Kāśi and bestowed Kṛṣṇa-bhakti on them.

sanātana samāliṅgya / tapanādīn yathā-sukham
jagāma sa-tvaram śrīmān / jagannātha-dīdakāyā 21

sanātanam - Sanātana; samāliṅgya - embracing; tapanā-ādīn - Tapana Miśra and the other bhaktas; yathā-sukham - according to their pleasure; jagāma - He went; sa-tvaram - swiftly; śrīmān - splendid; jagat-nātha-dīdakāyā - with a desire to see Jagannātha.

After embracing Sanātana, Tapana Miśra, and the other devotees to their full satisfaction, the illustrious Lord swiftly set off, eager to see Jagannātha Śvāmī.

eva sa bhagavān knāh / pathi gacchan kpā-nidhiḥ
dtvā gopam uvāceda / sa-takra-kalasa prabhūḥ 22
evam - thus; sah - He; bhagavân - the all-opulent Lord; knah - Kṛṣṇa Caitanya;
pathi - on the path; gacchan - going; kṛpā-nidhiḥ - the jewel of mercy; dṛvā - seeing;
gopam - cowherd boy; uvāca - said; idam - this; sa-takra-kalasam - with a pot of
diluted buttermilk; prabhuh - 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-harena / sampūrna-kalasa dadau 23**

pipāsitaḥ - thirsty; ahām - I; takram - buttermilk; me - to Me; dehi - give; go-pa - O
cowherd; yathā-sukham - if it pleases you; śrutvā - hearing; parama-harena - with
great joy; sampūrna-kalasam - 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.

**hastābhya kalasa dhtvā / sa-takra bhakta-vatsalah
 pitvā gopa-kumārāya / vara dattvā yayau hariḥ 24**

hastābhyaṁ - with His hands; kalasam - pot; dhtvā - held; sa-takram - with
buttermilk; bhakta-vatsalah - fond of devotees; pitvā - 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-navadvipa-vihāre śrī-gauridāsa-anugraha
Śrī Gaurāṅga Shows Mercy to Gauridāsa Paṇita
While Delighting in Navadvipa

eva kramena pathi gaura-candraś / calan samāyāt kuliyaḥva-puram
 śrutvā yayus tatra mahā-nidheḥ kila / śrīman-navadvipa-nivāsinaḥ
 pare 1

evam - thus; kramena - gradually; pathi - on the path; gaura-candraḥ - the Lord
like a golden moon; calan - travelling; samāyāt - arrived; kuliya-āhva-puram - the
town named Kuliya; śrutā - hearing; yau - they went; tatra - there; mahā-nidheha - of the bearer of the great treasure; kila - indeed; śrīman-navadvipa-nivāsinah - the residents of Navadvipa; 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 Navadvipa 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-paṅkaja 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-paṅkajam - lotus face; muhuḥ - again; pibanti - they drink; hareṇa - with joy; na - not; tptim - satiation; āpire - get; vadanti - they say; sarve - all; kta-kaṇṭha-vāsasah - like those choked by garments tied around the throat; jagat-guru - the guru of all living beings; sneha-vaśaṃ - 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-navadvipam alaṅkuru prabho / sankīrttanānanda-su-magnacittaiḥ
sva-bhakta-vargair iti prārthitah svaya / harir yayaḥ tatra sva-nāma-kautukī 3

śrīman-navadvipam - beautiful Navadvipa; alaṅkuru - make an ornament; prabho - O Prabhu; sankīrtana-ānanda - the joy of sankīrtana; su-mugdha-cittaiḥ - with minds bemused; sva-bhakta-vargaiḥ - with His group of bhaktas; iti - thus; prārthitah - requested; svayam - Himself; harīḥ - the dispeller of evil; yayaḥ - He went; tatra - there; sva-nāma-kautukī - eager for His own names.

"O Prabhu, kindly ornament the beautiful town of Navadvipa by Your presence." Being thus solicited by the host of His bhaktas, whose minds were immersed in the bliss of sankīrtana, Śrī Hari departed with them for that town, eager to taste the mellows of His own names.

āgatyā mātuś caraṇābhivandana / bhūmau nipatya ktavān māt-bhaktah
tadaiva sā sa-tvaram eva harāt / vismtya sarvva ca tam ālilinga 4

āgatyā - having come; mātuḥ - of His mother; carana - feet; abhivandanam - worshipping; bhūmau - on the earth; nipatya - falling; ktavān - did; māt-bhaktah - devoted to His mother; tada - 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 kna-mukhāravinda / sieca ta vatsala-bhakti-niraiḥ
catur-vidhenāpi rasena cānna / sambhojayitvā mudam āpa vatsalā 5*

*sā - she; cumbatī - kissing; kna-mukha-aravindam - Kṛṣṇa's lotus face; sieca - she sprinkled; tam - Him; vatsala-bhakti-niraiḥ - 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 ādyam ca sāyam
bhuktvā vatsala-bhakti-pūrnatamayā baddhas tayā śrī-harir
mātrā sarvva-sukha-prado jayati sa śrī-bhakta-vaśyah prabhuḥ 6*

*nitya-ānandena - with Nityānanda; sārdham - 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-pūrnatamayā - by most perfect maternal devotion; baddhaḥ - bound; tayā - by her; śrī-hariḥ - Hari; mātrā - by His mother; sarvva-sukha-prādah - the giver of all joy; jayati - glories!; sah - He; śrī-bhakta-vaśyah - 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-premābhimattah
sandrānandojvala-maya-navadvipam alambamānāh
nānā-bhāvaih praṇayi-nikaraiḥ sevyamānō nijesa
tan-nāmāṁta-kirttanaíś tri-jagatā tāpa-traya nāsayan 7*

*nitya-ānandah - personified eternal bliss; jayati - glories; satatam - always; gaura-prema-abhimattah - delighted by love for Gaura; sāndra-ānanda - concentrated bliss; ujjvala-maya - blazing; navadvipam - nine islands; alambamānāh - who takes shelter; nānā-bhāvaih - with many moods; praṇayi-nikaraiḥ - by a multitude of confidential associates; sevyamānāḥ - served; nīja-īśam - own Lord; tat-nāma-anta - the nectar of Gaura's names; kirttanaiah - 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-rūpena nija-priyāyah / samīpam āsādyā nijā hi mūrttim
vidhāya tasyā sthita ea knah / sā lakmi-rūpā ca nievate prabhum 8

prakāśa-rūpena - by a revealed form; nija-priyāyah - for His own beloved, Viṣṇu-priyā; samīpam - nearness; āsādyā - attaining; nijām - own; hi - certainly; mūrttim - form; vidhāya - bestowing; tasyām - on her; sthitah - abiding; eah - this; knah - Kṛṣṇa Caitanya; sā - she; lakmi-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.

gadādharenāpi sama rasa-jñō / gaurāṅga-candro viharaty ahar-niśam
śrīman-navadvīpā-nivāsibhiḥ saha / śrī-knā-sankīrttana-magna-cittaiḥ 9

gadādharena - with Gadādhara; āpi - also; samam - in company; rasa-jñah - the connoisseur of rasa; gaurāṅga-candraḥ - the moon of Gaurāṅga; viharati - revels; aha-niśam - day and night; śrīmaṭ-navadvīpā-nivāsibhiḥ - with the residents of Navadvīpa; saha - with; śrī-knā-sankīrtana-magna-cittaiḥ - whose minds are immersed in Śrī Kṛṣṇa-sankīrtana.

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-sankīrtana.

śrīvāsa-mukhyā ye bhaktās / teā ghe ghe prabhuḥ
sva-prakāśatayā pūrna-kīrtanānanda-dāyakah 10

śrīvāsa-mukhyā - headed by Śrīvāsa; ye - who; bhaktāḥ - devotees; teām - their; ghe ghe - in home to home; prabhuḥ - the Master; sva-prakāśatayā - by His ability to reveal Himself; pūrna - full; kīrtana-ānanda-dāyakah - 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-lilādyaiḥ / sapūrṇaḥ kautukādibhiḥ
srīdhareṇa sama nitya / krīḍati gaura-sundarāḥ

vidyā-vinoda - pastimes of pleasure in scholarship; līla - pastimes; ādaiḥ - and so on; sapūrṇaḥ - fully complete; kautuka-ādibhiḥ - by prank-playing and so on; srīdhareṇa - with Khola-veca Śrīdharā; samām - in association; nityam - eternally; krīḍati - He plays; gaura-sundarāḥ - 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 Śrīdharā, the salesman of banana products.

tato nityānanda-gaura-candrau sarvveśvareśvarau
jayatā gaurī-dāsākhya-pandītasya ghe prabhū
tataḥ - then; nityānanda-gaura-candrau - Nityānanda and Gaura Candra; sarva-īśvara-īśvarau - the controllers of the controllers of all; jayatām - glory be!; gaurī-dāsa-ākhya-pandītasya - of the scholar named Gauridāsa; 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 Gauridāsa Pañita.

tasya premnā nibaddhau tau / prakāśya rucirā śubhām
mūrtti svā svā rasaiḥ pūrṇā / sarvva-śakti-samanvitām
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 Gauridāsa'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
tābhya saha bhuktavantāv / anna ca vividha rasam
dadataḥ - They gave; parama-prītau - very pleased; nivasantau - residing; yathāsukham - at Their pleasure; tābhyaṁ - 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.

dvā tau sac-cid-ānanda-vigrahau dvija-sattamah
śuddha-sakhya-rasenāpi / sevayām āśa sarvadā
dvā - at; tau - They; sac-cid-ānanda-vigrahau - through the bliss of being in the spiritual plane; dvija-sattamah - at the time of creation; śuddha-sakhya-rasenāpi - the eternal form of sentiment; sevayām - and; āśa - desire; sarvadā - all the time.
dtvā - seeing; tau - They; sat-cit-ānanda-vigrahau - forms of eternity, bliss and knowledge; dvija-sattamah - 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).

sarvve nityāḥ saśvatāḥ ca / dehās tasya mahātmanah
hānopādāṇa-rahitā / iti vedānusārataḥ 16

sarve - all; nityāḥ - eternal; saśvatāḥ - imperishable; ca - and; dehāḥ - bodies; tasya mahātmanah - of the Supreme Soul; hāna - diminution; upādāṇa - material cause; raḥitāḥ - 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-lilā-vigrahāḥ sarvve / bhakta-citte nirantarām
tīthanti paramāṇanda-dāyino bhakta-vatsalāḥ 17

śrī-lilā-vigrahāḥ - glorious pastime forms; sarve - all; bhakta-citte - in the heart of a bhakta; nirantarām - incessantly; tīthanti - they reside; paramāṇanda-dāyināḥ - 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 Gauridāsa Panita While Delighting in Navadvipa," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Fifteenth Sarga

navadvipa-vihāra-Śrī-puruottama-dārśanam
Pleasure Pastimes in Navadvipa and Darśana of Jagannātha Svāmī

tataḥ ca kṣa-caitanya-nityānandau jagad-gurū
śrīlādvaitācārya-geha / jagmatuḥ prema-vihvalau 1

tataḥ - then; ca - and; kṣa-caitanya-nityānandau - Gaura and Nitāi; jagat-gurū - the gurus of all sentient being; śrīlādvaitācārya - 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 Advaitacārya while immersed in prema.

tau dvā sahasotthāyādvaitācāryo maheśvarah
sa-ganah prema-vivaśo / dhtvā tac-carana-ambujam 2

tau - Them; dvā - having seen; sahasā - suddenly; utthāya - rising; advaita-
ācāryaḥ - the avatarā of a devotee; mahā-īśvarah - great controller; sa-ganah - with
his men; prema-vivaśah - overcome with love; dhtvā - held; tat-carana-ambujam -
Their lotus feet.

When Advaita ācārya, 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-vikramah 3

prakalya - bathing; vidhi-vat - by vaisnava principle; harāt - out of joy; pītvā -
drinking; śirasi - on His head; dhārayan - holding; nanartta - danced; vāsah -
garment; dhunvānah - waving; matta-keśari - maddened lion; vikramah - prowess.

After Śrī Advaita bathed Their feet, in accord with the vaisnava precept, He
ecstatically drank that footwash and clasped Their feet upon His head. Then with the
vigor of a intoxicated lion, He danced and waved His upper cloth in the air.

tam ālingya praharena / pranamyā ca punah punah
tenā sampūjitau prītau / śāly-anna-bhojanādinā 4

tam - Him; ālingya - embracing; praharena - with great gladness; pranamyā -
bowing down; ca - and; punah punah - 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.

sankirttana-sukhe magnau / tena sārdhā jagad-gurū
tnyantau bhakta-vargaiḥ ca / veśitau parameśvarau 5

sankirttana - the congregational chanting of Kṛṣṇa's names; sukhe - in the
happiness; magnau - immersed; tena sārdham - with Him; jagat-gurū -two gurus of
the cosmos; ntyantau - dancing; bhakta-vargaiḥ - by the assembly of bhaktas; ca -
and; veśitau - surrounded; parama-iśvarau - two supreme controllers.

Thereafter those two Supreme Personalties, who had appeared as the gurus of all
living entities, became immersed in the joy of sankirttana in company with Advaita
_cārya and danced, surrounded by the assembled bhaktas.

tata ācāryah sahasā / bāhyam āsādyā sa-tvaram
ānāyya śrī-navadvipāt / sa-bhaktā śrī-sācit tu tām 6

tatah - then; ācāryah - Śrī Advaita; sahasā - suddenly; bāhyam - outside; āsādyā - went; sa-tvaram - quickly; ānāyya - brought; śrī-navadvipāt - from Navadvipa; sa-bhaktām - with the devotees; śrī-sācim - Mother Śacī; tu - indeed; tām - her.

Then the _cārya suddenly went outside and swiftly brought Śrī Śacī Devī from Navadvipa along with the devotees from that area.

bubhujē sa tayā cāpi / tathā vainava-patnībhih
saha pācitam anna ca / pāyasādi-catur-vvidham 7

bubhujē - He ate; sah - He; tayā - by her; ca - and; api tathā - as well; vainava-patnībhih - with the wives; saha - in company; pācitam - cooked; annam - food; ca - and; pāyasā-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 vaisnavas.

purī-śrī-mādhavah kna-premānanda-sukhārnavaḥ
tasyāpy ārādhana-tīthau / caitrasya śukla-pakake 8

dvādaśyā bhojayām āsa / dvau prabhū sāgrahe mudā
tathā bhakta-gaṇān sarvān / ācāryo 'dvaita iśvārah 9

purī-śrī-mādhavah - Mādhavendra Purī; kna-prema - of love of Kṛṣṇa; ānanda-sukha-arnavah - blissful ocean of happiness; tasya - his; api - indeed; ārādhana-tīthau - 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; ācāryah - the teacher of bhakti; advaita-iśvārah - the Supreme Lord, Advaita.

Śrī Mādhava Purī is a blissful ocean of Kṛṣṇa-premānanda. On His appearance day, the dvādaśi 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 kna-caitanya-vallabhena ca
svaya maḥā-prasāda hi / bhuktvānandam avāpnyāt 10

tasyām - on that date; tena - with Him; samam - in the company; kna-caitanya-vallabhena - with the beloved of Kṛṣṇa Caitanya; ca - and; svayam - spontaneously; maḥā-prasādam - great mercy of the Lord; hi - certainly; bhuktvā - having eaten; ānandam - joy; avāpnyāt - got.
At that holy festival, Advaitācārya felt heartfelt ananda while eating mahā-prasāda in the company of Śrī Krṣṇa Caitanya and His beloved Nītāi.

śrī-mādhava-pūri-prema-rasau śrī-sacī-nandanau
hari-sankirtanānandau / bhaktaiḥ saha nanartatuh 11

śrī-mādhava-pūri-prema-rasau - tasting the mellows of Śrī Mādhava Pūri's love; śrī-sacī-nandanau - the sons of Śacī; hari-sankirtana-anandau - feeling the bliss of Hari sankirtana; bhaktaiḥ - with the devotees; saha - together; nanartatuh - danced.

The two sons of Śacī tasted the rasa of Śrī Mādhava Pūri's love, felt the bliss of Hari-nāma-sankirtana, and danced along with all the devotees.

eva ktvā dina tatra / sthitvā māt-vaśānugau
tā prasādyā madhurayā / girā saśāta-vighrahaū 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-vighrahaū - 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-ganān / tathā śrīvāsaka prabhum
sasāntvayya sukhenaī / gamanāya kṛtāya 13

ācāryādīn - Śrī Advaita, etc.; bhakta-ganān - the assembly of devotees; tathā - also; śrīvāsaka - the pure devotee; prabhum - the master; sasāntvayya - pacifying; sukhena - congenially; api - and; gamanāya - for departure; kṛtā-udyamāna - made attempt.

After charmingly pacifying the hearts of the ācārya and the other bhaktas, especially Śrīvāsa Prabhu, They attempted to depart.

teā vikridita ke' pi / varnayanti mahātmanām
yathā kne madhu-pūri-gate śrī-vraja-vāsināḥ 14

teām - Their; vikriditam - playful talk; ke api - who indeed?; varnayanti - can describe; maha-ātmanām - of those great souls; yathā - as; kne - when Lord Krṣṇa; madhu-pūri-gate - went to Madhu-pūri; śrī-vraja-vāsināḥ - 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.

tīṭhantī tan-mayāḥ sarvve / tathāte vaiṇavottamāḥ
cintayantaś ca tal-lilā / babhūvus tan-mayāḥ kila 15
tithanti - they stood; tat-mayāḥ - absorbed in Them; sarve - all; tathā - also; ete - they; vainava-uttamāḥ - topmost vaisnavas; cintayantah - meditating on; ca - and; tat-lilām - Their pastimes; babhūvuh - were; tat-mayāḥ - having an identical mood as Them; kila - truly.

All those topmost vaisnavas remained standing there with their minds absorbed in Gaura and Nītāi, and contemplated Their divine pastimes until they verily became of one nature with Them.

$kṣa-rāmau ca tāv etau / tatra te ca mahattamāḥ
upameya-gatir jñeyāḥ / kṣa-prāṇā babhuḥ sadā 16$

$kṣa-rāmau - the two divine brothers; ca - and; tāv - Those; etau - These; tatra - there; te - they; ca - and; mahattamāḥ - greatest of the great souls; upameya-gatih - the process of comparison; jñeyāḥ - the things to be known; kṣa-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 Nītāi. The supremely great devotees who held Kṛṣṇa dearer than their life-breath could understand these things by means of comparison.

tataḥ svaya śrī-jagād-īśvarāv ubhau / śrīmāj-jagannātha-
didkayāṇvītau
praajasmatiḥ śrī-puruottama prabhā / sva-bhakta-vndaiḥ parisevitau
dhruvam 17

tataḥ - then; svayam - Themselves; śrī-jagāt-īśvarau - the two controllers of the universe; ubhau - both; śrīmat-jagat-nātha-didkayā - with the desire to see Lord Jagannātha; anvītau - both filled with; praajasmatiḥ - went; śrī-puruottamam - Jagannātha Purī; prabhā - 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 Purusottama. As They travelled, the group of devotees in Their company rendered the two Prabhus all service.

āgatyaketa bhuvanaika-bandhū / dvā jagnāthā-mukhāravindam
premaṇṝ-pūrṇau kala-dhauta-vigrahau / babhūvatvur gadvadi-
ruddha-kanṭhakau 18

āgatyak - arriving; ketram - Purī; bhuvana-eṣa-bandhū - the two sole friends of the worlds; dvā - having seen; jagat-nātha - the Lord of the universe; mukha-aravindam - lotus face; prema-aśrū - tears of love; pūrṇau - both filled; kala-dhauta-vigrahau - two golden forms; babhūvatvuh - They were; gadvada - faltering; ruddha-kanṭhakau - both throats choked.

Upon Their arrival at Ksetra, 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-kāśi-miśrasya ghe gatau punaḥ / śrī-rāma-kṇau kila bhakta-veśita
śrī-sārvabhūmādaya eva sarvve / tatrāgatāḥ ketra-nivāsino 'pare 19

śrī-kāśi-miśrasya - of Śrī Kāśi Miśra; ghe - in the house; gatau - went; punaḥ -
again; śrī-rāma-kṇau - Kṛṣṇa Caitanya and Nityānanda Rāma; kila - indeed; bhakta-
veśita - surrounded by bhaktas; śrī-sārvabhūma-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 Kāśi
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-vaiḥava / pranamya bhūmau pranipatya te
mudā
baddhānjali sāśru-vilola-locanāḥ / sa-gadgada kna-rasābdhi-magnāḥ
20

paśyanti - they see; tat-pāda-saroja - Their lotus feet; vaiḥava - glory; pranamya -
bowing down; bhūmau - on the earth; pranipatya - falling down; te - they; mudā -
gladly; baddha-ānjaliṃ - folded hands; sa-āśru - with tears; vilola-locanāḥ - rolling
eyes; sa-gadgadam - with stammering; kna-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 mudāṅvitau
prabhū
vndāvanasya madhura kathamta / 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; muda-āṅvitau - filled
with gladness; prabhū - the Prabhus; vndāvanasya - of Vrndāvana; madhuram -
sweet; kathamta - nectar of the topics; śuśrāvayām āsatur - they narrated; eva -
indeed; māna-dau - giving of respect.

The two Prabhus quickly rose and lovingly, happily and respectfully embraced
them all. Then They narrated the Vrndāvana-kathamta, sweet nectar tales of
Vrndāvana.

Thus ends the Fifteenth Sarga entitled "Pleasure-Pastimes in Navadvīpa and

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Sixteenth Sarga
pratāpa-rudra-anugrahah
The Lord Shows Mercy to Pratāpa Rudra Mahārāja

tato gaja-patī rājā / darśanārtha mahāprabhoḥ
sārvvabhauma samāhūya / rāmānanda-samanvitam 1

tatah - then; gaja-patī - 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-tvāra prītah / sādara vinayānvitah
darśana gaura-candrasya / sāgrajasya katha bhavet 2

papraccha - he asked; sa-tvaram - quickly; prītah - lovingly; sa-ādaram - with respect; vinayā-anvītah - 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 tavā
upāyāntaram āsādyā / kartavyam na tu sammukham 3

sah - he; prāha - said; tam - to him; mahā-rāja - O great king; darśanam - sight; durghaṭam - difficult to get; tavā - 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 saṁkīrttanānandā-mattau tau paraṁśvarau
tadaiva te mahā-rāja / kartavya darśana tayoḥ 4
yadā - when; sankīrtana-ānanda-mattau - delighted by the joy of sankīrtana; tau - the two; parama-Īśvarau - supreme controllers; tadā - then; eva - indeed; te - your; mahā-rāja - O great king; kartavyam - to be done; darsanam - sight; tayoh - of the two.

"When those two Supreme Lords become intoxicated by the joy of sankīrtana, then, O great king, you may attempt to see Them."

bhadrām eva tathā kāryya / yathā sīghra bhaved dvija
iti prāha samutkāntah / rājā prahasitānanaḥ 5

bhadram - blessing; eva - indeed; tathā - so; kāryam - endeavor; yathā - as; sīghram - speedily; bhavet - it may be; dvija - O brāhmaṇa; iti - thus; prāha - he said; samutkānthah - very eagerly; rājā - the king; prahasita-ānanah - 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 paramesvarau
śrutvā rājā samāsādyā / dararṣa karunārnavau 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; dararṣa - he saw; karunā-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-mukhāmtaih
maṇḍitau tau samudvīkyā / rājāśṛu-pulakānvitah 7

aśru - tears; kampa - trembling; pulaka - eruptions; ādyaih - and so on; nāsā-lāla-mukha-amtaih - by nectarean saliva from Their noses and mouths; maṇḍitau - decorated; tau - the two; samudvīkyā - 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 prītah / suptah svapne dādarṣa tau
ratna-sīhāsana-sthau ca / kīrttanānanda-vigrāhau 8

yayau - he went; sva-bhavanam - to his own house; prītah - pleased; suptah - slept; svapne - in a dream; dādarṣa - he saw; tau - the two; ratna-sīha-āsana-sthau - seated on bejewelled lion seats; ca - and; kīrtana-ānanda-vigrāhau - forms of the bliss of
kirtana.

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 kirtana, and They were seated upon jewelled lion-thrones.

tatah pralambāri-mura-dvīau sukha / paśyan sadā pūrna-vilāsa-vaibhavau
ki ki bruvan bhūmi-patana sunirbhara / punah samutthāya dādarṣa tau prabhū 9

tatah - then; pralamba-ari - the enemy of Pralamba, Balarāma; mura-dvīau - the enemy of Mura, Jagannatha; sukhām - happily; paśyan - seeing; sadā - always; pūrna-vilāsa-vaibhavau - filled with the glories of Their pastimes; kim kim - what? what?!; bruvan - saying; bhūmi-patana - falling to the earth; su-nirbharam - with great force; punah - again; samutthāyya - rising; dādarṣa - 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 Prabhūs.

eva sa vāra-traya eva svapna / dtvā rudan prema-vibhinna-dhairyyah
     tatah samutthāya jagāma sa-tvaram / gaurāṅga-pādāmbujayoh
          samipakam 10

evam - thus; sah - he; vāra-trayam - thrice; eva - indeed; svapnam - dream; dtvā - seeing; rudan - weeping; prema-vibhinna-dhairyyah - composure lost through love; tatah - then; samutthāya - rising; jagāma - he went; sa-tvaram - quickly; gaurāṅga-pāda-ambujayoh - of the lotus feet of Gaurāṅga; samipakam - 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 sāṭāṅgam asau punah punah / nipatya bhūmau ca rudan
         muhur mmuhuh
dhvā prabhoh śrī-caranāmbuja hdi / tuṭāva sarvveśvaram ādi-puruam 11

praṇamya - bowing down; sa-āṭa-āṅgam - with the six limbs; asau - he; punah punah - repeatedly; nipatya - falling; bhūmau - on the earth; ca - and; rudan - weeping; muhuh muhuh - more and more; dhvā - held; prabhoh - of the Master; śrī-caranā-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:

\[ jaya jaya jagad-\text{i}sa \text{ prema-\text{pūrṇa-prakāśa}/ sakala-jana-nivāsānanda-bhogendra-\text{sāyin} } \]
\[ \text{nīja-jana-mati-matta-bhṅga-cumbi-sva-pāda/ sarasija-virahārtta pāhi mā dina-bandho} 12 \]

\[ jaya jaya - \text{glories!; jagat-\text{i}sa - O Lord of the universe; prema-\text{pūrṇa-prakāśa} - O revealer of the full measure of love; sakala-jana-nivāsa - O resident in the hearts of all beings; ānanda-bhoga-indra-\text{sāyin} - who reclines on the coils of the best of snakes; nīja-jana - own man; mati - desire; mata-bhṅga - intoxicated bee; cumbi - kissing; sva-pāda-sarasija - lotus feet; viraha-ārtam - afflicted by separation; pāhi - protect; mām - me; dina-bandho - O friend of the distressed. \]

"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 Seśa 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."

\[ \text{eva stuvanta n-pati jagat-patīh/ śṅgāra-poa nīja-vaibhava prabhuḥ} \]
\[ \text{śrī-vigraha aḍ-bhujam adbhuta mahā/ pradarśayām āsā mahā-} \]
\[ \text{vibhūṭih} 13 \]

\[ evam - thus; stuvantam - praising; n-patim - protector of men; jagat-patīh - protector of the universe; śṅgāra-poam - abundance of ornaments; nīja-vaibhavam - own glories; prabhuḥ - Master; śrī-vigraham - radiant form; aṭ-bhujam - six-armed; adbhutam - wonderful; mahat - great; pradarśayām āsā - displayed; mahā-vibhūṭih - great opulence. \]

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.

\[ \text{pūrnānanda parama-madhura darśayan gaura-candrah} \]
\[ \text{premoddāmo jayati satata ghūrnayan netra-bhṅga} \]
\[ \text{nityānandaḥ svayam api bala divya-mādhuryya-pūrna} \]
\[ \text{premonmādaiḥ śubham api nīja vigraham śānta-rūpam} 14 \]

\[ pūrṇa-ānandam - filled with bliss; parama-madhuram - ultimate charm; darśayan - showing; gaura-candrah - the Golden Moon; prema-uddāmāh - unbounded love; jayati - glories; satatam - ever; ghūrnayan - rolling; netra-bhṅgam - eye-bees; nitya-ānandah - ever blissful; svayam - Himself; api - very; balam - Balarāma; divya- mādhurya - divine sweetness; pūrna - complete; prema-unnādaih - with the madnesses of love; śubham - sublime; api - although; nījam - personal; vigraham - form; śānta-rūpam - form of peace. \]

Glory to the golden moon of Krṣṇa 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.

**ūṛddha hasta-dvayam api dhanur-bbāna-yukta ca madhya**
vaśi-vakah sthala-vinihatam uttamā gaura-candraḥ

**śe-a-hasta-dvaya ca parama-sumadhura ntya-vesa sa bibhrat**
eva śrī-gaura-candra npa-patir akhila prema-pūrṇa dadarśa 15

**ūṛddhyam - above; hasta-dvayam - a pair of hands; api - also; dhanur-bbāna-yuktam - having bow and arrow; ca - and; madhyam - middle; vaśi - flute; vakah - chest;**
**sthala - broad; vinihatam - placed; uttamam - excellent; gaura-candraḥ; sea-hasta-dvayam - the last pair of hands; ca - and; parama-sumadhuram - very graceful; ntya-vesam - attitude of dancing; ca - and; bibhrat - holds; evam - thus; śrī-gaura-candram - the Golden Moon; npa-patih - 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.

**dtvā śrī-hari-rāmayoh su-madhurā śrī-rāsa-līlā smaran**
preamāsrū-pulakāvtah katipayāṇ slokān pathan ntyati

**śrīmad-bhāgavatasya tasya parama mādhurya-sārasya ca**
śrī-gopi-jana-mandali-śubha-gayoh svānanda-bhāvonmādaiḥ 16

**dtvā - having seen; śrī-hari-rāmayoh - of Hari and Rāma; su-madhurām - very sweet; śrī-rāsa-līlā - the rāsa dance; smaran - remembering; prema-astrā - tears of love; pulaka - with erect hairs; āvah - covered; katipayāṇ - a few; slokā - verses; pathan - reciting; ntyati - He dances; śrīmat-bhāgavatasya - from the spotless Purāṇa; tasya - His; paramam - supreme; mādhurya-sārasya - of the essence of sweetness; ca - and; śrī-gopi-jana-mandali - who makes a dance-circle with the gopis; subhagayoh - of the two elegant songs; sva-ānanda - with their own bliss; bhāva-unmādaiḥ - 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 gopis, 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-triśatitamādhyāye:**

**kadācid atha govindo / rāmaś cādbhuta-vikramah**
vijahratur vane rātryā / madhya-gau vraja-yoītām 17

**śrī-bhāgavate - in the Śrīmad Bhāgavatam; daśama-skandhe - in the Tenth Canto;**
catu-triṣaṭitama-adhyāye - in the Thirty-fourth Chapter; kadācit - once; aha - then; govindaḥ - the giver of pleasure to the cows, senses and land; rāmaḥ - the reservoir of pleasure; ca - and; adbhuta-vikramah - of amazing prowess; vijrāratuh - took pleasure; vane - in the forest; rātra-yām - at night; madhya-gau - went in the midst; vṛaja-yoḥtām - of the women of Vṛaja.

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 Vṛaja.

**upāgyaṃaṇau lalita / strī-janair baddha-sauhdaiv**
**sv-alāṅkāṇuṇiliptāṅgau / sragvinau viraṇo 'mbarau 18**

**upāgyaṃaṇau** - Their glories being sung; **lalita** - charmingly; **strī-janaiḥ** - by the womenfolk; **baddha-sauhdaiv** - cherished out of affection; **sv-alāṅkāṇa** - nicely decorated; **anuipi-āṅgau** - limbs smeared with (sandalwood pulp); **sraṅ-vinau** - garlanded; **viraṇaḥ** - 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-ṃukha māṇayantāv / uditodupa-tāraṇaṃ**
**jagatuḥ sarva-bhūtānā / manah śravaṇa-maṅgalam 19**

**niśā-ṃukha** - the mouth of night (evening); **māṇayantau** - honoring; **udita** - rising; **udupa** - moon; **tāraṇa** - stars; **jagatuḥ** - They sang; **sarva-bhūtānām** - for all living beings; **manah** - 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."

**dvā ad-bhūja-vigraha prabhu-vara śrīmat śacī-nandana**
**pūrṇāḥ sarva-mahaj-janāś ca satata śrī-sārvabhaumādayaḥ**
**śrī-kna-guna-kirtanāmata-rase magnā vihastā babhuḥ 20**

**dvā** - seeing; **at-bhūja** - six-armed; **vigraha** - form; **prabhu-vara** - best of Lords; **śrīmat** - illustrious; **śacī** - of Śacī; **nandana** - the delight; **rāmam** - the reservoir of pleasure; **rohini-putram** - the son of Rohini; **eva** - indeed; **pulakaiḥ** - by erect hair; **sammanditaḥ** - fully decorated; **ca** - and; **aśrubhiḥ** - by tears; **pūrṇāḥ** - full; **sarva-mahat-janāḥ** - all the great souls; **ca** - and; **satatam** - always; **śrī-sārvabhaumādayaḥ** - Śrī Śārvabhauma and the others; **śrī-kna-guna** - the qualities of Śrī Krṣna; **kirtana-amta** - the nectar of kirtana; **rase** - in the rasa; **maṅgāḥ** - immersed; **vihastāḥ** - overwhelmed; **baṅhuh** - became.

When all the great souls headed by Śārvabhauma saw their great Master, the illustrious son of Śacī, displaying His six-armed form, and Nityānanda Rāma appearing
as Balarama, the son of Rohini, 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 Sri Krishna.

Thus ends the Sixteenth Sarga entitled "The Lord Shows Mercy to Pratapa Rudra Maharaja," in the Fourth Prakrama of the great poem Sri Caitanya Carita.

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Seventeenth Sarga
bhabha-naitam
The Assembly of Devotees

atha bhakta-ganah sarve / ye ye gaua-nivasinah
gantum icchanti gauranga-darsanaya nilaacidam 1

atha - once; bhakta-ganah - the group of bhaktas; sarve - all; ye ye - whoever; gaua-nivasinah - residents of Bengal; gantum - to go; icchanti - were desiring; gauranga-darsanaya - for a sight of Gauranga; nila-acidam - to the temple like an unmoving blue mountain (Jagannatha Puri).

Once all the bhaktas residing in Gaua desired to go to Nilaca to see Sri Gauranga.

acarya shriyad-advaita / isvara jagata guru
sa-ganah paramananda / shivasaaha saha bhratbhith 2

acarya shriyad advaitah - the splendid Advaita; isvara - Supreme Lord; jagatam - of the universes; guru - weighty teacher; sa-ganah - with His group; paramananda - very jolly; shivasaah - the pure devotee; saha bhratbhith - with his brothers.

There was Sri Advaitacarya, the Supreme Lord and guru of all living entities in the company of His associates, and also Shrivasa hakra, who was in a very blissful mood, together with his brothers.

acarya ratnaha shri-candra-sekharacarya eva ca
pundarika-kakako vidya-nidhi prema-nidhi tathaa 3

acarya ratnaha - the Jewel Teacher; shri-candra-sekhara-acarya; eva - indeed; ca - and; pundarika-akakah - the lotus eyed; vidya-nidhi - the ocean of wisdom; prema-nidhi - the ocean of love; tathaa - also.

There was Candra Sekhara, known as the Jewel _carya, and Pundarikaksha Vidyānidhi, also known as Prema-nidhi.
gangā-dāsākhyakaś caiva / panditaḥ sad-guṇānvitah
vakreśvarah paṇḍitaś ca / pradyumna-brahmacāry api 4

hari-dāsākhyya-thakkuro / haridāsa-dvijas tathā
śrī-vāsudeva-dattaḥ śrī-mukunda-datta eva ca 5

śrī-sivānanda-senaś ca / putra-dārā-samanvitah
śrī-govinda-ghoa eva / mukunda-gāyakottamah 6

lekhako vijayaś caiva / śrī-sadā-śiva-paṇḍitaḥ
puruottamah saṅjayaś ca / śrimān-ākhyaka-paṇḍitaḥ 7

śrī-nandānākhyaka brahmacāri śuklāmbaras tathā
kholo-veceti vikhyātah / sa bhakta-śrīdharaḥ sukhi 8

gangā-dāsa ākhyakah - the teacher of Viśvambhra; ca - and; eva - indeed;
panditaḥ - scholar; sat-guṇa-anvītah - filled with good qualities; vakra-śvaraḥ
paṇḍitaḥ - the master of twists, a scholar; ca - and; pradyumna-brahmacāryi; api -
also; hari-dāsa - the incarnation of Brahmā; ākhyah - known; thakkuraḥ - as good as
God; haridāsa-dvijah; tathā - also; śrī-vāsudeva-dattah - the incarnation of Prahlāda
Mahārāja; śrī-mukunda-dattaḥ; eva - indeed; ca - and; śrī-sivānanda-senah - the
maintainer of the devotees; ca - and; putra-dārā-samanvitah - with his wife and
sons; śrī-govinda-ghoah; eva - indeed; mukunda-gāyaka-uttamaḥ - Mukunda the
excellent singer; lekhakah - writer; vijayah; ca - and; eva - indeed; śrī-sadā-śiva-
paṇḍitaḥ; purua-uttamaḥ - transcendental personality; saṅjayaḥ; ca - and; śrīmān;
ākhyakah - known as; paṇḍitaḥ - scholar; śrī-nandana; ākhyah - known as;
brahmacārī - celibate; śuklāmbarah; tathā - also; khola-veca - banana salesman; iti -
thus; vikhyātah - 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 Panita and Pradyumna Brahmacāry. Both hākura
Haridāsa and Dvīja 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 Vījaya, the
scholar Sadāśiva, Purusottama, Saṅjaya, and Śrīmān Panita. There were the
brahmacāris, 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 / gopīnāthākhyapaṇḍitaḥ
śrī-garbha-paṇḍitaś cāpi / paṇḍito vana-mālikāh 9

jagad-īśa-paṇḍitaś ca / hiranyākhyāś ca vaṅnavah
buddhi-mantākhyā-kuṇās ca / ācāryāḥ śrī-purandararāh 10

rāghava-paṇḍitaś caiva / vaidyā-siha-mūrārikāh
śrī-garuḍa-paṇḍitaś caiva / gopīnāthākhyā-sihakah 11
śrī-rāma-panditaś caiva / śrī-nārāyana-panditaḥ
dāmodaraḥ pandītaś ca / raghunandana-ṭhakkurah 12
śrī-mukunda-narahaṇi-ciraṇjīva-sulocanaḥ
rāmānanda-vasuṇ caiva / satyarājādayas tathā 13

lekhaka-panditaḥ - writer and scholar; ca - and; eva - indeed; gopināthaḥ - akhya - called; panditaḥ - schol; śrī-garbha-panditaḥ; ca - and; api - also; panditaḥ; vana-mālikah; jagat-iśa-panditaḥ; ca - and; hiranyaḥ; akhyaḥ - called; ca - and; vāinavaḥ - the devotee of the Lord; buddhi-mantaḥ; akhyaḥ - called; khanah - emperor; ca - and; acāryaḥ śrī-purandaraḥ; rāghava-panditaḥ; ca - and; eva - indeed; vaidya-sihaḥ - lion among physicians; murārikah; śrī-garuda-panditaḥ; ca - and; eva - indeed; gopināthaḥ; akhyaḥ - called; sihakaḥ - lionlike; śrī-rāma-panditaḥ; ca - and; eva - indeed; śrī-nārāyana-panditaḥ; dāmodaraḥ panditaḥ; ca - and; rāghunandana-ṭhakkurah; śrī-mukundaḥ; narahariḥ; ciraṇjīvaḥ; sulocanah; rāmānanda-vasuṇ; ca - and; eva - indeed; satyarājaḥ; ādayaḥ - and so on; tathā - also.

There was the writer and scholar, Gopinātha Panita, as well as Śrī Garbha Panita and Panita Vamālī. There was Jagadīśa Panita, Vaisnava Hiranya, Buddhimanta Khāna and _cārya Śrī Purandara, Śrī Rāghava Panita, Murārī, the lion among physicians, Garuda Panita and Gopinātha Siha, Śrī Rāma Panita, Śrī Nārāyana Panita, Dāmodara Panita and Raghunandana hākura, Śrī Mukunda, Narahari, Ciraṇjīva, Sulocana, Rāmānanda Vasu, Satyarāja and others.

sarve śrī-kṛṣṇa-caitanya-prāṇāḥ prema-samanvitāḥ
acāryya-prabhunā sārdham / āyayuh puruottamam 14

sarve - all; śrī-kṛṣṇa-caitanya-prāṇāḥ - who held the Lord as their life-breath; prema-samanvitāḥ - endowed with prema; acāryya-prabhunā - with the _cārya; sārdham - in company; āyayuh - went; puruottamam - Jagannātha Puri.

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-narendraḥ āyatān / bhaktān sarvesvaro hariḥ
nikaṭa-sthān bhakta-ganān / preāyām āsa sa-tvaram 15

śrīman-narendraḥ - the splendid lake of the king; āyatān - coming; bhaktān - devotees; sarva-iśvarah - controller of all; hariḥ - the remover of evil; nikaṭa-sthān - situated near Him; bhakta-ganān - 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 Nārendra Sarovara.

pāscād eva svayam api / gantu cakre manah prabhuh
bhakta-prāṇo bhakta-vaśo / bhaktāṇā prīti-dāh sadā 16

pāscāt - afterwards; eva - indeed; svayam - Himself; api - also; gantum - to go; cakre manah - fixed His mind; prabhuḥ - the Master; bhakta-prānāḥ - life force of His devotee; bhakta-vaśaḥ - controlled by His devotee; bhaktāṇām - for His devotees; prīti-dāh - 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.

nityāṇanda-prabhuḥ caiva / paṇḍitaḥ śrī-gadādharaḥ
purī-śrī paramāṇandō / bhaṭṭa-śrī-sārvabhaumakah 17

paṇḍita jagadāṇandas / tathā śrī-kāśi-miśrakah
dāmodara-svarūpaḥ ca / paṇḍitaḥ śankaras tathā 18

śrī-kāśiśvara-govāmī / paṇḍito bhagavās tathā
śrīla-pradyumna-śiśra śrī-paramāṇandā-pāṭrakah 19

śrī-rāmāṇanda-rāyaḥ ca / govinda dvāra-pālakah
brahmāṇanda-bhārati ca / śrī-rūpaḥ śrī-sanātanaḥ 20

nityāṇanda-prabhuḥ; ca - and; eva - indeed; paṇḍitaḥ śrī-gadādharaḥ; purī-śrī paramāṇandāḥ; bhaṭṭa-śrī-sārvabhaumakah; paṇḍita jagadāṇandas; tathā - also; śrī-kāśi-miśrakah; dāmodara-svarūpaḥ; ca - and; paṇḍitaḥ śankaras; tathā - also; śrī-kāśiśvara-govāmī; paṇḍitaḥ bhagavān; tathā - also; śrīla-pradyumna-śiśra; śrī-paramāṇandā-pāṭrakah; śrī-rāmāṇanda-rāyaḥ; ca - and; govindah; dvāra-pālakah - door watchman; brahmāṇanda-bhārati; ca - and; śrī-rūpaḥ; śrī-sanātanaḥ.

Nityāṇanda Prabhu together with Paṇita Śrī Gadaḍhara, Purī Śrī Paramāṇandā, and Bhaṭṭa Śrī Sārvabhaumā, Paṇita Jagadāṇandā and Śrī Kāśi Śiśra, Dāmodara Svarūpa and Paṇita Śanātaka, Śrī Kāśiśvara Govāmī, Paṇita Bhagavān, Pradyumna Śiśra and Śrī Paramāṇandā Pātra, Śrī Rāmāṇanda Rāya and Govinda, the Lord's doorman, Brahmāṇanda Bhārati, Śrī Rūpa and Śrī Sanātana...

śrī-raghunāṭha-dāsaḥ ca / vaidyaḥ śrī raghunāṭhakah
śrī-nārāyaṇa-nandākhyā / ācārya-putra-nandanaḥ 21

acyutāṇanda-govāmī / gaurāṅga-prāṇa-vallabhah
śikhi-māheti vikhyāto / vāṇī-nāthas tathāpare 22

ye kṣetra-vāśino bhaktā / āyayuh prabhunā saha
etaiḥ samanvitaḥ kna-caitanyo bhakta-vatsalāḥ 23

śrī-narendra-saras-tīrṇam / āgataḥ parameśvarah
tatrādvaito 'pi bhagavān / sa-bhaktāḥ samupasthitāḥ 24
śrī-raghunātha-dāsah; ca - and; vaidyah - physician; śrī raghunāthakah; śrī-nārāyana-nanda; ākhya - named; acārya-putra-nandanah - the delightful son of Śrī Advaita; acyutānanda-gosvāmī; gaurāṅga-prāṇa-vallabhah - whose life force is his love for Gaurāṅga; śikhi-māheti; vihīyatāh - renowned; vāṇi-nāthah; tathā - also; aparē - others; ye - who; kṣetra-vāsinah - residents of Kṣetra; bhaktāh - the devotees; āyauh - went; prabhunā - with Prabhū; saha - with; etaih - with them; samanvītah - accompanied; kna-caitanyah - the avatāra for the age of quarrel; bhakta-vatsalah - affectionate to His devotees; śrī-narendra-sarāh - the lake of the King; tīram - bank; āgatah - came; parama-iśvarah - supreme Lord; tatra - there; advaitah - Advaita; api - also; bhagavān - Lord; sa-bhaktah - with His devotees; samupasthitah - approached.

...Śrī Raghunātha Dāsa and the physician Raghunātha, Śrī Nārāyana 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 Śikhī-Māhēti as well as Vāṇinātha and all the other bhaktas who resided in Kṣetra went along with their Prabhū. In their company, the Supreme Master, Śrī Krṣṇa 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.

ubhayaṃ darśanād eva / sarvve jāta-mahotsavāḥ
āśra-kampādayo bhāvā / mūrtimantas tadā babhuh 25

ubhayoh - of the two; darśanāt - by seeing; eva - indeed; sarve - all; jāta-mahā-
utsavāḥ - became very festive; āśru-kampa-ādayah - tears, trembling and so on;
bhāvāḥ - ecstacies; mūrtimantah - personification; tadā - then; babhuh - 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-vihārah
Pleasure Pastimes in Narendra Sarovara

bhāvam āsādyā te sarvve / paramānanda-vihvalāḥ
namanti daṇḍavat bhūmāu / hari-dhvani-samanvitāḥ 1
bhāvam - ecstasy; āsādyā - attained; te - they; sarve - all; parama-ānanda - supreme bliss; vihvalāh - overwhelmed by; namanti - they bow down; danda-vat - like rods; bhāmāu - on the earth; hari-dhvanī-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 / vainavaiḥ saha vainavān
darśayann āśramādinā / vainavārādhane vidhim 2

īśvarah - Supreme Lord; api - although; namah cakre - made obeisances; vainavaiḥ saha - with the vaisnavas; vainavān - to the vaisnavas; darśayan - showing; āśrama-ādinām - among spiritual and social positions; vainava-ārādhane - in worship of a vaisnava; vidhim - principle.

Although He is the Supreme Lord, Śri Gaurāṅga also offered obeisances to the vaisnavas along with the other vaisnavas, showing that despite all spiritual and social positions the principle of honoring the vaisnava is of paramount importance.

api cet su-durācāro / bhajate mām ananya-bhāk
sādhur eva sa mantavya / iti kṣa-mukhiditam 3

api - although; cet - if; su-durācārah - very misbehaved; bhajate - he worships; mām - Me; ananya-bhāk - with no other shelter; sādhuh - a saint; eva - indeed; sah - he; mantavyaḥ - to be considered; iti - thus; kṣa-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 Śri Kṛṣṇa (Bhagavad Gītā 9.30).

prakāśya jana-saṅghānā / hitāya jagad-īśvarah
vainavān vandana cakre / nyāsādi-mada-khandañman 4

prakāśya - revealing; jana-saṅghānām - of the groups of people; hitāya - for the welfare; jagat-īśvarah - the supreme controller of the universe; vainavān - devotees of the Lord; vandana - worship; cakre - did worship; nyāsā-ādi - headed by the sannyāsīs; mada - pride; khandañman - breaking.

Revealing this principle for the benefit of all classes of men, the Jagadiśvara performed worship of the vaisnava and thus smashed the false pride of persons in high positions, beginning with those in the sannyāsa order.

kampāṣru-pulaka-vyāptā / dhūli-mandita-vigrahāḥ
ntyantaḥ ca namantaḥ ca / gāyantaḥ ca punah punah 5
kampa-aśru-pulaka - trembling, tears and erect hairs; vyāptāḥ - covered; dhālimandita - decorated by dust; vigrahāḥ - forms; ntyantah - dancing; ca - and; namantah - bowing down; ca - and; gāyantah - singing; ca - and; punah punah - repeatedly.

The vaisnavas' 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-mattāh sva na vidanti te
gaurāṅga jaya gaurāṅga / gaurāṅga iti vādinaḥ 6

gaurāṅga-darśana-ānanda-mattāh - delighted by the happiness of seeing Lord Gaurāṅga; sva - 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 vaiṅava-patnyas ca / dūre dīvā mahā-prabhum
tāsā prema-parā-kāthā / ko veda ko 'pi savadet 7

tathā - also; vaiṅava-patnyah - the wives of the vaisnavas; ca - and; dūre - from afar; dīvā - seeing; mahā-prabhum - the great Master; tāsāmi - their; prema-parā-kāthām - excellence of transcendental love; kah - who?; veda - knows; kah api - who indeed?; savadet - can speak.

As the wives of the vaisnavas 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 saśayah
śrī-kna-nāma-pūrṇāsyaḥ / premāsru-pulakānvitāḥ 8

tataḥ - then; tā - they; śrī-hare - of Śrī Hari; bhakti-savyāpinyah - pervaded by devotion; na - not; saśayah - doubt; śrī-kna-nāma - names of Kṛṣṇa; pūrṇa - filled; āsyaḥ - 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-knau śrī-yātrā-govinda eva ca
jala-krīḍārtha āyātau / narendra-sarasī dhruvam 9

tadā - then; eva - indeed; rāma-knau - the divine duo; śrī-yātrā-govindaḥ - the moveable festival Deity of Govinda; eva - indeed; ca - and; jala-krīḍā - water sports; artham - for the purpose of; āyātau - came; narendra-sarasī - 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-sankirtanādibhiḥ**

manḍitā bhakta-vargaiś ca / gaura-govinda-kīṁkaraḥ 10

* mahā-vibhūti - great opulence; sayuktā - endowed with great opulence; hari-sankirtana - the congregational chanting of Hari’s names; adibhiḥ - and so on; manḍitā - enhanced by; bhakta-vargaiḥ - with the groups of devotees; ca - and; gaura-govinda-kīṁkaraḥ - 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-mudah**

govinda-rāma-knāś ca / kurvanti jala-kautukam 11

nāvam - boat; āsādyā - getting on; tāvac - for so long; ca - and; viharanto - enjoying; mahā-mudah - very joyous; govinda - the festival form of Jagannātha; rāma-knāś - 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 kautuki**

gadādhara-rasollāśi / nityānanda-sukha-pradah 12

sa-bhaktah - with His devotees; gaura-candraḥ - the Golden Moon; ca - and; jalam - water; āviśya - entering; kautuki - eagerly; gadādhara; rasa-ullāśi - delighted in rasa; nityānanda - the original form of a devotee; sukha-pradah - 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-prethas ca / svarūpādyaiḥ samanvitaḥ**

krīḍati paramānandam / yamunāyā yathā purā 13

advaitācāryya-prethah - most dear to Advaita; ca - and; svarūpā-ādyaiḥ - with Svarūpa-Dāmodara and the others; samanvitaḥ - together with; krīḍati - He sported; parama-ānandam - in transcendental bliss; yamunāyām - 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 sanatana-rūpa-śrī-ramanātheśvaro hariḥ
murāri-rāma-śrivāsa-gauridāsa-priyo 'pi yah 14

paramāṇanda-puri-vaśī-rāmāṇanda-sahāyavān
kāśīvara-māna-dātā / hari-dāsa-priyāṅkaraḥ 15

sah - He; sanatana-rupa-śrī-ramanātheśvaro - the Lord of these devotees; hariḥ - the dispeller of sin; priyāḥ - their beloved; api - also; yah - who; paramāṇanda-puri-vaśī-rāmāṇanda; sahāyavān - took company from; kāśīvara; māna-dātā - gave honor to; hari-dāsa; priyāṅkaraḥ - made dear.

Śrī Hari, who is the Lord of the hearts of Sanatana, Rūpa and Raghunātha, who is dear to the hearts of Murāri, Rāma, Śrivāsa and Gauridāsa, accepted assistance from Paramāṇanda Puri, Vaśī and Rāmāṇanda. He gave honor to Kāśīvara and charmed the heart of Haridāsa.

sva-prakāsatayā sarvva-bhaktaiś ca vipineśvrah
sahaiva kriḍatī gaura-govindah sacī-nandanaḥ 16

sva-prakāsatayā - by His personal expansion; sarva-bhaktaiḥ - with all the bhaktas; vipina-īśvrah - Lord of the forests; saha - with; kriḍatī - plays; gaura-govindah - Golden Govinda; sacī-nandanaḥ - the son of Sacī.

Through His all-pervasive potency, Gaura Govinda, the Lord of the forest glades of Vraja and the delight of the heart of Sacī, sported individually with every one of His bhaktas.

sarve jānanti kriḍati / gaurāṅgo hi mayā samam
tenā sārdha bhakta-ganāh / kurvanti jala-kautukam 17

sarve - all; jānanti - knew; kriḍatī - He sports; gaurāṅgah - the Golden Lord; hi - certainly; mayā - with me; samam - with; tena - with Him; sārdham - with; bhakta-ganāh - the groups of bhaktas; kurvanti - 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.

gopībhīḥ saha govindo / yamunāyā yathā purā
akarod vividhā kriḍā / śrī-rāsa-rasa-kautuki 18

yathā gopī-janāḥ kṛnā / jala-kriḍā-parāyaṇam
sukhayanti nija-prema-vilāsa-nava-vibhramaiḥ 19

gopībhīḥ - with the milkmaids; saha - in company with; govindah - the awarer of joy to the cows, the land and the senses; yamunāyām - in Yamunā; yathā - as; purā -
before; akarot - He performed; vividhām - various; kṛidām - sports; śrī-rāsa - relationships with many girls; rasa-kautukī - eager for the rasa; yathā - as; gopi-janāh - the gopīs; knam: jala-kṛida - water sports; parāyanam - absorbed in; sukhayanti - give pleasure; nija-prema - His own love; vilāsa - diversions; nava - novel; vibhramaithi - 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-knau śrī-yātrā-govinda eva ca 20**

**utthithanti jala-hradād / bhūtā bhūanottamaīḥ**

**pūjitās copahāraīś ca / sva-sva-bhya-samanvitāḥ 21**

**evam - so; jala-vihařam - water sports; ca - and; kārayitvā - having enacted; yathā-ucitam - suitably; gaurāṅgaḥ; rāma-knau - the divine duo; śrī-yātrā-govinda - the moveable Deity of Jagannātha-deva; eva - indeed; ca - and; utthithanti - they rose; jala-hravadat - from the waters of the lake; bhūtāḥ - decorated; bhūana-uttamaīḥ - by excellent ornaments; pūjitāḥ - worshipped; ca - and; upahāraīḥ - by offerings; ca - and; sva-sva-bhya - 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.

**ntya-vādyā-su-gānādyair / mandira prayayuh sukham**

**rāma-knau ca śrī-yātrā-govindah sva-janaiḥ saha 22**

ntya - dancing; vādyā - music; su-gāṇa - fine songs; ādai - and so on; mandiram - temple; prayayuh - they went forward; sukham - happily; rāma-knau - Gaura and Nitāi; ca - and; śrī-yātrā-govindah - 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 / kṣa-sankirttanaīḥ paraiḥ**

**sama bhaktāveśatayā / yayau śrī-hari-mandiram 23**

gaurāṅgaḥ; ca - and; nijair bhaktaiḥ - with His own devotees; kṣa-sankirttanaīḥ - congregational chanting of Kṛṣṇa's names; paraiḥ - who were absorbed; sama - in the company; bhakta-āveśatayā - with absorption in the mood of a devotee; yayau -
He went; śri-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-sankārtana.

\textit{\textbf{jagannātha-mukha dīvā / sa-bhaktah prema-vihvalah}}
\textit{\textbf{garuḍa-stambham āśritya / sthito darśana-lālasaḥ 24}}

\textit{jagannātha-mukham} - the face of Jagannātha; \textit{dīvā} - seeing; \textit{sa-bhaktah} - with His devotees; \textit{prema-vihvalah} - overwhelmed by love; \textit{garuḍa-stambham} - the pillar of Garuda; \textit{āśritya} - taking shelter; \textit{sthito} - standing; \textit{darśana-lālasaḥ} - eager for the vision.

Then taking shelter behind the pillar of Garu-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.

\textit{\textbf{ntyānanda-sukhollāsī / bhakta-varga-samanvitah}}
\textit{\textbf{dvau pārsve paśyati gaura-candro rāma-janārddanau 25}}

\textit{ntyānanda-sukha-ullāsī} - Nityānanda, shining with happiness; \textit{bhakta-varga-samanvitah} - with His group of devotees; \textit{dvau} - the two; \textit{pārsve} - on the sides; \textit{paśyati} - He gazes; \textit{gaura-candro} - the Golden Moon; \textit{rāma-janārddanau} - 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

\textit{śrīmad-advaita-prabhu-kta śrī-gaurāṅga-kirttanam}
Śrīmad Advaita Prabhu Performs Gaurāṅga Kirtana

\textit{\textbf{tato bhakta-ganaiḥ sārdhaḥ / nityānanda-dhaṭah prabhuḥ}}
\textit{\textbf{kāśiṇātha-gha śīghram / āgato jagad-īśvarah 1}}

\textit{tataḥ} - then; \textit{bhakta-ganaiḥ} - with the devotees; \textit{sārdham} - with; \textit{ntyānanda-dhaṭah} - held by Nityānanda; \textit{prabhuḥ} - the Master; \textit{kāśiṇātha-gham} - to the house of Kāśiṇātha; \textit{śīghram} - swiftly; \textit{āgato} - went; \textit{jagad-īśvarah} - the Lord of all sentient beings.
Thereafter supported by Nityānanda, the Lord of the cosmic manifestation swiftly went to the home of Kāśinātha Miśra in the company of His bhaktas.

_jagannātha-prasādānna / nityānanda-samanvitaḥ_

 śrīla-advaitādibhiḥ sārdha / 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; sārdham - with; svarūpa-ādyaih - 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-sankalpa-pālakah_

 bhojayaṁ āsa svān bhaktān / putra-prāyena lālayan 3

_bhuktvā - having eaten; catu-vidham - four kinds; dravyam - ingredients; bhakta-sankalpa-pālakah - fulfiller of the devotee's desires; bhojayaṁ āsa - fed; svān - own; bhaktān - His beloved; putra-prāyena - 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 bhūnkva bhūnkva bhūnkveti vātsalya-rasa-mūrttimān_

 jagad-ānanda-svarūpādyair / dvārair eva dayā-nidhiḥ 4

_svam - own; bhūnkva, bhūnkva, bhūnkva - eat! eat! eat!; iti - thus; vātsalya-rasa-mūrttimān - the personification of paternal affection; jagadānanda-svarūpa-ādyaih - headed by Jagadānanda and Svarūpa; dvāraih - 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 kramena pratyaka / sambodhya kauśalānvitaḥ_

 sambhojya bhūri-dravyena / cātur-vvidhyena vainavān 5

_evam - thus; kramena - one by one; pratyakam - directly; sambodhya - having instructed; kauśala-anvitaḥ - with expertise; sambhojya - to be eaten; bhūri-dravyena - with many ingredients; cātur-vidhyena - with four kinds; vainavān - vaisnavas._

Thus the Lord exhibited great expertise as He personally encouraged the vaisnavas one by one to eat the food of four varieties, which was prepared with many fine ingredients.
gandūṣādi-kriyāh sarvva / samāpya jagad-īśvarah  
candana-pupa-mālābhyā / bhūayitvā yathā-kramam 6

gandūsa - a handful of water; ādi - headed by; kriyāh - activities; sarvam - all;  
samāpya - having performed; jagat-īśvarah - Lord of the cosmos; candana-pupa-  
mālābhyām - with sandalwood pulp and flower garlands; bhūayitvā - 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-nivāsinah  
uttala-sthān api śveta-dvīpa-sthān vaiṇavān prabhuh 7

lālayām āsa karuno / vātsalyād bhakta-vatsalah  
taiḥ sama sukham āsīnah / sāṅkīrtana-kutūhali 8

nityānanda - the original form of a devotee; ādvaita - the incarnation of a devotee;  
mukhyān - headed by; bhaktān - devotees; gauḍa-nivāsinah - residents of Bengal;  
uttala-sthān - residents of Orissa; api - also; śveta-dvīpa-sthān - residents of Śveta-  
dvīpa, Vṛndāvana; vaiṇavān - the devotees; prabhuh - the Master; lālayām āsa - He  
cherished; karunāh - kind; vātsalyāt - out of affection; bhakta-vatsalah - affectionate  
to His devotees; taiḥ samam - with them; sukham - comfortably; āsīnah - seated;  
sāṅkīrtana - congregational chanting; kutūhali - enthused by.

First Prabhuh honored and cherished the vaisnavas residing in Gaua, headed by  
Nityānanda and Advaita, and then those of Utkala and Sveta dvīpa. The kind-hearted  
Lord, out of affection for His devotees, then sat at ease in their company, eager to  
perform sāṅkīrtana.

rājājñāyā mahā-pātrās / candaneśvara-sanjñakah  
bhaktān nivāsayām āsa / gehe gehe yathā-sukham 9

rāja-ājñāyā - by order of the king; mahā-pātrah - the prime minister;  
candaneśvara; sanjñakah - 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-ganāh sarvve / sāṅkīrtana-parāyanāh  
tīthanti prabhunā sārdhā / sāṅkīrtana-vinodinā 10

eva - thus; bhakta-ganāh - devotees; sarve - all; sāṅkīrtana - congregational  
chanting; parāyanāh - absorbed; tīthanti - stay; prabhunā sārdhām - with Prabhuh;  
sāṅkīrtana - congregational chanting; vinodinā - who took pleasure.
However, all the bhaktas were eager for sankārtaṇa and thus elected to stay with Mahāprabhu, who also delighted in sankārtaṇa.

\[
\text{prabhu-pritaye yad-dravya / tair ānīta prayatnataḥ}
\text{tena vainava-pat nibhiḥ / pācita paramādarāt 11}
\]

prabhu-pritaye - for the pleasure of Prabhu; yat - which; dravyam - ingredients; tait - by them; ānītam - brought; prayatnatah - with much care; tena - on His account; vainava-pat nibhiḥ - by the wives of the vaisnavas; pācita - cooked; parama-ādarāt - with great reverence.

For the pleasure of Mahāprabhu, the wives of the vaisnavas cooked with great reverence the foodstuffs they had carefully brought for Him from Bengal.

\[
\text{anna catur-vidhenāpi / rasena sahita prabhuḥ}
\text{bubhujey ca ghtaih sīkta / sa-bhaktah sāgrajah sukhi 12}
\]

annam - food; catu-vidhena - of four kinds; api - also; rasena - flavorful; sahita - with; prabhuḥ - the Master; bubhujey - ate; ca - and; ghtaih - with ghee; sīkta - sprinkled; sa-bhaktah - with His bhaktas; sa-agrajah - with His elder brother; sukhi - happy.

Together with His elder brother and His bhaktas, Prabhu happily ate the four varieties of flavorful foodstuffs, which were sprinkled with ghee.

\[
\text{advaito bhagavān sākāt / svayam odanam uttamam}
\text{paktvā su-madhura cāpi / nītā ta bhāryayā saha 13}
\]

advaitah - 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; nītā - 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.

\[
\text{nibhtā bhojāyāṁ āśā / kīa ghta-samanvitam}
\text{sva-prāṇa-vallabha kṇa-caitanya bhakta-vatsalam 14}
\]

nibhtam - in solitude; bhojāyāṁ āśā - gave to eat; kīam - cooked-down milk and rice; ghta-samanvitam - with ghee; sva-prāṇa-vallabham - the love of His very life; kṇa-caitanya - 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.
evā kramaṇa śrīvāsa-pandita-ādyāḥ sa-patnikāḥ
sevā cakruṛ bhagavato / gaurāṅgasya yathā-sukham 15

evam - similarly; kramaṇa - in sequence; śrīvāsa-pandita-ādyāḥ - headed by Śrīvāsa Panita; sa-patnikāḥ - with their wives; sevām cakruḥ - rendered service; bhagavatah - of the Lord; gaurāṅgasya - of Gaurāṅga; yathā-sukham - to their pleasure.

Similarly, in the order of seniority beginning with Śrīvāsa Panita, the other bhaktas together with their wives offered service to Gaurāṅga to their heart's content.

tataḥ ca prema-gosvāmī / sammantrya sva-janaḥ saha
navīna gaura-candraśya / nāma-sankīrttana śubham 16

karoti mandali-ktya / harena vainavaiḥ saha
ntyati paramoddanda / garjjati dhāvati kvacī 17

tataḥ - then; ca - and; prema-gosvāmī - Advaita _cārya; sammantrya - inviting; sva-janaḥ saha - with His own men; navīna - novel; gaura-candraśya - of Gaura Candra; nāma-sankīrttanaṃ; śubham - auspicious; karoti - He made; mandali-ktya - forming a circle; harena - with jubilation; vainavaiḥ saha - together with the vaisnavas; ntyati - He dances; parama-uddandam - very intense; garjjati - He roars; dhāvati - He runs; kvacī - sometimes.

Then Śrī Advaita _cārya, the gosvāmī of prema assembled His own men and created a new form of sankīrtana from the names of Gaura Candra. He jubilantly formed a circle of all the vaisnavas, 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

nityānandāḥ - eternally blissful Lord; api - although; bhagavān - the all-opulent Lord; gaurāṅga-bhāva-bhāvitaḥ - felt according to the mood of Gaurāṅga; yasya - whose; ntya - 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-prāna-sarvasva gaura-candra mām uddhara prabho
nityānanda-priya gaura / gadādhara-rasa-prada 19

mat-prāna-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 karunārṇava
eva sankīrttana so 'pi / gaurāṅgaḥ kīrtana-priyaḥ 20

kīrṇa-sankīrttana matvā / jagau prema-vaśah svaẏam
sa eva kīrtтанānando / 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; karunārṇava - O ocean of mercy; evam - thus; sankīrtanam - congregational chanting; sah - He; api - also; gaurāṅgaḥ - the golden Lord; kīrṭana-priyaḥ - who loves kīrṭana; kīrṇa-sankīrtanam - congregational chanting of Kṛṣṇa's names; matvā - thinking; jagau - He sang; prema-vaśah - controlled by love; svaẏam - Himself; sah - He; eva - indeed; kīrṇa-ānandah - the happiness of kīrṭana; 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 kīrṭana, decided to personally perform Kṛṣṇa-sankīrtaṇa. He sang from the depths of His heart, moved by His great love for Kṛṣṇa. His form shone radiantly with the joy of kīrṭana, and He filled the entire universe with that joy.

sarve paśyanti ntyanta / gaura-candra sva-sammukham
yathā madhya-gata kna / bālakā vana-bhojinah 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; knam - the all-attractive; bālakāḥ - boys; vana-bhojinah - 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 bhagavatādvaitācāryyyena sayutah
nityānando mahā-ṭejāḥ / premonmādēna ntyati 23

īśvarah - the Supreme Lord; api - although; bhagavatā - by the Lord; ādvaitā-ācāryena - by Advaita-ācārya; sayutah - together with; nityānandah - the original form of a devotee; mahā-ṭejāḥ - very powerful; prema-unmādēna - 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-vikrāntah / kārayann avani-talam
gaurāṅga-prema-dātā yas / tasya ki citram eva tat 24**

*matta-pārindra* - intoxicated lion; *vikrāntah* - strong; *kārayan* - causing to do; *avani-talam* - the earth planet; *gaurāṅga-prema* - love for Gaurāṅga; *dātā* - donor; *yah* - 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?

**gadādharo 'pi gaurāṅga-priti-do ntyati sukham
srīvāsādyāḥ sukha sarvve / ntyanti gaura-cetasah 25**

*gadādharah* - the energy of a devotee; *api* - also; *gaurāṅga* - the Golden Lord; *priti-dah* - giver of pleasure; *ntyati* - he dances; *sukham* - happily; *srīvāsa*; *ādyāḥ* - headed by; *sukham* - happily; *sarve* - all; *ntyanti* - they dance; *gaura-cetasah* - their minds fixed on Gaura.

Gadādharā 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.

**etad antar-gata yasya / gaurāṅga-guṇa-kīrttanam
sa eva sākī nānye ca / kottiṣo jñāna-pāragāḥ 26**

*etat* - this; *anta-gatam* - enter within; *yasya* - who can; *gaurāṅga-guṇa-kīrtanam* - the chanting of the qualities of Gaurāṅga; *sah* - he; *eva* - indeed; *sākī* - directly understand; *na* - not; *anye* - others; *ca* - and; *kottiṣah* - millions; *jñāna-pāragāḥ* - fully conversant in transcendental knowledge.

Only one who can enter into the chanting of Gaurāṅgas 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-gundicā-mandira-vilāsah
The Lord's Pastimes Within Gundicā Mandira
ekadā ptavān knah / śrī-dāmodara-paṇḍitam
satya kathaya man-mātuḥ / kna-bhaktir ddhāsti kim 1

ekadā - once; ptavān - inquired; knah - the all-attractive Lord; śrī-dāmodara-
paṇḍitam - of the learned scholar; satya - truly; kathaya - tell; mat-mātuḥ - of My
mother; kna-bhaktih - devotion to Kṛṣṇa; ddhā - firm; asti kim - is there?

One day, Gaura Kṛṣṇa inquired from Śrī Dāmodara Panita, "Tell Me truly - is My
mother's devotion firmly fixed at the feet of Śrī Kṛṣṇa?"

śrutvā sa prāha sa-krodhas / tat-prasādāt para tvai
sāsti kna-rasā bhaktir / nityānanda-svarūpiṇī 2

śrutvā - having heard; sah - he; prāha - he said; sa-krodhah - angrily; tat-prasādāt -
by her mercy; param - supreme; tvai - on You; sā asti - she is; kna-rasā - embued
with the mellow of Kṛṣṇa; bhaktih - 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-karuna prabhuḥ
yathā tvā prāha mā bandho / satya tat sarvam eva hi 3

śrutvā - hearing this; vipram - learned brāhmaṇa; parivajya - warmly embracing;
prāha - He said; sa-karunam - mercifully; prabhuḥ; yathā - as; tvam - you; prāha - He
said; mām - Me; bandho - O friend; satyam - truth; tat - that; sarvam - 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 saśayah
tat-premnā niyate tasyāḥ / sannidhim apy ala khalu 4

tat-ājñayā - by her order; hi - surely; ketre - in Ksetra; asmin - in this; vasāmi - I
dwell; na - not; atra - here; saśayah - doubt; tat-premnā - by her love; niyate - 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 Ksetra. Even then, the power
of her love draws Me into her presence."

tatah śrī-jagad-īśasya / snāna-yātrā-mahotsavam
dadara parama-prītaḥ / sa-bhaktah sāgrajo hariḥ 5
tatah - then; śrī-jagat-iśasya - of the Lord of the universe; snāna-yātrā - bathing-festival; mahā-utsavam - great celebration; dadara - He saw; parama-prītaḥ - very lovingly; sa-bhaktah - 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 vikya / rāma-mādhavayoh prabhuḥ
sa-bhakto duhkha-santapto / gatvā 'py ālāla-nāthakam 6

tatah - then; anavasaram - the absence; vikya - after seeing; rāma-mādhavayoh - of Baladeva and Jagannātha; prabhuḥ - the Master; sa-bhaktah - with His devotees; duhkha-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 ālāna-nātha-deva.

paśyan deva sapta-rātri / sthitvāyātah sa sa-tvaram
netrotsava ca sampāśyan / sāgrajasya jagat-pateḥ 7

paśyan - seeing; devam - the Lord; sapta-rātrim - for seven days; sthitvā - having stayed; āyātah - came; sah - He; sa-tvaram - with speed; netra-utsavam - festival for the eyes; ca - and; sampāśyan - looking upon; sa-grajasya - with His elder brother; jagat-pateḥ - of the Lord of the universe.

He stayed there for seven days, gazing at the Deity of ālāna-nātha, 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.

sankīrttana-rasānandair / nanartta sva-janaih saha
bhaktābhimāni bhagavān / nityānanda-karāśritah 8

sankīrttana - congregational chanting; rasa-ānandaiḥ - by joys of the rasa; nanarta - He danced; sva-janaih - with His men; saha - together; bhakta-ābhimāni - the giver of love to His devotees; bhagavān; nityānanda-kara-āśritaḥ - taking shelter of the hand of Nityānanda.

Inspired by the joys of sankīrttana-rasa, Gaura Bhagavān, the bestower of love upon His devotees, danced in their company while holding Nityānanda's hand.

tatah svam ālaya gatvā / sva-bhaktaiḥ savto hariḥ
bhuktvā mahā-prasāda ca / bhakta-datta sukha babhau 9

tatah - 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; sukhām - 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-mattah / śrī-gaura-candro hari-rāmayoh
subham
mahā-vibhūtyoh kila syandanotsava / draṭu sva-bhaktaih sāha sa-tvara yayaū 10

evam - thus; sadā - always; ānanda-rase - in the rasa of joy; ati-mattah - very intoxicated; śrī-gaura-candrah - the splendid Golden Moon; hari-rāmayoh - of Hari and Rāma; subhām - auspicious; mahā-vibhūtyoh - who had great opulence; kila - truly; syandana-utsavam - chariot festival; draṭum - to see; sva-bhaktaih - with His devotees; sāha - together; sa-tvaram - swiftly; yayaū - He went.

Continuously inebrieted 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.

dvā ca rāma madhusūdana ca / sudarśanenaśi yutā subhadrām
ratha-sthitau tau ratha-sasthitā tā / savikya hareṇa nanaṃ sāgrajāḥ
11
dvā - 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; savikya - seeing; hareṇa - with joy; nanaṃ - bowed down; sa-agrājāḥ - 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-tvāra / rathaś ca gacchanti sumeru-tulyāḥ
sa-bhakta-vargāh kila gaura-candramā / yayaū tad-agre 'khila-bhāva-bhāvitaḥ
12
śrī-guṇḍicā-mandiram - temple of Gunicā, name of the wife of Indradyumna, the first king to worship Jagannātha Svāmī; eva - indeed; sa-tvāram - quickly; rathaḥ - chariots; ca - and; gacchanti - they are going; su-meru-tulyāḥ - as high as Mount Sumeru; sa-bhakta-vargāh - with the group of bhaktas; kila - truly; gaura-candramā - the moon of Gaura; yayaū - went; tat-agre - in front of Lord Jagannātha; akhila-bhāva-bhāvitaḥ - absorbed in all ecstatic moods.
As the chariots went speedily to the Gundicā 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-mukhārvinda / smaran kuru-ketra-visālavaibhavam**

**sankīrttanānanda-samudra-magnaiḥ / sva-bhakta-vargaiḥ kila veṭito**

**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; **viṣālavaibhavam** - the vast magnificence; **sankīrtana** - congregational chanting; **ānanda** - bliss; **samudra-magnaiḥ** - by those merged in the ocean; **sva-bhakta-vargaiḥ** - with His group of bhaktas; **kila** - truly; **veṭito** - surrounded; **hariḥ** - the dispeller of evil.

Beholding the lotus face of Jagannātha-deva and recalling the vast magnificence of Kuru-ksetra, Śrī Hari together with His assembly of bhaktas were submerged in an ocean of blissful sankīrtana.

**śrī-rādhikā-prema-bharāti-matto / hasan rudan prāha tvam eva nātha**

**āgaccha yāmi vṛaja-mandala vibho / vndāvana yatra su-vasikā-dhvaniḥ 14**

**śrī-rādhikā** - of worshippers, better than all; **prema-bhara** - the affliction of love; **ati-mattah** - intoxicated; **hasan** - laughing; **rudan** - weeping; **prāha** - He said; **tvam** - You; **eva** - indeed; **nātha** - O Lord; **āgaccha** - come; **yāmi** - I am going; **vṛaja-mandalam** - to the circle of the land of Vṛaja; **vibho** - O great one; **vndāvana** - the forest of Vṛndā; **yatra** - where; **su-vasikā-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 Vṛaja Mandala. Please come with Me there, where the sweet sound of the bamboo flute is heard in the Vṛndāvana forest-bowers."

**iti bruvaṇ nartta-gāna-mādhurī / samudra-magnāī mano-maṭāṅga-jaḥ**

**śrī-guṇḍicā-mandiram āpa sa-tvaram / ratheṇa sārddha jagad-iṣvarasya**

**ca 15**

**iti** - thus; **bruvaṇ** - saying; **nartta-gāna** - dancing and song; **mādhurī** - sweetness; **samudra-magnāī** - drowned in the ocean; **āti** - beyond; **mano-maṭāṅga-jaḥ** - the elephant of His mind; **śrī-guṇḍicā-mandiram** - the temple of Guniḍa; **āpa** - reached; **sa-tvaram** - quickly; **ratheṇa** - by chariot; **sārddha** - with; **jagad-iṣvarasya** - 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 Gundīcā Mandira together with the Lord of
the universe, who was seated on His chariot.

śrī-māndīre ratna-mayīu vedīu / svaya prakāśāsu ca saṅgatau tau
viveṣatū rāma-jaṅārddanau sukha / paśyann ati prāha tvam āgataḥ
kim 16

śrī-māndīre - in the radiant temple; ratna-mayīu - made of gems; vedīu - on altars;
svayam - voluntarily; prakāśāsu - shining; ca - and; saṅgatau - come together; tau -
the Two; viveṣatū - entered; rāma-jaṅārddanau - Balarāma and Jagannātha; sukham -
happily; paśyam - seeing; ati - above; prāha - He said; tvam - You; āgataḥ - come; kim -
have?

Rāma and Jaṅārddana 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-harir / iti sv-avādī janatā-svanaiḥ prabhuḥ
sarvva vana ramyam anupraviśya ca / svānanda-tno 'khila-bhāva-
pūrṇah 17

vndāvane - in Vrndāvana; āgataḥ - come; eva - indeed; śrī-harir - the remover of
sin; iti - thus; su-avādīt - He said nicely; janatā - the multitude; svanaiḥ - by the
sounds; prabhuḥ - the Master; sarvam - all; vanam - forest; ramyam - charming;
anupraviśya - entering after; ca - and; sva-ānanda-tnah - thirsty for His own
happiness; akhila-bhāva-pūrṇah - 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 Vrndāvana." Then eager to taste the
happiness of their own original rasa, He became replete with all divine ecstacies and
with Śrī Rādhā entered the most charming of all the groves of Vndāvana.

jagannāthasya sarvva hi / bhogādi-rasa-vaibhavam
paśyan bhakta-janaīh sārddha / karoti kīrttana 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.

vndāranya-vilāśino mura-ripoḥ śrī-rāsa-lilā subhā
sākād eva vilāśa-lasya-laḥarī-pūrṇā manan śrī-harirḥ
śrī-rādha-rasa-mādhuri-dhuri-tanur gaurāṅga-mūrttīḥ svaya
śrī-nandatma-ja eva bhakti-rasikāḥ svārājya-lakmi dadhe 19
vndā-āranya - of the forest of Vrndā; vilāsinah - of the enjoyer of pleasure-pastimes; mura-ripoh - of the enemy of Mura; śrī-rāsa-lilām - the rāsa dance; śubhām - sublime; sākāt - direct; eva - indeed; vilāśa-lāśya - pastime dance; lahari - great wave; pūrnām - full; manan - thinking; śrī-harih - the delightful thief of the mind; śrī-rādhā - the sublime worshipper; rasa-mādhuri - 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; rasikah - connoisseur of rasa; svārājya - monarchy; lakṣmīm - opulence; dadhe - bestowed.

Śrī Gaura Hari experienced His own limitless wave of pastime dancing to be none other than the sublime Vndāvāna rāsa-lilā 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-anugrahah
The Lord Shows Mercy to Rāmadāsa

evadina-trayatra tatra / bhakteśvara-vibhāvitah
kno vihāratāratnā-mandirārāsā-mandalām1

evam - thus; dina-trayam - three days; tatra - there; bhakta-iśvara - the Lord of the bhaktas; vibhāvitah - felt the moods; knah - Kṛśna Caitanya; vihārate - enjoys; ratnā-
mandirām - the jewel temple; rāsā-mandalām - the rāsa circle.

For three days, while Kṛśna Caitanya manifested the external form of bhakta-rāja, king of the devotees, He internally enjoyed the rāsa-dance in that jewel temple.

nava-dina-samudāyagaundicā-prema-vāsā
gaja-pati-npa-seyevila-sailādhināthe
ktavati jagad-iše sāgraje gaura-candro
ratham anugata eva bhakta-vargena sārdham2

nava-dina-samudāyam - nine days having passed; gundicā - of Gundicā; prema-
vāsamsa - residing in the residence of love; gaja-pati - possessor of elephants; npa-seyev -
served by the king; nila-saila - the blue mountain; adhi-nāthe - Supreme Lord;
ktavati - done; jagat-iše - Lord of the cosmos; sa-agraje - with His elder brother;
gaura-candrah - the Golden Moon; ratham - chariot; anugatah - followed; eva -
Indeed; bhakta-vargena - with the host of bhaktas; sārdham - in company.

The Lord of Nīlācala remained for nine days with His elder brother Balarāma in Guniča, 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-paṅcamī-yāṭrā ca / śrī-lakmi-vijayotsavaṃ**  
**ktvā yayau nila-saila / śrī-lilā-puruottamaḥ 3**

herā - the goddess of fortune goes to see Jagannātha; paṅcamī - the fifth; yāṭrā - festival; ca - and; śrī-lakmi-vijaya-utsavam - the festival of Lakṣmī's victory; ktvā - having done; yayau - He went; nila-sailam - to the temple like a blue mountain; śrī-lilā-puru-uttamaḥ - the Supreme Male who performs transcendental pastimes.

After first observing the festival of Herā-Paṅcamī-Yāṭrā, when the goddess of fortune seeks out Lord Jagannātha, and also Śrī-Lakmi-Vijayotsava, the victory festival of Lakṣmī Devi, then Śrī Līlā-Puruṣottama, the supreme enjoyer of transcendental pastimes, returned to His home that resembles a blue mountain.

**tataḥ para śrī-saci-nandano hariḥ / padmāvatī-nandana-rāma- saṅgataḥ**  
**śrī-ratna-sihāsana-madhya-sasthitā / rāmānuja paśyati vaiṇavaiḥ saha 4**

tataḥ param - thereafter; śrī-saci-nandanah - the son of Śaci; 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; vaiṇavaiḥ saha - together with the vaiṇavas.

Thereafter, Śrī Śaci-nandana Hari, accompanied by Śrī Nityānanda Rāma, the son of Padmāvatī, together with the assembled vaiṇavas, 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:

**nilādrau sāṅkha-madhye sata-dala-kamale ratna-sihāsana-stha**  
sarvāvālākāra-yukta nava-ghanā-rucira sasthitā cāgraṇena  
**bhadra-yā vāma-bhāge ratha-carāṇa-yuta brahma-rudrādi-vandya**  
vedānā sāram eka sakala-guna-maya brahma pūrṇa smarāmi 5

nila-adrau - on the blue mountain; sāṅkha-madhye - in the midst of a conch; sata-dala-kamale - on a hundred-petalled lotus; ratna-sihāsana-stham - seated on a jewelled lion-throne; sarva-alankāra-yukta - embellished by all kinds of jewels; nava-ghanā-ruciram - having the luster of a fresh raincloud; sasthitam - situated; ca - and; agrajena - with His elder brother; bhadra-yāḥ - having Subhadra; vāma-bhāge -
on His left side; ratha-carana-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-guna-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 Purusottama Ksetra, 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, Subhadra, 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.

\[
eva dhyātvā gatah kno / mīrasya pupa-vetikām
sukham āsanam āśītvā / bhaktān gauda-nīvāsinah 6
\]
\[
yāpayām āsa bhagavān / jananyā sukha-hetave
yā tāsau śrī-harer bhakti-rūpiṇi prema-rūpiṇi 7
\]

evam - thus; dhyātvā - having contemplated; gatah - gone; knah - all-attractive; mīrasya - of the brāhmaṇa; pupa-vetikām - small flower house; sukham - comfortably; āsanam - seat; āśītvā - seated; bhaktān - the devotees; gauda-nīvāsinah - residents of Gauda; 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-rūpiṇi - the form of devotion; prema-rūpiṇi - 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 āśana there, He sent home the bhaktas of Gauda to bring happiness to His mother, who is the embodiment of both bhakti and prema for Śrī Hari.

\[
nityānanda samālingya / dḥtvā tasya kara-dvayam
prāha sa-gadgada yāhi / gauda-deśa tvam īśvarah 8
\]
nitya-ānandam - the ever-blissful Lord; samālingya - warmly embracing; dḥtvā - holding; tasya - His; kara-dvayam - two hands; prāha - He said; sah - He; gadgadam - faltering; yāhi - You should go; gauda-deśam - to Bengal; tvam - You; īśvarah - the Lord.

Warmly embracing Nityānanda and clasping His hands, the Lord addressed Him with a faltering voice, "Go now to Gauḍa-deśa.

\[
tava deha vijāniyād / viśvāsa-bharana mama
etaj jñātvā yatheccha tva / kartum arhasi hi prabho 9
\]
tava - Your; deham - body; vijāniyāt - may understand; viśvāsa-bharanam -
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.

mūrka-nica-jaḍāndhākhyā / ye ca pātakino 'pare
tān eva sarvathā sarvān / kuru premādhikārinaḥ 10

mūrka - fools; nica - lowly; jada - dullards; andha - blind; ākhyā - known as; ye - those; ca - and; pātakinaḥ - sinners; apare - others; tān - those; eva - indeed; sarvathā - in every way; sarvān - all; kuru - make; prema-ādhikārinaḥ - 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 Krṣṇa."

tam iti prahasan prāha / narttakō 'ham tava prabho
kariyāmi yathājñā te / yatas tvā sūtra-dhārakāḥ 11

tam - Him; iti - thus; prahasan - laughing loudly; prāha - He said; narttakah - the puppet; aham - I; tava - Your; prabho - O Master; kariyāmi - I shall act; yathā-ājñā - according to Your order; te - Your; yatah - since; tvam - You; sūtra-dhārakah - the string-puller.

Laughing loudly, Nityānanda replied, "Prabhu, I am merely Your puppet; I must fulfill Your order, for You are the puppeteer."

tayor eva kathayatoḥ / svarūpādi-ganaḥ saha
purī-śrī-paramānandā-rāmnandādibhis tathā 12

drāvīḍa-stho dvijah kaścid / daridro buddhi-sattamaḥ
ājagāma dhanārtha ca / jagannātha-didkayā 13

tayoh - of those two; evam - thus; kathayatoḥ - who were talking; svarūpa-ādi - headed by Svarūpa; ganaiḥ - with the group; saha - together; purī-śrī-paramānanda-rāmnandādibhis - and headed by Śrī Paramānanda Puri and Rāmnanda Rāyā; tathā - also; drāvīḍa-sthah - a resident of southern Bhārata (India); dvijah - a bṛhmanah; kasci - a certain; daridrah - poor; buddhi-sattamah - of excellent intelligence; ājagāma - he went; dhana-arthaḥ - 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 Puri, Rāmnanda Rāy and the others, a certain poor bṛhmanah of pure intelligence named Ramadāsa had arrived in Puri from south Bhārata. He desired to see Jagannātha-deva in order to acquire wealth.
nivedya sva-prayojana / jagannāthasya sannidhau
sthitaḥ saptā-dināny eva / prayādeśa vicintayan 14

nivedya - submitting; sva-prayojanam - his objective; jagat-nāthasya - of
Jagannātha; sannidhau - near; sthitaḥ - standing; saptā-dināni - seven days; eva -
indeed; prayādesam - rejection; vicintayan - considering.

After submitting his objective before Jagannātha Svāmī and waiting for seven
days, he then considered his petition rejected.

aprāpya vāṇchita duhhāt / samudra-tīram āgataḥ
tatraiva hy āgata daivād / bibhīana ca dārsayān 15

aprāpya - after not getting; vāṇchitam - desire; duhhāt - out of unhappiness;
samudra-tīram - the shore of the ocean; āgataḥ - came; tatra - there; eva - indeed; hi -
certainly; āgatam - came; daivā - by Providence; bibhīnam - the pious rākṣasa,
king of Lāṅka; ca - and; dārsayān - 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 Bibhīśana of the island of Lāṅka came
there and showed himself to that brāhmaṇa.

papraccha ko bhavān kutra / yāḥi sa tva vadasva bhoḥ
saptāha śrī-jagannāthā-dārsanārtha gato 'py aham 16

papraccha - he inquired; kah - who?; bhavān - your honor; kutra - where?; yāḥi -
you go; sah - he; tvam - you; vadasva - do tell; bhoḥ - Oh!; saptā-aham - seven days;
śrī-jagannāthā-dārsanā-artham - with the purpose of seeing Jagannātha; gatah -
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."

bibhīano nāma mahyam / ity uktvā prayayau sa ca
vipro 'pi tena sārddha ca / yayau saubhāgya-parvvaṭaḥ 17

bibhīnāh nāma - name of Bibhīśana; mahyam - my; iti - thus; uktvā - having said;
prayayau - he left; sah - he; ca - and; vipraḥ - learned brāhmaṇa; api - also; tena -
with him; sārddham - together; ca - and; yayau - he went; saubhāgya-parvvaṭaḥ - that
mountain of good fortune.

"Bibhīśana is my name," the pious rākṣasa replied. Then he departed, and the
greatly fortunate vipra went along with him.

āgato gaura-candrasya / samīpa śrī-vibhīnāh
dtvā śrī-carana-dvandvā / tasya danda-natir bhuvi 18

āgataḥ - went; gaura-candrasya - of Gaura Candra; samīpam - in the vicinity; śrī-
vibhiṇaḥ - the pious rāksasa; dṝā - having seen; śrī-carana-dvandvam - the two shining feet; tasya - His; danda-natīḥ - bowing like a stick; bhuvi - on the earth.

Śrī Bībhīṣana 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-pariplutah
dāridrya ślāghayan duḥkha / nanartta jāta-kautukāḥ 19

vipraḥ - the learned brāhmaṇa; api - also; sah - he; camatkāram - astonishment; paśyam - seeing; prema-pariplutah - drenched by tears of love; dāridryam - poverty; ślāghayan - praising; duḥkham - unhappiness; nanartta - he danced; jāta-kautukāḥ - 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.

bibhīṣaṇa ca bhagavān / vānchā-kalpa-taruh prabhuh
prāha brāhmaṇa-varyyāya / dhana dattvā bhavān khalu 20

pūrnaiyati yenāsau / duḥkha-rogād vimucyate
ktāñjali-putah so'pi / jagrāha sirasi vacah 21

bibhīṣaṇam - to Bībhīṣana; ca - and; bhagavān - the all-opulent Lord; vānchā-kalpa-taruh - desire tree; prabhuh - the Master; prāha - said; brāhmaṇa-varyyāya - to this exalted brāhmaṇa; dhanam - wealth; datvā - having given; bhavān - your honor; khalu - truly; pūrnaiyati - You will make him complete; yena - by which; asau - he; duḥkha-rogāt - from the disease of misery; vimucyate - he is liberated; kta-aṅjali-putah - with folded hands; sah - he; api - assuredly; jagrāha - he took; sirasi - on his head; vacah - His words.

The all-opulent Lord, who is like a wish-fulfilling tree, said to Bībhīṣana, "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, Bībhīṣana accepted Mahāprabhu's instruction on his head.

śrutvā dvija-varaḥ prāha / mā mā santyaktum arhasi
yathā te vacana-prāptis / tathā kuru jagad-guro 22

śrutvā - hearing; dvija-varaḥ - the elevated brāhmaṇa; prāha - said; mā - not; mām - me; santyaktum - to abandon; arhasi - You should; yathā - as; te - your; vacana-prāptih - speaking these words; tathā - so; kuru - fulfill; jagat-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 hīkṣa / sasārānava-tāraka
patita-prema-dāḥ kñas / tvam eva mā samuddhara 23

jagannātha - O Lord of the universe; hīkṣa - O master of the senses; sasārānava-tāraka - O deliverer from the ocean of material existence; patita-prema-dāḥ - the bestower of love of God on the fallen souls; kñas - all-attractive; tvam - You; eva - indeed; mā - 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 karunā-sindhur / yāhi tvā nija-mandiram
bhuktvā bhogān samutsjiya / śrī-kna-carana sadā 24

tam - him; prāha - He said; karunā-sindhur - the ocean of mercy; yāhi - go; tvam - you; nija-mandiram - to your own home; bhuktvā - having enjoyed; bhogān - pleasures; samutsjiya - renouncing; śrī-kna-carana - 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-sampadah
eva śrutvā praṇamy asau / yayau nija-gha dvijāḥ 25

bhajanāl - through worship; labhate - one gets; bhakti - devotion; yathā - whereby; syāt - there may be; prema-sampadah - the opulences of prema; evam - thus; śrutvā - having heard; praṇamyā - bowing down; asau - he; yayau - he went; nija-gha - own home; dvijāḥ - 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.

bibhiṣaṇaś ca ta stutvā / praṇamyā ca punaḥ punaḥ
jagāma sva-gha ramya / dhyāyan tac-caranaṁbujam 26

bibhiṣaṇaḥ - the pious rākṣasa; ca - and; tam - Him; stutvā - glorifying; praṇamyā - bowing down; ca - and; punaḥ punaḥ - repeatedly; jagāma - went; sva-gha - own home; ramya - charming; dhyāyan - contemplating; tat - His; carana-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-sanga-mahā-utsavah
The Joyous Meeting of Nityānanda and Advaita

tatas ca śrī-gaura-candro / bhakta-varga-samanvitah
nityānanda punar api / prāha prahāsitānanaḥ 1

tatah - then; ca - and; śrī-gaura-candrah - splendid Golden Moon; bhakta-varga-
samanvitah - with His group of bhaktas; nitya-ānandam - the ever blissful Lord;
punah - again; api - also; prāha - He said; prahasita-ānanah - 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 / karttavya bhavatā kila
gaccha gauda 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; gaudam - 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-ḍeśa!" Hearing this, Nityānanda Prabhu departed smiling.

pāṇihāṭa puram ramya / raghava-pandita-gham
pranamanta dvija kroḍi-ktvā prāha mahā-sukhi 3

pāṇihāṭam puram - the town of Pāṇihāṭa; ramyam - charming; raghava-pandita-
gham - house of Rāghava Panita; pranamantam - offering obeisances; dvijam - the
brāhmaṇa; kroḍi-ktvā - having embraced; prāha - He said; mahā-sukhi - the very
happy Person.

When Nityānanda arrived in the charming town of Pāṇihāṭa, He went to the house
of Rāghava Panita. 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-pupālankaraṇādīnā 4
rāghava - O Rāghava; kuru - perform; śīghram - quickly; me - my; su-vāsita-jalaih - with sweetly scented water; api - also; abhīekam - sacred bath; candana - sandalwood pulp; adī - beginning with; pūpa-alankarana-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.

**svarna-raupya-pravālādī-mani-muktādī-nirmitaiḥ**

**bhūanaiś ca tvayā kāryya / mad-āṅga-parimāṇdanam 5**

svarna - gold; raupya - silver; pravāla - coral; adī - headed by; mani-mukta - gems and pearls; adī - and so forth; nirmitaiḥ - made from; bhūanaiḥ - ornaments; ca - and; tvayā - by you; kāryam - duty; mat-āṅga - my body; parimāṇdanam - 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 sarvavadā**

**sac-cid-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; sarvavadā - 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 dvijah**

**su-gandhi-payasā sura-dirghikāyā mudānvitaḥ 7**

śrutvā - hearing; sarvam - all; śīghram - swiftly; eva - indeed; kārayitvā - arranged; janaih - with the people; dvijah - the brāhmaṇa; su-gandhi-payasā - with very fragrant water; sura-dirghikāyāh - of the celestial Gangā; mudā-anvitaḥ - filled with joy; snāpayitvā - bathed; sannimajya - immersing; bhūayitvā - ornamented; ca - and; bhūanaiḥ - with decorations; gandha-candra-pupaiḥ - with scented oils, sandalwood and flowers; ca - and; nanāma - he bowed down; bhuvi - on the earth; danda-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 Panita bowed before Him, falling down like a rod to the ground.

**sarvālankāra-sayukto / reje nanda-suto yathā**
**baladevah svaya cāpi / svaya gopāla-rūpa-dhik 9**

sarva - all; alankāra-sayuktah - with ornaments; reje - He shone; nanda-sutaḥ - the son of Nanda; yathā - as; balā-devah - the mighty God; svayam - Himself; ca - and; api - actually; svayam - spontaneously; gopāla-rūpa-dhik - 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-rūpinah**
**vaśi-venu-viānādyair / alankāraīś ca manditāḥ 10**

śrī-dāmā-dādyāḥ - headed by Śrīdāmā; sakhā - the boyfriends; ye - who; ca - and; vraja-gopāla-rūpinah - having the forms of cowherds; vaśi-venu-viāna-dādyāḥ - by vaśi and venu flutes, buffalo-horns and so on; alankāraīś - with decorations; ca - and; manditāḥ - ornamented; śrī-rāma-sundara; gaurī-dāsa; ādyāḥ - headed by; kirttana-priyāḥ - lovers of kirtana; viharanti - enjoyed; sadā - continuously;

nityānanda - the original form of a devotee; sange - 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 vaśi and venu 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 jāhnavi-jale**
**krīdān tāṇḍavam āśāyas / sva-bhaktānā ghe ghe 12**

evam - thus; sah - He; bhagavān - the all-opulent Lord; rāmāḥ - Nityānanda; taiḥ - with them; sārddham - in company; jāhnavi-jale - in the water of the Jāhnāvī (Gangā); krīdān - sporting; tāṇḍavam - ecstatic dancing; āśāya - taking to; sva-bhaktānām - of His devotees; ghe ghe - home to home.

Bhagavān Rāma played with His sakhās in the waters of the Jāhnāvī. Then dancing with immense ecstasy, He wandered from home to home to visit all His bhaktas.

**ramamānāḥ sukhenāpi / gadādhara-gha yayau**
**gopi-bhāvena pūrṇa sa / dvā tā prema-viḥvalāḥ 13**
ramamânah - enjoying; sukhena - joyously; api - very; gadâdhara - the personified energy of devotion; gham - to the house; yayau - He went; gopi-bhâvena - with the mood of a gopi; pûrnam - filled; sah - he; dvâ - seeing; tam - Him; prema-vihvalah - overwhelmed by love.

Thus He enjoyed with great delight. He next visited the home of Gadâdhara Dâsa. Just by seeing Gadâdhara and appreciating his gopi-bhâva, Nityânanda became flooded by emotions of prema.

āgatah kîrttanânanda / sapta-grâmâkhyaka puram tri-venî-tiram âsâdyâ / gaurânga-guṇa-kîrttane 14

āgatah - came; kîrtana-ânandah - in the bliss of kîrtana; sapta-grâma-âkhyakam puram - the town named Sapta Grâma; tri-venî-tiram - the bank of the Triveni, the confluence of the Gaṅgâ, Yamunâ and Sarasvatî; âsâdyâ - reaching; gaurânga-guṇa-kîrttane - in the chanting of the qualities of Gaurânga.

Absorbed in kîrtana-bliss, they came to the town named Sapta Grâma and went to the bank of the Triveni while singing songs of Gaurânga's qualities.

nanartta paramânanda / gopî-bhâva pradarśayan nityânando 'pi gaurânga-kîrttanânanda-dâyakah 15

ktvâ tasmin mahollâsa / purandara-gha yayau tasya prema-rasenâpi / ktvâ tasya sukha ca sah 16

nanarta - He danced; parama-ânandam - transcendental joy; gopî-bhâvam - moods of the gopîs; pradarśayan - showing; nityânandah - the original form of a devotee; api - also; gaurânga-kîrttana-ânanda - of the joy of Gaurânga-kîrtana; dâyakah - bestower; ktvâ - having done; tasmin - in that; mahâ-ullâsam - great splendor and joy; purandara-gham - the home of Purandara; yayau - He went; tasya - His; prema-rasena - by His loving mellows; api - also; ktvâ - made; tasya - his; sukham - happiness; ca - and; sah - He.

Gadâdhara Dâsa danced, displaying the supreme ecstasy of the gopîs. Then Śrî Nityânanda, bestower of the bliss of Gaurânga-kîrtana, 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 saptarayah sarvve / smaranti bhâvatah padam mukta-venî-tayâkhyâta / vadanti veda-pâragâh 17

yatra - where; sapta-ayah - the seven sages; sarvve - all; smaranti - remember; bhâvatah - of ecstasy; padam - the feet (of Nârâyana); mukta-venî-tayâ - by the releasing of the rivers; âkhyâtam - known; vadanti - they say; veda-pâragâh - persons learned in the Vedas.
Persons conversant in the Vedas have named that place where the currents mingle Mukta-veni. There all the seven sages contemplate the transcendental abode of all ecstasy, which is the lotus feet of Nārāyaṇa.

**gangā-yamunayoś caiva / sarasvatyāś ca sarvadā
pravāhāś ca vadanti sma / tad-darśana-mahotsavāḥ 18**

gangā-yamunayoh - of the Gangā and Yamunā; ca - and; eva - indeed; sarasvatyāh - of the Sarasvati; ca - and; sarvadā - always; pravāhāh - currents; ca - and; vadanti - they say; sma - indeed; tat - that; darśana - sight; mahā-utsavāḥ - they felt greatly festive.

Sages say that the currents of the Gangā, Yamunā and Sarasvatī eternally flow there, and the sight of that spot causes great jubilation to the pilgrims.

**narā muktā bhavanti hi / snātvā vā smaranād api
harau bhakti ca vindanti / sarvva-duhkha-vināśinim 19**

narāh - men; muktā - liberated; bhavanti - become; hi - certainly; snātvā - bathing; vā - or; smaranād - by remembering; api - even; harau - to Hari; ca - and; bhaktim - devotion; ca - and; vindanti - achieve; sarvva-duhkha-vināśinim - 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 / vanijān tu ghe ghe
karoti kna-caitanya-nāma-saṅkīrttana mahat 20**

nityānanda-prabhus - the Lord who displays unending bliss; tatra - there; vanijān - amongst the merchants; tu - indeed, ghe ghe - home to home; karoti - did; kna-caitanya-nāma-saṅkīrtanam - the chanting of Krśṇa 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 Krśṇa Caitanya.

**yathā saṅkīrttana-sukha / navadvipe bhavet purā
nityānanda-prasādāna / tad evātra sukha param 21**

yathā - as; saṅkīrtana - congregational chanting; sukham - the happiness of; navadvipe - in Navadvīpa; bhavet - could take place; purā - before; nityānanda - who is ever-blissful; prasādāna - by the mercy of; tat - 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-venī by the mercy of Nityānanda.
uddhāraṇa-ghe sthitvā / tena sārddha jagad-guruḥ
gaura-candra-rase magnah / sānti-puram agāt tataḥ 22

uddhāraṇa-ghe - in the house of Uddharana Datta; 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; magnah - immersed; sānti-puram - the town of peace; agāt - He went; tataḥ - then.

After staying in the house of Uddharana Datta, that spiritual master of all living beings departed for Sāntipura, immersed in Gaura Candra-rasa.

nityānanda-mukha dṛvā / śrīlādvaito mahā-matīh
huhunkāreṇa nādena / diṅ-mukha paripārayan 23

nityānanda - ever-blessful; mukham - the face of; dṛvā - seeing; śrīlādvaitah - the avatāra of a devotee; mahā-matīh - very wise; huhunkāreṇa - with a roar; nādena - with a sound; diṅ-mukham - all directions; paripārayan - filling.

When the very wise Advaita saw the face of Nityānanda, He filled all directions with a resounding roar of joy.

stutvā parama-harena / namasktya punah punah
tam alīṅya prabhūs cāpi / pranamya sa-sukha vasan 24

stutvā - after glorifying; parama-harena - with transcendental joy; namasktya - after bowing down; punah punah - repeatedly; tam - Him; alīṅya - embracing; prabhū - the Lord; ca - and; api - also; pranamya - 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 / navadvipam agāt prabhuh
gaurāṅga-guṇa-sammadatto / jagad-āhlāda-kārakah 25

tasya - His; api - also; janayan - generating; haram - jubilation; navadvipam; agāt - He went; prabhuh - the Master; gaurāṅga-guṇa-sammadattah - delighted by the qualities of Gaurāṅga; jagat - for all the people of the cosmos; āhlāda-kārakah - the creator of the joy.

After arousing jubilation in Śrī Advaita, Nityānanda, who engladdens the hearts of all the people of the world, departed for Navadvipa 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-vilāsah
The Pastimes of Nityānanda

tata āgatyā prathama / śrī-śacī-darśanotsukāh
pranāmya caranopānte / māṭar āgato 'ha sukham 1

tata - then; āgatyā - coming; prathamam - first; śrī-śacī-darśana-utsukāh - eager to see Śrī Śacī; pranāmya - bowing down; carana-upānte - close to her feet; māṭah - O Mother; āgatah - 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 māṭā / tasya mūrdhni kara-dvayam
dhītvā tāteti sambodhya / saṃcumbhya ca muhur mmuhuḥ 2

śrutvā - having heard; sā - she; sa-tvaram - swiftly; māṭā - mother; tasya - His; mūrdhni - on the head; kara-dvayam - two hands; dhītvā - held; tātā - O dear child; iti - thus; sambodhya - addressing; saṃcumbya - kissing all over; ca - and; muhu mhuḥ - 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 tātā / sthātum arhasi mad-ghe
yena tvā sarvavadā tātā / paśyāmi duḥkha-cchedakam 3

uvāca - she said; madhuram - sweetly; tātā - O dear child; sthātum - to stay; arhasi - You ought; mat-ghe - in my house; yena - whereby; tvām - You; sarvadā - always; tātā - 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."

prahan prāha tā māṭah / śnu satya vadāmi te
vasāmi sānujo 'ha te / sadā sannihito 'pi ca 4

prahan - laughing loudly; prāha - He said; tām - to her; māṭah - O Mother; śnu - please listen; satyam - truth; vadāmi - I speak; te - your; vasāmi - I dwell; sa-anujah - 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-knādhara-pūritam
tal-lōbhena sadā mātas / tiṭhāmi tava sannidhau 5

tvayā - by you; pācitam - cooked; annam - food; yat - which; śrī-kna-adhara - lips of Śrī Kṛṣṇa; pūritam - covered; tal-lōbhena - by desire for that; sadā - always; mātah - 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 hasanī sā / pakva-sāly-annam uttamam
sūpa ta payasādya ca / tam anna paramādbhutam 6
tasmai sarvva vinivedya / paśyantī mukha-pankajam
bubhuje sānuja so 'pi / prahasan bhakta-vatsalah 7

eva - thus; śrutvā - hearing; hasanī - smiling; sā - she; pakva - cooked; śāli-anna - rice; uttamam - excellent; sūpa - dahl soup; tam - that; payasa - sweet rice; ādyam - headed by; ca - and; tam - that; annam - food; parama-ādbhutam - very wonderful; tasmai - to Him; sarvam - all; vinivedya - offering; paśyantī - seeing; mukha-pankajam - lotus faces; bubhuje - He enjoyed; sā-anujah - with His younger brother; sah api - He was indeed there; prahasan - laughing; bhakta-vatsalah - 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.

dtvā sā rāma-knau ca / bhuktavantau sukhārṇave
magnā babhūva tā dtyā / nityānanda-dayā-nilāhī 8

prāha mātah satyam eva / vacaḥ ki me vadādhunā
sā prāha tāta te satyam / iśvarasya vaco yathā 9

dtvā - seeing; sā - she; rāma-knau - the divine duo; ca - and; bhuktavantau - eating; sukhā-arnave - in the ocean of joy; magnā - merged; babhūva - she became; tām - her; dtvā - seeing; nityānanda - personified eternal bliss; dayā-nilāhī - ocean of mercy; prāha - He said; mātah - 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; iśvarasya - of the Lord; vacaḥ - words; yathā - like.
Seeing Rāma and Krṣṇa 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 sarvavadā
yathājñā te suhka mātah / 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; sukhām - happily; mātah - 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 nityānandah sarvva-sukha-pradaḥ
janayan paramānanda / navadvipa-nivāsinām 11

evam - thus; tatra - there; sthitah - staying; nityānandah - perpetual joy personified; sarvva-sukha-pradaḥ - bestower of all happiness; janayan - generating; parama-ānandam - transcendental bliss; navadvipa-nivāsinām - for the residents of Navadvipa.

Thus Nityānanda, the bestower of all bliss, stayed in the house of Śacī and created transcendental happiness for the residents of Navadvipa.

kurvvan sarva-janān kna-caitanya-rasa-bhāvitān
gaurāṅga-kīrttanānanda / nanartta sva-janaih saha 12

kurvan - doing; sarva-janān - all people; kna-caitanya - teacher of service to the name; rasa-bhāvitān - inspired by the rasa; gaurāṅga-kīrttana-ānandāh - filled with joy of Gaurāṅga-kīrtana; nanarta - He danced; sva-janaih - 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 Krṣṇa Caitanya Mahāprabhu, and as He danced with His associates, His heart was filled with the joy of Gaurāṅga-kīrtana.

gandha-candana-liptaṅgo / nilāmbara-samāvtaḥ
svaṛṇa-raupya-pravālādyair / alankāraiś ca maṇḍitaḥ 13

gandha - scents; candana - sandalwood paste; lipta - anointed; aṅgah - body; nila-ambara - blue garment; samāvtaḥ - covered by; svarṇa-raupya-pravālā - gold, silver, coral; ādyaiḥ - and so on; alankāraiś - 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.

\[ \text{karpūra-tāmbulādyaiś ca / pūrṇa-śrī-mukha-paṅkajāḥ}
\]
\[ \text{loha-danda-dharo rūpya-hāra-kaustubha-bhūanāḥ 14} \]

\[ \text{karpūra} - \text{camphor; tāmbula} - \text{betel-nut and chewing spices; ādyaiḥ - headed by; ca - and; pūrṇa - full; śrī-mukha - lustrous mouth; paṅkajāḥ - mud-born (lotus);}
\]
\[ \text{loha-danda-dharah} - \text{holder of a copper staff; rūpya - of silver; hāra - necklace;}
\]
\[ \text{kaustubha-bhūanah} - \text{enhanced by the Kaustubha gem.} \]

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.

\[ \text{kundālakā-dharah śrīmān / vana-mālā-vibhūītah}
\]
\[ \text{venu-pāniḥ sadā kurvvan / gaurāṅga-guna-kīrttanam 15} \]

\[ \text{kundala-eka-dharah} - \text{wearer of one earring; śrīmān - illustrious; vana-mālā-vibhūītah - ornamented by a forest flower-garland; venu-pāniḥ - a flute in the hand;}
\]
\[ \text{sadā - always; kurvvan - doing; gaurāṅga-guna-kīrttanam - the chanting of Gaurāṅga's qualities.} \]

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.

\[ \text{caura-dasyu-ganāḥ sarvve / dṛvā tasya vibhūanam}
\]
\[ \text{harttu kurvanti te nānā / sva-yatnam ātātyinah 16} \]

\[ \text{caura - thieves; dasyu - brigands; ganāḥ - gangs; sarve - all; dṛvā - seeing; tasya -}
\]
\[ \text{His; vibhūanam - ornaments; hartum - to take; kurvanti - made; te - they; nānā -}
\]
\[ \text{many; sva-yatnam - personal attempts; ātātyinah - armed men.} \]

Seeing His fine ornaments, all the bands of thieves and dacoits made many attempts to steal them.

\[ \text{tān eva kpayā pūrṇo / nityānando mahā-prabhuḥ}
\]
\[ \text{gaurāṅga-kīrttanānanda-paripūrṇān cakāra ha 17} \]

\[ \text{tān - they; eva - indeed; kpayā - out of mercy; pūrṇah - full; nityānandāḥ - the}
\]
\[ \text{Lord of eternal bliss; mahā-prabhuḥ - the great Master; gaurāṅga-kīrtana; ānanda-}
\]
\[ \text{paripūrṇān - totally absorbed in the joy; cakāra - made; ha - indeed.} \]

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 kṣa-caitanya-rasa-bhāvukah
karoṭi vividhā krīḍā / gopāla-bāla-lilayā 18

evam - thus; saḥ - He; viharan - enjoyed; kṣa-caitanya-rasa - the mellow of Kṛṣṇa Caitanya; bhāvukah - one who madly experiences ecstasy; karoṭi - does; vividhām - various; krīḍām - sports; gopāla-bāla - cowherd boy; lilayā - 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.

gāṅgā-tīra samāsāḍya / sva-bhaktānā ghe prabhuh
viharan sneha-sampūrṇah / kṣa-dāśa-gha yayau 19

bada-gāchī-ṇivāsī sa / prāpya duprāpyam īśvaram
ānandenaṅkulo bhūtvā / dhunvan vāso nanartta ha 20

gāṅgā-tīram - the bank of the Gaṅgā; samāsāḍya - coming to; sva-bhaktānām - of His own bhaktas; ghe - in the houses; prabhuh - the Master; viharan - enjoying; sneha-sampūrṇah - completely filled by affection; kṣa-dāśa-ghan - the house of Kṛṣṇa Dāsa; yayau - He went; bada-gāchī-ṇivāsī - a resident of Baa-gāchī town (meaning “big tree”); saḥ - he; prāpya - attaining; duprāpyam - the unattainable; īśvaram - Supreme Lord; ānandena - out of bliss; ākulo - filled; bhūtvā - becoming; dhunvan - waving; vāsah - 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-punyatamo grāmo / bada-gāchīti saṁjñakah
nityānanda-svarūpasya / vihāro bhāvi yatra vai 21

mahā-punyatamah - most pious; grāmah - town; bada-gāchī - big tree; itī - thus; saṁjñakah - known; nityānanda-svarūpasya - of the original form of Nitāi; vihāraḥ - pleasure-pastimes; bh_vi - 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.

kṣa-dāsena sāṛddha śrī-navadvipa samāgataḥ
viharan kīrttanānando / rāma-dāśādibhir vtaḥ 22

kṣa-dāsena - with Kṛṣṇa Dāsa; sāṛddham - in company; śrī-navadvipam - the town of nine islands; samāgataḥ - approached; viharan - enjoying; kīrtana-ānandah - delighted by kīrtana; rāma-dāśa-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 kirtana, Nityānanda approached Śrī Navadvipa.

śrī-kna-caitanya-nāmnā / paripūrṇa jagat-trayam
tvā rājā gopaḷaiḥ / sama nanda-vraje yathā 23

śrī-kna-caitanya-nāmnā - by the names of Kṛṣṇa Caitanya; paripūrṇam - entire; jagat-trayam - the three worlds; tvā - made; rājā - He shone; gopaḷaiḥ - with the cowherds; sama - in company; nanda-vraje - in the land of Vraja ruled by Nanda; yathā - as.

In company with those gopaḷas, 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-vaṣī-śńga-venu-guńja-māḷā-vibhūitaḥ
pāradair āvataḥ kṇa-kīrttanāmata-varakaih 24

baladevah svaya gopo / vndāranya-vilāsavān
tad-rūpa darsayan loke / gaurāṅga-praṇa-vallabhaḥ 25

vetra - staff; vaṣī - long flute; śńga - bugle; venu - small flute; guńja-māḷā - strings of red berries; vibhūitaḥ - with ornaments; pāradaiḥ - with His associates; āvataḥ - surrounded; kṇa-kīrtana-amta-varakaiḥ - by those who caused the rains of nectarean Kṛṣṇa kīrtana; baladevah - Kṛṣṇa's big brother; svaya - spontaneously; go-paḥ - the cowherd; vndāranya - in the forest of Vṛndā; vilāsavān - performer of pastimes; tat-rūpa - His form; darsayan - 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 guńja 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-manala-vilāsah
Gaura's Pastimes Among the Circle of His Devotees
tatah śrī-gaurāṅga-candraḥ / svarūpādyaiḥ samanvitaḥ
śrī-rādhā-bhāva-mādhuryaiḥ / pūrno na veda kiṅcana 1

tatah - then; śrī-gaurāṅga-candraḥ - the golden moon-like Lord; svarūpā-ādyaiḥ - with the devotees headed by Svarūpa Dāmodara; samanvitaḥ - in company; śrī-rādhā-bhāva-mādhuryaiḥ - with the sweetneses of Śrī Rādhā's ecstasy; pūrṇah - full; na - not; veda - knew; kiṅcana - 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 sweetneses of the ecstatic moods felt by Śrīmati Rādhārāṇi, and He knew nothing else.

rāmāñandena sahitah / kna-mādhuryya-vaibhavam
āsvādyāsvādayad bhaktān / bhakta-vaśyāḥ svaya hariḥ 2

rāmāñandena - with Rāmānanda; sahitah - together; kna-mādhuryya-vaibhavam - the glory of Kṛṣṇa's sweetness; āsvādyā - having relished; āsvādayat - He caused to relish; bhaktān - the devotees; bhakta-vaśyāḥ - 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 / vanāy upavanāni ca
śrī-knānveṇa tatra / yamunā-smārakena ca 3

samudra-patana căpi / svarūpādyair nidarśitam
kna-paṅca-guṇenaiva / paṅcendriya-vikaranam 4

vndāvana-smārakāṇi - reminding of Vṛndāvana; vanāni - forests; upa-vanāni - groves; ca - and; śrī-knā-annveṇam - searching for Kṛṣṇa; tatra - there; yamunā-smārakena - by remembrance of Yamunā; ca - and; samudra-patanaṁ - falling in the ocean; ca - and; api - also; svarūpā-ādyaiḥ - headed by Svarūpa Dāmodara; nidarśitam - seen; kna - the son of Nanda Mahārāja; paṅca-guṇena - by the five qualities of; eva - indeed; paṅca-indriya - five senses; vikaranam - 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.

surabhi-madhya-pātena / kūrmākārena bhāvanam
śrī-rāsa-līlā-smaranāt / pralāpādy-anuvānanam 5
surabhi-madhyā - in the midst of cows; pātena - by falling; kūrma-ākārena - by the form of a tortoise; bhāvanam - trance; śrī-rāsa-hīlā-smaranāt - on account of remembering the rāsa dance; pralapa - conversing; ādi - and so on; anuvrājanam - 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-bhramenaiva / caṭaka-giri-darśanam
knāḍharāṁtāsvāda / gopī-bhāvena sarvavatāḥ 6

govardhana-bhramena - mistaking for Govardhana; eva - indeed; caṭaka-giri - sand dune; darśanam - seeing; kna-adhara - the lips of Kṛṣṇa; amta-asvādam - relishing the nectar; gopī-bhāvena - with the ecstasy of the gopīs; sarvataḥ - everywhere.

Seeing the Cataka 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-smti-mātrena / divyomāda-vicētītam
jāta svaya bhagavato / bhakti-prema-rasātmanāḥ 7

madhurā-smti - sweet remembrance; mātrena - simply; divya-unmāda - divine madness; vicētītam - behavior; jātam - appeared; svayam - involuntarily; bhagavataḥ - of the Lord; bhakti-prema - devotional love; rasa - mellow; ātmanāḥ - 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 mellow of prema-bhakti-rasa.

sāttvikādyair atābhiś ca / bhāvaiḥ sampūrṇa-vigrahaḥ
rāmānanda-svarūpābhhyā / sevīto rāsa-saṅjñayā 8

sāttvikā-ādyaiḥ - headed by sattvika; atābhiḥ - by eight; ca - and; bhāvaiḥ - by the ecstacies; sampūrṇa-vigrahaḥ - complete form; rāmānanda-svarūpābhhyām - with Rāmānanda and Svarūpa Dāmodara; sevīḥ - 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-slokena / rāsa-saṅkīrttanādīnā
śrī-rādhā-knayor lilā-rāsa-vidyā-nidarśanam 9
bhāva-anurūpa - in accordance with His particular mood; ślokena - by the verses;
rāsa-sankirtana-adinā - headed by chanting about the rāsa pastimes; śrī-rādhā-
krayoh - of Śrī Rādhā-Kṛṣṇa; lilā-rasa-vidyā - knowledge of the various pastime
rasas; nidarsanam - proclaiming.

In accordance with the Lord's ecstatic moods, they sang verses describing Śrī Śrī
Rādhā-Kṛṣṇa's rāsa-lilā. Thus, the science of pleasure-pastimes was proclaimed.

śrī-rādhā-śuddha-premnā hi / śravanāntam adbhutam
pitvā nirantara śrīmac-caitanya-rasa-vigrahaḥ 10

śrī-rādhā-śuddha-premnā - by the pure love of Śrī Rādhā; hi - certainly; śravanā-
amtam - nectar for the ear; adbhutam - wonderful; pitvā - having drunk; nirantaram
- incessantly; śrīmac-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-cid-ānanda-sāndrātmā / rādhā-kānto 'pi sarvvadā
tad-bhāva-bhāvitānanda-rasa-magno babhūva ha 11

sat-cit-ānanda - eternity, knowledge and bliss; sāndra - concentrated; ātmā -
person; rādhā-kāntah - the lover of Rādhā; api - also; sarvadā - always; tat - Kṛṣṇa;
bhāva-bhāvita - feeling the feelings of; ānanda-rasa - in the mellow of bliss;
magnah - 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 Śaśi became drowned in the liquid mellow of bliss.

yā yā lilā prakurvvati / knah sarvveśvaresvarah
tā tā ko vaktu śaknoti / tat-kpā-bhājana vinā 12

yām yām - whatever; lilām - pastimes; prakurvati - performs; knah - Kṛṣṇa
Caitanya; sarva-iśvara-iśvarah - the controller of all controllers; tām tām - that very
thing; kah - 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?

rāmānandah svarūpaś ca / paramānanda-nāmakah
kāśiśvaro vāsudevo / govindādyaiś ca sarvadaś 13

aparaś ca rasābhījnaiḥ / kna-sankīrtanātmakaiḥ
sevyamānaḥ sa ca kno / bhakta-bhāva-vibhāvītaḥ 14
rāmānandah; svarūpah; ca - and; paramānanda; nāmakah - the person named; kāśīsvarah; vāsudevah; govinda; ādyah - headed by; ca - and; sarvadā - always; aparaiḥ - by the others; ca - and; rasa-abhijñaiḥ - by those learned in rasa; kna-sankirtana - the congregational chanting of Kṛṣṇa's names; ātmakah - whose nature was embued with; sevyamānah - served; sah - He; ca - and; knah - 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-sankirtana, such as Śrī Rāmānanda Rāya, Svarūpa Dāmodara, Paramānanda Puri, Kāśīsvara Pañita, Vāsudeva Datta, and still others headed by Govinda, his doorkeeper.

śri-navadvipam āsādyah śri-nityānanda iśvarah
śri-caitanya-rasonmattas / tan-nāma-guṇa-kirttanaiah 15

śri-navadvipam - at Śrī Navadvipa; āsādyah - arriving; śri-nityānanda - the original form of a devotee; iśvarah - the Supreme Lord; śri-caitanya-rama-unmattah - enmaddened by the rasa of Śrī Caitanya; tat - Him; nāma-guṇa-kirttanaiah - through the chanting of the names and qualities.

After Śrī Nityānanda I-śvara arrived in Navadvipa, He became intoxicated by the divine rasa of Śrī Caitanya through the process of chanting His names and qualities.

paripūrṇah sadā bhāti / gaurāṅga-guṇa-garvitaḥ
tad-ājnā-pālanād gauḍe / sthito 'pi tat-prakāṣataḥ 16

paripūrṇah - fully satisfied; sadā - forever; bhāti - He shines; gaurāṅga-guṇa-garvitaḥ - proud of the qualities of Gaurāṅga; tad-ājnā - His order; pālanāt - because of observing; gauḍe - in Gauḍa; sthitah - remained; api - still; tat-prakāṣataḥ - 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.

sveccā-mayo rasa-jīno 'sau / ko veda tasya cētiṃ
tad-darśana-samutkaṇṭhaḥ / yayau śrī-puruottamam 17

sva-icchā-mayah - free-willed; rasa-jīnah - savant of rasa; asau - He; kah - who?, veda - knows; tasya - His; cētiṃ - activities; tad-darśana - the sight of Him; samutkaṇṭhaḥ - very eager; yayau - went; śrī-puruottamam - Puri.

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-vāṭi samāsādyā / dhyāyan gaurāṅga-sundaram
uṭṭhāya praṇamad bhūmau / nipatya praṇaman muhuḥ 18

pupa-vāṭīm - a flower garden; samāsādyā - reaching; dhyāyan - meditating;
gaurāṅga-sundaram - on the beautiful Golden Lord; uṭṭhāya - rising; praṇamat - He bowed down; bhūmau - on the earth; nipatya - falling; praṇaman - bowing down with prayers; muhuḥ - 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.

hun-kāra-gambhirārāvair / jaya-gaurāṅga-nisvanaih
tuṭāva parama-prīto / gaura-candra mahā-sukhi 19

hunkāra-gambhira-ārāvaiḥ - with deep roars and cries; jaya-gaurāṅga-nisvanaiḥ - with cries; tuṭāva - He praised; parama-prītaḥ - very loving; gaura-candra - the Golden Moon; mahā-sukhi - very happy.

With deep roaring cries of "Jaya Gaurāṅga!" Nityānanda Prabhu praised Gaura Candra in great love and happiness.

eva paraspara kna-rāmau hi parameśvarau
prema-bhakti-rasākṣaṇau / cakratuḥ abhivandanam 20

evam - thus; parasparam - mutual; kna-rāmau - Gaura and Nītāi; hi - certainly; parama-śivarau - Supreme Controllers; prema-bhakti - loving devotion; rasa-ākśau - attracted to the mellow; 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 mellow of prema-bhakti.

śrī-saci-nandanaḥ prāha / śrī-nityānandam iśvaram
nanda-putra bhavān nanda-goṭha-bhakti-pradāḥ sadā 21

śrī-saci-nandanaḥ - the son of Śacī; prāha - said; śrī-nityānandam - to the eternally blissful Lord; iśvaram - the Supreme Lord; nanda-putra - O son of Nanda; bhavān - Your honor; nanda-goṭha - Nanda's family; bhakti-pradāḥ - 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.

alankārādī-rūpena / navadhā bhaktim uttamām
paśyāmi tava dehe ca / kna-keli-sukhārnave 22

alankāra-ādi - ornaments, etc.; rūpena - by the form; navadhā - nine-fold; bhaktim
- devotion; uttamām - transcendental; paśyāmi - I see; tava - Your; dehe - in the body; ca - and; kna-keli - of Kṛṣṇa's sports; sukha-ārnave - in the ocean of pleasure.

"Yet I perceive that within Your body, which is the blissful oceanic abode of Kṛṣṇa's sportive lilās, the nine-fold processes of bhakti are present in the form of various ornaments.

nanda-gokula-vāsinā / bhaktīr eva su-durlabhā
bhāvyate suddha-bhāvais ca / labhyate vā naraiḥ kvacit 23

nanda-gokula-vāsinām - of the residents of Gokula, under Nanda's rule; bhaktīḥ - devotion; eva - indeed; su-durlabhā - very difficult to obtain; bhāvyate - it is comprehended; suddha-bhāvais - by pure consciousness; ca - and; labhyate - 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 bhaktī tva ca prityā hi / strī-bālādibhyah svecchayā
dadāsi ko bhavāś tatāra / dātāstīti vadāśu me 24

tām bhaktim - that devotion; tvam - You; ca - and; prityā - by love; hi - certainly; strī-bāla-ādibhyah - amongst those headed by women and children; sva-icchayā - by Your own wish; dadāsi - You give; kah - who?; bhavān - your honor; tatāra - 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-dah karunās teā / tvam eva sarva-prerakah 25

sah - He; prāha - said; prahasan - laughing; nātha - O Lord; dātā - donor; hartā - thief; ca - and; rakitā - protector; prema-dah - giver of love; karunāh - mercy; teām - their; tvam - You; eva - indeed; sarva-prerakah - 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."

ekah sa-parado nityānando viśvambharo 'parah
svarūpādyaih sadā prema-pūrṇa-ānanda-vighraha 26

ekah - one; sa-paradah - with associates; nitya-ānandah - perpetual joy personified; viśvambharah - the maintainer of the universes; aparah - the other;
svārūpa-ādyaiḥ - with those headed by Svārūpa; *sadā - ever; prema-pūrnah - full of love; ānanda-vigrāhau - the two forms of bliss.

On one side stands Nityānanda with His associates, and on the other stands Visvambhara, accompanied by Svārūpa and his assistants such as Raghunātha Dāsa. Both of the Lord's blissful forms are forever filled with prema.

gadādhareṇa ca sama / sevyamānau nirantaram
kṛiḍatah sva-sukha kṛn-kirttana-prema-vihvalau 27

gadādhareṇa - by Gadādha; ca - and; samam - by; sevyamānau - served;
nirantaram - continuously; kṛiḍatah - diverting; sva-sukham - in the pleasure of Their own nature; kṛn-kirttana - through chanting Krṣṇa'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 Krṣṇa as They chant His various names as follows:

yasodā-nandaṁ kṛňaḥ / śrī-gopi-prāṇa-vallabhaḥ
śrī-rādhā-ramano rāmānujo rāsa-rasotsukaḥ 28

yasodā-nandaṁ - the delight of Yaśodā; kṛňaḥ - the all-attractive; śrī-gopi-prāṇa-vallabhaḥ - whose love is the life of the gopīs; śrī-rādhā-ramanah - the lover of Śrī Rādhā; rāma-anujaḥ - the younger brother of Rāma; rāsa-rasa-utsukah - eager for the mellow of the rāsa-līlā.

"The delightful son of Yaśodā (Yaśodā-nanda) is all-attractive (Krṣṇa) and more dear to the gopīs than their own life-breath (Śrī Gopi-prāṇa-vallabha). He is the lover of Śrī Rādhā (Śrī Rādhā-Raman), the younger brother of Rāma (Rāma-anuja), and is ever eager for the mellow of the rāsa dance (Rāsa-rasa-utsuka)."

rohini-nandaṁ kṣo / yajño rāmo balo hariḥ
revati-prāṇa-nāthaś ca / rāsa-keli-mahotsavah 29

rohini-nandaṁ - the delight of Rohini; kṣo - the ender of the cycle of birth and death; yajño - sacrifice; rāmaḥ - the supreme enjoyer; balah - powerful; hariḥ - the remover of sin; revati-prāṇa-nāthaḥ - the Lord of Revati's life; ca - and; rāsa-keli - rasa-fun; mahā-utsavah - very festive.

"The delightful son of Rohini (Rohini-nanda) stops the repetition of birth and death (Krṣṇa). 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 Revati's life-breath (Revati-prāṇa-nātha). He revels in the great festival of rāsa sports (Rāsa-keli-mahotsava)."

iti nāma pragāyantau / bhakta-varga-samanvitau
śrī-kṛňa-caitanya-nityānanda-rāmaṁ smaret tu tau 30
iti - thus; nāma - name; pragāyanta - singing; bhakta-varga-samanvitau - together with the group of devotees; śrī-kna-caitanya - the avatāra for the age of quarrel; nityānanda-rāma - smaret - He should remember; tu - indeed; tau - the Two.

Thus should one indeed remember these two - Śrī Kṛśna 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-kna-janma-ādi-gopinātha-dārśana-paryanta-kathānām
The Narration of the Lord's Pastimes
Beginning with the Birth of Kṛśna Caitanya
and Ending with the Darśana of Gopinātha

etat te kathita sūtra / śrī-kna-carita dvija
varnayiyanti vistāraih / śrīvāsa-ādyāh mahattamāh 1

etat - this; te - to you; kathitam - told; sūtram - condensed form; śrī-kna-caritam - the character of Kṛśna Caitanya; dvija - O brāhmaṇa; varnayiyanti - they shall describe; vistāraih - with elaborate accounts; śrīvāsa-ādyāh - headed by; mahattamāh - very great souls.

[Murāri Gupta continued narrating to Dāmodara Panita:] O brāhmaṇa, the biography of Śrī Kṛśna Caitanya has thus been narrated in an abridged form. Later, Śrīvāsa and other great souls will relate it in detail.

atrānuvarnyate 'bhikṣa / śrī-gaurāṅgo mahā-prabhuḥ
phalāsvāda-nimittena / kathyate tad-anukramah 2

atra - now; anuvarnyate - narrated; abhiknam - continuously; śrī-gaurāṅgah - the golden Lord; mahā-prabhuḥ - the great Master; phalā-āsvāda-nimittena - with the fruit obtained by relishing; kathyate - is told; tat-anukramah - 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.

avatarā-kāraṇa ca / śrī-kṛṣasya viceṣṭitam
bahir-mukhān janān dṛvā / nāradasya-ānuttāpanaḥ 3
avatāra-kāranam - the cause for His descent; ca - and; śrī-kaṇasya - of Śrī Kṛṣṇa; viceśīta - activities; bahi-mukhāṇ - materialistic; janān - people; dīvā - seeing; nāradaśya - of Nārada; anutāpanah - 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.

vaikunṭha-gamana càpi / śrī-kaṇēśa sāntvanam sarveām avatārāṇā / kathana kna-janma ca 4

vaikunṭha-gamanam - passage to Vaikuṇṭha; ca - and; api - also; śrī-κnēna - by Śrī Kṛṣṇa; api - also; sāntvanam - pacifying; sarveām - of all; avatārāṇām - of avatāras; kathanam - narration; kna-janma - Kṛṣṇa's birth; ca - and.

Then follows the narration of Śrī Nārada Muni's passage to the spiritual world of Vaikuṇṭha, how Lord Kṛṣṇa appeased his sorrow, the enumeration of all the avatāras, and Śrī Kṛṣṇa's appearance within this material world.

bālya-lilādika caiva / brāhmaṇasyānna-bhojanam viśvarūpasya sannyāsa / nityānanda-tāmakasya ca 5

bālya-lilā-adikam - childhood pastimes and so on; ca - and; eva - indeed; brāhmaṇasya - of the brāhmaṇa; anna-bhojanam - eating the rice; viśvarūpasya - of Viśvarūpa; sannyāsam - renunciation; nityānanda-tāmakasya - 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 sasthanā / duḥkha-sokānuvarnam viḍyā-vilāsa-lāvanyam / māt-duḥkha-vimocanam 6

jagannāthasya - of Jagannātha Miśra; sasthanām - death; duḥkha-soka - grief and lamentation; anuvaramanam - narration; viḍyā-vilāsa - pastimes of scholarship; lāvanyam - loveliness; māt-duḥkha - mother's sorrow; vimocanam - liberating.

Thereafter follows the narration of Jagannātha Miśra'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.

lakṣī-parinaya caiva / pūrvva-deśe gate prabhau tasyāḥ sasthitir eva syāt / saci-sokāpanadanam 7

lakṣī-parinayam - marriage with Lakṣmī Devī; ca - and; eva - indeed; pūrvva-deśe - in the eastern countries; gate - went; prabhau - the Lord; tasyāḥ - her; sasthitih - death; eva - indeed; syāt - it happened; saci-soka - the grief of Śaci; 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.

\[\text{vinu-priyā-parinaya / paramāṇanda-vaihbham} \]
\[\text{purīśvara-darśana ca / gayāktya-samāpanam 8} \]

vinu-priyā-parinayam - marriage with Visnu-priyā; parama-ānanda-vaihbham - the influence of His transcendental bliss; purīśvara-darśanam - seeing l-śvara Puri; ca - and; gayā-ktya-samāpanam - accomplishing duties to His father in Gayā.

Then follows the glorious narration of Gaura's marriage with Śrimatī Viśnu-priyā, and the influence of His transcendental bliss. Gaura met with Śrī l-śvara Puri and fulfilled His duty to His father at Gayā.

\[\text{bhāva-prakāśana caiva / varāha-veśa-dhāraṇam} \]
\[\text{sankirttana-subhārāmbha / megha-nihsāraṇa tathā 9} \]

bhāva-prakāśanam - appearance of the symptoms of ecstasy; ca - and; eva - indeed; varāha-veśa-dhāraṇam - taking the appearance of Varāha-deva; sankirttana - of congregational chanting; subha-ārāmbham - the auspicious beginning; megha-nihsāraṇam - 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-sankirtana, and dispelled thunderclouds as they threatened to interrupt the chanting.

\[\text{nāmārtha-kalpanād eva / gangā-patana-nirgamam} \]
\[\text{adhina bhakta-vargānā / śrīlādvaitasya melanam 10} \]

nāma-artha-kalpanā - due to imagined meanings of the names; eva - indeed; gangā-patana-nirgamam - going away and falling in the Ganga; adhinām - submission; bhakta-vargānām - to the group of devotees; śrīlā-advaitasya - with Śrīla Advaitācārya; melanām - meeting.

Gaura left that spot where a student made an imaginative interpretation of Śrī Hari's names and plunged into the Gangā with all His clothes. Gaura showed submission to the assembly of devotees by offering obeisances to the vānavas when He met with Śrīla Advaitācārya.

\[\text{bhaktānukampana caiva / śrī-nityānanda-darśanam} \]
\[\text{ad-bhujā-darśanānāṁ / balarāma-prakāśakam 11} \]

bhakta-anukampanam - the Lord's sympathy with His devotees; ca - and; eva - indeed; śrī-nityānanda-darśanam - first sight of Śrī Nityānanda; at-bhujā-darśana-
ânandam - joy at the sight of His six-armed form; balarāma-prakāšakam - manifestation of Balarāma.

Gaura displayed sympathy for His bhaktas and had His first darśana of Śrī Nityānanda Prabhu. Nityānanda tasted ânanda when He saw Śrī Caitanya's six-armed form, and Gaura revealed that Nitāi is none other than Balarāma.

bhakti-rasa-samāktā / harer mandira-mārijjanam
bhakta-datta-grahaṇa ca / mahaiśvarya-pradarśanam 12

bhakti-rasa-samāktam - utter fascination by the mellow of devotion; hareḥ - of Hari; mandira-mārijjanam - cleaning the temple; bhakta-datta-grahanam - 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-sāpa-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; sāpa-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-rasāvesa-madhū-pāṇādi-narṭtanam
gopi-veṣa-dhara ntyā-gāna-mādhuryya-varṇanam 14

balarāma-rasa - in the mellow of Balarāma; āveṣa - absorption; madhū-pāna-ādi - honey drinking and so forth; narṭtanam - dancing; gopi-veṣa - dress of a gopi; dharam - wearing; ntyā-gāna - singing, dancing; mādhurya - 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 gopi follows.

sannyāsopakrame gupta-mūryā-ādiha-sāntvanam
navadvipa-kantakākhya-pura-vāsi-vilāpanam 15

sannyāsa-upakrame - setting about taking sannyāsa; gupta-mūrī-ādiha - Murāri Gupta and others; sāntvanam - pacifying; navadvipa-kantaka - of Navadvipa and
Kaṇṭaka; ākhyā - 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 Kaṇṭaka lamented greatly.

**sannyāsa-nāma-grahana / premānanda-prakāšanam**

rādhā-deśa-ktārtha ca / candra-śekhara-preṇam 16

*sannyāsa-nāma-grahana* - taking His sannyāsa name, *prema-ānanda-prakāśanam* - revealing the bliss of love for Kṛṣna; *rādhā-deśa* - of the land of Rāhā; *ktā* - made; *artha* - meaning; *ca* - and; *candra-śekhara-preṇam* - sending of Candra-Śekhara.

After Gaura accepted His sannyāsa name, Śrī Kṛṣṇa Caitanya, He revealed to His guru the bliss of love for Kṛṣna. While wandering in the land of Rāhā-deśa, Gaura endowed that land with meaning, and then He sent Candra Śekhara as a messenger to His Navadvīpa bhaktas.

**navadvipasya ca nityānandena dukhha-nāśanam**

sānti-pura-vilāsa ca / bhakta-varga-samanvitam 17

*navadvipasya* - of Navadvīpa; *ca* - and; *nityānandena* - by Nityānanda; *dukhha-nāśanam* - destruction of the grief; *sānti-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 danda-bhaṇjanam śrī-gopināthasya darśanam**

varāha-darśana punya / virajā-darśana tathā 18

*tatah* - then; *danda-bhaṇjanam* - breaking of the sannyāsa rod; *śrī-gopināthasya* - of Śrī Gopinātha; *darśanam* - vision; *varāha-darśanam* - seeing Varāha-deva; *punyam* - purifying; *virajā-darśanam* - seeing Virajā; *tathā* - also.

Then follows the breaking of the Lord's dana, darśana of Gopinātha, Lord Varāha's purifying darśana, and the darśana of the river Virajā.

**vaitaranī-yājapura-śrī-śiva-liṅga-darśanam**

nānā-bhāva-prakāśa śrī-bhūvaneśvara-darśanam 19

*vaitaranī* - of the Vaitaranī river; *yājapura* - of Yājapura; *śrī-śiva-liṅga* - of the Śiva lingam; *darśanam* - sight; *nānā-bhāva-prakāśam* - revealing many ecstacies; *śrī-bhūvaneśvara* - Lord Śiva, master of the three worlds; *darśanam* - the sight.

Lord Gaurāṅga took darśana of the sacred river Vaitaranī, the town of Yājapura, and the Śiva-lingams present there. After revealing many moods of ecstasy, Gaura took
direct darśana of Lord Śrī Śiva, master of the three worlds.

nirmālya-grahanasyāpi / vidhāna-kathana śubham
śrī-mandirastha-gopāla-darśana rodana prabhoḥ 20

nirmālya - food remnants; grahamasya - accepting; api - also; vidhāna-kathana -
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 (Gopinātha) in His temple
at Renunā, Gaura Prabhu wept.

mārkaṇḍeya-sarasy eva / siva-linga pradarśanam
tatah śrīmāj-jagannātha-darśanānanda-vai bhavam 21

mārkaṇḍeya-sarasī - in the lake of Mārkaṇḍeya; eva - indeed; siva-lingam - phallic
form of Śiva; pradarśanam - beholding; tataḥ - then; śrīmat jagannātha - the Lord of
the universe; darśana-ananda - happiness of seeing; vai bhavam - magnificence.

Within the lake of the sage Mārkaṇḍeya, Gaura beheld the lingam of Śrī Śiva, and
when He saw the splendid form of Jagannātha Śvāmī, He tasted great bliss.

sārvabhaumaḍibhiḥ sāṛddha / punah śrī-mukha-darśanam
śrīman-mahā-prasādasya / vandana bhojana śubham 22

sārvabhauma - by Sārvabhauma Bhattācārya; ādibhiḥ - with those headed;
sāṛddham - in company; punah - again; śrī-mukha-darśanam - the sight of the radiant
face; śrīmat-mahā-prasādasya - of the food remnants awarding great mercy;
vandana - 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-prasādām, He honored that auspicious
food.

sārvabhauma-samuddhāra / dakīna-gamana hareḥ
kūrmma-nātha-darśana ca / kūrmma-vippāriṇukampanam 23

sārvabhauma - Sārvabhauma Bhattācārya; samuddhāram - deliverance of; dakīna-
gamanam - travelling south; hareḥ - of Hari; kūrmma-nātha - the Deity of Lord
tortoise; darśanam - sacred sight; ca - and; kūrmma-vippāra-anukampam - compassion
to the vipra named Kūrma.

Śrī Caitanya delivered Sārvabhauma Bhattācārya from the desert of monism. Then
travelling south, He took darśana of Kūrma-deva and showed compassion on Kūrma
vipra.
vāsudeva-samuddhāram / śakti-saṅcārana tathā
jiyādākhyā-nsihasya / caritrāsvādana sukham 24

vāsudeva-samuddhāram - deliverance of Vāsudeva; śakti - potency; saṅcārānam - empowerment; tathā - also; jiyaḍākhyā - named Jiyaḍa; 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 Jiyaḍa-Nṛsiha.

śrila-rāmānanda-rāya-milana śubha-da śubham
puri-śrī-mādhava-sīya-paramānanda-darśanam 25

śrila-rāmānanda-rāya-milanam - meeting with Rāmānanda Rāya; śubha-dam - fortunate; śubham - pleasant; purī-śrī-mādhava-sīya - disciple of Śrī Mādhavendra Puri; paramānanda - Paramānanda Puri, supreme happiness; darśanam - seeing.

Gaurāṅga Mahāprabhu had a most fortunate and pleasant meeting with Śrila Rāmānanda Rāya. Then He took darśana of Paramānanda Puri, one of the disciples of Śrī Mādhavendra Puri.

pañcavatī-rāṅga-ketra-ranganātha-pradarśanam
tatra śrī-paramānanda-puri-prasthāpana prabhoh 26

pañcavatī; rāṅga-ketra; ranganātha; pradarśanam - seeing; tatra - there; śrī-paramānanda-puri-prasthāpanam - sending forth of Paramānanda Puri; prabhoh - 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 Puri to stay at Jagannātha Puri.

setu-bandhe śrīla-rāmeśvara-linga-pradarśanam
tataḥ śrīmāj-jagannātha-darśanānanda-varnanam 27

setu-bandhe - at the beginning of the bridge to Lāṅka; śrīla-rāmeśvara-linga - the phallus of Lord Śiva worshipped by Lord Rāma for passage to Śrī Lāṅkā (lit. controller of Rāma); pradarśanam - seeing; tataḥ - then; śrīmāj-jagannātha - Lord of the universe; darśanānanda - the joy of seeing; varnanam - description.

Gaura Hari took darśana of the lingam of Lord Śiva named Rāmeśvara at Setu-Bandha. Thereafter He returned to Puri, and felt immense joy to once again see Lord Jagannātha.

vndāranya samuddhiṣya / gaudābhigamana śubham
vācaspati-ghe kna / vaibhava paramādbhūtam 28
vndāranya-samuddiśya - heading for Vṛndāvana; gauda-abhigamanam - setting forth for Bengal; subham - pleasant; vācaspati-ghe - in the house of Vācaspati; knam - Caitanya; vaibhavam - opulence; parama-adbhūtam - very wonderful.

Indicating that His ultimate destination was Vṛndāvana, Gaura Kṛṣṇa set forth for Gauda. Then He displayed very amazing powers in the home of Vācaspati.

devānanda samuddiśya / śrī-bhāgavata-kīrttanam
tad vaktur lakana cāpi / śrotuṣ ca kathita subham 29

devānandam - Devānanda Pāṇita; samuddiśya - with reference to; śrī-bhāgavata-kīrttanam - glorification of Bhāgavatam; tat - that; vaktuḥ - of the speaker; lakanam - symptoms; ca - and; api - and; śrotuḥ - of the hearer; ca - and; kathitam - told; subham - sublime.

While giving guidance to Devānanda Pāṇita, 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-kna-nātya-sthalāvadhi 30

śrī-nsihānandena - by Nṛsihānanda Brahmaṭī; yat - which; ktam - was done; jaṅghālam - running; uttamam - excellent; tena - by him; yathā - as; rāma-keli-kna-nātya-sthalā - the towns of Rāmakeli and Kna-nātya-sthala (pavilion for Kṛṣṇa-līlā dancing); avadhi - up to.

Next the paths and excellent arrangements which were made within Śrī Nsihānanda Brahmaṭī's mind as far as the town of Rāmakeli and Kṛṣṇa-nātya-sthala are described.

gamana ca punah śrīlādvaita-geha-subhāgamah
navadvipa-bhakta-varga-melana punar eva ca 31

gamanam - going; ca - and; punah - again; śrīlā-advaita-geha - home of Advaita -cārya; subha-āgamah - auspicious coming; navadvipa - at Navadvipa; bhakta-varga - assembly of devotees; melanam - meeting; punah - again; eva - indeed; ca - and.

Returning to Navadvipa, Gaura happily arrived at the house of Śrī Advaitācārya and there met with the assembly of bhaktas.

śrī-bhojana-sukha tatra / mātuṣ caraṇa-vandanam
puruottamam āsādyā / śrī-gopinātha-darśanam 32

śrī-bhojana-sukham - pleasantly took sacred foods offered to the Lord; tatra - there; mātuḥ - of His mother; carana-vandanam - worshipping her feet; purua-uttamam - the abode of the Supreme Person; āsādyā - arriving; śrī-gopinātha-darśanam - taking the sight of Śrī Gopinātha.
After pleasantly accepting the Lord's prasādam, Gaura worshipped His mother's feet, and while returning to Purusottama Kṣetra, He took darsana of Gopinātha 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 Gopinātha," in the Fourth Prakrama of the great poem Śrī Caitanya Carita.

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Twenty-sixth Sarga
vndāvana-gamana-nilācala-āgamana-
rādhā-kna-mādhurya-prema-nirantara-āveṣa-paryantam
Mahāprabhu Visits Vṛndāvana and Returns to Nilācalā
to Forever Enter Śrī Śrī Rādhā-Kṛṣṇa's Transcendental Loving Affairs

vndāvanasya gamane / bhakta-varga-vilāpanam
sāntvana cāpi teā vai / varṇita prabhunā 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; prabhunā - by the master; ktam - done.

When Gaura Prabhu departed for Vṛndāvana, all of the bhaktas in Nilācalā lamented, and Prabhu consoled them.

vana-pathi kramenaïva / kāśi-puryyāś ca darśanam
tathā viśveśvarasyāpi / tapanādeś ca melanam 2

vana-pathi - on the forest path; kramena - gradually; eva - surely; kāśi-puryyā - of the city of Kāśī; ca - and; darśanam - sight; tathā - also; viśveśvarasya - of the Deity named Viśveśvara; api - also; tapanādeś - of Tapanā Miśra 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 Tapanā Miśra and the other bhaktas of Kāśī.

prayāge mādhava-deva-darśana yamunām anu
agra-vana-reṉukādi-mathurālokana tathā 3

prayāge - at Prayāga; mādhava-deva - the Deity of Mādhava; darśanam - seeing; yamunām anu - following the Yamunā; agra-vana - the forest of Agra; reṉukā-ādi -
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 Renukā, the birthplace of Lord Paraśurāma. From that place, Gaura saw the city of Mathurā.

kna-dāsena ca sama / ghaṭṭa-kūpādi-darśanam
vndāranyādika sarvva / dvādaśa-vanam eva ca 4

kna-dāsena - 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-kunda sanātanam
kna-nānā-prakāśa ca / lilānukaraṇa tathā 5

prati-grāmam - every town; prati-vanam - every forest; prati-kundam - every pond; sanātanam - ancient; kna-nānā - many pastimes of Kṛṣṇa; prakāśam - revealed; ca - and; lilā-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.

kna-janma samārabhya / tathā kasa-vadhādikam
varṇana śravaṇa cāpi / tat tad rūpa-prakāśanam 6

kna-janma - the birth of Kṛṣṇa; samārabhya - beginning with; tathā - until; kasa-vadha - the killing of Kasa; ādikam - and so on; varnānam - describing; śravaṇam - hearing; ca - and; api - also; tat tat - those very; rūpa-prakāśanam - revelation of the forms.

As the lilās 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-nīvāsinā / ghe ghe prakāśanam 7

bhāva - ecstacy; unmāda - madness; vikāra - transformation; ādi - headed by; varnānam - description; parama-adbhutam - extremely wonderful; sarvva-vraja-nīvāsinām - for all the residents of Vraja; ghe ghe - home to home; prakāśanam - displaying.
The description of Mahāprabhu's ecstacies, 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**

**kāsyā sanātanasyāpi / tapanādyanurodhataḥ 8**

*puna - again; āgamana - returning; ca - and; eva - indeed; prayāge - in Preyāga; rūpa-melanam - meeting with Rupa Gosvāmi; kāsyām - in Vārānasi; sanātanasya - of Sanātana Gosvāmi; api - also; tapana - Tapana Miśra; ādi - and the others; anurodhataḥ - fulfilling the wishes.*

Again He returned to Preyāga and met with Rūpa Gosvāmi. Thereafter, Gaura met Sanātana Gosvāmi in Kāśi, and also fulfilled the wishes of the devotees there headed by Tapana Miśra.

**kāśi-vāsi-janoddhāra-carita kilbiāpaham**

**takra-pāna ca gopasya / navadvipa-subhāgamaḥ 9**

*kāśi-vāsi - the residents of Kāśi; jana - people; uddhāra - delivering; caritam - the character; kilbi-apaham - removing the sins; trakra-pānam - drinking the buttermilk; ca - and; gopasya - of the cowherd; navadvipa - auspicious; āgamah - coming.*

(By mercifully giving the process of Hari-nāma-sankirtana) Śrī Caitanya delivered the people of Kāśi 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 subha-darśanam 10**

*tatra - there; nitya-vihāram - eternal pleasures; ca - and; gaurīdāsa-ghe - in the home of Gauridāsa; api - indeed; ca - and; puna - again; ācārya-gehe - in the home of Śrī Advaita; ca - and; gamanam - coming; subha-darśanam - blessed vision.*

There, Śrī Śrī Gaura-Nityānanda remain perpetually within the house of Gauridāsa Panit 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 carana-vandanam**

**mādhavārādhana tatra / nilādri-gamanam tataḥ 11**

*bhakta-varga - the group of devotees; rasa - mellow; ullāsa - sporting brilliantly; mātu - of His mother; carana-vandanam - offering prayers to the feet; mādhava - Mādhavendra Puri; ārādhana - worship; tatra - there; nila-adri - the blue hill, Jagannātha Puri; 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 Puri on the day of his appearance, and thereafter departed for Niladri.

**pratāpa-rudra-santrāna / ratha-yātrādi-darśanam**

**(narendra-sarasi bhakta-melana hari-kīrttanam 12)**

pratāpa-rudra; santrānam - deliverance; ratha-yātrā - the chariot festival; ādi - headed by; darśanam - seeing; narendra-sarasi - in the lake of Narendra; bhakta-melana - meeting the devotees; hari-kīrttanam - 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 Mahārāni. Meeting with His bhaktas at Narendra Sarovara, the lake of the king, He performed Hari-nāma-śaṅkīrtana in their company.

**tair datta bhojana cāpi / gaurāṅga-guṇa-kīrttanam**

**(ktam advaita-prabhuṇa / 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-prabhuṇa - by Lord Advaita; rāma-dāsa-anukampanam - showing sympathy for Rāmadāsa.

After the bhaktas served Kna-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-viharādi-gaurāṅga-guṇa-kīrttanam**

**(divyonmadādi-bhāvānā / prākatya syād anantaram 14)**

nityānanda-viharādi - 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; prākatya - manifest; syāt - it may be; anantaram - afterwards; rāmānanda-svarūpa-ādyai - headed by Rāmānanda and Svarūpa; rāsa-śaṅkīrtana - 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 Navadvipa, and finally had Gaura-darsha in Puri after a prolonged separation.

gundicayā pupa-vatya / viraja ca sa-bhaktayoh
gadadhara-sama nityananda-gauranga-candrayoh 16

gundicayam - in the Gunic Mandira; pupa-vatya - garden of flowers; viraja - shining; ca - and; sa-bhaktayoh - with their devotees; gadadhara-samam - with Gadadhara; nityananda-gauranga-candrayoh - of the two moons of Gaura and Nitai.

The two moons, Nityananda and Gauranga, shone in a flower garden near the Gu nic Mandira along with Gadadhara and all Their bhaktas.

eva saancintayan kna-caitanya-carita budhah
suddha-prema-nidhau / nimagno bhavati sadā 17

evam - thus; saancintayan - contemplating; kna-caitanya - of Krsna Caitanya; caritam - the character; budhah - the intelligent; suddha-prema - pure love; amta-nidhau - in the ocean of nectar; nimagno - immersed; bhavati - becomes; sadā - always.

The wise man who contemplates the life, character and activities of Krsna Caitanya narrated herein becomes forever immersed in an ambrosial ocean of pure love.

iśvaro 'pi svaya kno / yato bhakti-rasāśrayah
āsvādayati sva-prema-nāma-mādhuryyam abhutam 18

iśvara - the Supreme Lord; api - the very; svayam - Himself; kna - the all-attractive; yata - because; bhakti-rasa - of the mellow of devotion; āśrayah - shelter; āsvādayati - relishes; sva-prema - His own love; nāma-mādhuryam - the sweetness of His names; abhutam - wonderful.

Although Sri Gauranga Mahaprabhu is directly the all-attractive Supreme Lord Sri Krsna, He appeared as the abode of devotional mellow and relished the marvelous sweetness of love for Himself through the chanting of His names.

tal-lilāsvādanād eva / ki na syāt prema-vaibhavam
ato nirmatsaro bhūtvā / śnu gaurāṅga-kīrttanam 19

tat - that; lilā - pastime; āsvādanāt - by relishing; eva - indeed; kim - why?; na - not; syāt - it may be; prema-vaibhavam - the opulence of love for Krsna; ata - therefore; nirmatsara - non-envious; bhūtvā - becoming; śnu - please listen; gaurāṅga-kīrttanam - the chanting of Sri Gauranga's glories.

After a person has relished His sublime pastimes, how is it possible that the opulences of Krsna-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 Sri Gauranga's glories.
catvārah prakramā asya / sarga-dī aṭa-saptatiḥ
prathamāḥ oḍaśaḥ cāpi / dvitiyo ‘ṭa-dasas tathaḥ 20

catvārah - four; prakramā - Cantos; asya - of this book; sarga-dī - Chapter, etc.;
aṭa-saptatiḥ - seventy-eight; prathamāḥ - the first; oḍaśa - sixteen; ca - and; api -
also; dvitiya - second; aṭa-daśa - eighteen; tathaḥ - as well.

This book is comprised of four Prakramas and seventy-eight Sargas. The first
Prakrama contains sixteen Sargas, and the second has eighteen.

tīyas tu tathaiva syāt / cathuṛthah aṭ-viṣatiḥ
ekonaviśa-sataśaḥ / sapta-viṣādhikāni ca 21
tīya - the third; syāt - may be; cathuṛthah - fourth; aṭ- viṣatiḥ - twenty-six; eka-
unaviśa-sataśaḥ - nineteen hundred; sapta-viṣa - 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.

ślokāṇi su-pathann eva / rasikah paramādarāt
prema-pūrṇo bhaven nitya / śravaṇād api bhāvukuh 22

ślokāṇi - verses; su-pathan - nicely recited; eva - certainly; rasikah - an expert in
appreciating rasa; paramādarāt - 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-guna-kīrttanaḥ
murāri sampraṇaṃyāha / śrī-dāmodara-paṇḍitaḥ 23

śrutvā - hearing; sarvam - all; nityānanda-gaurāṅga-guna-kīrttanaḥ - chanting
about the attributes of Gaura and Nitāi; murārim - Murāri Gupta; sampraṇaṃya -
fully prostrating; āha - he said; śrī-dāmodara-paṇḍitaḥ - the scholar Śrī Dāmodara.

After Śrī Dāmodara Panita 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 / kṛtārtho ’ha na saśayah
dhanyo ’si hi bhavān kṣa-caitanya-rasa-pūrakaḥ 24

ktārtha - desires fulfilled; aham - 1; kta-artha - desires fulfilled; aham - 1; kṛta-
artha; aha - I; na saśayā - without doubt; dhanya - glorious; asi - you are; hi - certainly; bhavan - your grace; kna-caitanya - Lord Kṛṣṇa, the character of the living force; rasa-pūrakah - 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."

śrilādvaita-prabhur api sukha śrīlā-gaurāṅga-candra-
lilā-ratna-samanjitasam su-madhuram āśrutya harād asau

ta prāha śrī-murāri tvam api khalu sadā rāma-candraśya
	tasmād etat tvayi prakaṭita grantha-ratna hi tena 25

śrī-lādvaita-prabhu; api - also; sukham - happily; śrīlā-gaurāṅga-candra - the Golden moon-like Lord; lilā-ratna - jewel-pastimes; samanjitasam - 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-candraśya - of Śrī Rāma Candra; tasmāt - therefore; etat -
this; tvayi - unto you; prakāśitam - revealed; grantha-ratnam - this jewel of a book;
hi - certainly; tena - for this reason.

When Śrīlā 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 prādurāsid yato 'sau

granthenaitena janayati hi prema-mādhurya-sāram

śrutvā sarvve parama-rasikā prema-pūrṇantarās 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; prādurāsit - He has manifested; yata - through which; asau - He; granthena - by the book; etena - this;
janayati - He generates; hi - surely; prema-mādhurya-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 Rāma has displayed His original form as Gaura within this world, and through this book He surely distributes the luscious juice of prema-rama. 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 Śaci, the munificent donor of the highest happiness, and they thus deride even the idea of liberation."

śrīvāsa-panīta prāha / prema-gadgadayā girā

grantham āsvādyā harṣena / murāri paramotsuka 27
śrīvāsa-panīta - the pure devotee; prāha - declared; prema-gadgadayā - with voice faltering out of love; girā - with words; grantham - the book; āsvādyā - having relished; harsena - out of jubilation; murārim - Murāri Gupta; parama-utsuka - very eager.

Śrīvāsa Panita became very happy after relishing this book, and he spoke faltering with loving eagerness to Murāri as follows:

tvam eva jagatā bandha-moksāya krtavān hare
lilā bhagavato grantha / śrutvā mucey jano bhayāt 28

tvam - you; eva - surely; jagatām - of the worlds; bandha-moksāya - freed from bondage; krtavān - done; hare - of Hari; lilām - pleasure-pastimes; bhagavata - of the Lord; grantham - book; śrutvā - hearing; mucey - he can be liberated; jano - 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-ganā sarvve / grantha-varnamam abdhutam
śrutvā murāri sanamyam / prāhu tasya kathā mitha 29

evam - so; bhakta-ganā - the assembly of devotees; sarve - all; grantha-varnamam - of the book-narrative; abdhutam - wonderful; śrutvā - hearing; murārim - to Murāri Gupta; sanamyam - 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 pranamyam vidhivan murārir / dhrtvā tu teśā caraṇāravindam
premnā jaya kṛṣṇa-caitanya-rāma / iti bruvann nrtyati roraviti 30

sa api - he also; pranamyam - bowing down; vidhivat - according to the etiquette; murāri; dhrtvā - holding; tu - indeed; teśām - their; carana-aravindam - lotus feet; premnā - out of love; jaya - glories!; kṛṣṇa-caitanya-rama; iti - thus; bruvan - uttering; nrtyati - he dances; roraviti - He roared very loudly.

Murāri Gupta also bowed down to them, as is the proper vaisnava 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 ālingya śrī-gaura-candra- / rasena pūrnā kila te babhūvu
śrī-patir ekena jagad-dhitāya / prakāsya lilā surahasyām etām 31

anya anyam - each other; ālingya - embracing; śrī-gaura-candra- of Śrī Gaura
Candra; rasena - by the mellow; pūrnā - filled; kila - indeed; te - they; babhūvu - were; śrī-pati - the husband of Lakṣmi; ekena - by one; jagat-hitāya - for the welfare of the people of the universe; prakāśya - revealed; līlām - 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 Lakṣmi has revealed His most confidential pastimes for the welfare of the world's people.

catur-daśa-śatābdānte / pañca-triśati-vatsare
āsāha-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; āsāha - of the month of _sāha (June-July); asita - in the dark fortnight; saptamyām - on the seventh day; grantha - book; ayaṁ - this; pūrnatām - completion; gata - went.

In the year fourteen hundred and fifty-three of the Śaka era, on the seventh day of the bright fortnight of the month of _sāha, this book attained completion.

Thus ends the Twenty-sixth and last Sarga entitled "Mahāprabhu Visits Vṛndāvana and Returns to Nilācala 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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